

The holie Bible.

conteynyng the olde
Testament and the newe.



... of Yhu is the sonne of Dbed, who was thirde of David, this Dbed was sonne to Booz & to Roca. Ruth. 4. This is Jesse of Yhu of whom Esaias the prophete wryteth. cap. 11. There shall come a sprigge forth of the stemme of Yhu (whiche is Christ) and a young shooe shall growe out of his roote, the spirite of the Lorde shall rest vpon hym. &c.

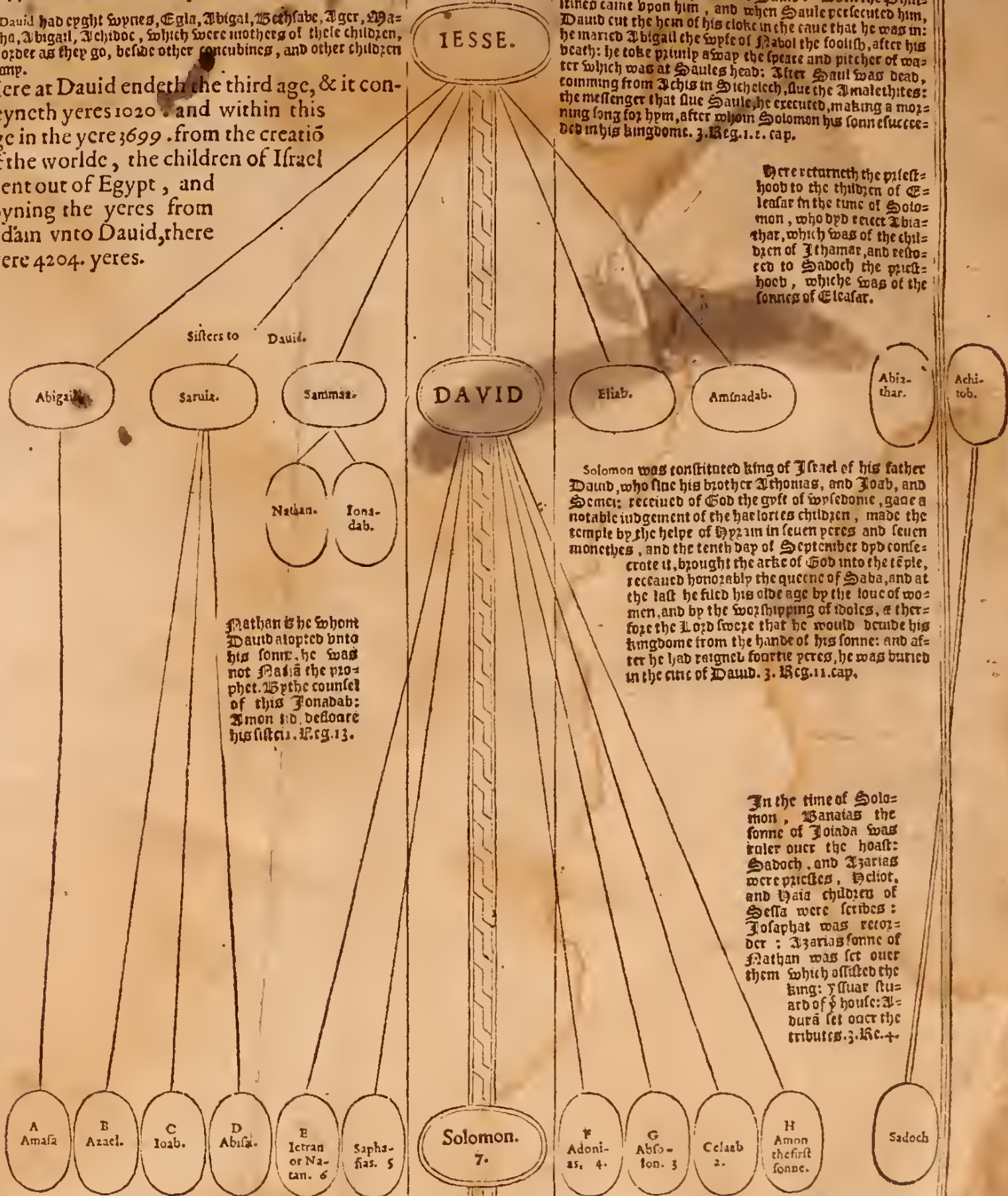
In the time of David Joab the sonne of Serua was lieftenaunt vpon the armie: Iosaphat secretari, that is, wryter of the actes: Sadoch and Abiathar priestes: Saraias scribe, that is, chancelor: Banaias ouersee of Celestie and Phetel, whiche were of the garde to Dauid's person. Nathan, and Gad were prophetes in his time.

David had egypt wyues, Egla, Abigail, Bethsabe, Agur, Macha, Abigail, Achiboc, whiche were mothers of these children, in order as they go, beside other concubines, and other children many.

Here at Dauid endeth the third age, & it conteineth yeres 1020. and within this age in the yere 3699. from the creatio of the worlde, the children of Israel went out of Egypt, and ioyning the yeres from Adam vnto Dauid, there were 4204. yeres.

David the sonne of Jesse of Bethleem, the sonne of his brethren, elected of the Lorde to be king, and so by Samuel annointed. 1. Reg. 16. after that, in Hebron he was enaunc king vpon the reibe of Iuda seuen yeres and thre monethes: chredly vpon al Irael thretye and thre yeres. He with his harpe dyd mitigate the furie of Saul: he by the killing of Goliath wan Ionathas heart vnto hym: he was made the sonne in lawe to the king, and hauing commendation of the birging in their songes aboue Saul, suffred much enue of hym, & was pursued diuersly by hym to death, but was deliuered by the fauour of God. In Iobe he did eate the breades appoynted for the priestes, and counterfeted a madnesse before Achis king of Geth: he escaped from the handes of Saul: when the Philistines came vpon him, and when Saul persecuted him, Dauid cut the hem of his cloke in the caue that he was in: he married Abigail the wyfe of Nabal the foolish, after his deathe: he toke pryncely away the speare and pitcher of water whiche was at Sauls head: After Saul was dead, coming from Achis in Sicholech, due the Amalehtes: the messenger that due Saul, he executed, making a morning song for hym, after whom Solomon has sonne succeeded in his kingdom. 3. Reg. 1. 2. cap.

Here returneth the priesthood to the children of Eleazar in the time of Solomon, who dyd erect Abiathar, which was of the children of Ithamar, and restored to Sadoch the priesthood, whiche was of the sonnes of Eleazar.



Solomon was constituted king of Irael of his father Dauid, who slue his brother Athonias, and Joab, and Semer: receiued of God the gyft of wysedome, gaue a notable iudgement of the haerories children, made the temple by the helpe of Hiram in seuen yeres and seuen monethes, and the tenth day of September dyd consecrate it, brought the arke of God into the temple, receaued honorably the queene of Saba, and at the last he filled his olde age by the loue of women, and by the worshipping of idoles, & therefore the Lorde swore that he would deuide his kingdom from the hande of his sonne: and after he had reigned fortie yeres, he was buried in the cite of Dauid. 3. Reg. 11. cap.

In the time of Solomon, Banaias the sonne of Joiada was ruler ouer the hoast: Sadoch, and Azarias were priestes, Heliot, and Hais children of Sella were scribes: Iosaphat was recorder: Azarias sonne of Nathan was set ouer them which assited the king: Ihuar steward of the house: Adura set ouer the tributes. 3. Reg. 4.

A Amasa was lieftenaunt ouer the battayles of Dauid, whom Iobn slue deceptfully vnder the colour of embracing hym. 2. Regum. 20.

B This Azael was a man very swift in running, whom Iobner the sonne of Ner did kill, wher vpon him selfe also was layne. 2. Regum. 2.

C This Ioab was Dauid's seruaunt, whō he maintayned in his dominion against all men, whiche killed Iobner the sonne of Ner the chiefe of Sauls hoast. 2. Regum. 2.

D Abisai went with Dauid when he toke away the speare and pitcher of water from the head of Saul in his slepe, whom he would haue killed, but Dauid would not suffer him. 2. Reg. 3.

E In this Ictran or Natatan the sonne of Dauid the birgine descended, as appeareth: beginning from hym, & so goyng downe to Marie in the eight line.

F Adonias was deposed by Dauid, because he wolde raigne, and dyd appoynt Solomon, who slue him because he dyd alke Abisaias the Sunamite to wyfe. 3. Reg. 2.

G Absolon was a very fayre man, he slue his brother Amnon, he had the fauour of the people, he toke from his father his kingdom, lay with his concubines, at last was slayne with thre speares. 2. Regum. 18.

H Amon did defile his sister Thamar in his sayned sicknesse, doyng him seruce by the counsell of Ionadab, and therefore was slayne by Absolon, who fled from his father, and by suite of Ioab was reconciled. 2. Reg. 13.

Prophetes that were in the tymes of the kinges of Iuda in this second lync.

Abdo.

Semeias.

Iehu.

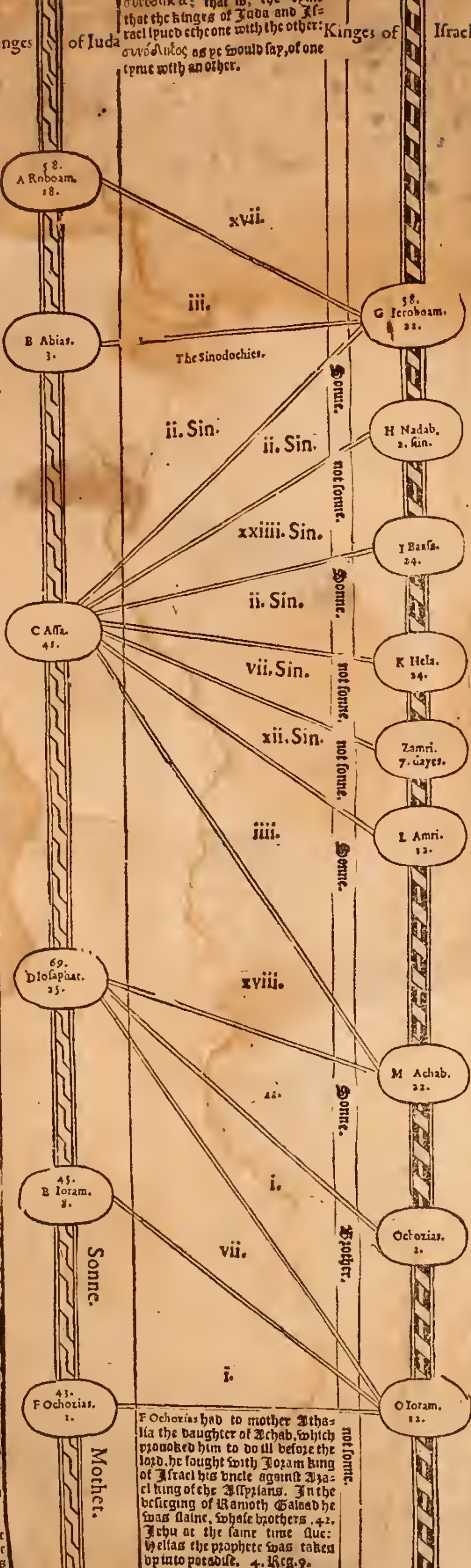
Zacharias.

Eliker.

Oziel.

the valley of blessing: his ships (as Eleazar the prophete were destroyed in Ashongaber. 3. Reg. 22.

so wyse the daughter of Achab king of Israel, and by all, and builded by againe idolatrie, he killed seuen of them stricken with an incurable disease that his bowe was: He was buried in the cite of Dauid, but not the kinges. 3. Reg. 22.



These be the names of the kinges which raigned after Solomon vpon Israel, that is ouer ten tribes, vntill Helmannassar king of the Assyrians, which put them high in flood of Babilon beyonde the mountaynes of the Medes at Persies, that is, beyonde the mountes Casping. It is read in the Booke of Alexander of Macedonia, that he in the same place brought in two vncleane nations Gog & Magog, lest the whole Ianbe should be defiled of them. Antichrist shall deliuer them and bring them from thence, whom the Jewes take for, and beleue that he is the Messias.

Prophetes in the tymes of the kinges of Israel.

G Ieroboam toke ten coates of his cloke of Achia the Sidonite, and into Egypt for the feare of Solomon, but after his death returned into Sichem, and was elected king of the ten tribes, he made the golden calves, and put them in Dan & Bethel, and caused the people of Israel to commit idolatrie, which did sacrifice to the calves, who hearing the threate of Abdo the prophete, and after his hande whiche he stretched against Abdo was dyed by, and by his prayer restored againe: whiche prophete being slaine of a Lion for that he toke a dinner of the false prophete, the saide Ieroboam leauing not his saide crooked wayes, notwithstanding the prophetes counsell, and alking counsell of Achias by his wyfe of the recourie of his childe, and hearing the heauy tidynges of his desolation, departed, and his sonne Nadab raigned after him. 3. Reg. 11.

K Hela raled euill, who in his drunkenesse was slaine in Charfa of Samri, being head captayne of halfe of his hostemen, and Samri being besieged by Amri, was deliuered by fire in Charfa. 3. Reg. 16.

L Amri the peres befoze he dyd raigne, he dyd warre south Chibni the sonne of Sinath: after he had builded Samaria dyed. 3. Reg. 16.

M Achab the sonne of Amri, did euill before the Lord above all the kinges that were before him, he worshipped Baal, and made him a temple: in his tyme was Iericho builded. This Achab implored Michas the prophete, and Aue Nabath for his vineyard, and at last was slaine with an arrowe. 3. Reg. 22. In his tyme Helias propheted of the draught, who Aue 450. prophets of Baal, and for feare of Iehoiada he fled into the desert.

Ochozias because he counseled with the god of Accaron for his sicknesse, and had 400. of his chiefe men consumed by fire of Helias, the third. 50. escaped, but he dyed. 4. Reg. 1.

O Ioram Aue Michas with casting him downe headlong. Elizeus the prophete in his tyme gaue water in the desert to thre kynges and their hostes, that is, to Ioram kyng of Israel, Josaphat kyng of Iuda, and to the kyng of Edome, fighting against the Moabites, whose kyng offered his eldest sone to a burnt offering: and after that Ioram had escaped the famine of Samaria at the telling of the lepers, he was wounded at the siege of Ramoth, and at the last slayne by Iehu with an arrowe. 4. Reg. 3. 7. 8. 9.

the valley of blessing: his ships (as Eleazar the prophete were destroyed in Ashongaber. 3. Reg. 22.

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F Ochozias had to mother Athalia the daughter of Achab, which provoked him to do ill befoze the lord, he fought with Ioram kyng of Israel his vnckle against Iazael kyng of the Assyrians. In the besieging of Ramoth Galaad he was slaine, whose brothers 42. Iehu at the same tyme Aue: Helias the prophete was taken vp into potadise. 4. Reg. 9.

These kyn- ges of Syria were they whiche dyd much spoyl the kyng- dome of Is- rael.

A Athalia slue all the kinges blood, except Joas, whom Jecabeth the wyfe of Joas did hid secretly sye yeres, and nurtyshed him by. And this Athalia was dishonorably slaine of Joas the Bishop 4. Reg. 11

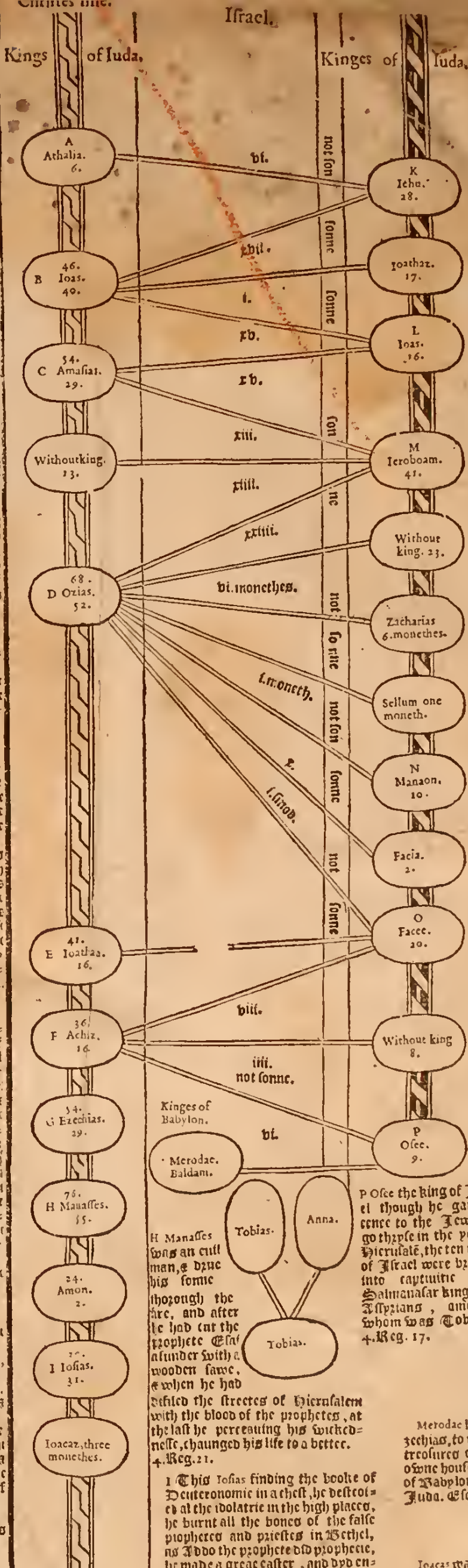
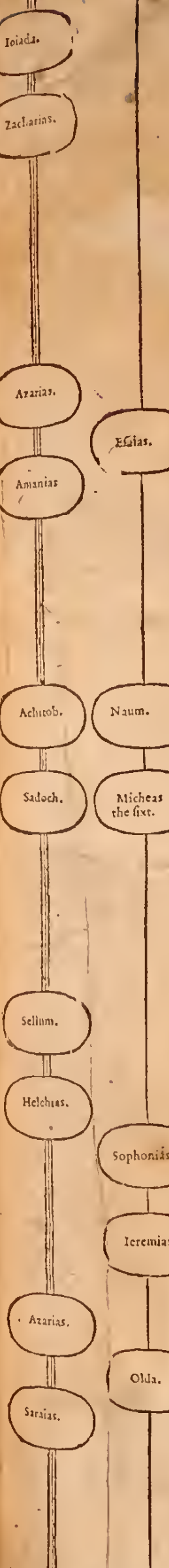
B Joas restored the treasure house to the reparation of the temple, & after he had killed Zachari the sonne of Joas the Bishop whiche made him kyng, he took vpon him honour due vnto God, & was slayne of his owne seruants 4. Reg. 12.

C Amasias being not taught by the parable of the thistle, by Joas king of Israel he was slayne, & therfore deliuered him by the citie, & the walles to be spoiled, and the vessels of the temple to be carried away. 4. Reg. 14.

D Ozias used Cillage wel, but he vsurped the priestes office vnder Azaria, & therfore was striken with leprosy, & so was a leper vnto the day of his death, in whose dayes were the prophetes, Esai, Ozee, Iosiel, & Iudas. 4. Reg. 15.

E Ioathan builded the gate of the temple whiche is called beautiful, and of the Hebrewes it is called the gate of Ioathan, of other the towpe of flocke, vnder whome Esai the prophete sawe the Lorde sitting. And the prophetes Naum and Micheas began to prophete. 4. Reg. 15.

F Achaz drew his sonne thorough the fire, he was besieged of Rasin, and Phacee, & would not follow the counse of Esai, he forsake god, & destroyed the ornaments of the temple. 4. Reg. 16. And in this mans dayes was Rome buydded.



...appointed among the ... after that he had slaine ... and Jehoias, had threene ... Helabel, had beheaded ... score and ten sonnes of Jehoab, and killed the fouertie and two brethren of Jehoias, he killed by subtile the prophetes and priestes of Baal in Samaria, and turned the temple of Baal into a common lake. 4. Reg. 21.

L Joas after he had visited Elzeus, who counseled him to shoothe his arrowe thise into the ground, signifying thereby, that he should thise conquer Syria, he took & treasure of Hierusalem, it being geiued vnto him, and Amasias overcome. 4. Reg. 22.



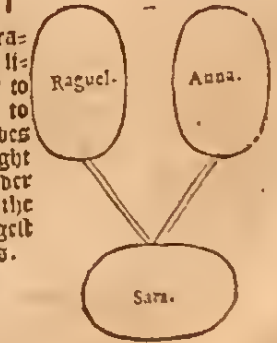
M Ieroboam bounded out all the coastes of Israel, according to the wordes of the Lorde whiche was spoken by the prophete Ionas. 4. Reg. 14.

N Manaoon by geuing 1000. talents of silver to Phul to go from hym, prouoked the kinges anger against hym. 4. Reg. 15.

Phul and other solowng hym, catined after Sardanapalus the last monarch of Assyria, and to recouer their old dignitie, byd warre vpon their borders, cut vnto Ezechias, whome Sennacherib was killed in the temple of his owne children, vpon his fleyn away from Iudca into Assyria, all his armie being destroyed. 4. Reg. 19.



O Facee the sonne of Romelias byd not resist the king of the Assyrians in destroying all the countrey beyonde Iordane with the two tribes and the halfe: here began the destruction of the ten tribes. 4. Reg. 15.



Merodac honoured the king of Israel Ezechias, to whose messengers he detected the treasure of the Lordes house and of his owne house, for whiche offence the kinges of Babylon did euer molest the kingdome of Iuda. Esai. 38.

Ioacaz was made king of the people. Phasrao substituted hym, and placed him byether. 4. Regum. 13.

G Ezechias repaired that which his father destroyed, he pulled downe the brazen serpent, hearing the reuiling wordes of Rablacs, he humbled hym selfe before the Lorde, and had a signe from the angel of his deliuerie from the destruction of great armie of men: and he geuing no thanks to God, fell in sickness. Had a signe of his recovery by the prophete Esai by the going backe of the sunne, and after he was recovered, he song his canticke to God: he shewed the treasures of the house of the Lorde to the ambassadours of Babylon, of which the prophete rebuked him. 4. Re. 20. Esai. 37.

I This Iosias finding the booke of Deuteronomie in a chest, he destroyed at the idolatry in the high places, he burnt all the bones of the false prophetes and priestes in Bethel, as Iddo the prophete did prophete, he made a greac easter, and byd encrease the worshipping of God, he was slayne with an arrowe by the archers, vpon whose death Ieremi the prophete did wyte his lamentations, and in the xiii. yere of his kingdome Ieremi began to prophete, vnto the similitude of a walking rod, of a boylng pot, and a linen girde. 3. Esdras. 1. Jerem. 13.

Ioacaz was made king of the people. Phasrao substituted hym, and placed him byether. 4. Regum. 13.

Iofedech.

Vrias.

A Ioaclum the first begotten sonne of Iosua being made king by Pharao king of Egypt, gaue him a great summe of money: he dyd euill befoze the Lord, wherfoze Vrias the prophete dyd reprove hym, but he dyd thzeate the prophete, & thereupon Vrias fled into Egypt, but he returned hym againe and sue him, to whom Ieremi sayd, that he should be burped lyke an asse. This Ioaclum, after he had slayne Vrias, imprisoned Ieremi, & cut the booke of the prophete of Baruch in peeces, and wouid not be warned by the example of the Rechabites: At the last was slayne of Nabuchodonosor, and thzowne without the walles. 4. Reg. 24.

Baruch.

B Ieconias the seconde, deliuered him selfe by the counsell of Ieremi into the handes of Nabuchodonosor when he returned from Iherusalem, in whiche transmigration beside other 2. Was Daniel, Ezechiel, and the thze children. 4. Reg. 24.

Ezechiel.

C Sedechias who first was called Mathanias, being without any frare of al the warninges geuen vnto hym by the prophete, was besieged of Nabuchodonosor, and led blinde into Babylon, and there dyed a shamefull death, and was buried 4. Reg. 26.

Here endeth the fourth age, hauing yeres as the Hebrues write 473. after the seuentie 485. and from Adam to Sedechias tyme. 4612.

D Salathiel was sonne to Ioaclum the younger, or Ieconias, nephewe to Sedechias. Mat. 1.

Iesus.

E Zorobabel sonne to Salathiel dyd expound the riddle of the strength of the wine, of the king, of the woman, and of the trueth, vnto Darius sonne of Idapsis, for which he gaue him rewardes, and in the seconde yere of his raigne graunted to sumise the temple. 2. Esdras. 3.

Eliachim, or Ioaclum.

X Cyrus after he had slayne Baltasar, translated his kingdome of Babylon to him selfe, who gaue the Iewes in captiuite their license to returne, the number was 50000. that departed within thze yere: this deliuerie was brought about by the request of Aggeus, Zacharie, and Zorobabel. 3. Esdras. 2.

Elisaphat.

L Cambises otherwyle called Nabuchodonosor, had the Monarchie of the east seue yeres together, he forbade the buylding of the temple, he beyng desirous to be adored lyke a god in Israel: at the last was slayne. In his time was Holofernes his chiefe captayne, discomfited by Iudith, whose head she cut off and shewed it openly vnto the people, and so deliuered Israel: wherupon she made a canticle of thankes for her victorie. Iudith. 13. 14.

36. A Ioaclum. 11.

B Ieconias 3. monethes.

C Sedechias, Mathanias. 11.

D Salathiel.

E Zorobabel.

Abiud.

F Nabuchodonosor. 41.

Nabuchodonosor. 7.

G Euilmoradac.

Regufar.

Labofardac.

H Balthasar.

Kings of Persia.

I Darius.

K Cyrus. 37.

L Cambises or Nabuchodonosor. 20.

Hermeidos Magus.

Darius sonne of Idapsis. 24.

Xerxes.

F Nabuchodonosor a fozeerer was cast fozeeth into a wood, and nourished of a wilde goate, and bewraped by an Owle sitting ouer the bush, and so a leper toke him by. His name riseth of that, for Nabu, is by interpretation an Owle, Codor n goate, and Nosor a leper, who afterwards was made king of the Chaldees, and sue the king of Egypt, and afterwards by his prowesse gaue the monarchie of the Assyrians, and raigned in Babylon in the fourth yere of Ioaclum king of Iudo, and in the nineteenth yere of his raigne besieged Iherusalem and toke it, & put in prison Sedechia, the two tribes and people of Israel, whose eyes he put out, and sue his children, and destroyed the temple. He sue Satan, and Sophont the prophetes of the Lorde, with diuers of the nobilitie of the Iewes. This man at the last for his pride was turned into a wilde beast, and seuen monethes together had his dwelling with them: but through the prayer of Daniel and his seuen yeres penance he was restozed againe. Daniel. 4.

Nabuchodonosor the lesse, was called the sonne of the great, he did beautifit notable the temple, and repaired his princely pallace of Babylon, he made a garden whiche dyd hange, for his wyues sake. Dan. 6.

G Euilmoradac in the time that his father was turned into a beast, did many wicked thinges, and for that his father kept not promise with him, fearing that he wouid rise againe, he counseled with Ioaclum, and toke by his fathers carcase againe, and deuided it into 300. peeces, and gaue it vnto 300. vultures. This king of Babylon had thze sonnes, of the whiche one was Baltasar. 4. Regum. 25.

H Baltasar the last king of Babylon, he made a feast wherin he was drinke: he commaunded the vessels of the temple of God to be vsed at his table, wherin he & his wines dranke, at what time he saw a hand in a wall writing Mane, techel, phares, whiche Daniel dyd interpret the wordes thus: Mane, God hath numbred thy kingdome and brought it to an end, Techel, thou art swayed in the ballance and art founde to light, Phares, thy kingdome is dealt in partes, and is geuen to the Medes and Persians: And that night he was slayne of Cyrus, vnder whom Susan was deliuered from the accusation of the elders. Dan. 13.

Aggeus

Zacharias.

Iudith.

I Darius sonne of Artaxerxes raigned with Cyrus by nephew, wherof sue Baltasar, to whom Cyrus committed the dominie of Babylon, and of the Medes: This Darius toke Daniel with him into the Medes, and extolled him aboue all his noble men, and deliuered hym from the lions denne. 1. Esdras. 6.

A. Under Artaxerxes Longimanus, Neemias the sonne of Bethsaias a Jewe, & butler to Artaxerxes in the castle of Susis, hearinge the lande of Hierusalem to be in great afflictions, and beinge pined therewith, the kinge pityng him, gaue him letters of imbasage to Hierusalem, and there he ministered necessaries for the buildinge of the worke: and by the helpe of Elizaphar hie priest, and other priestes, he bulded the walles with sixe portes, as in this round figure here vnder written appeareth. He had many resisting him, so that by the space of two yerres the workmen weere fayne to holde in one hande their crowles, and in the other hande their swordes, and Neemias deliuered the people of Israel from vsuries. And while Esdras read the lawe, and the people weeping, he spyled them to come together to heare the lawe foure tymes in the day, and foure tymes in the nyght. And so Neemias dyed, & was buried next to the wall which he dyd bulde. 3. Esd. 5.

A. Artaxerxes when he reigned, Esdras repaired the common Lybarie, & repaired the lawe burnt at the Chaldecus, & deuised newe characteres of letters more easie to be written & read, and for that he was called a swift scribe, and had license of Artaxerxes to teache the lawe of God in Hierusalem, & gaue hym power to fraunche the Levites from all tributes, & to minister punishment vpon all transgressours.

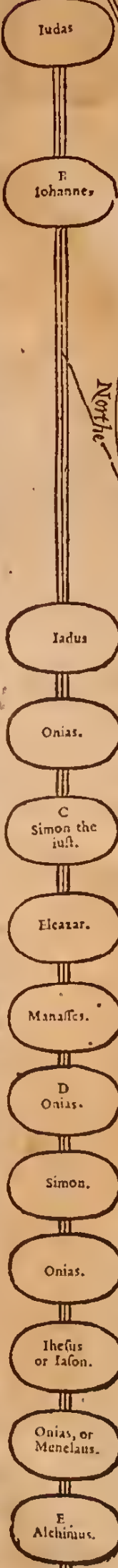
B. Iohn the sonne of Iudas, the brother of Iesus, who conspired agaynst his brother Iohn to get the hie bishopprie, and ther vpon gat the familiaritie of Magofus, in trust of whome he rose agaynst his brother Iohn, wher vpon Iohn impatientlie slew his brother Iesus: For which act Darius the king at suggestion of Magofus, did call for agayne the tribute of the 7. yere, whiche was released by Esdras. 1. Mach. 9.

These be the names of the Cine of Hierusalem. Solima: Luza: Bethel: Jerosolima: Gebus: Helia: Hierusalem, & Salem.

C. In Simons tyme Iesus made a booke of Sapientie, which is called Ecclesiasticus, of which Simon he maketh there mention. 1. Mach. 9.

D. Onias priest sonne of Simon the last, for the crueltie of Antiochus the great king of Syria, fled to Ptolomee into Egypt, & there bulded a temple like to the Jewes, which endured 250. yerres, till the tyme of Vaspasian the Emperour, who destroyed the cite. 1. Mach. 3.

E. Alchimus was made the bishop by Demetrius, and alway aduersarie to Iudas Machabeus, he destroyed the walles of the house of the Lozde, and the workes of the prophetes, he was stricken and miserably dyed of the pantie. 1. Mach. 7.



Kings of Egypt.

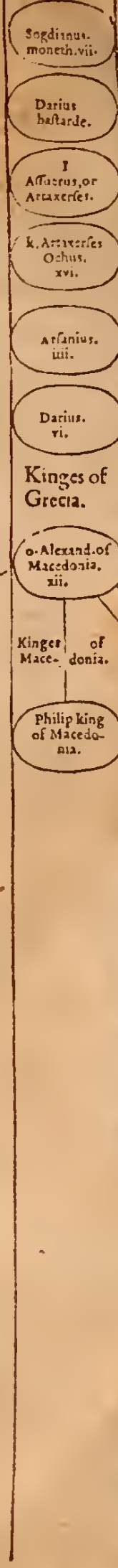
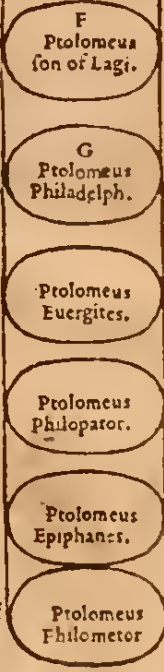
F. Ptolomeus the sonne of Lagi, vnder a colour of sacrificyng entred Hierusalem and solde many captiues of Iurie and Garsim. Hest. 11.

G. Ptolomeus Philadelphus bring a great loue of bookes and leacnyng, by the counsaile of Demetrius a Bruteus, deliuered 120000. Jewes, and sold eche of them for 130. peeces of siluer, he sent his oblations into the temple of God, he receaued the 70. interpreters in Alexandria honozably, whiche were sent fro Eleazar the hie priest, and after their interpretation, whiche was done in 70. dayes, he sent them home agayne with great rewardes, he remitted the tribute of the 7. yere to the ministers of the temple. Dan. 13.

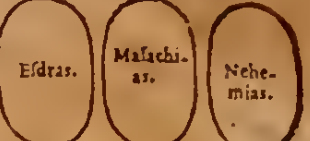
After these kings of Egypt there were other kings in Egypt which be not here set but pill Cleopatra, which beyng conquered with her loue Vnthonie, then the lande of Egypt came to be in the possession of the Romanes.

We reade of three temples in the Scripture, first the temple of the Lozde made by Solomon, the seconde in the mount Garasin, made by Manasses the brother of Iudas hie priest in the tyme of Darius the last king of the Persians, the thirde in Egypt in the region of Elipicos of Onias the priest.

O. Alexander translated the kingdome of the Persies to him selfe, and toke Cyprus and Gaza, and in his anger was going to Hierusalem, because Iudas the priest denyed him both his tribute and his victuels, but Iudas and othee of the priestes met him, whom he dyd reuerence.



Prophetes.

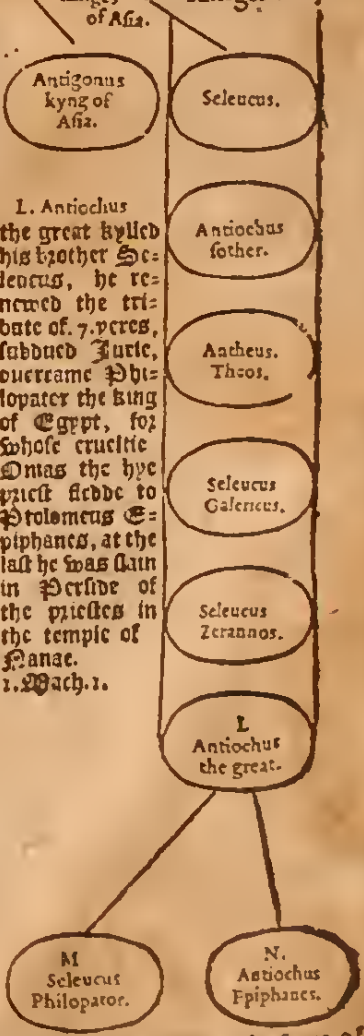


H. xerxes reigned after Artaxerxes his sother two monethes, after whom Sogdianus his sonne. 7. monethes, and after him his sonne Darius called Hestard. 20. yerres, vnder whom Egypte lende receeded from the Persiens, after his death reigned Artaxerxes of Bssuerus, who reigned ouer 127. y. In the dayes of this Darius, Plato the Philosopher was famous. 3. Esd. 4.

I. Assuerus after his sumptuous feast, when he expelled Vast, and had maryed Hester for his Queene, he caused Amnon to be hanged for the marther he committed vpo the Jewes, and so also were ten of his children hanged. Marbocheus was exalted to honour, who wrote to the hie priest in Hierusalem to obserue this feast for a perpetuall memorie. Hest. 7. About this tyme Aristotle dyd heare Plato reading.

K. Ochus sonne to Artaxerxes, at the suggestion of Magofus his lieftenant reuolued agayne the tributes that were released by Esdras to the ministers of the temple.

N. Antiochus Epiphaneus after he harde of the death of his father & cowardy of his brother, beinge pledge at Rome, stole pryntly away, & was receaued into certaine cities of Syria, he put in the temple the wood of Iapier, & compelled the Jewes to worship it.



M. Seleucus Philopator the sonne of Antiochus magus sent Clitodore to Hierusalem to spyle the treasure of the temple, wher vpon he was slayne of two young men, who yet at the request of Onias was raised by agayne, and sent vnto him. 1. Mach. 3.

The children of Mathathias.

B. Judas Machabeus that notable triumpher in Israel, who had neuer y like before nor after, whose workes he set out in the booke of the Machabees, after standing in defence of the lawe of God, he was slayne, and offered him selfe as martie to the Lorde. 1. Mach. 9.

C. Ionathas stood faithfull to the testament of God, but at the last he was guilefully slaine with his 2. sonnes of Triphon. 1. Mach. 9.

D. Eleazar going about to supplant the Elephant, which as he thought, carryed Antiochus, going through y arme killing on both sides, fell the Elephant, which dyd oppresse him to death. 1. Mach. 6.

L. This Aristobolus overcoming his brother Hircanus in battaile, was taken prisoner in Hierusalem of Pompeius, & brought to Rome: but he breaking prison out of Rome, with a great multitude of the Jewes, besieged Alexandria, which he would have destroyed, but Aristobolus was taken and brooghe agayne to Rome with his children.

M. Antigonus the sonne of Aristobolus by the helpe of Lisania his nephewe, promising to Parthus kyng of the Parthians 1000. talentes and 500. burghes, to restore him into the kingdome agayne: and he having many thousand men of the Parthians, besieged Hierusalem. At the last the kyng of the Parthians constituted Anugonus kyng, and slue Hircanus after he had cut of his eares.

A. Mathathias priest in Bethan, but not the hie priest, after he had slayne the messengers of Antiochus, which compelled the people of Israel to commit idolatrie, and after he had slayne the Jewe in the sight of them all that did sacrifice upon the altar, he fled with five of his children, and with others which feared God, and hid them selves in caves and in wooddes, and upon the Sabbath daye he taught them to be armour, and restored the lawe of the fathers, destroyed the altar of the idols, circumcised the children that were not circumcised, and toward his death he made a testament, commaunding the lawe to be observed. 1. Mach. 2.

E. Simon a prudent man yll his olde age, and victorious, but at the last he was slayne ungrateously of his sonne in lawe. 1. Mach. 15.

F. John Hircanus did open two of the cyphre lockes of David, and came to Antiochus to caple by his siege from Hierusalem 300. talentes, and to styll the murmure of the people for the spoiling of the grave: he was the first that builded hospitalles for sicke folkes, which he did with the rest of the money.

G. Aristobolus after he had put his mother in prison and three of his brethren, he set the crowne on his owne head, and at the suggestio of his wife, he killed his brother Antigonus.

H. Alexander slue about 1000. of the Jewes, and he obeyng his wife gave by his Crowne.

I. Alexandra his wife promising to her sonne Hircanus the dominion, put in prison Aristobolus her other sonne.

K. Hircanus after his mothers death was chafed of his brother Aristobolus & discomfited, he fled to Hierusalem, & at the last agreed that Aristobolus should be chiefe ruler, and Hircanus under him, which Hircanus went to Archela kyng of Arabia secretly, to helpe him agayne to his dominion whiche Archela commyng into Jurie besieged Hierusalem, and shoulde have taken it of one Scarus duke of the Romanes had not rapted by the siege and so departed.

N. Antiochus Eupator after the taking of Bethsura and the besieging of Hierusalem, and his promise made to the Jewes of observing their lawes, he drove out Philip out of Antiochia. At the last he and Lysias bounde of their owne armie and at the commandement of Demetrius Sother, the children of Seleucus were slayne. 1. Mach. 7.

O. Demetrius Sother the sonne of Seleucus returning to Rome, slue Antiochus with Lysias, & did constitute Helimus for hie bishop, with whom Buechodes was sent into Jurie, & destroyed many about Hierusalem, he lost Michanor, who was slaine by the horde of Judas, who was killed by Bacchides & Ionathas, withdraving his helpe, although he promised him many things. Alexander meeting with him, which was y sonne of Epiphanes, the said Bacchides was destroyed. 1. Mach. 10.

Christes line.

P. Demetrius was overcome of Antiochus the younger, by Triphon after he was returned from Arabia. 1. Mach. 10. 11.

Q. Antiochus was the last kyng of the Assyrians, the lande of Syria was tributary to the Romanes, and Pompei was sent against Tigraven kyng of Armenia, he made Scarus lieutenant in Syria, and then when Aristobolus & Hircanus were at debate, and being receaved into Hierusalem by Hircanus friends, he brake by the temple wherin Aristobolus friends were, for whiche cause he was neuer forgivene after as he was before: for he made the portches of the temple stables for his horse. And after he had made Hircanus bishop, he led Aristobolus with his children captiv to Rome, and here ended the kingdome of Syria, which came into the Empire of the Romanes.

R. Antiochus the younger gave the priesthood to Ionathas, and was slaine by sleight of Triphon, who desired to raigne. 1. Mach. 11.

Triphon slue his maister Alexander, and Ionathas the Machabite with his two sonnes. 1. Mach. 1.

Emperours of Rome.

S. Julius Cesar.

Marcus Antonius.

S. Julius Cesar in the tyme of Cassius lieutenant of Syria, warred with Pompeius, & after his victorie, held the chiefe rule 3. yeres and 7. monethes, for before him the comon wealth was governed under 60. fulles. 464. yeres, and from the tyme of Romulus it was governed under 7. kynges. 240. yeres, at the ende wherof succeeded the consules untill Julius Cesar daies, who ruled alone.

T. Crassus take away almost all the golde of the Temple, from the which Pompei kept his handes cleane, he spent it upon his souldiers that he had in Parthia, wherupon he had golde crammed into his mouth, and therof dyed.

Christes line.

Kynges of Syria.

N. Antiochus Eupator.

Alexander.

R. Antiochus the young.

Triphon.

Q. Antiochus.

The Presidentes of Syrie.

Scarus.

Gabinus.

T. Crassus.

Cassius.

The newe Testament in lyke maner.

Bookes.

Legales, where christes lawes be expounded, and conteyneth 4. bookes of Gospelles.

Historical, shewing the actes & deedes of Apostles, and is one booke.

Apocryphal, be named the' where in the wisdome of Christ is exprested by exam- ples & pre- ceptes of godly sp- iring geuen by his Apostles & he booke 21.

- Matthwe. who principally treateth of the actes of Christe, of his humanitie, of his death, resurrection and as- sention. Chapters. 28.
- Marke. wherein chiefly is treated the fortitude of Christe, and doth repeat most thinges of Matthwe. Chapters. 16.
- Luke. which speaketh chiefly of the annunciation of the blessed virgin, and Christes actes, death, and resur- rection. Chapters. 24.
- John. In whom Christes diuinitie is chiefly shewed, and other actes of his diuine power. Chapters. 21.
- Act. of Apo. wherein S. Luke declareth the sending of the holy ghost after his visible assention into heauen, & of the actes of the Apostles, especially of Paul, wherein is also set out as it were the young age of the Church in her first growth. Chapters. 28.
- Romanes. wherein Paul doth reuoke the Romanes from the erroris of the Gentiles, declaring the order of their iustification, what shoulde proceede and what shoulde folowe their iustification. Chapters. 16.
- Corinth. 1. wherein he doth call backe some that were deceaued of false Apostles & Philosophers by their eloquence, some which were deceaued by the Iudaicall obser- uation of the lawe, he calleth them backe to true faith, and to the wisdom of God. Chapters. 16.
- Galath. 2. wherein Paul vpon their conuersion and repen- tance, prayseth and comforteth them. Chapters. 13.
- Ephesians. wherein Paul calleth home agayne such as were deceaued by false prophetes, that they shoulde re- turne backe to the lawe and to their ceremonies, and wylleth them to come agayne to the true faith of the Gospell. Chapters. 6.
- Philippians. wherein the Apostle prayseth the Ephesians, which did persist constantly in the faith of the Gos- pell receaued. Chapters. 6.
- Colossians. wherein the Apostle prayseth the Philippians, for that after they had receaued the worde of trueth, they did not receaue the false Apostles. Chapters. 4.
- Thessalo- nians. wherein Paul blameth the Colossians for that they were reduced by the false Apostles, and exhort- teth them to returne to the veritie of the Gospell. Chapters. 4.
- 1. wherein he doth commende the Thessalonians, which receauing the worde of trueth though they suffered persecution of their owne kinrede, yet they did persist in the faith, nor woulde receaue the false Apostles. Chapters. 5.
- 2. wherein the Apostle instructeth them of the last tymes, of the coming, and of the persecution, of antechrist, of his aduancement and ouerthrowe. Chapters. 3.
- Timoth. 1. wherein Paul instructeth him of the order and office of Bishops and Deacons, and of all eccle- siasticall discipline. Chapters. 6.
- 2. wherein Paul doth exhort him to the crowne of martiridome and doth inuolue him of all the rules of the catholike veritie, and what shalbe done in the last dayes, and of his owne suffering. Chapters. 4.

Bookes.

Legales also.

Propheticall.

- Titus. wherein Paul doth instruct Titus his disciple of the constitutyng and ordering of priestes or elders, & of all spirituall conuersion, and of the eschewing of heretikes. Chapters. 3.
- Philemon. wherein the Apostle commendeth Philemon of his faith to Christe, and of his charitie to the godly, and he prayeth him to deale gentily with Onesimus, his seruant, and to entertayne him friendly. Chapter. 1.
- Hebre. wherein the Apostle sheweth the weaknesse and the abolishment of Moyses lawe, and the perfec- tion of the doctrine of the Gospell, and that Christ is true God and man, and a mediator betwene God and man. Chapters. 13.
- James. wherein James giveth exhortation vnto pas- sient suffering, and that there is no exception of persons before God: and doth also open the hurtes that come by an euyl tongue, he forbiddeth warres and discensions, he rebuketh the riche that be un- charitable, and doth stirre men to vertue. Chap. 5.
- Peter. 1. wherein Peter giveth thanks vnto God, which by the death of his sonne did mercifully saue all mankind, and doth instruct to good life diuers states of men. Chapters. 5.
- 2. In which the Apostle induceth the beleuers to holde the true faith, he doth note and condemne the fallensse of heretikes, and doth describe the se- cande coming of Christe. Chapters. 3.
- John. 1. In which saint John doth telke of the worde of etueth and life, exhortyng men to confesse their sinnes, affirmyng that we haue Iesus Christe an aduocate with the father, dissuadyng men from the lone of the worlde, and persuadyng them to loue God and their neighbours. Chapters. 5.
- 2. wherein he commendeth the elect Lady and her sonnes, and doth exhort them to brotherly loue, and doth admonish them to eschewe heretikes. Chapter. 1.
- 3. In this he prayseth the godlinesse of his beloved Sauiour which he extended vnto straungers, and he doth exhort him to perseuer styll in that godlinesse and well doying. Chapter. 1.
- Inde. In the which the Apostle doth admonish all men of their owne saluation, and he doth bypnyng by the way the alteration that was betwixt Adu- chaet and the deuyll, and doth detest the life of the heretikes. Chapter. 1.
- Apoc. which treateth of reuelations shewed vnto John by an angell in the Ile of Patmos, of the tribulations which the Church of Christe did then suffer, & prophetieth also of such tribulations which the Church shall suffer hereafter, & especialy in the tyme of antechrist, and of the punishments of them which be dampned, and of the rewardes of the elect. Chapters. 21.

Faultes escaped.

- In the first prologue, pag. 3. line. 25. destroyed (reade) destroyed.
- 27. line, neither the (reade) neither by the.
- In Matthewe, chap. 26. bearse. 71. (reade) this (scilicet.)
- In the actes, chap. 13. bearse. 4. they sealed (reade) they sayled.
- Chap. 15. bearse. 3. conuersation, (reade) conuersion.
- Romanes, chap. 11. bearse. 9. in the margent write. Psal. 68.
- Colossians, chap. 3. bearse. 16. the worde of God, (reade) the worde of Christ.
- Hebrues, chap. 1. bearse. 8. righteousnesse, (reade) rightnesse.

Here is to be noted, that such partes and chapters which be marked and noted with such femy circles at the head of the vearse or line, with such other texts, may be left vnread in the pnblique reading to the people, that therby other chap- ters and places of the scripture makyng more to their edification and capacitie may come in their roomes. And here let the minister of Christ and dispenser of the misteries of God, haue a due and weightie consideration, to reade this hie treasure of Gods worde with all reuerence and grauitie, truly, distinctly, and sensibly: for it is the mightie power of God to saluation to euery one that beleueth: So let the hearers also with all mekenesse and lowlinesse, receaue this worde that is thus grafted and grounded amongst them by the great mercie of God, which worde is able to saue their soules faith the holy Apostle saint James. For as both the reader and hearer be pronounced blessed by Christes owne mouth, who heare the worde of God and do fulfill it: So be they pronounced both reader aud hearer by the holy prophete Ieremie accursed, which do the worke of God fraudulently, and negligently: From the which he defende vs who bought vs with his most precious blood, To whom with the father and the holy ghost be all honour and glorie. Amen.

A Preface into the Byble

folowyng.



F all the sentences pronounced by our sauiour Christe in his whole doctrine, none is more serious or more worthy to be borne in remembraunce, then that which he spake openly in his Gospell, saying: *Scrutamini scripturas, quia vos putatis in ipsis vitam eternam habere, et ille sunt que testimonium perhibent de me.* Search ye the scriptures, for in them ye thinke to haue eternall lyfe, and those they be which beare witness of me. These wordes were first spoken vnto the Iewes by our sauiour, but by hym in his doctrine ment to all: for they concerne all, of what nation, of what tongue, of what profession soeuer any man be. For to all belongeth it to be called vnto eternall life, so many as by the witness of the scriptures desire to finde eternall life. No man, woman, or chylde, is excluded from this saluation, and therefore to euery of them is this spokē proportionally yet, and in their degrees and ages, and as the reason and congruities of their vocation may aske. For not so lyeth it in charge to the worldly artificer to searche, or to any other priuate man so exquisitely to studie, as it lyeth to the charge of the publike teacher to searche in the scriptures, to be the more able to

Iohn. v.

walke in the house of God (which is the Church of the lyuyng God, the pyller and ground of trueth) to the establishing of the true doctrine of the same, and to the impugnyng of the false. And though whatsoeuer difference there may be betwixt the preacher in office, and the auditor in his vocation, yet to both it is said, **Search ye the scriptures**, wherby ye may fynde eternall lyfe, and gather witnesses of that saluation which is in **Christe Iesus** our Lorde. For although the prophete of God Moyse, byddeth the kyng when he is once set in the throne of his kingdome, to describe before his eyes the volume of Gods lawe, according to the example whiche he shoulde receaue of the priestes of the leuiticall tribe, to haue it with him, and to reade in it all the dayes of his life, to thende that he might learne to feare the Lorde his God, and to obserue his lawes, that his heart be not aduanced in pryde ouer his brethren, not to swarue cyther on the ryght hande or on the left: yet the reason of this precept for that it concerneth all men, may reasonably be thought to be commaunded to all men, and all men may take it to be spoken to them selfe in their degree. Though almighty God him selfe spake to his capayne Iosue in precise wordes, *Nen recedat volumen legis huius ab ore tuo, sed meditaberis in eo diebus ac noctibus etc.* Let not the volume of this booke depart from thy mouth, but muse therein both dayes and nyghtes, that thou mayest kepe and perfourme all thinges which be written in it, that thou mayest direct well thy way and vnderstande the same: yet aswell spake almighty God this precept to all his people in the directions of their wayes to himwarde, as he ment it to Iosue: For that he hath care of all, he accepteth no mans person, his wyll is that all men shoulde be saued, his wyll is that all men shoulde come to the way of trueth. Howe coulde this be more conueniently declared by God to man, then when Christe his welbeloued sonne our most louing sauiour, the way, the trueth, and the lyfe of vs all, dyd hyd vs openly **Searche the scriptures**, assuring vs herein to finde eternall life, to finde full testification of all his graces and benefites towards vs in the treasure thereof? Therefore it is most conuenient that we shoulde all suppose that Christe spake to vs all in this his precept of searching the scriptures. If this celestiall doctour (so aucthorised by the father of heauen, and commaunded as his only sonne, to be hearde of vs all) biddeth vs busily to **Search the scriptures**: of what spirite can it procede to forbid the reading and studyng of the scriptures? If the grosse Iewes vsed to reade them, as some men thinke that our sauiour Christ dyd shew by such kynd of speaking, their vsage, with their opinion they had therein to finde eternall lyfe, and were not of Christe rebuked or disproued, either for their searching, or for the opinion they had, howe superstitiously or superficially soeuer some of them vsed to expende the scriptures? Howe muche more vnaduisedly do suche as best them selfe to be either Christes vicars, or be of his garde, to lothe christen men from reading, by their couert slanderous reproches of the scriptures, or in their aucthoritie by lawe or statute to contract this libertie of studyng the worde of eternall saluation? Christe calleth them not onely to the single readyng of scriptures (saith Chrysostome) but sendeth them to the exquisite searching of them, for in them is eternall lyfe to be founde, and they be (saith hym selfe) the witness of me: for they declare out his office, they commende his beneuolence towards vs, they recorde his whole workes wrought for vs to our saluation. Antechriste therefore he must be, that vnder whatsoeuer colour woulde geue contrary precept or counsaile, so that whiche Christe dyd geue vnto vs. Very litle do they resemble Christes louing spirite mouing vs to searche for our comfort, that wyll discourage vs from suche searching, or that woulde wishe ignorance and forgetfulnesse of his benefite to raigne in vs, so that they might by our ignorance raigne the more frankly in our consciences, to the daunger of our saluation. VWho can take the light from vs in this miserable vale of blindness, and meane not to haue vs stumble in the pathes of perdition to the ruine of our soules? who wyll enuie vs this bread of lyfe prepared and set on the table for our eternall sustenance, and meane not to famishe vs, or in steede thereof with their corrupt traditions and doctrines of man, to infect vs? All the whole scripture, saith the holy apostle Saint Paul inspired from God aboue, is profitable to teache, to reprove, to refourme, to instruct in righteousnesse, that the man of God may be founde and perfect, instructed to euery good worke.

i. Tim. iii.

Deut. xvii.

Iosue. i.

i. Pet. v.
Ephe. vi.
i. Tim. ii.
Ioh. xiiii.

Math. xvii.

Psal. xxv.

ii. Tim. i.

Searche therefore good reader (on Gods name) as Christe byddeth thee the holy scripture, wherein

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thou mayest finde thy saluation : Let not the volume of this booke (by Gods owne warrant) depart from thee, but occupie thy selfe therein in the whole iourney of this thy worldly pilgrimage, to vnderstande thy way howe to walke ryghtly before hym all the dayes of thy lyfe. Remember that the prophete Dauid pronounceth hym the blessed man whiche wyll muse in the lawe of God both day and night, remember that he calleth him blessed whiche walketh in the way of the Lorde, whiche wyll searche diligently his testimonies, and wyll in their whole heart seeke the same. Let not the couert suspitious insinuations of the aduersaries driue thee from the searche of the holly scripture, either for the obscuritie whiche they say is in them, or for the inscrutable hidden misteries they talke to be comprised in them, or for the straungnes and homlynnes of the phrases they woulde charge Gods booke with. Christe exhorteth thee therefore the rather for the difficultie of the same, to searche them diligently. Saint Paul wyllteth thee to haue thy senses exercised in them, and not to be a chylde in thy senses, but in malice. Though many thinges may be difficult to thee to vnderstande, impute it rather to thy dull hearing and reading, then to thinke that the scriptures be insuperable, to them which with diligent searching labour to discern the euill from the good. Only searche with an humble spirite, aske in continuall prayer, seeke with puritie of life, knocke with perpetuall perseueraunce, and crye to that good spirite of Christe the comforter: and surely to euery suche asker it wyll be geuen, such searchers must nedes finde, to them it wyll be opened. Christe him selfe wyll open the sense of the scriptures, not to the proude, or to the wyse of the worlde, but to the lowly and contrite in heart: for he hath the kay of Dauid, who openeth and no man shutteth, who shutteth and no man openeth. For as this spirite is a bening and liberall spirite, and wyll be easily founde of them whiche wyll early in carefulnesse ryse to seeke hym, and as he promisseth he wyll be the comforter from aboue to teache vs, and to leade vs into all the wayes of truethe, if that in humilitie we bowe vnto hym, denyng our owne naturall senses, our carnall wittes and reasons: so is he the spirite of puritie and cleannes, and will receede from him, whose conscience is subiect to filthynesse of lyfe. Into suche a soule this heauenly wysdome wyll not enter, for all puerse cogitations wyll separate vs from God: and then howe busily soeuer we searche this holy table of the scripture, yet wyll it then be a table to suche to their owne snare, a trap, a stumbling stocke, and a recompence to them selfe. VVe ought therefore to searche to finde out the truethe, not to oppresse it, we ought to seeke Christe, not as Herode did vnder the pretence of worshipping hym to destroy hym, or as the Pharisees searched the scriptures to disproue Christe, and to discredite him, and not to folowe him: but to embrace the saluation whiche we may learne by them. Nor yet is it inough so to acknowledge the scriptures as some of the Iewes dyd, of the holyest of them, who vsed suche diligence, that they could number precisely, not only euery verse, but euery word and sillable, how oft euery letter of the alphabete was repeated in the whole scriptures: they had some of them suche reuerence to that booke, that they woulde not suffer in a great heape of bookes, any other to lay ouer them, they woulde not suffer that booke to fall to the grounde as nye as they coulde, they woulde costly bynde the bookes of holy scriptures, and cause them to be exquisitely and ornately written. VVhiche deuotion yet though it was not to be discommended, yet was it not for that intent, why Christe comended the scriptures, nor they therof allowed before God: For they did not call vpon God in a true fayth, they were not charitable to their neighbours, but in the middes of all this deuotion, they did steale, they were adulterers, they were slaundersers and backbiters, euen muche like many of our christian men and women nowe a dayes, who glory much that they reade the scriptures, that they searche them and loue them, that they frequent the publique sermons in an outwarde shewe of all honestie and perfection, yea they can pike out of the scriptures vertuous sentenses and godly preceptes to lay before other men. And though these maner of men do not muche erre for such searching and studyng, yet they see not the scope and the principall state of the scriptures, which is as Christe declareth it, to finde Christe as their sauour, to cleaue to his saluation and merites, to be brought to the lowe repentaunce of their liues, and to amende them selfe, to rayse vp their fayth to our sauour Christe, so to thinke of him as the scriptures do testifie of hym. These be the principall causes why Christe did sende the Iewes to searche the scriptures: for to this ende were they wrytten, saith Saint Iohn, *Hec scripta sunt vt credatis, et vt credentes vitam habeatis eternam.* These were written to this intent, that ye shoulde beleue, and that through your beliefe ye shoulde haue euerlasting life.

And here good reader, great cause we haue to extoll the wonderous wisdome of God, and with great thanks to prayse his prouidence, considering howe he hath preserued and renued from age to age by specciall miracle, the incomparable treasure of his Church. For first he did inspire Moyses, as Iohn Chrysostome doth testifie, to wryte the stonie tables, and kept him in the mountayne fourtie dayes to geue him his lawe: after him he sent the prophetes, but they suffred many thousande aduersities, for battayles did folowe, all were slayne, all were destroyed, bookes were brent vp. He then inspired agayne another man to repayre these miraculous scriptures, Esdras I meane, who of their leauinges set them agayne together: after that, he prouided that the seuentie interpreters shoulde take them in hande: at the last came Christe him selfe, the Apostles did receaue them, and spread them throughout all nations, Christe wrought his miracles and wonders: and what folowed? after these great volumes the Apostles also did wryte as Saint Paul doth say, These be wrytten to the instruction of vs that be come into the ende of the worlde: and Christe doth say, Ye therefore erre, because ye knowe not the scriptures nor the power of God: and Paul dyd say, Let the worde of Christe be plentifull among you: and agayne saith Dauid, Oh howe sweete be thy wordes to my throte: he saide not to my hearing, but to my throte, aboue the hony or the hony combe to my mouth. Yea Moyses saith, Thou shalt meditate in them euermore when thou risest, when thou sittest downe, when thou goest to sleepe, continue in them he saith: and a thousande places more. And yet after so many testimonies thus spoken, there be some persons that do not yet so much as knowe what the scriptures be: wherevpon nothing is in good state amongst vs, nothing worthyly is done amongst vs: In this whiche pertaine to this lyfe, we make very great haste, but of spirituall goodes we haue no regarde. *Tbus sarre Iohn Chrysost.* It must nedes signifie some great thing to our vnderstanding, that almightie God hath had such care to prescribe these bookes thus vnto vs: I say not prescribe them only, but to maintaine them and defende them against the malignitie of the deuill and his ministers, who alway went about to destroy them: and yet could these neuer be so destroyed,

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but that he woulde haue them continue whole and perfect to this day, to our singuler comfort and instruction, where other bookes of mortall wise men haue perished in great numbers. It is recorded that Prolomeus Philadelphus kyng of Egypt, had gathered together in one librarie at Alexandria by his great coste and diligence, seuen hundred thousand bookes, wherof the principall were the bookes of Moyles, whiche reserued not much more, then by the space of two hundred yeres, were all brent and consumed in that battayle, when Caesar restored Cleopatra agayne after her expulsion. At Constantinople perished vnder Zenon by one common fire, a hundred and twentic thousande bookes. At Rome when Lucius Aurel Antonius dyd raigne, his notable librarie by a lightning frō heauen was quite consumed: yea it is recorded that Gregorie the first, did cause a librarie of Rome cōtayning only certaine Paynims workes to be burned, to thintent the scriptures of God should be more read and studied. VVhat other great libraries haue there ben cōsumed but of late daies? And what libraries haue of olde throughout this realme almost in euey abbey of the same, ben destroyed at sundry ages, besides the losse of other mens priuate studies, it were to long to rehearse. VVherevpon seyng almightie God by his deuine pouidence, hath preserued these bookes of the scriptures safe and sounde, and that in their natiue languages they were first written, in the great ignoraunce that rained in these tongues, and contrary to all other casualties, chaunced vpon all other bookes in mauger of all worldly wittes, who would so fayne haue had them destroyed, and yet he by his mightie hande, would haue them extant as witnesses and interpreters of his will toward mankind: we may soone see cause most reuerently to embrace these deuine testimonies of his wyll, to studie them, and to search them, to instruct our blinde nature so sore corrupted and fallen from the knowledge in whiche first we were created. Yet hauing occasion geuen somewhat to recouer our fall, and to returne agayne to that deuine nature wherein we were once made, and at the last to be inheritours in the celestially habitation with God almightie, after the ende of our mortalitie here brought to his dust agayne: These bookes I say beyng of suche estimation and aucthoritie, so muche reuerenced of them who had any meane taste of them, coulde neuer be put out of the way, neither by the spyte of any tiraunt, as that tiraunt Maximian destroyed all the holy scriptures wherfoeuer they coulde be founde, and burnt them in the middes of the market, neither the hatred either of any Porphirian philosopher or Rhetoritian, neither by the enuie of the romanystes, and of such hypocrites, who from tyme to tyme did euer barke against them, some of them not in open sort of condempnation: but more cunningly vnder suttile pretences, for that as they say, they were so harde to vnderstande, and specially for that they affirme it to be a perilous matter to translate the text of the holy scripture, and therefore it can not be well translated. And here we may beholde the endeouour of some mens cauillations, who labour all they can to slaunder the translatours, to finde fault in some wordes of the translation: but them selfe will neuer set pen to the booke, to set out any translation at al. They can in their constitutions prouinciall vnder payne of excommunicacion, inhibite al other men to translate them without the ordinaries or the prouinciall counsaile agree therevnto: But they wyll be well ware neuer to agree or to geue counsaile to set them out. VVhiche their suttile compasse in effect, tenderth but to bewray what inwardly they meane, if they coulde bring it about, that is, vtterly to suppress them: being in this their iudgement, farre vnlike the olde fathers in the primatiue Church, who hath exhorted indifferently all persons, as well men as women, to exercise them selues in the scriptures, which by Saint Hieroms aucthoritie be the scriptures of the people. Yea they be farre vnlike their olde forefathers that haue ruled in this realme, who in their times, and in diuers ages did their diligence to translate the whole bookes of the scriptures, to the erudition of the laytie, as yet at this day be to be seene diuers bookes translated into the vulgar tongue, some by kynges of the realme, some by bishoppes, some by abbottes, some by other deuout godly fathers: so desirous they were of olde tyme to haue the lay sort edified in godlynes by reading in their vulgar tongue, that very many bookes be yet extant, though for the age of the speache and straungenesse of the charect of many of them almost worne out of knowledge. In whiche bookes may be seene evidently howe it was vsed among the Saxons, to haue in their Churches read the foure gospels, so distributed and piked out in the body of the euangelistes bookes, that to euey Sunday and festiuall day in the yere, they were sorted out to the common ministers of the Church in their common prayers to be read to their people. Nowe as of the most auncient fathers the prophetes, Saint Peter testifieth that these holy men of God had the impulsio[n] of the holy ghost, to speake out these deuine testimonies: so it is nor to be doubted but that these latter holy fathers of the englishe Church, had the impulsio[n] of the holy ghost, to set out these sacred bookes in their vulgar language, to the edification of the people, by the helpe wherof they might the better folowe the example of the godly Christians, in the begining of the Church, who not only receaued the worde with all redinesse of heart, but also did searche diligently in the scriptures, whether the doctrine of the Apostles were agreable to the same scriptures. And these were not of the rascall sort (saith the deuine storie) but they were of the best and of most noble byrth among the Thessalonians, Birrhenses by name. Yea the prophetes them selues in their dayes, writeth S. Peter, were diligent searchers to inquire out this saluatiō by Christe, searching when and at what article of time this grace of Christes dispensation should appeare to the world. VVhat ment the fathers of the Church in their writings, but the aduancing of these holy bookes, where some do attribute no certaintie of vndoubted veritie, but to the canonicall scriptures. Some do affirme it to be a foolish rashe holdnesse to beleue hym, who proueth not by the scriptures that whiche he affirmeth in his worde. Some do accurse all that is deliuered by tradition, not founde in the legall and euangelicall scriptures. Some say that our fayth must needes stagger, if it be not grounded vpon the aucthoritie of the scripture. Some testifieth that Christe and his Church ought to be aduouched out of the scriptures, and do contende in disputation, that the true Church can not be knowen, but only by the holy scriptures: For all other thinges (saith the same aucthor) may be founde among the heretikes. Some affirme it to be a sinfull tradition that is obtruded without the scripture. Some playnely pronounce, that not to knowe the scriptures, is not to knowe Christe. VVherefore let men extoll out the Church practises as hyghly as they can, and let them set out their traditions and customes, their decisions in synodes and counsailes, with vaunting the presence of the holy ghost among them really, as some doth affirme it in their writing, let their groundes and their demonstrations, their foundations be as stable and as strong as they blafe them

Iohannes Sarisber. In pollicratico. lib 8. cap 19. VV. de regibus.

Galfride mon.

Tho. arūdel. in concilio apud oxon. an 1407. articulo 7.

i. Pet. i.

Act. xvii.

i. Pet. i.

Ang. contra epistolam peremini. Hieronimus. Tertullian. de doctrina christiana. Christost. in Mat Ho. Basilus. Hieres. i. P.

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Act 1.

them out : Yet will we be bolde to say with Saint Peter, *Habemus nos firmiter sermonem propheticum.* VVe haue for our part a more stable grounde, the propheticall wordes (of the scriptures) and doubt not to be commended therefore of the same Saint Peter with these wordes : *Cui dum attenditis eam lucerne apparenti in obscuro loco, recta factis donec dies illucescat, &c.* VVherevnto saith he, whyle ye do attende as to a light shining in a darke place, ye do well vntill the day light appeare, and till the bright starre do arise into our heates. For this we know, that al the propheticall scripture standeth not in any priuate interpretation of vayne names, of seuerall Churches, of catholique and vniuersall seas, of singuler and wylfull heades, whiche will challenge by custome all decision to pertayne to them only, who be working so muche for their vayne superioritie, that they be not ashamed now to be of that number, *Qui dixerunt linguam nostram magnificabimus, labia nostra a nobis sunt, quis noster dominus est :* VVhiche haue sayd, with our tongue will we preuayle, we are they that ought to speake, who is lorde ouer vs. And whyle they shall thus contende for their straunge claymed aucthoritie, we will proceede in the reformation begun, and doubt no more by the helpe of Christe his grace, of the true vnitie to Christes catholique Church, and of the vprightnesse of our fayth in this prouince, then the spanishe cleargie once gathered together in counsaile (only by the commaundement of their king, before whiche tyme the Pope was not so acknowledged in his aucthoritie which he now claymeth) I say as surely dare we trust, as they dyd trust of their fayth and vnitie. Yea no lesse confidence haue we to professe that, which the fathers of the vniuersall counsaile at Carthage in Affrike as they wryte them selfe did professe in their epistle writtē to Pope Celestine, laying before his face, the foule corruption of him selfe (as two other of his predecessours did the like errour) in falsifying the canons of Nicen counsaile, for his wrong challenge of his newe claymed aucthoritie : Thus wrytyng. *Prudentissime enim iustissimeque prouiderunt (Nicena et Africana decreta) quecuque negotia in suis locis (ubi orta sunt) finienda, nec vnicuique prouincia gratiam sacrosi spiritus defuturam, qua equitas Christi sacerdotibus et prudenter videatur, & constantissime teneatur, maxime, quia vnicuique concessum est, si iudicio offensus fuerit cognitorum, ad concilia sue prouincie, vel etiam vniuersale proocare.* That (the Nicen and Affrican decrees) haue most prudently and iustly provided for all maner of matters to be ended in their territories where they had their beginning, and they trusted that not to any one prouince shoulde want the grace of the holy ghost, wherby both the truth or equitie might prudently be seene of the christian prelates of Christe, and might be also by them most constantly defended, specially for that it is graunted to euery man (if he be greued) by the iudgement of the cause once knowen, to appeale to the counsailes of his owne prouince, or els to the vniuersall. Except there be any man, which may beleue that our Lorde God would inspire the righteousnesse of examination, to any one singular person, and to denie the same to priestes gathered together into counsaile without number. &c. And there they do require the bishop of Rome to send none of his clarkes to execute such prouinciall causes, lest els say they, mought be brought in the vayne pride of the worlde into the Church of Christe. In this antiquitie may we in this christian catholique Church of Englande, repose our selfe, knowyng by our owne annales of auncient recorde, that kyng Lucius whose conscience was muche touched with the miracles whiche the seruantes of Christe wrought in diuers nations, therupon beyng in great loue with the true fayth, sent vnto Eleutherius then byshop of Rome, requiring of hym the christian religion. But Eleutherius did redyly geue ouer that care to kyng Lucius in his epistle, for that the king as he wryteth, the vicar of God in his owne kingdome, and for that he had receaued the faith of Christe : And for that he had also both testaments in his realme, he wylled him to drawe out of them by the grace of God, and by the counsaile of his wisemen, his lawes, and by that lawe of God to gouerne his realme of Britanie, and not so muche to desire the Romane and Emperours lawes, in the which some default might be founde saith he, but in the lawes of God nothing at all. VVith which aunswere the kinges legates, Eluanus and Medwinus sent as messengers by the king to the Pope, returned to Britanie agayne, Eluanus beyng made a byshop, and Medwine allowed a publique teacher: who for the eloquence and knowledge they had in the holy scriptures, they repayred home agayne to kyng Lucius, and by their holy preachinges, Lucius and the noble men of the whole Britanie receaued their baptisme. &c. Thus farre in the storie. Nowe therefore knowing and beleuing with Saint Paul, *Quod quecuque prescripta sunt, ad nostram doctrinam prescripta sunt, ut per patientiam & consolationem scripturarum spem habeamus :* VVhatsoeuer is afore writtē, is written before for our instruction, that we through the patience and comfort of scriptures might haue hope, the only suretie to our fayth and conscience, is to sticke to the scriptures. VVherevpon whyle this eternall worde of God be our rocke and anker to sticke vnto, we will haue patience with all the vayne inuentions of men, who labour so highly to magnifie their tongues, to exalt them selues about al that is God. VVe wil take comfort by the holy scriptures against the maledictions of the aduersaries, and doubt not to nourishe our hope continually therewith, so to liue and dye in this comfortable hope, and doubt not to pertayne to the elect number of Christes Church, howe farre soeuer we be excommunicated out of the sinagogue of suche who suppose them selues to be the vniuersall lordes of all the world, Lordes of our fayth and consciences, at pleasure. Finally to commend further vnto thee good reader. the cause in part before intreated, it shalbe the lesse needefull, hauing so nye folowing that learned preface, whiche sometime was set out by the diligence of that godly father Thomas Cranmer, late byshop in the see of Canterburie, whiche he caused to be prefixed before the translation of that Byble that was then set out. And for that the copies thereof be so wasted, that very many Churches do want their conuenient Bybles, it was thought good to some well disposed men, to recognise the same Byble againe into this fourme as it is nowe come out, with some further diligence in the printing, and with some more light added, partly in the translation, and partly in the order of the text, not as condemning the former translation, whiche was folowed mostly of any other translation, excepting the originall text from whiche as litle variaunce was made as was thought meete to such as toke paynes therein: desiring thee good reader if ought be escaped, cyther by such as had the expending of the bookes, or by the ouersight of the printer, to correct the same in the spirite of charitie, calling to remembrance what diuersitie hath ben seene in mens iudgements in the translation of these bookes before these dayes, though all directed their labours to the glory of God, to the edification of the Church, to the comfort of their christian brethren, and alwayes as God dyd further open vnto them, so euer more desirous they were to reforme their former humaine ouersightes, rather then in a stubborne wylfulnesse to resist the gyft of the holy ghost, who from tyme to tyme is resident as that hea-

Psal. xi.

Concilium
braccar. se-
cundum.

Inter leges
Edwardi.

Ex archiuis
de statu
landauenfis
ecclie, in vi-
ta archie-
piscopi du-
britii & in
I. cap. graue.
Rom xv.
And yet may
it be true that
20. of Mal-
berne writeth,
that Whaga-
nus and De-
ruianus
were sent after
(as Coadiu-
tors) with
these learned
men to the
preaching of
the Gospell,
whiche was
neuer extin-
guished in
Britanie, &
Joseph of Sa-
ramathia his
time, as to S.
Iulien the
first byshop of
Canter. they
do openly a-
uouch.

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uenly teacher and leader into all truth, by whose direction the Church is ruled and governed. And let all men remember in them selfe howe error and ignorance is created with our nature: let frayle man confesse with that great wyse man, that the cogitations and inuentions of mortall men be very weake, and our opinions sone deceaued: For the body so subiect to corrupcion doth oppresse the soule, that it can not aspire so hie as of dutie it ought. Men we be all, and that which we know, is not the thousand part of that we knowe not. VWhereupon saith saint Austen, otherwyse to iudge then the truth is, this temptation ryseth of the frailtie of man. A man so to loue and sticke to his owne iudgement, or to enuie his brothers, to the perill of dissoluing the christian communion, or to the perill of schisme, and of heresie, this is diabolicall presumption: but so to iudge in euery matter as the truth is, this belongeth onely to the angelicall perfection. Notwithstanding good reader, thou mayst be well assured nothing to be done in this translation eyther of malice or wylfull meaning in altering the text, eyther by putting more or lesse to the same, as of purpose to bryng in any priuate iudgement by falsification of the wordes, as some certaine men hath ben ouer bolde so to do, litle regarding the maiestie of God his scripture: but so to make it serue to their corrupt error, as in alleaging the sentence of saint Paule to the Romaines the .6. one certaine wryter to proue his satisfaction, was bold to turne the word of *Sanctificationem* into the word of *Satisfactionem*, Thus: *Sicut exhibuimus antea membra nostra seruire immunditie et iniquitati ad iniquitatem, ita deinceps exhibebimus membra nostra seruire iustitie in satisfactionem*. That is, as we haue geuen our members to vncleanness, from iniquitie to iniquitie: euen so from hencefoorth let vs geue our members to serue righteousness into satisfaction: where the true worde, is into sanctification. Euen so likewise for the aduantage of his cause, to proue that men may haue in their prayer fayth vpon saintes, corruptly alleagerh Saint Pauls text, *Ad philemonem*, Thus: *Fidem quam habes in domino Iesu & in omnes sanctos*, leauing out the worde *Charitatem*, which would haue rightly ben distributed vnto *Omnes sanctos*. As *fidem vnto in domino Iesu*. VWhere the text is, *Audiens charitatem tuam & fidem quam habes in domino Iesu & in omnes sanctos*. It were to long to bryng in many examples, as may be openly founde in some mens wrytynges in these dayes, who would be counted the chiefe pillars of the Catholique fayth, or to note how corruptly they of purpose abuse the text to the comoditie of their cause. VWhat maner of translation may men thinke to looke for at their handes, if they should translate the scriptures to the comfort of Gods elect, whiche they neuer did, nor be not like to purpose it, but be rather studious only to seeke quarrels in other mens well doynge, to picke fault where none is: And where any is escaped through humane negligence, there to crye out with their tragicall exclamations, but in no wyse to amende by the spirite of charitie and lenitie, that whiche might be more aptly set. VWhereupon for frayle man (compassed hym selfe with infirmitie) it is most reasonable not to be to seuer in condemning his brothers knowledge or diligence where he doth erre, not of malice, but of simplicitie, and specially in handeling of these so deuine bookes so profoude in sense, so farre passing our naturall vnderstanding. And with charitie it standeth, the reader not to be offended with the diuersitie of translatours, nor with the ambiguitie of translations: For as Saint Austen doth witness, by Gods prouidence it is brought about, that the holy scriptures whiche be the salues for euey mans sore, though at the first they came from one language, and thereby might haue ben spread to the whole worlde: nowe by diuersitie of manye languages, the translatours shoulde spreade the saluation (that is contayned in them) to all nations, by suche wordes of vtterance, as the reader might perceauie the minde of the translatour, and so consequently to come to the knowledge of God his wyll and pleasure. And though many rashe readers be deceaued in the obscurities and ambiguities of their translations, whyle they take one thing for another, and whyle they vse muche labour to extricate them selues out of the obscurities of the same: yet I thinke (saith he) this is not wrought without the prouidence of God, both to tame the proude arrogancie of man by his suche labour of searching, as also to kepe his minde from lothsomnesse and contempt, where if the scriptures vniuersally were to easie, he woulde lesse regarde them. And though (saith he) in the primatiue Church the late interpreters whiche did translate the scriptures, be innumerable, yet wrought this rather an helpe, then an impediment to the readers, if they be not to negligent. For saith he, diuers translations haue made many tymes the harder and darker sentences, the more open and playne: So that of congruence, no offence can iustly be taken for this newe labour, nothing preiudicing any other mans iudgement by this doynge, nor yet hereby professing this to be so absolute a translation, as that hereafter might folowe no other that might see that which as yet was not vnderstanded. In this poynt it is conuenient to consider the iudgement that Iohn, once bishop of Rochester was in, who thus wrote: It is not vnknown, but that many thinges hath ben more diligently discuffed, and more clearely vnderstanded by the wittes of these latter dayes, as well concerning the gospels as other scriptures, then in olde tyme they were. The cause whereof is (saith he) for that to the olde men the yse was not broken, or for that their age was not sufficient exquisitely to expende the whole mayne sea of the scriptures, or els for that in this large field of the scriptures, a mā may gather some eares vntouched after the haruest men, howe diligent soeuer they were. For there be yet (saith he) in the gospels very many darke places, whiche without all doubt to the posteritie shalbe made muche more open. For why should we dispayre hercin, seing the gospell (wryteth he) was deliuered to this intent, that it might be vtterly vnderstanded of vs, yea to the very inche. VWherefore, forasmuche as Christe sheweth no lesse loue to his Church now, then hitherto he hath done, the aucthoritie wherof is as yet no whit diminished, and forasmuch as that holy spirite the perpetuall keper and gardian of the same Church, whose gyftes and graces do stowe as continually and as abundantly as from the deginning: who can doubt, but that such thinges as remayne yet vnknown in the gospell, shalbe hereafter made open to the latter wittes of our posteritie, to their cleare vnderstanding. (Thus farre this wryter.) Only good readers let vs oft call vpon the holy spirite of God our heauenly father, by the mediation of our Lorde and sauour, with the wordes of the ostonary psalme of Dauid, who did so importunatly craue of God to haue the vnderstanding of his lawes and testament: Let vs humblye on our knees pray to almighty God, with that wyse kyng Solomon in his very wordes, saying thus.

Eccle. xi.
Sap. ix.

De doctr.
christia.

Hofius in
confessione
catholice fi-
di de Sacro
penitentia.
Idem Hofi-
us de Spe. &
oratione.

De doctr.
christi. lib. 2.
cap. 5.

Articulo. 17.
contra Luth.

Psal. cxix.

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Sap. ix.



God of my fathers, and Lorde of mercies (thou that hast made all thynges with thy worde, and didst ordayne man through thy wisdome, that he shoulde haue dominion ouer thy creatures which thou hast made, and that he shoulde order the worlde according to holinesse and righteoufnesse, and that he shoulde execute iudgement with a true heart) geue me wisdome whiche is euer about thy seate, and put me not out from among thy chyldren: For I thy seruaunt and sonne of thy handmayden am a feeble person, of a short time, and to weake to the vnderstanding of thy iudgementes and lawes. And though a man be neuer so perfect among the children of men, yet if thy wisdome be not with him, he shalbe of no value. O sende her out therfore from thy holy heauens, and from the throne of thy maiestie, that she may be with me, and labour with me, that

I may knowe what is acceptable in thy sight: for she knoweth and vnderstandeth all thinges, and she shall leade me soberly in my workes, and pre-

serue me in her power. So shall my workes be acceptable by Christe our Lorde, To whom with the father and the holy ghost, be all honour and glorie, worlde without ende.

Amen.

The prologue.

A prologue or preface made by

Thomas Cranmer, late Archbishop of
Canterburie.



Concernyng two sundry sortes of people, it seemeth much necessarie that some thyng be sayde in the entrie of this booke by the way of a preface or prologue, wherby hereafter it may be both the better accepted of them which hitherto coulde not well beare it, and also the better bled of them which heretofore haue misused it. For truely some there are that be to slowe and neede the spurte, some other seme to quicke, and neede more of the bydle: some lose their game by short shotyng, some by ouer shotyng, some walke to much on the left hande, some to much on the ryght. In the former sort be all they that refuse to reade, or to heare redde the scripture in the bulgar tongue, much worse they that also let or discourage the other from the readyng or hearpyng thereof. In the latter sort be they which by their inordinate readyng, bndiscrete speakyng, contentious disputyng, or otherwise by their licentious lypnyng, flander and hynder the worde of God most of all other, wherof they woulde seme to be greatest furtherers. These two sortes, albeit they be most farre vnylike the one to the other, yet they both deserue in effect lyke reproche. Neither can I well tell whether of them I may iudge

the more offendour, hym that doth obstinately refuse so godly and goodly knowledge: or hym that so vngodly and so vngoodly doth abuse the same. And as touchyng the former, I woulde maruayle much that any man shoulde be so mad, as to refuse in darknesse, lyght: in hunger, soode: in colde, fire: for the worde of God is lyght: *Lucerna pedibus meis, verbum tuum.* Thy worde is a lanterne vnto my feete. It is soode: *Non in solo pane viuit homo, sed in omni verbo dei.* Man shall not lyue by bread only, but by every worde of God. It is fire: *Ignem veni mittere in terram, & quid volo nisi vt ardeat?* I am come to sende fire on the earth, and what is my desire but that it be kindled? I woulde maruayle (I say at this) saue that I consider how much custome & vsage may do. So that if there were a people as some write, *de Cymcriis*, which neuer sawe the sunne, by reason that they be situated farre towarde the North pole, and be inclosed and ouershadowed with hye mountaynes: it is credible and lyke inough, that yf by the power and wyll of God, the mountaynes shoulde sinke downe and geue place, that the lyght of the sunne myght haue entraunce to them, at the first some of them woulde be offended therewith. And the olde prouerbe affirmeth, that after tillage of corne was first founde, many delited more to feede of mast and acoynes wherewith they had ben accustomed, then to eate bread made of good corne. Such is the nature of custome, that it causeth vs to beare al thynges well and easly wherewith we haue ben accustomed, and to be offended with all thynges therunto contrary. And therfore I can well thinke them worthy pardon, which at the comyng abroad of scripture doubted and dyewe backe. But such as wyll persiste styll in their wilfulnesse I must needes iudge not only foolish, frowarde, and obstinate: but also peeuishe, peruerse, and indurate. And yet, if the matter shoulde be tryed by custome, we myght also to aleage custome for the readyng of the scripture in the bulgar tongue, and prescribe the more auncient custome. For it is not muche aboute one hundred yere ago, since scripture hath not ben accustomed to be read in the bulgare tongue within this realme, and many hundred yeres before that, it was translated and red in the Sarones tongue, which at that time was our mother tongue, wherof there remaine yet diuers coppies founde lately in olde abbaies, of suche antique maner of wyting and speaking, that fewe men now ben able to reade and vnderstand them. And when this language wared olde and out of common vsage, because folke shoulde not lacke the fruite of reading, it was againe translated into the newer language, wherof yet also many coppes remaine and be dayly founde. But nowe to let passe custome, and to way as wise men cuer shoulde, the thyng in his owne nature: let vs here discusse what it auayleth scripture to be had and redde of the lay and bulgar people. And to this question I intende here to say nothyng: but that was spoken and wyitten by the noble doctour and most morall diuine, saint John Chrysostome in his third sermon de Lazaro, albeit, I wyll be some thing shorter, and gather the matter into fewer wordes and lesse rome then he doth there, because I woulde not be tedious. He exhorteth there his audience, that euery man shoulde reade by him selfe at home in the meane dayes and time, betweene sermon and sermon, to the intent they might both more profoundly fyre in their mindes and memories that he had saide before vpon such textes, whercupon he had alredie preached: and also that they might haue their mindes the more redie and better prepared to receaue and perceaue that which he woulde say from thenceforth in his sermons, vpon such textes as he had not yet declared and preached vpon, therfore saith he there: *My comon vsage is to geue you warning before what matter I intende after to entreate vpon, that you your selues in the meane dayes may take the booke in hand, reade, waye, and perceaue the summe and effect of the matter, and marke what hath ben declared and what remaineth yet to be declared, so that thereby your minde may be the more furnished to heare the rest that shalbe saide.*

*Psal. cxix. a
Math. iiii. a.
Luk xii. g.*

S. Chrysostome.

And

The prologue.

And that I exhort you (saith he) and ever haue & will exhort you, that you (not only here in the Church) geue care to that that is sayd by the preacher: but that also when ye be at home in your houses, ye apply your selues from tyme to tyme to the readyng of holy scriptures: which thyng also I neuer lin to beate into the eares of them that be my familiers, and with whom I haue priuate acquaintance and conuersation. Let no man make excuse and say (saith he) I am busied about matters of the common wealch, I beare this office, or that, I am a craftes man, I must applie mine occupation, I haue a wyfe, my children must be fed, my household must I prouide for: Briefly, I am a man of the worlde, it is not for me to reade the scriptures, that belongeth to them that haue bidden the worlde farwell, which Ioue in solitarinesse and contemplation, and haue ben brought bp and continually nosilled in learning and religion. To this aunsweryng: what sayest thou man (saith he) is it not for thee to study and to reade the scripture, because thou art encumbred and distract with cares and businesse? So much the more it is behouefull for thee to haue defence of scriptures, howe much thou art the more distressed in worldly daungers. They that be free and farre from trouble and entermedlyng of worldly thynges, Ioue in safegarde and tranquillitie, and in the calme, or within a sure hauen. Thou art in the middell of the sea of worldly wickednesse, and therfore thou needest the more of ghostly succour and comfort: They sit farre from the strokes of battayle, and farre out of gunne shoote, and therfore they be but seldome wounded. Thou that standest in the forefront of the hoast, and nyest to thine enemies, must needes take now and then many strokes, and be greuously wounded, and therfore thou hast most neede to haue thy remedies and medicines at hande. Thy wyfe prouoketh thee to anger, thy chyld geueth thee occasion to take sorowe and pensiuenesse, thine enemies lye in wayte for thee, thy friends (as thou takest hym) sometyme enuieth thee, thy neyghbour misreporteth thee or picketh quarels agaynst thee, thy mate or partener vndermineth thee, thy lord, iudge, or iustice, threatheth thee, pouertie is paynfull vnto thee, the losse of thy deare and welbeloued causeth thee to mourne, prosperitie exalteth thee, aduersitie bringeth thee lowe: Briefly, so diuers and so manifolde occasions of cares, tribulations, and temptations, beset thee and besiege thee rounde about. Where canst thou haue armour or fortresse agaynst thine assaultes? Where canst thou haue salues for thy sores, but of holy scripture? Thy flethe must needes be prone and subiect to fleshly lustes, which dayly walkest and art conuersant among women, seeest their beauties set soorth to the eye, hearest their nice and wanton wordes, smellst their baulme, ciuet, and muske, with many other lyke prouocations and stirrings: except thou hast in a rednesse wherwith to suppress and auoyde them, which can not elswhere be had, but only out of the holy scriptures. Let vs reade and seke all remedies that we can, and all shalbe litle ynough. Howe shall we then do, yf we suffer and take dayly woundes, and when we haue done, wyll sit styll and searche for no medicines? Doest thou not marke and consider howe the smith, mason, or carpenter, or any other handy craftesman, what neede soeuer he be in, what other thift soeuer he make, he wyll not sell nor lay to pledge the tooles of his occupation: for then howe shoulde he worke his feate, or get his lyuyng therby? Of lyke mynde and affection ought we to be towarde holy scripture. For as mallets, hammers, sawes, chisels, axes, and hatchets, be the tooles of their occupation: So be the bookes of the prophetes, and Apostles, and all holy writers inspired by the holy ghost, the instrumentes of our saluation. wherfore let vs not sticke to bye and prouide vs the Byble, that is to say, the bookes of holy scripture: and let vs thinke that to be a better iewel in our house then either golde or siluer. For lyke as theues be loth to assault an house where they knowe to be good armour and artillerie: so whersoever these holy and ghostly bookes be occupied, there neither the deuyll nor none of his angels dare come neare. And they that occupy them be in much safegarde, and haue a great consolation, and be the rebier vnto all goodnesse, the slower vnto all euyl: and yf they haue done any thyng amisse, anone euen by the syght of the bookes their consciences be admonished, and they ware sozry and ashamed of the fact. Peraduenture they wyll say vnto me: howe and yf we vnderstande not that we reade, that is conteyned in the bookes: what then? Suppose thou vnderstande not the deepe and profounde misteries of scriptures, yet can it not be but that much fruite and holinesse must come and growe vnto thee by the readyng: for it can not be that thou shouldest be ignorant in all thynges a lyke. For the holy ghost hath so ordered and attempted the scriptures, that in them aswell publicanes, fishers, and shepherdes, may fynde their edification, as great doctours their erudition. For those bookes were not made to bayne glorie, lyke as were the wrytynges of the gentile Philosophers and Rethoricians, to the intent the makers shoulde be had in admiration for their hie styles and obscure maner and wrytyng, wherof nothyng can be vnderstanded without a maister or an expositour: But the Apostles & prophetes wrote their bookes so, that their speciall intent and purpose myght be vnderstanded and perceaued of euery reader, whiche was nothyng but the edification of amendement of the lye of them that reade or heare it. Who is it that readyng or hearyng read in the Gospell, Blessed are they that be meeke, Blessed are they that be mercifull, Blessed are they that be of cleane heart, and such other lyke places, can perceaue nothyng except he haue a maister to teache hym what it meaneth? Like wyse the signes & miracles with all other hystories of the doynges of Christe or his Apostles, who is there of so simple wit & capacite, but he may be able to perceaue and vnderstande them? These be but excuses and clokes for the rayne, & coueringes of their owne idle slouthfulnesse: But styll ye wyll say I can not vnderstande it. What maruayle? Howe shouldest thou vnderstande, yf thou wyll not reade, nor loke vpon it? Take the bookes into thyne handes, reade the whole story, and that thou vnderstandest, kepe it well in memozie: that thou vnderstandest not, rereade it agayne, and agayne: yf thou can neither so come by it, counsayle with some other that is better learned. Go to thy curate & preacher, shewe thy self to be desirous to know & learne: and I doubt not but God seyng thy diligence and readinesse (if no man els teache thee) wyll hym selfe boughsale with his holy spirite to illuminate thee, & to open vnto thee that which was locked fro thee.

Remember

The prologue.

Remember the Eunuch of Candace Queene of Ethiopia, which albeit he was a man of a wylde and barbarous countrey, and one occupied with worldly cares and businesse, yet rydyng in his charret, he was readyng the scripture. Nowe consider, yf this man passyng in his iourney was so diligent as to reade the scripture: what thynkest thou of lyke was he wout to do sittynge at home? Agayne he that letteth not to reade, albeit he dyd not vnderstande: what dyd he then trowest thou, after that when he had learned and gotten vnderstandyng? For that thou mayest wel knowe that he vnderstoode not what he redde: hearken what Philip there saith vnto hym, vnderstandest thou what thou readeest? And he nothyng ashamed to confesse his ignoraunce, answered: Howe shoulde I vnderstande hauyng no body to shewe me the way? Lo, when he lacked one to shewe hym the way, and to expounde to hym the scriptures, yet dyd he reade: and therfore God the rather provided for hym a guide of the way, that taught hym to vnderstande it. God perceaued his wyllyng and towarde mynde, and therfore he sent hym a teacher by & by. Therfore let no man be negligent about his owne health and saluation: Though thou haue not Philip alwayes when thou wouldest, the holy ghost which then moued and stirred by Philip, wyll be redy and not fayle thee yf thou do thy diligence accordyngly. All these thynges be written vnto vs for our edification and amendement, which be bozne towarde the latter ende of the worlde. The readyng of the scriptures is a great and strong bulwarke or fortresse agaynst sinne: the ignoraunce of the same, is a greater ruine and destruction of them that wyll not knowe it. That is the thyng that byngeth in herisie, that is it that causeth all corrupt and peruerse luyng, that is it that byngeth all thynges out of good order. Hitherto all that I haue sayde, I haue taken and gathered out of the foresayde sermon of this holy doctour saint John Chrysostome: Nowe yf I shoulde in lyke maner byng forth what the selfe same doctour speaketh in other places, and what other doctours and writers say concernyng the same purpose, I myght seeme to you to write another Byble, rather then to make a preface to the Byble. Wherfore in fewe wordes to comprehend the largeneise and vtilitie of the scripture, howe it contayneth fruitfull instruction and erudition for euerymian, yf any thyng be necessary to be learned, of the holy scripture we may learne it. If falshood shalbe reprovod, therof we may gather wherwithall. If any thyng be to be corrected and amended, yf there neede any exhortation or consolation, of the scripture we may well learne. In the scriptures be the fat pastures of the soule, therein is no benimous meate, no vnholysome thyng, they be the very daintie and pure feedyng. He that is ignoraunt, shall fynde there what he shoulde learne. He that is a peruerse sinner, shall there fynde his dampnation to make hym to tremble for feare. He that laboureth to serue God, shall fynde there his glorie, and the promissions of eternall lyfe, exhortyng hym more diligently to labour. Herein may princes learne howe to gouerne their subiectes: Subiectes obedience, loue, and dreede to their princes: Husbandes howe they shoulde behaue them vnto their wiues, howe to educate their children and seruautes: And contrary the wiues, children, and seruautes, may knowe their duetie to their husbandes, parentes, and maisters. Here may all maner of persons, men, women, yong, olde, learned, vnlearned, riche, pooze, priestes, lay men, lordes, ladyes, officers, tenautes, and meane men, birgins, wiues, widdowes, lawyers, marchautes, artificers, husbandmen, and all maner of persons of what estate or condition soeuer they be, may in this booke learne all thynges what they ought to beleue, what they ought to do, & what they should not do, as well concernyng almighty God, as also concernyng them selues and all other. Briefly, to the readyng of the scripture none can be enemy, but that either be so sicke that they loue not to heare of any medicine, or els that be so ignoraunt that they knowe not scripture to be the most healthfull medicine. Therfore as touchyng this former part, I wyll here conclude, and take it as a conclusion: sufficiently determined & appointed that it is conuenient and good the scriptures to be redde of al sortes and kyndes of people, and in the bulgar tongue, without further allegations or probations for the same, which shall not neede, since that this one place of John Chrysostome is inough and sufficient to perswade all them that be not frowardy & peruersly set in their owne wylfull opinion. Specially nowe that the kynges highnesse beinge supreme head next vnder Chryste of this Church of Englande, hath aproued with his royal assent the setting forth hereof, which only to all true & obedient subiectes ought to be a sufficient reason for the allowaunce of the same, without further delay, reclamation, or resistance, although there were no preface nor other reason herein expressed. Therfore nowe to come to the seconde and latter part of my purpose: here is nothyng so good in this worlde, but it may be abused, and turned from vnhurtfull & wholsome, to hurtfull and noysome. What is there aboute better then the sunne, the moone, and the starres? Yet was there that toke occasion by the great beautie and vertue of them, to dishonour God, and to defile them selues with idolatrie, geuyng the honour of the luyng God and creatour of all thynges, to such thynges as he had created. What is there here beneath better then fire, water, meates, drynkes, metals of golde, siluer, iron, and Steele? Yet we see dayly great harme and much mischief done by every one of these, as well for lacke of wisdoome & prouidence of them that suffer euill, as by the malice of them that worke the euill. Thus to them that be euill of them selues, euery thyng setteth forwarde and increaseth their euill, be it of his owne nature a thyng neuer so good: lyke as contrarily, to them that studie and endeuoure them selues to goodnesse, euery thyng preuaileth them, and profiteth vnto good, be it of his owne nature a thyng neuer so bad, as S. Paul sayd, Hiis qui diligunt deum, omnia cooperantur in bonum, All thynges do byng good successe, to such as do loue God, euen as out of most benimous wormes is made triacle, the most soueraigne medicine for the preseruatiõ of mans health in time of daunger. Wherfore I would aduise you al that come to the reading or hearing of this booke, which is the worde of God, the most precious iewel and most holy relique that remaineth vpon earth: that ye byng with you the feare of God, and that ye do it with all due reuerence, & vse your knowledge therof, not to bayne glorie of friuolous disputation: but to the honour of God, encrease of vertue, and edification both of your selues and other. And to the intent that my wordes may be the

The conclusion.

The kynges highnesse hath allowed the scripture as necessarye for vs.

There is nothyng but it may be abused

Rom. viii.

The prologue.

more regarded, I wyll vse in this part the auctoritie of saint Gregorie Nazianzene, like as in the other I dyd of saint Iohn Chrysostome. It appeareth that in his tyme there were some (as I feare me there be also nowe at these dayes a great number) which were idle bablers, and talkers of the scripture out of season and all good order, and without any increase of vertue, or example of good luyng: to them he writeth all his first booke, de theologia. wherfore I shall bryefly gather the whole effect, and recite it here vnto you. There be some (saith he) whose not only eares and tongues, but also their liffes be whetted and redy bent all to contention and vnprofitable disputation, whom I woulde wishe as they be behement and earnest to reason the matter with tongue, so they were all redy and practiue to do good deedes. But forasmuch as they subuerting the order of all godlinesse, haue respect only to this thyng, howe they may bynde and loose subtile questions, so that nowe euery market place, euery alehouse and tauerne, euery feast house, bryefly euery company of men, euery assembly of women, is fylled with such talke: Since the matter is so (saith he) and that our fayth and holy religion of Chryste begynneth to wane nothyng els but as it were a sophistrie or a talkyng craft, I can no lesse do but say some thyng therbnto. It is not fyt (saith he) for euery man to dispute the hygh questions of diuinitie, neither is it to be done at all tymes, neither in euery audience must we discusse euery doubt: but we must knowe when, to whom, and howe farre we ought to enter into such matters. first it is not for euery man, but it is for such as be of exact and exquisite iudgementes, and such as haue spent their tyme before in studie and contemplation, and such as before haue clenched them selues as well in soule as body, or at the least endeoured them selues to be made cleane. for it is dangerous (saith he) for the vnclene to touche that thyng that is most cleane, lyke as the soye eye taketh harme by lokyng vpon the sunne. Secundarily, not at all tymes, but when we be reposed, and at rest from all outwarde dregges and trouble, and when that our heades be not encumbred with other worldly and wandryng imaginations: as yf a man shoulde mingle balme and dirt together. for he that shall iudge and determine such matters and doubttes of scriptures, must take his tyme when he may apply his wittes therbnto, that he may therby the better see and discern what is trueth. Thirdly, where, and in what audience. There and among those that haue ben studious to learne: And not among such as haue pleasure to trifle with such matters. as with other thynges of pastime, which repute for their chiefe delicates, the disputation of hygh questions, to shewe their wittes, learning, and eloquencie in reasonyng of hygh matters. fourthly, it is to be considered howe farre to wade in such matters of difficultie. No further (saith he) but as euery mans owne capacitie wyll serue hym, and agayne no further then the weaknesse or intelligence of the other audience may beare. for lyke as to great noyse hurteth the eare, to much meate hurteth the mans body, heauy burthens hurt the bearers of them, to much rayne doth more hurt then good to the grounde, bryefly in all thynges, to much is noyous: etten so, weak wittes and weak consciences may soone be oppressed with ouer harde questions. I say not this to diswade men from the knowledge of God, and readyng or studyng of the scripture: for I say that it is as necessarie for the lyfe of mans soule, as for the body to breathe. And yf it were possible so to liue, I woulde thinke it good for a man to spende all his life in that, and to do none other thyng. I commende the lawe which biddeth to meditate and studie the scriptures alwayes both nyght and day, and sermons & preachinges to be made both moynyng, noone, and euentyde, and God to be lauded and blessed in all tymes, to bed warde, from bed, in our iourneys, and all our other workes. I forbidd not to reade, but I forbidd to reason. Neither forbidd I to reason so farre as is good and godly: but I allowe not that is done out of season, and out of measure and good order. A man may eate to much of hony be it neuer so swete, and there is tyme for euery thyng, and that thyng that is good, is not good yf it be vngodly done. Euen as a flowre in wynter is out of season, and as a womans apparell becommeth not a man, neither contrarily, the mans the woman, neither is weepyng conuenient at a bridale, neither laughyng at a buriall. Nowe yf we can obserue and hepe that is comely and tymely in all other thynges: Shall not we then the rather do the same in the holy scriptures? Let vs not runne forth as it were wilde horses, that can suffer neither bridle in their mouthes, nor sitter on their backs. Let vs hepe vs in our bouces, and neither let vs go to farre on the one side lest we returne into Egypt, neither to farre ouer the other, lest we be carryed away to Babylon. Let vs not syng the song of our Lorde in a straunge lande, that is to say, let vs not dispute the worde of God at all aduentures, as well where it is not to be reasoned, as where it is, and as well in the eares of them that be not fyt therfore, as of them that be. If we can in no wyse forbear but that we must needes dispute, let vs forbear thus much at the least, to do it out of tyme and place conuenient: And let vs entreate of those thynges which be holy, holyly: and vpon those thynges that be mistycall, mistycally: and not to vtter the deuine misteries in the eares vnworthy to heare them, but let vs knowe what is comely, as well in our seilence and talkyng, as in our garmentes wearyng, in our seedyng, in our gesture, in our goynges, in all our other behauyng. This contention and debates about scriptures and doubttes therof (specially when such as do pretende to be the fauourers and studentes therof can not agree within them selues) doth most hurt to our selues, and to the furtheryng of the cause and quarrels that we woulde haue furthered aboue all other thynges. And we in this (saith he) be not vnlike to them that being mad, set their owne houses on fire, and that slay their owne children, or beate their owne parentes. I maruayle much (saith he) to recount wherof cometh all this desire of bayne gloxie, wherof cometh all this tongue itche, that we haue so much delyght to talke and clatter? And wherin is our communication? Not in the commendation of vertuons and good deedes, of hospitalitie, of loue betwene christian brother and brother, of loue betwene man and wyfe, of virginitie and chastitie, and of alines towarde the poore: Not in psalmes and godly songes, not in lamentyng for our synnes, not in repressyng the afflictions of the body, not in prayers to God, we talke of scripture, but in the meane tyme we subdue

The prologue.

not our fleſhe by faſtyng, watchyng, and weepynge, we make not this lyfe a meditation of death, we do not ſtrive to be lordes ouer our appetites and affections, we go not about to pull downe our proude and hygh myndes, to abate our furniſhe and ranorous ſtomackes, to reſtrayne our luſtes and bodyly delectations, our vndiscrete ſorrowes, our laſciuious mirth, our inordinate lohyng, our inſatiable hearyng of vanities, our ſpeakynge without meature, our inconuenient thoughtes, and brieſly, to reſourme our lyfe and maners: but all our holinneſſe conſiſteth in talkynge. And we pardon eche other from all good lyuyng, ſo that we may ſlicke faſt together in argumentation, as though there were no mo wayes to heauen but this alone, the way of ſpeculation and knowledge (as they take it) but in very deede it is rather the way of ſuperfluous contention and ſophiſtication. Hitherto haue I recited the mynde of Gregorie Nazianzene in that booke whiche I ſpake of before. The ſame aucthour ſayth alſo in another place, that the learnynge of a chriſtian man ought to begyn of the feare of God, to ende in matters of hie ſpeculation: and not contrarily to begyn with ſpeculation, and to ende in feare. For ſpeculation (ſaith he) either hie cunnyng or knowledge, yf it be not ſtayed with the bridle of feare to offende God, is daungerous, and inough to tumble a man headlong downe the hyl. Therefore ſaith he, the feare of God muſt be the firſt begynnynge, and as it were an A. B. C. or an introduction to all them that ſhall enter into the very true and moſt fruitful knowledge of holy ſcriptures. Where as is the feare of God, there is (ſaith he) the keepynge of the commaundementes: and where as is the keepynge of the commaundementes, there is the clenſyng of the fleſhe: which fleſhe is a cloude before the ſoules eye, and ſuffereth it not purely to ſee the beame of the heauenly lyght. Where as is the clenſyng of the fleſhe, there is the illumination of the holy ghoſt, the ende of all our deſires, and the very lyght wherby the veritie of ſcriptures is ſeene and perceaued. This is the mynde and almoſt the wordes of Gregorie Nazianzene doctour of the Greeke Church, of whom ſaint Jerome ſaith: that vnto his tyme the latine Church had no wyter able to be compared and to make an euen matche with hym. Therefore to conlude this latter part, euery man that cometh to the readynge of this holy booke, ought to bring with hym firſt and ſo moſt this feare of almighty God, and then next, a firme and ſtable purpoſe to reſourme his owne ſelfe accordyng therunto, and ſo to continue, proceede, and proſper from tyme to tyme, thewyng hym ſelfe to be a ſober & fruitfull hearer and learner: which yf he do, he ſhall proue at the length well able to teache, though not with his mouth, yet with his lyuyng and good example, which is ſure the moſt liuely and effectuous ſourme and maner of teachyng. He that otherwiſe intermedleth with this booke, let hym be aſſured that once he ſhall make a count therefore, when he ſhall haue ſayde to hym as it

is written in the prophete David, Peccatori dicit deus. &c. vnto the vngodly ſayde God:

Why doeſt thou preache my lawes, and takeſt my teſtament in thy mouth? whereas thou

hateſt to be reſourmed, and haſt ben partaker with adulterers. Thou haſt let thy

mouth ſpeake wickedneſſe, and with thy tongue thou haſt ſet forth

deceit. Thou ſatteſt and ſpakeſt agaynſt thy brother, and haſt

ſlaundered thine owne mothers ſonne. Theſe thynges

haſt thou done, and I helde my tongue, and

thou thoughteſt wickedly that I am

euen ſuch a one as thy ſelfe:

But I wyll reprove

thee, and ſet

before

thee the thynges that thou haſt done. O conſider this ye

that forget God, leſt I plucke you away, and there

be none to deliuer you. Who ſo offereth me

thankes and prayſe, he honoureth me:

and to hym that ordereth his

conuerſation ryght, wyll

I ſhewe the ſal-

uation of

God.

Pſal. 50.

¶ Prayſe be to God.

A description of the yeres from the

creation of the worlde, vntill this present yere of 1568. drawen for the most part out of the holy Scripture, with declaration of certayne places, wherein is certayne difference of the reckening of the yeres.

1496
1568
108

The yeres from the creation of the worlde.

1948.

WE reckon from Adam vntill the flood, a thousand sixe hundred fiftie and sixe yeres. Genesis. 5. and 6. and from the flood vntill Abraham. 292. yeres. Genesis. 11.

2308.

* From Abraham vntill Isahac, a hundred yeres. Gen. 17. From Isahac vntill Iacob, sixtie. Gen. 25. And fro Iacob to Ioseph. 90. yeres. Ioseph liued afterward. 110. yeres. Gen 50.

2448.

From the death of Ioseph vntill Moyfes, there is (according to Philo) sixtie yeres. And from Moyfes till the departure of the children of Israel out of Egypt. 80. yeres. Actes. 7.

2520.

* The people remayned in the wildernesse. 40. yeres. Deu. 29. And then were brought into the land of Chanaan by Iosuah, who was gouernour ouer the said people after Moyfes. 32. yeres.

2688.

After Iosuah Othoniel gouerned. 8. yeres. Iud. 9. then Aod. 80. Iud. 3. After Aod, Debora fourtie, Iudges. 4. Then Gedcon other fourtie yeres. Iudges. 8.

2732.

Abimelech gouerned after Gedcon three yeres. Iud. 9. then Thola. 23. yeres. Iud. 10. Thola being deceasid, the people were. 18. yeres vnder the tyranny of the Ammonites. Iud. 10.

2755.

Iephte deliuered the people from the hands of the Ammonites, & gouerned. 6. yeres. Iud. 12. After Iephte, Abessan gouerned. 7. yeres. Iud. 12. Then Elon. 10. yeres. Iud. 12.

2833.

Abdon gouerned after Elon cyght yeres. Iud. 12. Then Sampson. 20. yeres. Iud. 13. Then Eli fourtie yeres. 1. Sam. 4.

2863.

After Eli, Samuel and Saul gouerned fourtie yeres: but the scripture, because of Sauls royall dignitie, attribureth all this gouernment to him. Actes. 7.

2943.

Dauid raigned after Saul. 40. yeres. 2. Sam. 5. Solomon his sonne raigned three yeres before the building of the temple, which is. 480. yeres after the departure out of Egypt. 3. Kinges. 6. and raigned in all. 40. yeres. 3. King. 11.

3004.

Rechoboam the sonne of Solomon raigned. 17. yeres. 3. King. 12. Also Abiam his sonne raigned three yeres. 3. King. 15. Then Asa 41. yeres. 3. King. 15.

3041.

Iosaphat raigned after Asa. 25. yeres. 3. King. 15. And Ioram his sonne raigned three yeres with his father, and fiue yeres alone. 4. King. 8. Ochozias raigned after Ioram. 7. yeres. 2. Chro. 22.

3117.

Athalia the mother of Ochozias raigned seuen yeres. 4. Reg. 11. Ioas raigned after her fourtie yeres. 4. Reg. 12. After him Amasias his sonne raigned. 29. yeres. 4. Reg. 14.

3180

* After Amasias the people were without king eleuen yeres, as we may gather by the. 14. and 15. chapter of the. 4. Reg. Then Azarias raigned. 52. yeres. 4. Reg. 15.

3241.

Ioathan raigned after Azarias sixteene yeres. 4. Reg. 15. After Ahaz his sonne raigned. 16. yeres. 4. Reg. 16. And after him, Ezechias, 29. yeres. 4. Reg. 18.

3323. and 3. monethes

Manasses the sonne of Ezechias raigned. 55. yeres. 4. Reg. 21. Amon his sonne two yeres. 4. Reg. 21. Then Iosia. 31. yeres. 4. Reg. 22. And Iehoaz three monethes. 4. Reg. 23.

3340. and 6. monethes

Eliachim, otherwyse called Ioachin raigned eleuen yeres. 4. Reg. 23. And after him, Iechonias three monethes, after which time he was led captiue into Babylon. 4. Reg. 23.

3421. and 6. monethes

Sedechias raigned. 11. yeres, and then was slayne, the cite of Hierusalem with the temple razed downe, and the people led captiue into Babylon, where they remayned. 70. yeres. 4. Re. 25.

3975. and 6. monethes

* After the 70. yeres of captiuitie, Cyrus the first monarke of the Persians, fet the people at libertie againe, and suffered them to returne into their owne lande. It was reuealed to Daniel the prophete, that there shoulde be 70. weekes of yeres, (which is 490. yeres) reckening from the commaundement geuen to buyld the cite, vntill Iesus Christ. Dani. 9. And this commaundement was geuen by Darius Longimanus the twentieth yere of his empire. Nehem. 2. which was. 64. yeres after the aforesayde deliuerance. VVherfore reckening the sayde. 64. yeres after the deliuerance, and adding therto the. 70. weekes aforesayde reuealed vnto Daniel, we shall finde that from the sayde deliuerance vntill the death of Christ, there is fiue hundred fiftie and foure yeres.

5510. and 6. monethes

From the natitutie of Christ to this present yere, we reckon a thousande, fiue hundred sixtie & cyght: from which number if we subtract the yeres from his birth vntill his death (which is three and thirtie) we shall finde that from the end of the sayd seuentie weekes of Daniel, vntill this present yere, it is. 1535. yeres.

All whiche aforesayde beyng well examined and reckened, ye shall finde that since the creation of the world to this present yere of. 1568. the yeres amount to. 5503. yeres, and sixe monethes.

* Abraham was taken from Hur in Chaldee the place of his birth, the 70. yere of his age, and came to dwell in Charran where his father dyed: then beyng. 75. yeres, came to the lande of Chanaan. Gene. 12. Fiue and twenue yeres after, he begat Isaac. Gene. 21. So he that reckoneth the yeres of the peregrination of Abraham and his successours, till the deliuerance of Egypt, beginning at that time that he departed out of his countrey, he shall finde 430. yeres mentioned Exod. 24. but beginning their reckening at the birth of Isaac, they shall finde onely 400. yeres. And thus ought Gene. 15. and Act. 7. treating thereon, to be vnderstanded.

* The yeres that the people were gouerned by those that the scripture called Iudges, including from Iosua to Samuel, (excepting the time of the oppression vnder the Ammonites) amounteth to. 557. yeres. Now it is layd Act. 13. that this time amounteth to about. 450. yeres. Where is to be noted, that this place hath ben corrupted, and in steede of three hundred, they haue set foure hundred: whiche reading of. 300. agreeth very well with that whiche is contained in the scriptures touching the sayde yeres.

¶ De. Thaziah.

* Amasias raigned 29. yeres, the 15. yere of the sayde Ieroboam, and began to raigne ouer Israel in Samaria. 4. Re. 14. So the 29. yeres of the raigne of Amasias finished the 15. yere of the sayd Ieroboam: now it is manifest that Azarias the sonne of Amasias began to raigne but the. 27. yere of the sayde Ieroboam. 4. Reg. 15. then it followeth, that betwene the ende of the raigne of Amasias, and the beginning of Azarias, there falleth out eleuen yeres, that are left out.

* There is difference betwene authors touching the beginning of the 70. weekes of Daniel: some begin the sayde weekes from the first yere of Cyrus: other from the tenth yere of Darius Longimanus, and some other from the sixte yere of the same: but it is likelyest that it shoulde be the 10. yere, because that that whiche is written Daniel. 9. hath relation to Nehemias the seconds.

557
The order of the bookes of the
olde Testament.

The first part.

5503
103
4411
503
218
GEnesis.
Exodus.
Leuiticus.

Numerus.
Deuteronomium.

The seconde part.

Iofuah.
Iudges.
Ruth.
First kinges, or Samuel.
2. Kinges, or Samuel.
3. Kinges.
4. Kinges.

1. Cronicle.
2. Cronicle.
1. Esdras.
2. Esdras.
Hester.
Iob.

The thirde part of the Bible.

The Pfallter.
The Prouerbes of Solomon.
Ecclesiastes or Preacher.
Cantica canticorum.
Efsai.
Ieremi.
Lamentation of Ieremi.
Ezcchiel.
Daniel.
Ofea.
Ioel.

Amos.
Abdias.
Ionas.
Micheas.
Nahum.
Habacuc.
Sophonias.
Aggeus.
Zacharias.
Malachias.

The fourth part of the Bible called Apocryphus.

3. Esdras.
4. Esdras.
Tobias.
Iudith.
Booke of wysdome.
Ecclesiasticus or the booke of Iesus Syrach.
The reste of the booke of Hester.

Baruch.
The song of the three children.
The story of Susanna.
The story of Bel, and the Dragon.
The prayer of Manasses.
1. Machabees.
2. Machabees.

The order of the bookes of the
newe Testament.

The fifth part.

The Gospell { S. Matthewe.
 { S. Marke.

{ S. Luke.
{ S. Iohn.

The actes of the Apostles.

S. Paules Epistle to the Romanes.
1. To the Corinthians.
2. To the Corinthians.
To the Galathians.
To the Ephesians.
To the Philippians.
To the Colossians.
1. To the Thessalonians.
2. To the Thessalonians.
1. Timothe.
2. Timothe.

To Titus.
To Philemon.
To the Hebrues.
The Epistle of S. Iames.
1. Of S. Peter.
2. Of S. Peter.
1. Of S. Iohn.
2. Of S. Iohn.
3. Of S. Iohn.
The Epistle of S. Iude.
The reuelation of S. Iohn.

Proper lessons to be read for the first

lessons both at Morning and Evening prayer, on the Sundayes throughout the yere and for some also the seconde lessons.

Sundayes of Aduent.	Mattins.	Euensong.	Trinitie Sunday	Mattins.	Euensong.
The first. ii. iii. iiii.	Esai. i. b. xxv. xxv.	Esai. ii. xxiiii. xxvi. xxvii.	i. Lesson. ii. Lesson.	Gen. xviii. Mat. iii.	Josue. i.
¶ Sundayes after Trinitie.					
Sundayes after Christmas.	Mattins.	Euensong.	The first. ii. iii. iiii. v. vi. vii. viii. ix. x. xi. xii. xiii. xiv. xv. xvi. xvii. xviii. xix. xx. xxi. xxii. xxiii. xxv. xxvi.	Josue. x. Judic. iiii. i. King. ii. xii. xv. ii. King. xii. xxii. iii. King. xiii. xviii. xxi. iii. King. b. x. xix. Jeremie. b. xxxv. Ezech. ii. xvi. xx. Daniel. iiii. Joel. ii. Abacuc. ii. Prouer. ii. xi. xiii. xv. xvii.	Josue. xxiii. Judic. b. i. King. iiii. xiii. xvi. ii. King. xxi. xxiiii. iii. King. xvii. xix. xxii. iii. King. ix. xviii. xxii. Jeremie. xxii. xxxvi. Ezech. xiiii. xviii. xxiiii. Daniel. vi. Miche. vi. Prouer. i. iii. xii. xiiii. xvi. xix.
Sundayes after the Epiphanie.	Mattins.	Euensong.			
The first. ii. iii. iiii. v.	xlvi. li. lv. lvii. lix.	xlvi. liii. lvi. lviii. lxiiii.			
Septuagesima. Sexagesima. Quinquagesima.	Gen. i. iii. ix.	Gen. ii. vi. xii.			
Lent.	Mattins.	Euensong.			
First Sunday. ii. iii. iiii. v. vi.	Gen. xix. xxvii. xxxix. xliii. Exod. iiii. ix.	Gen. xxii. xxxiiii. xlii. xlv. Exod. v. x.			
Easter day.	Mattins.	Euensong.			
i. Lesson. ii. Lesson.	Exod. xii. Rom. vi.	Exod. xiiii. Actes. ii.			
¶ Sundayes after Easter.					
The first. ii. iii. iiii. v.	Mattins. Num. xvi. xxiii. Deut. iiii. vi. viii.	Euensong. Num. xvii. xxv. Deut. v. vii. ix.	Natiuitie of Christe. i. Lesson. ii. Lesson.	Esai. lx. Luk. ii. vnto. And vnto men of good wyll.	Esai. lvi. God spake once againe to Achas. Ectus. iiii. The kindnesse and loue. &c.
Sunday after Assention day.	Deut. xii.	Deut. xiiii.	S. Steuen. i. Lesson. ii. Lesson.	Prou. xviii. Act. vi. and. vii. Steuen full of faith and power &c vnto. And when fourtie yeres. &c.	Eccle. iiii. Actes. vii. And when fourtie yeres were expired, there appeared vnto Moyse. &c. vnto. Steuen full of the holy ghoft. &c.
Whituesday.	Mattins. Deut. xvi. Actes. x.	Euensong. Wisdome. i. Actes. xix. It fortuneth when Apollo went to Corinth. &c. vnto After these things.			

	Mattins.	Euenfong,		Mattins.	Euenfong.
S. Iohn.					
i. Lesson.	Eccle. b.	Eccle. bi.		S. Marke.	Eccle. b.
ii. Lesson.	Apoc. i.	Apoc. xxii.		Philip and Iacob.	Eccle. bit.
Innocentes.	Jere. xxxi. vnto. Moreouer I hearde Ephraim.	wisdome. i.		Affention day.	Deut. x.
Circumfition day.				Munday in whitson weeke.	
i. Lesson.	Gen. xbit.	Deut. x.		i. Lesson.	Gen. xi.
ii. Lesson.	Rom. ii.	And nowe Israel. Coloss. ii.		vnto. These are the generation of Sem.	Gen. xii. Gather vnto me lxx. men &c. vnto Moyfes and the elders returned.
Epiphanie.				ii. Lesson.	i. Cor. xii.
i. Lesson.	Esa. ix.	Esa. lxxix.		Tuesday in whitson weeke.	i. King. xix. Dauid came to Saul in Ramathá.
ii. Lesson.	Luk. iii. vnto. So that he was suppoed to be the sonne of Ioseph.	John. ii. vnto. After this he went to Caper- naum.		S. Barnabe.	Deut. xxx.
Conuersion of S. Paul.				i. Lesson.	Eccle. xii.
i. Lesson.	wisdome. b.	wisdome. bi.		ii. Lesson.	Actes. xv. vnto. After certayne dayes.
ii. Lesson.	Actes. xxii. vnto. They hearde him.	Actes. xxvi.		S. Iohn Baptist.	
Purification of the virgin Marie.	wisdome. ix.	wisdome. xii.		i. Lesson.	Gala. iiii.
S. Mathie.	wisdome. xix.	Eccle. i.		ii. Lesson.	Mat. xiiii. vnto. VVhen Iesus hearde.
Aununciation of our Lady.	Eccle. ii.	Eccle. iii.		S. Peter.	
VVednesday afore Easter.	Olea. xiiii.	Olea. xiiii.		i. Lesson.	Eccle. xv.
Thursday afore Easter.	Daniel. ix.	Jere. xxxi.		ii. Lesson.	Actes. iiii.
Good Friday.	Gen. xxii.	Esa. liii.		S. Iames.	Eccle. xxi.
Easter euen.	Zacharie. ix.	Exod. xiiii.		S. Bartilmewe.	xxii.
Munday in Easter weeke.				S. Mathewe.	xxix.
i. Lesson.	Exod. xvi.	Exod. xvii.		S. Michael.	xxviii.
ii. Lesson.	Mat. xxviii.	Actes. iii.		S. Luke.	xi.
Tuesday in Easter weeke.				S. Simon and Iude.	
i. Lesson.	Exod. xx.	Exod. xxiii.		i. Lesson.	Job. 24. 25.
ii. Lesson.	Luk. xxiii. vnto. And beholde two of them.	i. Cozinth. xv.		All Saintes.	
				i. Lesson.	wisdome. iiii. vnto. Blessed is ra- ther the barren.
				ii. Lesson.	Heb. xi. xii. Saintes by faith. vnto. If ye endure challenging.
					wisdome. v. vnto. His ielousie also.
					Apoc. xix. vnto. And I sawe an angel stande.

Proper psalmes on certayne dayes.

	Mattias.	Euenfong.	
Christmas day. Psal.	xix. xlv. lxxxv.	lxxxix. cx. cxxxii.	Septuagesima. } Sexagesima. } before Easter. { Quinquagesima } {ix } Quadragesima. } {viii } } {vii } weekes. } {vi }
Easter day.	ii. lvii. cxvi.	cxviii. cxciii. cxviii.	
Assention day.	viii. xv. xxi.	xxviii. lxxviii. cvi.	
Whitsunday.	xlv. lxxvii.	cxvii. cxlv.	
			Rogations. } Whitsunday. } after Easter. { Trinitie sunday. } {v } } {vii } weekes. } {viii }

The order howe the rest of holy scripture beside the Psalter, is appoynted to be read.



He olde Testament is appoynted for the first Lessons at **Morning & Evening** prayer, and shalbe read through euery yere once, except certayne bookes and chapters which be least edifying, & might best be spared, & therfore be left vntread.

The newe Testament is appoynted for the seconde Lessons at **Morning & Evening** prayer, and shalbe read ouer orderly euery yere thise, beside the **Epistles** and **Gospels**: Except the **Apocalyps**, out of the which there be only certayne Lessons appoynted vpon diuers proper feastes.

And to knowe what Lessons shalbe read euery day: fynde the day of the moneth in the **Kalender** folowynge, and there ye shall perceaue the bookes and chapters that shalbe read for the Lessons both at **Morning** and **Evening** prayer.

And here is to be noted, that whensoever there be any proper **Psalmes** or **Lessons** appoynted for the **Sundays**, or for any feast moueable or vnmoueable: Then the **Psalmes** and **Lessons** appoynted in the **Kalender**, shalbe omitted for that tyme.

We must note also that the **Collect**, **Epistle**, and **Gospell** appoynted for the **Sunday**, shall serue all the weeke after, except there fall some feast that hath his proper.

When the yeres of our **Lo:de** may be deuided into foure euen partes, which is euery fourth yere, then the **Sunday** letter leapeth, and that yere the **Psalmes** and **Lessons** which serue for the .xxiii. day of Februarie, shalbe read agayne the day folowynge, except it be **Sunday**, which hath proper Lessons of the olde Testament appoynted in the Table seruyng to that purpose.

Also, whersouere the begynnyng of any **Lesson**, **Epistle**, or **Gospell** is not expressed: there ye must begyn at the begynnyng of the Chapter.

And whersouere is not expressed howe farre shalbe read: there shall you reade to the ende of the Chapter.

Item, so oft as the first Chapter of **saint Margarete** is read either for **Lesson** or **Gospell**, ye shall begyn the same at: The birth of **Iesus Christe** was on this wise. &c. And the thirde Chapter of **saint Lukes Gospell** shalbe read vnto: So that he was supposed to be the sonne of **Ioseph**.

A briefe declaration when euery Terme beginneth and endeth.



It knowen that **Easter Terme** beginneth alwayes the .xviii. day after Easter, rekenynge Easter day for one: and endeth the Sunday next after the Assention day.

Trinitie Terme beginneth .xii. dayes after Whitsunday, and continueth .xix. dayes.

Michaelmas Terme beginneth the .ix. or .x. day of October, and endeth the .xxviii. or .xxix. day of Nouember.

Hyllary Terme beginneth the .xxii. or .xxiii. day of Januarie, and endeth the .xii. or .xiii. day of Februarie.

In **Easter Terme**, on the Assention day. In **Trinitie Terme**, on the Ascension of **saint John Baptist**. In **Michaelmas Terme**, on the feast of **All Saintes**. In **Hyllary Terme** on the feast of the Purification of our Lady, the **Queenes Judges** of westminster do not vse to sit in iudgement, nor vpon any **Sundays**.

An Almanacke.

The yeres of our Lorde.	The Golden number.	Dominicall letter.	Septuagesima.	The first day of Lent.	Easter day.	Rogation weeke.	Ascension day.	Whitsunday.	Aduent Sunday.
1561.	iiii.	E	2. febru.	19 febru.	6. April.	12. Maii.	25. Maii.	15. Maii.	30. Nou.
1562.	v.	D	25. Janu.	11.	29. Mar.	iiii.	vii.	xvii.	xxix.
1563.	vi.	C	7. febru.	24.	11. April.	xvii.	xx.	xxx.	xxviii.
1564.	vii.	BA	30. Janu	16.	2.	viii.	xi.	xxi.	3. Decem.
1565.	viii.	G	18. febru	7. March	22.	xxviii.	xxxi.	10. June.	ii.
1566.	ix.	F	10.	27. febru	14.	xx.	xxiii.	ii.	i.
1567.	x.	E	26. Janu.	12.	30. Mar.	v.	viii.	18. Maii.	30. Nou.
1568.	xi.	DC	15. febru	3. March	18. April.	xxiiii.	xxvii.	6. June.	xxviii.
1569.	xii.	B	6.	23. febru	10.	xvi.	xix.	29. Maii.	xxvii.
1570.	xiii.	A	22. Janu.	8.	26. Mar.	i.	iiii.	xiiii.	3. Decem.
1571.	xiiii.	G	11. febru.	28.	15. April.	xxi.	xxiiii.	3. Junii.	ii.
1572.	xv.	FE	3.	20.	6.	xii.	xv.	25. Maii.	30. Nou.
1573.	xvi.	D	18. Janu.	4.	22. Mar.	27. April.	30. April.	10. Maii.	xxix.
1574.	xvii.	C	7. febru.	24.	11. April.	17. Maii.	20. Maii.	xxx.	xxviii.
1575.	xviii.	B	30. Janu.	16.	3.	ix.	xii.	xxii.	xxvii.
1576.	xix.	AG	19. febru	7. March	22.	xxviii.	xxxi.	10. Junii.	2. Decem
1577.	i.	F	3.	20. febru	7.	xiii.	xvi.	26. Maii.	i.
1578.	ii.	E	26. Janu.	12.	30. Mar.	v.	viii.	xviii.	30. Nou.
1579.	iii.	D	15. febru.	4. March	19. April.	xxv.	xxviii.	7. Junii.	xxix.
1580.	iiii.	CB	31. Janu.	17. febru	3.	ix.	xii.	xxii.	xxvii.
1581.	v.	A	22.	8.	26. Mar.	i.	iiii.	xiiii.	3. Decem
1582.	vi.	G	11. febru.	28.	15. April.	xxi.	xxiiii.	3. Junii.	ii.
1583.	vii.	F	27. Janu.	13.	31. Mar.	vi.	ix.	19. Maii.	i.
1584.	viii.	ED	16. febru.	3. March	19. April.	xxv.	xxviii.	7. Junii.	29. Nou.
1585.	ix.	C	7.	24. febr.	11.	xvii.	xx.	30. Maii.	xxviii.
1586.	x.	B	30. Janu.	16.	3.	ix.	xii.	xxii.	xxvii.
1587.	xi.	A	12. febru.	1. March.	16.	xxii.	xxv.	4. Junii.	3. Decem
1588.	xii.	GF	4. febru.	21. febru.	7.	xiii.	xvi.	26. Maii.	i.
1589.	xiii.	E	26. Janu.	12. febru.	30. Mar.	v.	viii.	xviii.	30. Nou.
1590.	xiiii.	D	15. febru.	4. March	19. April.	xxv.	xxviii.	7. Junii.	xxix.

Note that the supputation of the yere of our Lorde, in the **Churche of Englande**, beginneth the. xxv. day of **Marche**, the same day supposed to be the first day upon which the world was created, and the day when **Chyriste** was conceived in the wombe of the virgin **Marie**.

To fynde Easter for euer.

	A	B	C	D	E	F	G
i	April. ix.	x	xi	xii	vi	vii	viii
ii	March. 26.	xxvii	xxviii	xxix	xxx	xxxi	April. i.
iii	April. xvi.	xvii	xviii	xix	xx	xxi	xx
iiii	April. ix.	iii	iiii	v	vi	vii	viii
v	March. 26.	xxvii	xxviii	xxix	xxiii	xxiiii	xxv
vi	April. xvi.	xvii	xi	xii	xiii	xiiii	xx
vii	April. ii.	iii	iiii	v	vi	March. xxxi.	April. i.
viii	April. 23.	xxiiii	xxv	xix	xx	xxi	xxii
ix	April. ix.	x	xi	xii	xiii	xiiii	viii
x	April. ii.	iii	March. 28.	xxix	xxx	xxxi	April. i.
xi	April. xvi.	xvii	xviii	xix	xx	xxi	xxii
xii	April. ix.	x	xi	v	vi	vii	viii
xiii	March. 26.	xxvii	xxviii	xxix	xxx	xxxi	xxv
xiiii	April. xvi.	xvii	xviii	xix	xiii	xiiii	xx
xv	April. ii.	iii	iiii	v	vi	vii	viii
xvi	March. 26.	xxvii	xxviii	xxii	xxiii	xxiiii	xxv
xvii	April. xvi.	x	xi	xii	xiii	xiiii	xx
xviii	April. ii.	iii	iiii	v	March. xxx.	xxxi	April. i.
xix	April. 23.	xxiiii	xviii	xix	xx	xxi	xxii

When ye haue founde the **Sunday** letter in the uppermost line, guide your eye downe warde from the same, till ye come ryght ouer agaynst the prime, and there is the wed both what moneth and what day of the moneth **Easter** falleth that yere.

These to be obserued for holy dayes, and none other.



What is to say: all **Sundayes** in the yere. The dayes of the feastes of the **Circumcision** of our Lorde **Jesus Christe**. Of the **Epiphanie**. Of the **Purification** of the blessed virgyn. Of saint **Matthias** the Apostle. Of the **Annunciation** of the blessed virgyn. Of saint **Markethe** Euangelist. Of saint **Philip** and **Jacob** the Apostles. Of the **Assension** of our Lorde **Jesus Christe**. Of the **Natiuitie** of saint **John Baptist**. Of saint **Peter** the Apostle. Of saint **James** the Apostle. Of saint **Bartilmeu** Apostle. Of saint **Matthewe** the Apostle. Of saint **Michael** the Archangel. Of saint **Luke** the Euangelist. Of saint **Simon** and **Jude** the Apostles. Of **All Saintes**. Of saint **Andrewe** the Apostle. Of saint **Thomas** the Apostle. Of the **Natiuitie** of our Lorde. Of saint **Steven** the Martir. Of saint **John** the Euangelist. Of the holy **Innocentes**. **Munday** and **Tuesday** in **Easter** weeke. **Munday** and **Tuesday** in **Whitson** weeke.

A Table for the order of the Psalmes,

to be sayde at Mornyng and Euenyng prayer.

	Mornyng prayer.	Euenyng prayer.
i	i. ii. iii.iiii. v.	vi. vii. viii.
ii	ix. x. xi.	xii. xiii. xiiii.
iii	xv. xvi. xvii.	xviii.
iiii	xix. xx. xxi.	xxii. xxiii.
v	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
vi	xxx. xxxi.	xxxii. xxxiii. xxxiiii.
vii	xxxv. xxxvi.	xxxvii.
viii	xxxviii. xxxix. xl.	xli. xlii. xliii.
ix	xliiii. xlv. xlvi.	xlvii. xlviii. xlix.
x	l. li. lii.	liii. liiiii. lv.
xi	lvi. lvii. lviii.	lix. lx. lxi.
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
xiii	lxviii.	lxix. lxx.
xiiii	lxxi. lxxii.	lxxiii. lxxiiii.
xv	lxxv. lxxvi. lxxvii.	lxxviii.
xvi	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.
xvii	lxxxvi. lxxxvii. lxxxviii.	lxxxix.
xviii	xc. xci. xcii.	xciii. xciiii.
xix	xcv. xcvi. xcvii.	xcviii. xcix. c. ci.
xx	cii. ciii.	ciiii.
xxi	cv.	cvii.
xxii	cvii.	cviii. cvix.
xxiii	cx. cxii. cxiii. cxiiii.	cxviii. cxv.
xxiiii	cxvi. cxvii. cxviii.	cxix. Inde. iii.
xxv	Inde .v.	Inde. iiii.
xxvi	Inde .v.	Inde. iiii.
xxvii	cxix. cxxi. cxxii. cxxiii. cxxiiii. cxxv.	cxvii. cxviii. cxviiii. cxxix. cxxx. cxxxi.
xxviii	cxixii. cxixiii. cxixiiii. cxxv.	cxvii. cxviii. cxviiii.
xxix	cxixix. cxl. cxli.	cxlii. cxliii.
xxx	cxliiii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.

January hath. xxxi. Dayes.

The moone. xxx.

Sunne	riseth falleth	houre	vii. min. 45. iiii. min. 50.	Psalmes.	Mornyng prayer. Euenyng prayer.			
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
iii.	A	Kalend.	Circumcision.	i	Gen. xvii.	Rom. ii.	Deut. x.	Coloss. ii.
	b	iiii. No.	Oct. S. Stepha.	ii	Gen. i.	Mat. i.	Gen. ii.	Rom. i.
xi	c	iii. No.	Oct. S. Johan.	iii	iii	ii	iii	ii
	d	Prid. No.	Oct. Innocent.	iiii	v	iii	vi	iii
xix	e	Nonas.	Depo. Edw. Reg.	v	vii	iiii	viii	iiii
viii	f	viii. Id.	Epiphantie Do.	vi	Esa. lx.	Luk. iii.	Esa. xlix.	Joh. ii
	g	vii. Id.	Felix & Januarii.	vii	Gen. ix.	Mat. v.	Gen. xii.	Rom. v.
xvi	A	vi. Id.	Luciani priest.	viii	xiii	vi	xiiii	vi
v.	b	v. Id.	Joyce virgin.	ix	xv	vii	xvi	vii
	c	iiii. Id.	Paul first here.	x	xvii	viii	xviii	viii
xiii	d	iii. Id.	Sol in Aquario.	xi	xix	ix	xx	ix
ii	e	Prid. Id.	Archad Martir.	xii	xxi	x	xxii	x
	f	Idas.	Hyllary bishop.	xiii	xxiii	xi	xxiiii	xi
x	g	xix. Kl.	Febz. Felix priest.	xiiii	xxv.	xii	xxvi	xii
	A	xviii. Kl.	Isidore martir.	xv	xxvii	xiii	xxviii	xiii
xviii	b	xvii. Kl.	Marcellus mart.	xvi	xxix	xiiii	xxx	xiiii
vii	c	xvi. Kl.	Antoni. sulpit.	xvii	xxxi	xv	xxxi	xv
	d	xv. Kl.	Prisca virgyn.	xviii	xxxiii	xvi	xxxiiii	xvi
xv	e	xiiii. Kl.	Ustane bishop.	xix	xxxv	xvii	xxxvii	i. Cor. i.
iiii	f	xiii. Kl.	Fabian & Sebast.	xx	xxxviii	xviii	xxxix	ii
	g	xii. Kl.	Agnes virgyn.	xxi	xl	xix	xli	iii
xii	A	xi. Kl.	Vincent martir.	xxii	xlii	xx	xliii	iiii
i	b	x. Kl.	Emeration virg.	xxiii	xliiii	xxi	xlv	v
	c	ix. Kl.	Timothe bishop.	xxiiii	xlv	xxii	xlvii	vi
xix	d	viii. Kl.	Comer. of Paul.	xxv	Wisd. v.	Act. xxii.	Wisd. vi.	Act. xxvi
	e	vii. Kl.	Polycarpe bishop	xxvi	Gen. 48.	Mat. 23.	Gen. xlix.	i. Cor. vii.
xvii	f	vi. Kl.	Julian bishop.	xxvii	l	xxiiii	Exod. i.	viii
vi	g	v. Kl.	Agnes the second	xxviii	Exod. ii.	xxv	iii	ix
	A	iiii. Kl.	Galerie bishop.	xxix	iiii	xxvi	v	x
xiiii	b	iii. Kl.	Batilde Queene.	xxx	vii	xxvii	viii	xi
iii	c	Prid. Kl.	Saturni & Nict.	xxx	ix	xxviii	x	xii

* (b)

An admonition to the Reader.

Where in this Kalender be appoynted almost to all the dayes of every moneth names of saintes (as they call them) this we haue done (gentle Reader) not so; that we accomme them all so; saintes, of whom we repute some not so; good; or yet so; that eyther (howe holy & pure they be) we iudge any deuine worship or honour to be refered to them; but rather that they shoulde be as notes and markes of some certayne matters, whose appoynted tyntes to knowe, as it may do much good; so to be ignoraunt of the same, may do to men much hurt. And this is the reason of this fa. and purpose. Farewell.

February hath, xxviii. Dayes.

The moone. xxix.

Sunne $\left\{ \begin{array}{l} \text{riseth} \\ \text{falleth} \end{array} \right. \left\{ \begin{array}{l} \text{houre} \\ \end{array} \right. \left\{ \begin{array}{l} \text{vii. min. 15.} \\ \text{iiii. min. 45.} \end{array} \right.$

Psalmes.

Mornyng prayer. | Euenyng prayer.

					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	d	Kalend.	Brigit virg. Fast.	ii	Exod. xi.	Mark. i.	Exod. xii.	i. Cor. xiii
xi	e	iii. No.	Purifica. Marie.	iii	Wisd. ix. ii		Wisd. xii.	xiiii
xix	f	iii. No.	Blase bishop.	iiii	Exo. xiii. iii		Exo. xiiii.	xb
viii	g	Id. No.	Gilbert confessor.	v	xb	iiii	xbi	xbi
	A	Nonas.	Agathi virgin.	vi	xbii	v	xbiii	ii. Cor. i.
xvi	b	viii. Id.	Dorchi virgin.	vii	xix	vi	xx	ii
v	c	vii. Id.	Angule virgin.	viii	xxi.	vii	xxii	iii
	d	vi. Id.	Paul bishop.	ix	xxiii.	viii	xxiiii	iiii
xiii	e	v. Id.	Appoline virgin.	x	xxv.	ix	xxvi	v
ii	f	iiii. Id.	Sol in Pisces.	xi	xxviii.	x	Le. xlviii.	vi
	g	iii. Id.	Sotheris bishop.	xii	Leu. xix. xi		xx	vii
x	A	Id. Id.	Eulalia virgin.	xiii	xxvi.	xii	Num. xi.	viii
	b	Idus.	Alfrane bishop.	xiiii	Num. xii	xiii	xiii	ix
xvii	c	xbi. Kl.	Valentine bish.	xv	xviii	xiiii	xbi	x
vii	d	xb. Kl.	Faustin bishop.	xvi	xbii	xv	xx	xi
	e	xiiii. Kl.	Julian virgin.	xvii	xxi	xvi	xxii	xii
xv	f	xiii. Kl.	Dolichron bishop.	xviii	xxiii	Luk. di. i.	xxiiii	xiii
iiii	g	xii. Kl.	Simeon bishop.	xix	xxv	di. i.	xxvii	Galat. i.
	A	xi. Kl.	Sabin & Iultan.	xx	xxx	ii	xxxi	ii
xii	b	x. Kl.	Bildred virgin.	xxi	xxvii	iii	xxv	iii
i	c	ix. Kl.	lxxix. martirs.	xxii	xxviii	iiii	Deut. i.	iiii
	d	viii. Kl.	Peters chaire.	xxiii	Deut. ii.	v	iii	v
ix	e	vii. Kl.	Dolycarpe. Fast.	xxiiii	iiii	vi	v	vi
	f	vi. Kl.	Matthie. Apost.	xxv	Wis. xix.	vii	Ecce. i.	Ephe. i.
xvii	g	v. Kl.	Constantie breg.	xxvi	Deut. vi.	viii	Deu. vii.	ii
vi	A	iiii. Kl.	Alexander bish.	xxvii	viii	ix	ix	iii
	b	iii. Kl.	Austine bishop.	xxviii	x	x	xi	iiii
xiiii	c	Id. Kl.	Oswalde bishop.	xxix	xii	xi	xb	v

Sunne riseth at. vii. and setteth at. v.

C Marche hath. xxxi. Dayes.

The moone. xxx.

Sunne $\left\{ \begin{array}{l} \text{riseth.} \\ \text{falleth.} \end{array} \right. \left\{ \begin{array}{l} \text{houre} \\ \text{v. min. 45.} \end{array} \right. \left\{ \begin{array}{l} \text{vi. min. 15.} \\ \text{v. min. 45.} \end{array} \right.$

Psalmes.

Morning prayer. | Euening prayer.

					i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
iii	d	Kalend.	Dauid bishop.	xxx	Deut. xvi	Luk. xii.	Deu. xvii	Ephe. vi.
	e	vi. No.	Cedde bishop.	i	xbvii	xviii	xix	Phil. i.
xi	f	v. No.	Maurini & Aste.	ii	xx	xviii	xxi	ii
	g	iiii. No.	Adriani mart.	iii	xxii	xb	xxiii	iii
xix	A	iiii. No.	Foce & Eusebi.	iiii	xxv	xvi	xxvi	iiii
viii	b	prid. No.	Victoris mart.	v	xxvii	xvii	xxviii	Coloss. i.
	c	Nonas.	Perpetue mart.	vi	xxix	xviii	xxx	ii
xvi	d	viii. Id.	Appoloni mart.	vii	xxxi	xix	xxxii	iii
v	e	vii. Id.	Fourtie mar.	viii	xxxiii	xx	xxxiiii	iiii
	f	vi. Id.	Agapit mart.	ix	Josue. i.	xxi	Josue. ii.	i. Thes. i.
xiii	g	v. Id.	Sol in Ariete.	x	iii	xxii	iiii	ii
ii	A	iiii. Id.	Grego. bish. Ro.	xi	v	xxiii	vi	iii
	b	iii. Id.	Theodozi mart.	xii	vii	xxiiii	viii	iiii
x	c	prid. Id.	Leon. vi. & Zach	xiii	ix	John. i.	x	v
	d	Idus.	Longi. mart.	xiiii	xxiii	ii	xxiiii	ii. Thes. i.
xviii	e	xvii. Kl.	Apul. Hilari.	xv	Judg. i.	iii	Judg. ii.	ii
vii	f	xvi. Kl.	Getrudis Patri.	xvi	iiii	iiii	vii	iii
	g	xv. Kl.	Edwarde king.	xvii	v	v	vi	i. Tim. i.
xv	A	xiiii. Kl.	Jose. husb. Mar.	xviii	vi	vi	viii	ii. iii.
iiii	b	xiii. Kl.	Cuthbert bish.	xix	ix	vii	x	iiii
	c	xii. Kl.	Benedic abbot.	xx	xi	viii	xii	v
xii	d	xi. Kl.	Affrodosi bish.	xxi	xiii	ix	xiiii	vi
i	e	x. Kl.	Theodozi priest.	xxii	xv	x	xvi	ii. Tim. i.
	f	ix. Kl.	Fast. Pigneni.	xxiii	xvii	xi	xviii	ii
ix	g	viii. Kl.	Annun. of Mar.	xxiiii	Eccle. ii.	xii	Eccle. iii.	iii
	A	vii. Kl.	Castor martir.	xxv	Judg. xix	xiii	Jud. xx.	iiii
xvii	b	vi. Kl.	Dozothie virg.	xxvi	xxi	xiiii	Ruch. i.	Titus. i.
vi	c	v. Kl.	Ruperti bishop.	xxvii	Ruch. ii.	xv	iii	ii. iii.
	d	iiii. Kl.	Victorini mart.	xxviii	iiii	xvi	i. King. i.	Phile. i.
xiiii	e	iii. Kl.	Quirini mart.	xxix	i. King. ii.	xvii	iii	Hebre. i.
iii	f	Prid. Kl.	Adelmi bishop.	xxx	iiii	xxviii	v	ii

Equinoc-
tium.

Sunne ri-
seth at. vi.
and setteth
at. vi.

April hath. xxx. dayes.

The moone. xxix.

Sunne	{ rylseth } { falleth }	{ hourc }	{ v. min. 15. vi. min. 45.	Palmes.	Morning prayer. Euening prayer.	

				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.	
	g	Kalend.	Theodoze bircg.	i	i. king. vi	John. xix	i. kin. vii.	Hebre. iii.
xi	A	iiii. No.	Marie Egypt.	ii	viii	xx	ix	iiii
	b	iii. No.	Richarde confe.	iii	x	xxi	xi	v
xix	c	viid. No.	Ambrose bish.	iiii	xii	Actes. i.	xiii	vi
viii	d	Nonas.	Martiman bish.	v	xiiii	i	xv	vii
xvi	e	viii. Id.	Sexti martir.	vi	xvi	iii	xvii	viii
v	f	vii. Id.	Euphemie.	vii	xviii	iiii	xix	ix
	g	vi. Id.	Egesippi & soci.	viii	xx	v	xxi	x
xiii	A	v. Id.	Perpetui bishop.	ix	xxii	vi	xxiii	xi
ii	b	iiii. Id.	Passio of bli. vir.	x	xxiiii	vii	xxv	xii
	c	iii. Id.	Sol in Taurus.	xi	xxvi	viii	xxvii	xiii
x	d	viid. Id.	Zeni bishop.	xii	xxviii	ix	xxix	Jacob. i.
	e	Idus.	Euphemie bircg.	xiii	xxx	x	xxxi	ii
xviii	f	xviii. Kl.	Dani. Tiburt.	xiiii	ii. king. i.	xi	ii. king. ii	xiii
vii	g	xvii. Kl.	Osvaldi archt.	xv	iii	xii	iiii	xiiii
	A	xvi. Kl.	Isidori bishop.	xvi	v	xiii	vi	v
xv	b	xv. Kl.	Anceti bish. Ro.	xvii	vi	xiiii	vii	i. Pet. i.
iiii	c	xiiii. Kl.	Clutherii.	xviii	ix	xv	x	ii
	d	xiii. Kl.	Alphege mart.	xix	xi	xvi	xi	iii
xii	e	xii. Kl.	Victoris mart.	xx	xiii	xvii	xiiii	xiii
i	f	xi. Kl.	Simconis bish.	xxi	xv	xviii	xvi	v
	g	x. Kl.	Sotheris bish.	xxii	xvii	xix	xviii	i. Pet. 2.
ix	A	ix. Kl.	S. George.	xxiii	xix	xx	xx	ii
	b	viii. Kl.	Alfride confel.	xxiiii	xxi	xxi	xxi	iii
xvii	c	vii. Kl.	Marke Euang.	xxv	Eccle. iii	xxii	Eccle. v.	i. John. i.
vi	d	vi. Kl.	Cleti. bish. Rom.	xxvi	ii. king. 23	xxiii	ii. kin. 24.	ii
	e	v. Kl.	Anasta. bi. Rom.	xxvii	iii. king. i	xxiiii	3. king. 2.	iii
xiiii	f	iiii. Kl.	Vitalis mart.	xxviii	iii	xxv	iiii	xiiii
iii	g	iii. Kl.	Peter of Milla.	xxix	v	xxvi	vi	v
	A	Idus.	Dep. Erken. bish.	xxx	vii	xxvii	vii	ii. iii. Joh.

Sunne ri-
seth at. v.
and setteth
at. vii.

May hath. xxxi. dayes.

The moone. xxx.

Sunne $\left\{ \begin{array}{l} \text{riseth.} \\ \text{falleth.} \end{array} \right. \left\{ \begin{array}{l} \text{houre} \\ \end{array} \right. \left\{ \begin{array}{l} \text{v. min. 30.} \\ \text{vii. mi. 42.} \end{array} \right.$				Palmes.	Morning prayer. Euening prayer.			
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xv	b	Kalend.	Philip & Jacob.	i	Eccle. vii	Act. viii.	Eccle. ix.	Judas. i.
	c	vi. No.	Achanasi bish.	ii	3. king. ix	xxviii	3. kyng. x.	Rom. i.
xix	d	v. No.	Inuē. of y ^e crosse.	iii	xi	Matt. i.	xii	ii
viii	e	iiii. No.	Christopher.	iiii	xiii	ii	xiiii	iii
	f	iii. No.	Godardi.	v	xv	iii	xvi	iiii
xvi	g	prid. No.	John Euang.	vi	xvii	iiii	xviii	v
v	A	Nonas.	John of Beuer.	vii	xix	v	xx	vi
	b	viii. Id.		viii	xxi	vi	xxii	vii
xiii	c	vii. Id.	Trans. S. Hier.	ix	4. kyng. i.	vii	4. kyng. ii	viii
ii	d	vi. Id.	Gordiani bish.	x	iii	viii	iiii	ix
	e	v. Id.	Antoni martir.	xi	v	ix	vi	x
x	f	iiii. Id.	Sol in Gemini.	xii	vii	x	viii	xi
	g	iii. Id.	Seruasi confes.	xiii	ix	xi	x	xii
xviii	A	prid. Id.	Boniface mart.	xiiii	xi	xii	xiii	xiii
vii	b	Idus.	Isidor martir.	xv	xiii	xiii	xiiii	xiiii
	c	xvii. Kl.	Junii. Bran. bi.	xvi	xv	xiiii	xvi	xv
xv	d	xvi. Kl.	Transl. of Bar.	xvii	xvii	xv	xviii	xvi
iiii	e	xv. Kl.	Dioscori mart.	xviii	xix	xvi	xx	i. Cor. i.
	f	xiiii. Kl.	Dunstane bish.	xix	xxi	xvii	xxii	ii
xii	g	xiii. Kl.	Barnardine.	xx	xxiii	xviii	xxiiii	iii
i	A	xii. Kl.	Helene queene.	xxi	xxv	xix	i. Eldz. i.	iiii
	b	xi. Kl.	Julian virgyn.	xxii	i. Eldz. iii	xx	iiii	v
ix	c	x. Kl.	Desideri mart.	xxiii	v	xxi	vi	vi
	d	ix. Kl.	Seruul. martir.	xxiiii	vii	xxii	ix	vii
xvii	e	viii. Kl.	Aldelmi & Arbi.	xxv	ii. Eldz. i.	xxiii	ii. Eldz. ii	viii
vi	f	vii. Kl.	August. angl. bi.	xxvi	iiii	xxiiii	v	ix
	g	vi. Kl.	Bede priest.	xxvii	vi	xxv	viii	x
xiiii	A	v. Kl.	Germane bish.	xxviii	ix	xxvi	x	xi
iii	b	iiii. Kl.	Martini bishop.	xxix	xiii	xxvii	Hester. ii.	xii
	c	iii. Kl.	Felicis bishop.	xxx	Hester. i.	xxviii	iiii	xiii
xi	d	Prud. Kl.	Petronilla virg.	xxxi	iiii	Mark. i.	v	xiiii

Sunne riseth at. iiii. and settech at. viii.

June hath. xxx. dayes.

The moone. xxix.

Sunne		houre		Psalmes.	Prayers			
ryseth	falleth	iiii. min. 30	viii. min. 26		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	e	Kalend.	Richome. Just.	i	Hester. vi	Mark. ii.	Hest. vii.	i. Cor. xv.
xxix	f	iii. No.	Marcelli. mart.	ii	viii	iii	ix	xvi
viii	g	iii. No.	Erasmus bish.	iii	Job. i.	iiii	Job. ii.	ii. Cor. i.
xvi	A	prid. No.	Petroci confes.	iiii	iii	v	iiii	ii
v	b	Nonas.	Boniface bish.	v	v	vi	vi	iii
	c	viii. Id.	Claudius bish.	vi	vii	vii	viii	iiii
vii	d	vii. Id.	Pau. bish. Const.	vii	ix	viii	x	v
ii	e	vi. Id.	Medardi bishop.	viii	xi	ix	xii	vi
	f	v. Id.	Primi & Felici.	ix	xiii	x	xiii	vii
x	g	iiii. Id.	Getuli martir.	x	xv	xi	xvi	viii
	A	iii. Id.	Barnabe apost.	xi	Eccle. x.	Act. xiiii.	Eccle. xii.	Act. xv.
xviii	b	prid. Id.	Sol in Cancro.	xii	Job. 17. 18.	Mark. xii	Job. xix.	ii. Cor. ix.
vii	c	Idus.	Solstitium estiuum.	xiii	xx	xiii	xxi	x
	d	xviii. Kl.	Julii. Era. bish.	xiiii	xxii	xiiii	xxiii	xi
xv	e	xvii. Kl.	Viti & Modesti.	xv	xxiii. xxv	xv	xxvi. 27.	xii
iiii	f	xvi. Kl.	Cirici & Julite.	xvi	xxviii	xvi	xxix	xiii
	g	xv. Kl.	Albani martir.	xvii	xxx	Luke. i.	xxxi	Galat. i.
xii	A	xiiii. Kl.	Botulphi confe.	xviii	xxxii	ii	xxxiii	ii
i	b	xiii. Kl.	Marci & Marcel.	xix	xxxiiii	iii	xxxv	iii
	c	xii. Kl.	Geruali & Porth.	xx	xxxvi	iiii	xxxvii	iiii
ix	d	xi. Kl.	Walburge virg.	xxi	xxxviii	v	xxxix	v
	e	x. Kl.	Paulini bishop.	xxii	xl	vi	xli	vi
xvii	f	ix. Kl.	Etheldred. Fast.	xxiii	xlii	vii	Proou. i.	Ephe. i.
vi	g	viii. Kl.	John Baptist.	xxiiii	Malta. iii.	Math. iii	Mat. xiiii	Mat. xviii.
	A	vii. Kl.	Amandi bishop.	xxv	Proou. ii.	Luk. viii	Proou. iii.	Ephe. ii.
xiiii	b	vi. Kl.	Joh. & Pau. mar.	xxvi	iiii	ix	v	iii
iii	c	v. Kl.	Crescens.	xxvii	vi	x	vii	iiii
	d	iiii. Kl.	Leon. bish. Fast.	xxviii	viii	xi	ix	v
xi	e	iii. Kl.	S. Peter apost.	xxix	Eccle. xv.	Act. iii.	Eccle. xix	Act. xiii.
	f	Idus. Kl.	Come. S. Paul.	xxx	Proou. x.	Luk. xii.	Proou. xi.	Ephe. vi.

Sunne riseth at. iiii. min. 45. and settech at viii. min. 39.

July hath. xxxi. dayes,

The moone. xxx.

Sunne		houre		Palmes.	Morning prayer. Euening prayer.			
{ riseth. } { falleth. }		{ iiii. min. 18 } { viii. mi. 42 }			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xix	g	Kalend.	Octa. Joh. bapt.	i	Prou. xii.	Luk. xii.	Pro. xiii.	Phil. i.
viii	A	vi. No.	Visita. of Mar.	ii	xiii	xiii	xv	ii
	b	v. No.	Gregorie bishop.	iii	xvi	xv	xvii	iii
xvi	c	iiii. No.	Transla. Marti.	iiii	xviii	xvi	xix	iiii
v	d	iii. No.	Zoe virgin.	v	xx	xvii	xxi	Coloss. i.
	e	viid. No.	Oct. Pet. & Pau.	vi	xxii	xviii	xxiii	ii
xiii	f	Nonas.	Dogge dayes.	vii	xxiiii	xix	xxv	iii
ii	g	viii. Id.		viii	xxvi	xx	xxvii	iiii
	A	vii. Id.	Cirilli bishop.	ix	xxviii	xxi	xxix	i. Thess. i.
x	b	vi. Id.	Seuē bzet. mar.	x	xxxi	xxii	Eccle. i.	ii
	c	v. Id.	Benedic abbot.	xi	Eccle. ii.	xxiii	iii	iii
xviii	d	iiii. Id.	Solin Leone.	xii	iiii	xxiiii	v	iiii
vii	e	iii. Id.	Pruati martir.	xiii	vi	John. i.	vii	v
	f	viid. Id.	Herac. bishop.	xiiii	viii	ii	ix	ii. Thess. i.
xv	g	Idus.	Transl. Swith.	xv	x	iii	xi	ii
iiii	A	xvii. Kl.	Augu. Eustach.	xvi	xii	iiii	Jere. i.	iii
	b	xvi. Kl.	Kenelme kyng.	xvii	Jere. ii.	v	iii	i. Tim. i.
xii	c	xv. Kl.	Arnulph bishop.	xviii	iiii	vi	v	ii. iii.
i	d	xiiii. Kl.	Ruffine & Just.	xix	vi	vii	vii	iiii
	e	xiii. Kl.	Margaret virg.	xx	viii	viii	ix	v
	f	xii. Kl.	Daxede virgin.	xxi	x	ix	xi	vi
	g	xi. Kl.	Marie Magdal.	xxii	xii	x	xiii	ii. Tim. i.
xvii	A	x. Kl.	Appolin bishop.	xxiii	xiiii	xi	xv	ii
vi	b	ix. Kl.	Fast. Christi. vir.	xxiiii	xvi	xii	xvii	iii
	c	viii. Kl.	James apostle.	xxv	Eccle. xxi.	xiii	Ecc. xxiii	iiii
xiiii	d	vii. Kl.	Anne mot. Mar.	xxvi	Jer. xviii	xiiii	Jere. xix.	Titus. i.
iii	e	vi. Kl.	Seuen sleepers.	xxvii	xx	xv	xxi	ii. iii.
	f	v. Kl.	Sampson bish.	xxviii	xxii	xvi	xxiii	Phile. i.
xi	g	iiii. Kl.	Martha virgin.	xxix	xxiiii	xvii	xxv	Hebre. i.
	A	iii. Kl.	Abdon & Senn.	xxx	xxvi	xviii	xxvii	ii
xix	b	viid. Kl.	German bishop.	xxx	xxviii	xix	xxix	iii

Sunne ri-
seth at. iiii.
and settech
at. viii.

August hath. xxxi. dayes.

The moone. xxx.

Sunne	rylleth falleth	} houre	iiii. min. 38. vii. min. 15.	P l a m e s.	
					Morning prayer. Euening prayer.

					i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
	c	Kalend.	Lammass day.	i	Jer. xxx.	John. xx.	Jer. xxxi	Hebr. iiii.
viii	d	iiii. No.	Stephen bishop.	ii	xxxii	xxi	xxxiii	v
xvi	e	iii. No.	Inue. of Steph.	iii	xxxiiii	Actes. i.	xxxv	vi
v	f	viid. No.	Iustine priest.	iiii	xxxvi	ii	xxxvii	vii
	g	Nonas.	Marie.	v	xxxviii	iii	xxxix	viii
xiii	A	viii. Id.	Trans. of Christ.	vi	xl	iiii	xli	ix
ii	b	vii. Id.	Name of Jesus.	vii	xlii	v	xliii	x
	c	vi. Id.	Ciriac & his felo.	viii	xliiii	vi	xlv. xlv.	xi
x	d	v. Id.	Romani martir.	ix	xlvii	vii	xlviii	xii
	e	iiii. Id.	Laurence mart.	x	xlix	viii	l	xiii
xviii	f	iii. Id.	Liburti & Sula.	xi	li	ix	lii	Jacob. i.
vii	g	viid. Id.	Clare virgin.	xii	Lamen. i	x	Lame. ii	ii
	A	Idus.	Hippo. & his fel.	xiii	lii	xi	liii	iii
xv	b	xix. Kl.	Septembris.	xiiii	v	xii	Ezech. ii.	iiii
iiii	c	xviii. Kl.	Sol in Vir. Assup. Ma	xv	Ezech. iii	xiii	vi	v
	d	xvii. Kl.	Roche martir.	xvi	vii	xiiii	xv	i. Det. i.
xii	e	xvi. Kl.	Octa. of Laur.	xvii	xviii	xv	xviii	ii
i	f	xv. Kl.	Agapet. martir.	xviii	xxii	xvi	xxiii	iii
	g	xiiii. Kl.	Magnus mart.	xix	Dani. i.	xvii	Dani. ii.	iiii
ix	A	xiii. Kl.	Ludouic bishop.	xx	iii	xviii	iiii	v
	b	xii. Kl.	Barnard confel.	xxi	v	xix	vi	ii. Det. i.
xvii	c	xi. Kl.	Athanas. mart.	xxii	vii	xx	vii	ii
vi	d	x. Kl.	Fast.	xxiii	ix	xxi	x	iii
	e	ix. Kl.	Barthol. apost.	xxiiii	Ecl. xxv	xxii	Ecc. xxix	i. John. i.
xiiii	f	viii. Kl.	Ludouic kyng.	xxv	Dani. xi.	xxiii	Dan. xii.	ii
iii	g	vii. Kl.	Zepher. bishop.	xxvi	xiii	xxiiii	xv	iii
	A	vi. Kl.	Ruffi martir.	xxvii	Olea. i.	xxv	Ole. ii.	iiii
xi	b	v. Kl.	Augustine bish.	xxviii	iiii	xxvi	v. vi.	v
	c	iiii. Kl.	Beheadof John.	xxix	vii	xxvii	viii	ii. iii. Joh.
xix	d	iii. Kl.	felix & Audact.	xxx	ix	xxviii	x	Jude. i.
xvi	e	Idus.	Paulini bishop.	xxxi	xi	Math. i.	xi	Rom. i.

Sunne riseth at. v. and settech at. vii.

September hath. xxx. dayes.

The moone. xxix.

Sunne $\left\{ \begin{array}{l} \text{riseth.} \\ \text{falleth.} \end{array} \right. \left\{ \begin{array}{l} \text{houre} \\ \text{v. min. 36.} \\ \text{vi. min. 24.} \end{array} \right.$

Psalmes.

Morning prayer. | Euening prayer.

				i. Lesson		ii. Lesson		i. Lesson		ii. Lesson.	
xvi	f	Kalend.	Gyles bishop.	i	Ose. xiii.	ii	Mach. ii.	i	Ose. xiiii.	ii	Rom. ii.
v	g	iiii. Id.	Antoni martir.	ii	Joel. i.	iii	Joel. ii.	iii	Joel. ii.	iiii	Amos. i.
xv	A	iii. Id.	Lupi bishop.	iii	iii	iiii	Amos. i.	iiii	Amos. i.	v	Amos. i.
xiiii	b	prid. Id.	Moyse proph.	iiii	Amos. ii.	v	vii	vii	vii	viii	viii
xiii	c	Nonas.	Dog dayes ende.	v	iii	vi	vii	vii	vii	viii	viii
xii	d	viii. Id.	Eugeni confes.	vi	vi	vii	viii	viii	viii	ix	ix
xi	e	vii. Id.	Caurchi bishop.	vii	viii	viii	ix	ix	ix	x	x
x	f	vi. Id.	Nati. of Marie.	viii	Abdias. i	ix	x	x	x	xi	xi
xviii	g	v. Id.	Gorgoni martir.	ix	Jo. ii. iii.	x	xi	xi	xi	xii	xii
xvii	A	iiii. Id.	Hillari bishop.	x	Mich. i.	xi	xii	xii	xii	xiii	xiii
xvi	b	iii. Id.	Dorthi & Hyacin.	xi	iii	xii	xiii	xiii	xiii	xiv	xiv
xv	c	prid. Id.	Martinian bish.	xii	v	xiii	xiv	xiv	xiv	xv	xv
xiv	d	Idus.	Sol in Libra.	xiii	vii	xiiii	xv	xv	xv	xvi	xvi
xiii	e	xviii. Kl.	Holy crosse.	xiiii	Naum. ii	xv	xvi	xvi	xvi	xvii	xvii
xii	f	xvii. Kl.	Æquinoctium	xv	Abacuc. i	xvi	xvii	xvii	xvii	xviii	xviii
xi	g	xvi. Kl.	Autumnale.	xvi	iii	xvii	xviii	xviii	xviii	xix	xix
x	A	xv. Kl.	Lambert bishop.	xvii	Soph. ii.	xviii	xix	xix	xix	xx	xx
xviii	b	xiiii. Kl.	Uicto. & Coro.	xviii	Agge. i.	xix	xx	xx	xx	xxi	xxi
xvii	c	xiii. Kl.	Januari martir.	xix	Zacha. i.	xx	xxi	xxi	xxi	xxii	xxii
xvi	d	xii. Kl.	Eusta. fast.	xx	iii. v.	xxi	xxii	xxii	xxii	xxiii	xxiii
xv	e	xi. Kl.	S. Mathewe.	xxi	Eccle. 35.	xxii	xxiii	xxiii	xxiii	xxiiii	xxiiii
xiv	f	x. Kl.	Mauriti & Soci.	xxii	Zach. vii.	xxiii	xxiiii	xxiiii	xxiiii	xxv	xxv
xiii	g	ix. Kl.	Tecla virgin.	xxiii	ix	xxiiii	xxv	xxv	xxv	xxvi	xxvi
xii	A	viii. Kl.	Andochi martir.	xxiiii	xi	xxv	xxvi	xxvi	xxvi	xxvii	xxvii
xi	b	vii. Kl.	Firmini bishop.	xxv	xiii	xxvi	xxvii	xxvii	xxvii	xxviii	xxviii
x	c	vi. Kl.	Cyprian & Just.	xxvi	Mala. i.	xxvii	xxviii	xxviii	xxviii	xxix	xxix
xviii	d	v. Kl.	Colme & Dam.	xxvii	iii	xxviii	xxix	xxix	xxix	xxx	xxx
xvii	e	iiii. Kl.	Eruperi bishop.	xxviii	Tobi. i.	Mark. i.	Tobi. ii.	Tobi. ii.	Tobi. ii.	xxxi	xxxi
xvi	f	iii. Kl.	S. Michael.	xxix	Eccle. 39.	ii	xxx	xxx	xxx	xxxi	xxxi
xv	g	Idus. Kl.	Hicrome doct.	xxx	Tobi. iii.	iii	xxxi	xxxi	xxxi	xxxii	xxxii

Sunne ri-
seth at. vi.
and settech
at. vi.

October hath. xxxi. dayes.

The moone. xxx.

Sunne $\left\{ \begin{array}{l} \text{ryseth} \\ \text{falleth} \end{array} \right\} \text{houre} \left\{ \begin{array}{l} \text{vi. min. 35.} \\ \text{iiii. min. 45} \end{array} \right.$

Psalmes.

Morning prayer. | Euening prayer.

					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xvi	A	Kalend.	Remige.	i	Tobi. v.	Mar. iiii.	Tobi. vi.	i. Cor. xvi.
v	b	vi. No.	Leodegar. bish.	ii	vii	v	viii	ii. Cor. i.
xiii	c	v. No.	Candidi martir.	iii	ix	vi	x	ii
ii	d	iiii. No.	Francis confes.	iiii	xi	vii	xii	iii
	e	iii. No.	Appolin martir.	v	xiii	viii	xiiii	iiii
x	f	prid. No.	Kayth virgin.	vi	Judit. i.	ix	Judit. ii.	v
	g	Nonas.	Marci & Mercel.	vii	iii	x	iiii	vi
xviii	A	viii. Id.	Delagie virgin.	viii	v	xi	vi	vii
vii	b	vii. Id.	Dennis.	ix	vii	xii	viii	viii
	c	vi. Id.	Cereonis mart.	x	ix	xiii	x	ix
xv	d	v. Id.	Nichasii bishop.	xi	xi	xiiii	xii	x
iiii	e	iiii. Id.	Wilfridi bishop.	xii	xiii	xv	xvii	xi
	f	iii. Id.	Edwarde.	xiii	xv	xvi	xvi	xii
xii	g	prid. Id.	Sol in Scorpio.	xiiii	Wisd. i.	Luk. di. i	Wisd. ii.	xiii
i	A	Idus.	Wolfrane bishop	xv	iii	di. i.	iiii	Galat. i.
	b	xvii. Kl.	Novembus.	xvi	v	ii	vi	ii
ix	c	xvi. Kl.	Etheldrede virg.	xvii	vii	iii	viii	iii
	d	xv. Kl.	Luke Euang.	xviii	Eccle. li.	iiii	Job. i.	iiii
xvii	e	xiiii. Kl.	Fredeswide virg.	xix	Wisd. ix.	v	Wisd. x.	v
vi	f	xiii. Kl.	Austrobert virg.	xx	xi	vi	xii	vi
	g	xii. Kl.	xi. thousand virg.	xxi	xiii	vii	xiiii	Ephes. i.
xiiii	A	xi. Kl.	Mari Solome.	xxii	xv	viii	xv	ii
iii	b	x. Kl.	Romane bishop.	xxiii	xvii	ix	xvi	iii
	c	ix. Kl.	Maglori bishop.	xxiiii	xix	x	xvii	iiii
xi	d	viii. Kl.	Crispine & Crisp.	xxv	Eccle. ii.	xi	iiii	v
	e	vii. Kl.	Euarist. bishop.	xxvi	iiii	xii	v	vi
xix	f	vi. Kl.	Fast.	xxvii	vi	xiii	vii	Phil. i.
viii	g	v. Kl.	Simon & Jude.	xxviii	Jo. 24.25.	xiiii	Job. ii.	ii
	A	iiii. Kl.	Marcissi bishop.	xxix	Eccle. viii.	xv	Eccle. ix.	iii
xvi	b	iii. Kl.	Germani confes.	xxx	x	xvi	xi	iiii
v	c	Prid. Kl.	Fast.	xxxi	xii	xvii	xiii	Collof. i.

Sunne riseth at. vii. and setteth at. v.

November hath. xxx. dayes.

The moone. xxix.

Sunne	} ryleth	} houre	} vii. min. 34.	Palmes.	Morning prayer. Euening prayer.			
					} falleth	} viii. min. 26.		
				i. Lesson.			ii. Lesson	i. Lesson
	d	Kalend.	All Sainctes.	i	Wisd. iii.	He. xi. xii.	Wisd. v.	Apoc. xix.
xiii	e	iiii. No.	Comme. defunc.	ii	Eccle. xiiii	Lu. xviii	Eccle. xv	Coloss. ii.
ii	f	iii. No.	Winifride virg.	iii	xvi	xix	xvii	iii
	g	prid. No.	Amanti & Uita.	iiii	xviii	xx	xix	iiii
x	a	Nonas.	Leti priest.	v	xx	xxi	xxi	i. Thes. i.
	b	viii. Id.	Leonarde abbo.	vi	xxii	xxii	xxiii	ii
xviii	c	vii. Id.	Willibrode arch.	vii	xxiiii	xxiii	xxv *	iii
vii	d	vi. Id.	four crowned.	viii	xxvii	xxiiii	xxviii	iiii
	e	v. Id.	Theodozi.	ix	xxix	John. i.	xxx	v
xv	f	iiii. Id.	Martin bishop.	x	xxxi	ii	xxxii	ii. Thes. i.
iiii	g	iii. Id.	Martin bi. Ro.	xi	xxxiii	iii	xxxiiii	ii
	a	prid. Id.	Sol in Sagitario.	xii	xxxv	iiii	xxxvi	iii
xii	b	Idus.	Byrce bishop.	xiii	xxxvii	v	xxxviii	i. Tim. i.
i	c	xviii. Kl.	Decembri.	xiiii	xxxix	vi	xl	ii. iii.
	d	xvii. Kl.	Dachute bish.	xv	xli	vii	xlii	iiii
ix	e	xvi. Kl.	Edmonde arch.	xvi	xliii	viii	xliiii	v
	f	xv. Kl.	Hugh bishop.	xvii	xlv	ix	xlvi	vi
xvii	g	xiiii. Kl.	Inici. regni Elizab.	xviii	xlvii	x	xlviii	ii. Tim. i.
vi	a	xiii. Kl.	Elizab. matro.	xix	xlix	xi	l	ii
	b	xii. Kl.	Edmunde king.	xx	li	xii	Baruc. i.	iii
xiiii	c	xi. Kl.	Present. Marie.	xxi	Baru. ii.	xiii	iii	iiii
iii	d	x. Kl.	Cecilie virgin.	xxii	liii	xiiii	v	Titus. i.
	e	ix. Kl.	Clement bishop.	xxiii	lv	xv	Esai. i.	ii. iii.
xi	f	viii. Kl.	Chylogon mar.	xxiiii	Esai. ii.	xvi	iii	Phile. i.
	g	vii. Kl.	Katherine virg.	xxv	liii	xvii	v	Hebre. i.
xix	a	vi. Kl.	Linu bishop.	xxvi	lv	xviii	vi	ii
	b	v. Kl.	Agricole & Uita.	xxvii	lvii	xix	ix	iii
viii	c	iiii. Kl.	Rufi mart.	xxviii	lviii	xx	xi	iiii
	d	iii. Kl.	Fast. Saturn.	xxix	lviii	xxi	xiii	v
xvi	e	prid. Kl.	Andrewe apost.	xxx	Prou. xx.	Actes. i.	Prou. xxi	vi

*Note, that the beginning of the. xxvi. Chapter of Ecclesiasticus (vnto)
But when one is. &c. must be read with the. xxv. Chapter.

2021 11/19

Sunne ri-
seth at. viii.
and setteth
at. iiii.

December hath. xxxi. dayes.

The moone. xxx.

Sunne			} <i>riseth.</i> <i>houre</i> <i>falleth.</i>	} <i>viii. mi. 15.</i> <i>iii. min. 45.</i>	Palmes.	<i>Morning prayer. Euening prayer.</i>			
						<i>i. Lesson.</i>	<i>ii. Lesson</i>	<i>i. Lesson.</i>	<i>ii. Lesson</i>
	<i>f</i>	<i>Kalend.</i>	<i>Eligii bishop.</i>	<i>i</i>	<i>Esa. xiiii</i>	<i>Actes. ii.</i>	<i>Esa. xv.</i>	<i>Hebre. vii.</i>	
<i>xvii</i>	<i>g</i>	<i>iii. No.</i>	<i>Libanii.</i>	<i>ii</i>	<i>xvi</i>	<i>iii</i>	<i>xvii</i>	<i>viii</i>	
<i>ii</i>	<i>A</i>	<i>iii. No.</i>	<i>Barbara virg.</i>	<i>iii</i>	<i>xviii</i>	<i>iiii</i>	<i>xix</i>	<i>ix</i>	
<i>x</i>	<i>b</i>	<i>viid. No.</i>	<i>Olmuunde bish.</i>	<i>iiii</i>	<i>xx. xxi.</i>	<i>v</i>	<i>xxii</i>	<i>x</i>	
	<i>c</i>	<i>Nonas.</i>	<i>Sabe abbot.</i>	<i>v</i>	<i>xxiii</i>	<i>vi</i>	<i>xxiiii</i>	<i>xi</i>	
<i>xviii</i>	<i>d</i>	<i>viii. Id.</i>	<i>Nicholas bish.</i>	<i>vi</i>	<i>xxv</i>	<i>di. vii.</i>	<i>xxvi</i>	<i>xii</i>	
<i>vi</i>	<i>e</i>	<i>vii. Id.</i>	<i>Kare virgin.</i>	<i>vii</i>	<i>xxvii</i>	<i>di. vii.</i>	<i>xxviii</i>	<i>xiii</i>	
	<i>f</i>	<i>vi. Id.</i>	<i>Concept. of Ma.</i>	<i>viii</i>	<i>xxix</i>	<i>viii</i>	<i>xxx</i>	<i>James. i.</i>	
<i>xv</i>	<i>g</i>	<i>v. Id.</i>	<i>Cyprian abbot.</i>	<i>ix</i>	<i>xxxi</i>	<i>ix</i>	<i>xxxi</i>	<i>ii</i>	
<i>iiii</i>	<i>A</i>	<i>iiii. Id.</i>	<i>Eulalie virgin.</i>	<i>x</i>	<i>xxxiii</i>	<i>x</i>	<i>xxxiiii</i>	<i>iii</i>	
	<i>b</i>	<i>iii. Id.</i>	<i>Damasi bish.</i>	<i>xi</i>	<i>xxxv</i>	<i>xi</i>	<i>xxxvi</i>	<i>iiii</i>	
<i>xiii</i>	<i>c</i>	<i>viid. Id.</i>	<i>Sol in Capricorne.</i>	<i>xii</i>	<i>xxxvii</i>	<i>xii</i>	<i>xxxviii</i>	<i>v</i>	
<i>i</i>	<i>d</i>	<i>Idus.</i>	<i>Lucie virgin.</i>	<i>xiii</i>	<i>xxxix</i>	<i>xiii</i>	<i>xl</i>	<i>i. Pet. i.</i>	
	<i>e</i>	<i>xix. Kl.</i>	<i>Januarii.</i>	<i>xiiii</i>	<i>xli</i>	<i>xiiii</i>	<i>xlii</i>	<i>ii</i>	
<i>x</i>	<i>f</i>	<i>xviii. Kl.</i>	<i>Valerii bishop.</i>	<i>xv</i>	<i>xliii</i>	<i>xv</i>	<i>xliiii</i>	<i>iii</i>	
	<i>g</i>	<i>xvii. Kl.</i>	<i>Osapientia.</i>	<i>xvi</i>	<i>xlv</i>	<i>xvi</i>	<i>xlvii</i>	<i>iiii</i>	
<i>xvi</i>	<i>A</i>	<i>xvi. Kl.</i>	<i>Lazari bishop.</i>	<i>xvii</i>	<i>xlvii</i>	<i>xvii</i>	<i>xlviii</i>	<i>v</i>	
<i>v</i>	<i>b</i>	<i>xv. Kl.</i>	<i>Gracian bish.</i>	<i>xviii</i>	<i>xlix</i>	<i>xviii</i>	<i>l</i>	<i>ii. Pet. i.</i>	
	<i>c</i>	<i>xiiii. Kl.</i>	<i>Genesie virgin.</i>	<i>xix</i>	<i>li</i>	<i>xix</i>	<i>lii</i>	<i>ii</i>	
<i>xiiii</i>	<i>d</i>	<i>xiii. Kl.</i>	<i>Fast. Julii mar.</i>	<i>xx</i>	<i>liii</i>	<i>xx</i>	<i>liiii</i>	<i>iii</i>	
<i>iii</i>	<i>e</i>	<i>xii. Kl.</i>	<i>Thomas apost.</i>	<i>xxi</i>	<i>Prou. 23.</i>	<i>xxi</i>	<i>Prou. 24.</i>	<i>i. John. i.</i>	
	<i>f</i>	<i>xi. Kl.</i>	<i>Thirtie mart.</i>	<i>xxii</i>	<i>Esa. lv.</i>	<i>xxii</i>	<i>Esa. lvi.</i>	<i>ii</i>	
<i>xii</i>	<i>g</i>	<i>x. Kl.</i>	<i>Victorie virg.</i>	<i>xxiii</i>	<i>lvii</i>	<i>xxiii</i>	<i>lviii</i>	<i>iii</i>	
	<i>A</i>	<i>ix. Kl.</i>	<i>Fast. xl. virg.</i>	<i>xxiiii</i>	<i>lix</i>	<i>xxiiii</i>	<i>lx</i>	<i>iiii</i>	
<i>xix</i>	<i>b</i>	<i>viii. Kl.</i>	<i>Christmas.</i>	<i>xxv</i>	<i>Esa. ix.</i>	<i>Luk. xxi</i>	<i>Esa. vii.</i>	<i>Titus. iii.</i>	
<i>viii</i>	<i>c</i>	<i>vii. Kl.</i>	<i>S. Stephen.</i>	<i>xxvi</i>	<i>Prou. 28.</i>	<i>Act. 6. 7.</i>	<i>Eccle. iiii</i>	<i>Act. vii.</i>	
	<i>d</i>	<i>vi. Kl.</i>	<i>S. John.</i>	<i>xxvii</i>	<i>Eccle. v.</i>	<i>Apoc. i.</i>	<i>Eccle. vi.</i>	<i>Apo. xxi.</i>	
<i>xvi</i>	<i>e</i>	<i>v. Kl.</i>	<i>Innocentes.</i>	<i>xxviii</i>	<i>Jer. xxxi.</i>	<i>Act. xxv.</i>	<i>Wild. i.</i>	<i>i. John. v.</i>	
<i>v</i>	<i>f</i>	<i>iiii. Kl.</i>	<i>Tho. arch. Can.</i>	<i>xxix</i>	<i>Esa. lxi.</i>	<i>xxvi</i>	<i>Esa. lxii.</i>	<i>ii. John.</i>	
	<i>g</i>	<i>iii. Kl.</i>	<i>Transl. Jacob.</i>	<i>xxx</i>	<i>lxiii</i>	<i>xxvii</i>	<i>lxiiii</i>	<i>iii. John.</i>	
<i>xiii</i>	<i>A</i>	<i>viid. Kl.</i>	<i>Siluester bish.</i>	<i>xxx</i>	<i>lxv</i>	<i>xxviii</i>	<i>lxvi</i>	<i>Jude. i.</i>	

Sunne ri-
seth at. viii.
min 30. and
setteth at. iii
min. 30.

The first booke of Moyfes, called in

Hebrue of the first worde of the booke ^a Bereschith, and
in Greke ^b Genesis.

The first Chapter.

2 The earth and the deapthes. 3 Lyght. 6 The firmament of heauen.
10 The earth, and the sea. 14 The sunne, the moone, and the starres.
21 fishes. 24 The beastes of the earth. 26 The creation of man. 29
God geueth vnto man the power of procreation, and subdueth all
thynges vnto hym. 30 Gods prouision for lyuelode.



^a That is, in the begyn-
nyng.
^b That is, generation, or
creation.

A 1
Psal. 9. a.
Psal. 136. a.
Eccle. 18. a.
Act. xiiii. c.
Act. xvii. d.



IN the begin-
nyng * **G**OD
created y^e hea-
uen and the
earth.
And the earth
was without
fourme, and
was voyde: &
darknes [was]

bypon the face of the ^(a) deepe, and the ^(b)
spirite of God moued bypon the face of
the waters.

3 And God sayde, let there be light: and
there was light.

4 And God sawe the lyght that it was
good: and God deuided the lyght from
the darknes.

5 And God called the light day, and the
darknes night: "and the euenyng & the
mornyng were the "first day.

6 And God said: *let there be a "firma-
ment betwene the waters, and let it
make a diuision betwene waters and
waters.

7 And God made the ^(c) firmament, and
set the diuision betwene the waters
which [were] vnder the firmament, and
the waters that [were] * about ^(d) the
firmament: and it was so.

8 And God called the firmament the
heauen: and the euenyng and the mor-
nyng were the seconde day.

9 And God saide: * let the ^(e) waters vn-
der the heauen be gathered together in-
to one place, and let the drye lande ap-
peare: and it was so.

10 And God called the drye lande y^e earth,
and the gatheryng together of waters
called he the seas: and God sawe that it
was good.

11 And God sayde: ^(f) let the earth bring
forth

The 2. day.
Ierem. x. c.
" Hebre. A
stretchyng
out, or set-
ting abroad
^(c) All that
is vnder, wher-
in the alee, the
sunne, moone,
and starres be,
is so named.
Psal. cxlviii.
^(d) It is the
prince of god,
that holdeth
up y^e cloudes.

Psal. 33. b.
The 3. day.

B
^(e) That is,
all the waters
which were in
the lower
partes of the
air.

^(a) The deepe,
the waters,
of the heauen,
signific that
rude body that
was after-
warde gar-
nished with
lyghtes.
^(b) The holy
ghost byd pre-
sente that con-
suled body.
" Hebre.
One day.
" Hebre.
And the
euenyng
was, and the
mornyng
was, the first
daye.

(f) The goodnes of God in providing for man & beast, before they were made.

foorth [both] budde and hearbe apt to seede, and fruitfull trees yeeldyng fruite after his kynde, which hath seede in it selfe vpon the earth: and it was so.

12 And the ^(g) earth brought forth [both] bud and hearbe apt to seede after his kynde, and tree yeeldyng fruite, whiche hath seede in it selfe, after his kynde.

13 And God sawe that it was good. And the euening and the moorning were the thirde day.

14 And God sayde: *let there be lyghtes in the firmament of the heauen, that they may deuide the day and the nyght, and let them be for ^(h) signes, & seasons, and for dayes, and yeres.

15 And let them be for lyghtes in the firmament of the heauen, that they maye geue light vpon the earth: and it was so.

16 And God made two great lyghtes: a greater lyght to rule the day, and a lesse lyght to rule the nyght, and [he made] starres also.

17 And God set them in the firmament of the heauen, ⁽ⁱ⁾ to shyne vpon the earth,

18 And to *rule the day and nyght, and to make difference betweene the lyght and the darknesse: and God saw that it was good.

19 And the euening and the moorning were the fourth day.

20 And God sayde: let the waters bring forth mooung creature that hath lyfe, and foule that may flec vpon the earth in the open firmament of heauen.

21 And God created great whales, and euery lyuyng & mouing creature, which the waters brought forth after theyr kynde, & euery fethered foule after their kynde: and God saw that it was good.

22 And God ^(k) blessed them, saying: Be fruitfull, and multiplie, and fyll the waters of the sea, and let foule multiplie

in the earth.

23 And the euening and moorning were the fift day.

24 And God sayde: let the earth bring forth mooung creature after his kynde, cattell, worme, and beastes of the earth after his kynde: and it was so.

25 God made the beast of the earth after his kynde, and cattell after his kynde, and euery thyng that creepeth vpon the earth after his kynde: and God sawe that it was good.

26 ^(l) God saide: *let vs make man in ^(m) our image, after our lykenesse, and let them haue rule of the fishe of the sea, & of the foule of the ayre, and of cattell, & of all the earth, and of euery creepeyng thyng that creepeth vpon the earth.

27 So God created man in his ⁽ⁿ⁾ owne image, in the image of God created he him, *male and female created he them.

28 And God blessed ^(o) them, and God sayde vnto them: *be fruitfull, & multiplie, and replenishe the earth, & subdue it, and haue dominion of the fishe of the sea, and foule of the ayre, & of euery lyuyng thing that moueth vpon the earth.

29 And God sayde: beholde, I haue geuen you euery ^(p) hearbe bearing seede, which is in the vpper face of all y^e earth, and euery tree in the which is the fruite of a tree bearing seede, * [that] they may be meate vnto you:

30 To euery beast of the earth also, and to euery birde of the aire, and to euery such thyng that creepeth vpon y^e earth, which doth *liue, I haue geuen euery greene hearbe for meate: and it was so.

31 * And God sawe euery thyng that he had made: and beholde, it was exceeding good. And the euening & the moorning were the sixth day.

(g) Fruitfullnes in trees and hearbes, was before sun or moone was made.

Psal. 136. b. Deut. 1. 11. b. The. 4. day

(h) These lyghtes were not made to serue Astro-nomers phantasies: but for signes in natural chinges, and tokens of gods mercie or wrath.

(i) The true vse of the heauenly bodies is oft repeated: lest men shoulde abuse them. Iere. xxxi. d

The. 5. day.

(k) God gaue them vertue to fructifie and bring forth the lyke.

The. 6. day.

(l) One God, and thre persons.

Coloss. 1. 16. (m) Man is created lyke vnto God in perfecte nature, which by sinne he afterwards corrupted.

(n) We ought to labour to repaie this image so oft repeated.

V. Vifd. u. d. Eccl. 17. a.

Math. xix. a

(o) Lawfull procreation is the blessing of God.

Geo. viii. c.

(p) Gods provision for mans foode, may teache vs sobriete in all our doo. Gen. ix. a. Exod. xiii. c.

Hebr. Hath a lyuyng foule. Eccl. 10. c. Mark. 7. d.

The. ij. Chapter.

2 The day of rest is blessed. 4 A repeatyng of thynges fozetolde in the first. 6 The cloude from the earth as a well to water it. 7 He rehearseth agayne the fashionyng of man. 8 Man in the paradise of pleasure. 10 The wood of lyfe, the wood of knowledge. 11. 13. 14 The ryuers names. 16 God forbydeth man the tree of knowledge of good and euill. 19 Adam geueth names vnto all lyuyng thynges. 22 woman is created. 23 The institution of holy marriage.

A



1 The heauens also & the earth were finished, & all the hoast of them.

2 And in the seventh day God ended ^(a) his worke whiche he had made. And the seventh

day he rested from all his worke which he had made.

3 And God ^(b) blessed the seventh daye, & sanctified it: because that in it he had rested from all his worke whiche God ordeyned to make.

4 These are the generations of the heauens,

(a) No more newe creations of creatures are to be looked for: yet God still continueth and preseruethe all thynges. Job. xvii.

Exod. xx. b. Hebre iii. a (b) The seventh daye consecrated to the seruice of God, for man in his perfecte state.

uens and of the earth when they were created, in the day when the Lord God made the earth and the heavens.

5 And every plant of the field before it was in the earth, and every hearbe of the field before it grewe. For the Lord God had not [yet] caused it to rayue vpon the earth, neither [was there] a man to tyll the grounde.

6 But there went by a miste from the earth, & watered the whole face of the grounde.

7 The Lord God also dyd shapen man, [euē] dust frō of the grounde, & breathed into his nolethrylles the breath of lyfe, and man was a lyuyng soule.

8 And the Lord God planted a garden eastwarde in Eden, and there he put the man whom he had shapen.

9 Moreover, out of the grounde made the Lord God to growe every tree, that was fayre to syght, and pleasaunt to eate: The tree of lyfe in the mydde of the garden, and the tree of knowledge of good and euyl.

10 And out of Eden there went foorth a flood to water the garden, and from thence it was deuided, and became into foure heades.

11 The name of y^e first is Pison, the same is it that compasseth the whole lande of Haulah, where there is golde:

12 And the golde of the lande is very good. There is also bellium, and the Onix stone.

13 The name of the seconde riuier is Gy-

hon: the same is it that compasseth the whole lande of Ethiopia.

14 The name of y^e thirde riuier is Hidkel, & it goeth toward the east side of Assiria: & the fourth riuier is Euphrates.

15 And the Lord God toke the man, and put hym in the garden of Eden, that he myght worke it, and kepe it.

16 And the Lord God commaunded the man, saying: eating, thou shalt eate of euery tree of the garden:

17 But as touching the tree of knowlege of good and euyl thou shalt not eate of it: For in what daye so euer thou eatest therof, thou shalt dye the death.

18 And the Lord God sayde: It is not good y^e the man should be alone, I wyll make hym an helpe lyke vnto hym.

19 And so out of the grounde the Lord God had shapen euery beast of the field, and euery foule of the ayre, and brought it vnto man, that he myght see howe he woulde call it. For lykewylse as man hym selfe named euery lyuyng thyng, euē so was the name therof.

20 And the man gaue names to all cattell, and foule of the ayre, & euery beast of the field: but for man founde he not an helpe lyke vnto hym.

21 The Lord God caused a deepe sleepe to fall vpon Adam, and he slept, and he toke one of his ribbes, and closed vp the place with fleshe in steade therof.

22 And the ribbe which the lord god had taken from man, made he a woman, & brought her vnto the man.

(C) Thus compasseth also the regions of the Indians and Ethiopians.

"D", Tigris.

(k) God spiketh neither idly nor negligently.

(l) Thus man for all his great gifts should be obedient to God.

(m) By death, is signified all the miseries which in Adam razzapped him selfe by his fall from God.

(n) what the husband ought to thinke of his wyfe: and what the wyfe oweth to her husbande.

Heb. As before hym.

(o) Man shewed himselfe Lord of all beastes, by geuyng them names.

"Hebre. buylded.

(p) The first institution of matrimony by God: so all lawfull marriages are made by God i. Cor. xi. b.

(c) This base beginning man should remember, lest he waxed proude of the image of God.

(d) By the singular counsell of God, this part of the earth eastwarde from Hierusalem, was more fruttfull and pleasaunt.

"D", Paradise of pleasure.

where Eden was. Esaias. 37. Ezech. 27.

(k) In such maruolous abundance of provision, mans lust was inexcusable, that could not contayne frō one fruite.

(l) which did preferue the bodyly lyfe.

(m) The name agreeth with the successesse that followed.

Eccle. 24. d.

(n) The Amalites dwell in this lande, Gen. 25



r.xi.b.
The Des-
wordes
sch and
which
crip can
be trāns-
l.xix.a.

23 And man saide: *this is now be bone of my bones, and fleshe of my fleshe, she shalbe called^(v) woman, because she was taken out of man.

24 *For this cause shall man leaue his fa-

ther and his mother, and shalbe ioyned with his wyfe: and they shal become one fleshe.

25 And they were both naked the man and his wife, and were^(r) not ashamed.

Mark.x.b.
i.Cor.vi.c.
Ephes.v.c.

(r) The shame of nakednes is a token of our nature corrupted.

This figure is spoken of in the .x. yearse of this Chapter before, and representeth the situation of Gods garden.



If there be any kyngdome vnder heauen that is excellent in beautie, in aboundance of frutes, in plenteousnes, in delytes and other gyftes: they which haue wrytten of countreys, do prayse aboue all, the same that this figure representeth. wherfore, with the prayles of those wryters, Moyses exalteth this paradise, as duely belonging vnto it. And it is very well lyke, that the region or kyngdome of Eden hath ben situated in that countrey, as it appeareth in the .xxxviii. Chapter of Esaias the .xlii. verse, and in the .xxxviii. of Ezechiel the .xviii. verse. Moreover, where as Moyses sayde that a flood dyd procede from that place: I do interprete it, from the course of the waters, as if he shoulde haue sayde that Adam dyd inhabite in the flooddes syde, or in the lande which was watered of both sydes. Howebeit, there is no great matter in that, eyther that Adam hath inhabited vnder the place where both flooddes come together towarde Babylon and Seleucia, or aboue: It is sufficient if he hath ben in a place watered of waters. But the thing is not darke nor hard to vnderstande howe this floodde hath ben deuised in foure heades. For they be two flooddes which be gathered in one, then they seperate them selues in diuers partes. So in theyr ioynyng and flowyng together, it is but a floodde, wherof there is two heades into two chanelis from aboue, and two towarde the sea, when it begynneth to seperate it selfe abrode. But to declare vnto you the diuersities of the ryuers names, besydes their vsuall and principall appellations, and howe they be called as they passe through eche prouince, with the interpretations of the same, I thynke it rather tedious and combresome, then profitable. wherfore the simple sense of Moyses is, that the garden wherof Adam was the owner, was watered with waters, because that the course of this floodde was there, whiche was deuised into foure heades.

The. iiij. Chapter.

1 The serpent begyleth the woman. 6 The transgression of the commaundement, 8 When Adam and Heua knewe their offences, they fledde from the face of God, ercu- syng their fault. 14 The serpent is cursed. 15 The seede Jesus is promised a sauour. The Gospell. 16 womans miseries for sinne. 17 The punishment of Adam. Man is appoynted to labour. 20 Heua.



A Vvii.ii.d. I



AND the serpent was suttiller then euery beast of the field which y lord God hadde made, and he sayde vnto the woman: yea, hath^(a) God saide, ye shall not eate of

husbande beyng with her, and he dyd eate.

7 Then the eyes of them both were opened, and they knewe that they were naked, and they sowde^(f) sygge leaues together, & made them selues apertes.

8 And they heard the voyce of the Lord God, walkyng in the garden in y coole of the day: and Adam and his wyfe^(g) hyd them selues from the presence of the lord God amongst y trees of the garden.

9 And the Lorde called Adam, & sayde vnto hym: Where art thou?

10 which sayde: I hearde thy voyce in the garden, and was afrayde^(h) because I was naked, and hyd my selfe.

11 And he sayde; who tolde thee that thou wast naked: hast thou not eaten of the same tree, concernyng the which I commaunded thee that thou shouldest not eate of it?

12 And Adam said: The woman whom thou ganest [to be] with me,⁽ⁱ⁾ she gaue me of the tree, and I dyd eate.

13 And the Lord God sayd vnto the woman: why hast thou done this? And the woman sayde: the serpent begyled me, and I dyd eate.

14 And the lord god said vnto y^(k) serpent: Because

euery tree of the garden:

2 And the woman sayde vnto the serpent: we eate of y fruite of the trees of the garden.

3 But as for the fruite of the tree which is in the myddes of the garden, God hath sayde, ye shall not eate of it, neither shal ye touche of it,^(b) lest peradventure ye dye.

4 And the serpent sayde vnto the woman: ye^(c) shall not dye the death.

5 For God doth knowe, that the same day that ye eate therof, your eyes shall be opened, and^(d) ye shalbe euē as gods, knowyng good and euyl.

6 And so the woman, seing that the same tree was good to eate of, and pleasaunt to the eyes, and a tree to be desired to make one wise, toke of the fruite therof, and dyd^(e) eate, and gaue also vnto her

Eccle. xxv. i. Tim. ii. d.

B The corrupcion of all the nature of man by sinne. (f) Such are the clothes we make to couer our synne.

(g) The corrupcion of mans nature after synne, here appeareth.

(h) Adam playeth the hypocrite.

(i) Adam burdeneth God and the woman with his fault.

n Di. howe. (k) In the minister is y author of this mischief punished.

(a) The de- uyl first wold make Heua doubt of gods good wyll to- wards her.

(b) Heua re- hearseth not gods punish- met accordyng to his worde. i. Cor. xi. a.

(c) And doubt- syng, the de- uyl bynggeth to denyng.

(d) Satan tempteth the woman also with ambu- sō.

(e) The acte of sinne folow- eth the misere- dyng of gods wyll.

Because thou hast done this, thou art cursed aboue all cattel, and aboue euery beast of the fielde: vpon thy belly shalt thou go, and dust shalt thou eate all the dayes of thy lyfe.

15 I wyll also put ^(l) enmitie betweene thee & the woman, betweene thy seede and her seede: and ^(m) it shall treade downe thy head, and thou shalt treade vpon his heele.

16 But vnto the woman he sayde: O I wyll very much multiplie thy sorowe, and thy griefes of chylde bearyng, In sorowe shalt thou bring forth children: thy desire ⁽ⁿ⁾ [shalbe] to thy husbände, and he shall haue the *rule of thee.

17 Vnto Adam he sayde: Because thou hast hearkened vnto ^(o) the voyce of thy wyfe, and hast eaten of the tree concerning the whiche I commaunded thee, saying, thou shalt not eate of it, cursed is the grounde for thy sake, in sorowe shalt thou eate of it all the dayes of thy lyfe.

18 Thorne also and thistle shall it bring forth ^(p) to thee, and thou shalt eate the

hearbe of the fielde.

19 In the sweatte of thy face shalt thou eate thy breade, tyll thou be turned agayne into the ground, for out of it wast thou taken: For dust thou art, and into dust shalt thou be turned agayne.

20 And Adam called his wyfes ^(q) name Heua, because she was the mother of all lyuyng.

21 Vnto Adam also and to his wyfe dyd the Lorde God ^(r) make garmentes of skynnes, and he put them on.

22 And the Lorde God sayde: Beholde, the man is become as one of vs, ^(s) in knowing good and euyl: And now lest peradventure he put forth his hande, and take also of the tree of lyfe and eate, and lyue for euer. ^(t)

23 Therefore the Lorde God sent hym forth fro the garden of Eden, to worke the grounde whence he was taken.

24 And so he ^(u) droue out man, and at the east side of the gardē of Eden he set Cherubins, and a fierie two edged sworde, to kepe the way of the tree of lyfe.

¶ The. iiij. Chapter.

1 Cain. 3 Abel and Cain do offer gyftes vnto the Lorde. 6 Cain is rebuked of the Lorde. 8 He killeth his brother Abel. 11 Cain is cursed. 13 Cain despaireth. 17 Henoch. 18 Irad, Meuiael, Mathusael. 19 Lamech and his wyues, Ada, Sella. 21 Jubal. 22 Chubalcain, Noema. 26 The worshyppng of God is restored.



A 1 **A**D Adam knewe Heua his wyfe, who conceauing bare Cain, ^(a) saying: I haue gotten a man of the Lorde.

2 And she proceeding, brought forth

his brother Habel, ^(b) and Habel was a keeper of sheepe, but Cain was a tyller of the grounde.

3 And in procelle of dayes it came to passe, that Cain brought of the fruite of the grounde, an ^(c) oblation vnto the Lorde:

4 Habel

D ^(p) I am let with foorth the benefite of lyfe, which he receaued at Gods hande.

^(q) It was gods gift, that Adam thus prouided for hym selfe. ^(r) God wold haue man and his posteritie to remember the cause of their miserie. ^(s) You may supplie the sentence with these wordes: let vs callc hym foorth.

^(t) Adam came in this lyfe obteyne felicitie which he loste by synne.

C ^(l) The continuall fyght of the chylde of God. Chritte.

^(m) Victorie is promysed by Chritte, to mans comfort

⁽ⁿ⁾ The calamities & miseries whiche continually followeth mans kynde for synne.

i. Cor. xiiii. f

^(o) He shulde haue ben his wyfes school-maister, and preferred gods voyce before his wyues.

^(p) It is not the age of the earth, but the increase of synne, that maketh the earth more barovne.

^(a) Heua thanketh god for the blessing of chylde.

^(b) Though Adam was Lorde of all the earth, yet he brought by his chylde not idell. ^(c) These chylde were taught to worship God of their father.

4 Habel also brought of the firstlynge of his sheepe, & of the fatte thereof: and the Lorde had respect ^(d) vnto *Habel, and to his oblation.

5 But vnto Cain and to his offerynge he had no respect: ^(e) for the whiche cause Cain was exceedyng wroth, and his countenance abated.

6 And the Lorde saide vnto Cain: Why art thou wroth: and why is thy countenance abated?

7 If thou do well, shalt thou not ^(f) receaue: and yf thou doest not well, lyeth not thy sinne at the doores: Also vnto ^(g) thee shall his desire be, and thou shalt haue dominion ouer hym.

8 And Cain ^(h) talked with Habel his brother: and it came to passe *When they were in the fielde, Cain rose vp agaynst Habel his brother, & slewe hym.

9 And the Lorde said vnto Cain: Where is Habel thy brother: which sayde ⁽ⁱ⁾ I wote not: Am I my brothers keeper?

10 And he sayde: what hast thou done: ^(k) the voyce of thy brothers blood cryeth vnto me out of the grounde.

11 ^(l) And nowe art thou cursed from the earth, which hath opened her mouth to receaue thy brothers blood from thy hande.

12 If thou tyll the grounde, she shall not yeelde vnto thee her strength. ^(m) A fugitiue and a vacabound shalt thou be in the earth.

13 And Cain sayde vnto the Lorde: My iniquitie is more ⁽ⁿ⁾ then that it may be forgiven.

14 Beholde, thou hast cast me out this day from the vpper face of the earth, & from thy face shall I be hyd, ^(o) fugitiue also and a vacabounde shall I be in the earth: and it shall come to passe, that euery one that fyndeth me shall slay me.

15 And the Lorde said vnto him: ^(p) Cleuely whosoever slayeth Cain, he shall be

punished seuen folde. And the Lorde set a marke vpon Cain, lest any man syndyng hym shoulde kyll hym.

16 ^(q) And Cain went out from the presence of the Lorde, & dwelt in the lande of Nod, eastwarde from Eden.

17 ^(r) Cain also knewe his wyfe, whiche conceaued and bare Henoche, and buyldyng a citie, he called the name of the same citie after the name of his sonne Henoche.

18 Vnto y same Henoche was borne Irad: Irad begat Mehniael, Mehniael begat Methusael, Methusael begat Lamech.

19 ^(s) And Lamech toke vnto hym two wyues, the name of the one was Ada, and the name of the other was Sella.

20 And Ada bare Iabel, which was the father of such as dwel in the tentes, and of such as haue cattell.

21 His brothers name was Jubal, which was the father of such as handle harpe and Organ.

22 And Sella also bare Thubalcain, which wrought cunnyngly euery craft of brasse and of iron, the sister of Thubalcain was Noema.

23 ^(t) And Lamech saide vnto his wyues Ada and Sella: heare my voyce ye wyues of Lamech, hearken vnto my speache: for I haue slayne a man to the woundyng of my selfe; & a young man to myne owne punishment.

24 If Cain shall be auenged seuen folde, truly Lamech seuentie tymes & seuen tymes.

25 Adam knewe his wyfe agayne, and she bare a sonne, and called his name Seth: For God [sayde we] hath appoynted me another seede in steade of Habel whom Cain slewe.

26 And vnto the same Seth also there was borne a sonne, and he called his name Enos: then began men to make ^(v) inuocation in the name of the Lorde.

The .v. Chapter.

1 He repeateth the creation of man. 3 Men. 5 Adams age. 6 Seth. 9 Enos. 12 Mahalaleel. 21 Henoche. 25 Mathuselah. 29 Noah. 32 The sonnes of Noah.

Hebr. xi. a. (d) The faith of Habel made his oblation acceptable.

(e) The good will of God towards the godly greuetly the wicked.

(f) Shall they not be an acceptation.

(g) That is, God will accept thy sacrifice also, if thou be offered faithfully.

(h) Cain had no iuste cause of enmie, feing his auctoritie ouer Habel remained sure vnto hym.

V. v. x. Math. xxiii. i. Para. iii. Judges. xi.

(i) Hypocrite is he that sayeth he doeth right, but his heart is full of malice.

(k) The voyce of thy brothers blood cryeth vnto me out of the grounde.

(l) God hath great care for his holy creatures.

(m) The very earth abhorreth the shedding of blood.

(n) I feare full conscience synneth rather than wher.

(o) My punishment is greater than that I may beare.

(p) See the degrees by the which Cain fell into desperation.

(q) A great punishment not to be vnder the tuition of God.

(r) God wold haue Cain repayne for an example of his vengeance vpon murderers.

(s) The preferuation of the Church.

(t) The heart of his succession or posteritie.

(v) Dan a speciall image of Gods wisdom & iustice.

(q) The execution of banishment of Cain.

(r) Temporal gifts which the God bestoweth vpon Cain and his posteritie.

(s) For what cause this was done, it was against the institution of matrimony.

(t) Lamech a tyrant regarded not mans counsell: but thought that he maye more safely persecute the iust men than Cain.

(v) By the chief part, the whole seruice of God is signified, whiche the godly began now to reioyce.

(w) The husbande and the wyfe, as one man. (x) Moses speaketh not of Cain and such, for that they were not of the church, neither came Christ of their line.



This is the booke of the generations of Ada. In the day that God created man, in the lykenesse of God made he hym. Male and female crea-

ted he them, and blessed them, and called their name Adam in the daye of their creation.

3 And Adam lyued an hundred and thirtie yeres, and begate a sonne in his owne lykenesse, after his image, & called his name Seth.

i. Chro. i. a. 4 *All the dayes of Adam after he had begotten Seth, were eyght hūdzeth yeres, and he begat sonnes and daughters.

5 (f) And all the dayes that Adam lyued were nine hundzeth and thirtie yeres, (g) and he dyed.

6 Seth lyued an hundzeth & fyue yeres, and begat Enos.

7 And Seth lyued after he begat Enos (h) eyght hundzeth and seven yeres, and begat sonnes and daughters.

8 And all the dayes of Seth were nine hundzeth & twelue yeres, and he dyed.

9 Enos lyued ninetie yeres, and begate Kenan.

10 And Enos lyued after he begate Kenan eyght hundzeth & fiftie yeres, and begate (i) sonnes and daughters.

11 And all the dayes of Enos were nine (k) hundzeth & fyue yeres, and he dyed.

12 Kenan lyued seuentie yeres, and begate Mahalaleel.

13 And Kenan liued after he begate Mahalaleel eyght hūdzeth & fourtie yeres, and begate sonnes and daughters.

14 And all the dayes of Kenan were nine hundzeth and ten yeres, and he dyed.

15 Mahalaleel liued sixtie and fyue yeres, and begate Jered.

16 And againe Mahalaleel liued after he begate Jered eyght hundzeth & thirtie yeres, and begate sonnes & daughters.

17 And all the dayes of Mahalaleel, were eyght hundzeth ninetie and fyue yeres, and he dyed.

18 Jered lyued an hundzeth sixtie & two yeres, and he begate Henoch.

19 And Jered liued after he begat Henoch,

eyght hundzeth yeres, & begate sonnes and daughters.

20 And all the dayes of Jered were nine hundzeth sixtie and two yeres, & he died.

21 *Henoch lyued sixtie and fyue yeres, & begate Methuselah.

22 (l) And Henoch walked with God after he begate Methuselah three hundzeth yeres, and begate sonnes & daughters.

23 (m) And all y dayes of Henoch were three hundzeth sixtie and fyue yeres.

24 And Henoch walked with God: and he was no more scene, for God toke him away.

25 (n) Methuselah also lyued an hundzeth eyghtie and seue yeres, and begate Lamech.

26 And agayne Methuselah lyued after he begat Lamech seue hundzeth eightie and two yeres, and begate sonnes and daughters.

27 And all the dayes of Methuselah (o) were nine hundzeth sixtie & nine yeres, and he dyed.

28 Lamech liued an hundzeth eyghtie & two yeres, and begate a sonne,

29 (p) And called his name Noah, saying: This same shall comfort vs as concerning our worke, & sorowe of our handes about the earth, which God cursed.

30 And Lamech lyued after he begat Noah, fyue hundzeth ninetie & fyue yeres, and begate sonnes and daughters.

31 (q) And all the dayes of Lamech were seven hundzeth seuentie and seue yeres, and he dyed.

32 Noah was fyue hundzeth yere olde, & Noah begate Sem, Ham, & Japheth.

Eccle. 44. c. Hebr. xi. a.

(l) He directed his life not after the manners of the world then, but according to Gods word. (m) Why god toke away this Godly preacher from the world, see wilsd. thr. 4. chapter. (n) As he was a singular patron of godly life, so was he an example of immortal life & resurrection.

(o) He lyued 6 yeres before the flood, as S. Iagoline reckeneth.

(p) Lamech prophesied of the relief which the godly looked for in those miserable tymes.

(q) In the holy patriarches rehearsed before, dyed in this mans dayes.

The .vj. Chapter.

2 The cause of deluge. 3 An hundred and twentie yeres geuen for conuersion & amendement of lyfe. 4 Giances. 5 The wickednesse of man prouoketh God. 7 It repenteth God that he had made man. 9 The generations of Noe the iust. 13 God foretelleth vnto Noah hym selfe the generall deluge. 15 The fashion of the arke. 18 who should enter the arke.



And it came to passe, that when men (a) began to be multiplied in the vpper face of the earth, there were daughters borne vnto the: And the (b) sonnes of God also saue the daughters of men that they were fayre, & they toke them wyues, such as they liked, from among them all.

2 God also saue the daughters of men that they were fayre, & they toke them wyues, such as they liked, from among them all.

3 And the Lorde sayde: (c) My spirite shall not alwayes stryue with man, because he is fleshe: yet his dayes shall be

an hundzeth and twentie yeres.

4 But there were Giances in those dayes in y earth: (d) yea & after that the sonnes of God came vnto the daughters of me, and hadde begotten chyldren of them, the same became myghtie men of the worlde, and men of renowne.

5 (e) But God saue that the malice of man was great in the earth, and all the imagination of the thoughtes of his heart [was] only euyll euery day.

6 And it repented the Lord that he had made man vpon the earth, (f) & he was touched with sorowe in his heart.

(a) Tyme of repentance granted to the wicked world. (b) Trawle and oppresse an other cause of the flood.

(c) God saw not only y our warde needed of me naught, but their heartes set vpon wickednesse altogether, so that there was no hope they would amend. Gen. viii. d. Mat xv. b. (f) For sinne & the punishment thereof god greuetly soe

(f) Adam lyued vnto Noes dayes. (g) Thus the reward of sin is death, though without all ages.

(h) Many holy patriarches lyued in the church at one tyme.

(i) They be only rehearsed by name, who were as lyghtes in the Church. (k) He lyued vnto the 84. yere of Nochs lyfe.

(a) This corruption began long before Nochs tyme.

(b) The sonnes of godly topned them selues with y daughters of the wicked, without all feare of God. (c) God had gone about diuers ways to call the world to repentance, but mans obstinacie was such as wold not obey, but waxed beastly

7 And

7 And the Lorde sayde: I Wyll from the vpper face of the earth, destroy man Whom I hane created, from man vnto cattell, vnto woꝛme, and vnto foules of the ayre: For it ^(a) repenteth me that I haue made them.

8 But Noah ^(b) founde grace in the eyes of the Lorde.

9 These are the generations of Noah: Noah [was] a iust man, and perfect in his ^(c) generations: And Noah wal- ked With God.

10 Noah begat thzee sonnes, Sem, Ham, and Japheth.

11 The earth also was corrupt ^(d) before God, and the same earth was fylled With crueltie.

12 And God looked vpon the earth, and beholde ^(e) it was corrupt: for all fleſhe had corrupt his way vpon earth.

13 And God sayd vnto Noah: the ^(m) ende of all fleſhe is come before me, for the earth is fylled With crueltie through them, and beholde I Wyl destroy them With the earth.

14 Make thee an Arke of ⁽ⁿ⁾ Pine trees: Habitations shalt thou make in the arke, and shalt pitch it Within and With out With pitche.

15 And of this faſhion shalt thou make it: The length of the arke [ſhalbe] thzee hundꝛeth cubites, the breadth of it fiſtie

cubites, & the height of it thirtie cubites.

16 A Wyndowe shalt thou make in the arke, and ^(o) in a cubite shalt thou finiſhe it aboue: but the dooze of the arke shalt thou ſet in the ſyde therof. With thzee loſtes one aboue another shalt thou make it.

17 And beholde, ^(p) I, euen I do byyng a fludde of waters vpon the earth, to de- ſtroy all fleſhe Wherin is the bꝛeath of lyfe vnder heauen, and euery thyng that is in the earth ſhall periſhe.

18 ^(q) With thee alſo Wyl I make ^(r) my couenaunt: and thou shalt come into the arke, thou and thy ſonnes, thy Wiſe, and thy ſonnes Wyues With thee.

19 And of euery lyuyng thyng of all fleſhe, ^(s) a payꝛe of euery one shalt thou byyng into the arke to kepe them alyue With thee, they ſhalbe male & female.

20 Of fethered foules alſo after their kinde, and of all cattell after their kinde: of euery woꝛme of the earth after his kynde, tꝛwo of euery one ſhall come vnto thee, to kepe [them] alyue.

21 And take thou With thee ^(t) of all meate that is eaten, and thou shalt lay it vp With thee, that it may be meate for thee and them.

22 *Noah ^(u) therfoꝛe dyd according vnto all that God commaunded hym [euen] ſo dyd he.

(o) The length of the window was a cubite.

D (p) It ſeemed to the world then, a thing impoſſible.

(r) The uſe of the arke.

(q) That Noah ſhould be ſafe, though all the world periſhe.

(r) Gods promiſe made Noah moꝛe re- dy to do gods commaunde- ment.

(s) Not one payꝛe alone, as appeareth in the next Chapter.

(t) God could haue ſed all miraculoꝛly: but he woude haue mannes uſed.

(u) The truſt and ful obedi- ence of Noah

¶ The.vij. Chapter.

1 Noah is commaunded to enter the arke. 5 Noah entreteth the arke. 11 The ouerfloꝛyng of the deluge. 13 Who did enter with Noah 17 Howe great the waters of the fludde were.

A I



And the Lord said vnto Noah: come thou and ^(a) al thy house into þe arke: for thee haue I ſeene ryghteous before me in this generation.

made, Wyl I destroy from the vpper face of the earth.

5 *Noah therfoꝛe did according vnto ^(b) all that God commaunded him.

6 And Noah was ^(c) ſixe hundꝛeth yere olde, when the fluddes of water came vpon the earth.

7 And Noah came, and his ſonnes, and his wyſe, and his ſonnes Wyues With him to the arke, becauſe of the waters of the fludde.

8 Of cleane beaſtes, and of vncleane beaſtes, and of foules, and of euery ſuch as creepeth vpon the earth,

9 There ^(d) came tꝛwo & tꝛwo vnto Noah vnto the arke, the male and the female, as God had commaunded Noah.

10 And ſo it came to paſſe after ſeuē dayes, that the waters of the flud were vpon the earth.

Mat. 24. d. Luk. xvii. f. i. Pet. iii. d.

(b) Noah hoped not in one thing, but in all that god commaunded.

(c) Age dyd not make Noah the ſlower to obey Gods wyl.

B

(d) As to I- dam, ſo now to Noah, god cauſed all cat- tle to come.

(a) Moſes writeth of god to our vnder- ſtandynge. (b) That is, God fauoured him and was merciful vnto hym.

(c) In thoſe moſt corrupt tymes, Noah continued iuſt and vpryght.

(d) To the eyes of the world, the world ſeemed as pure as Noah.

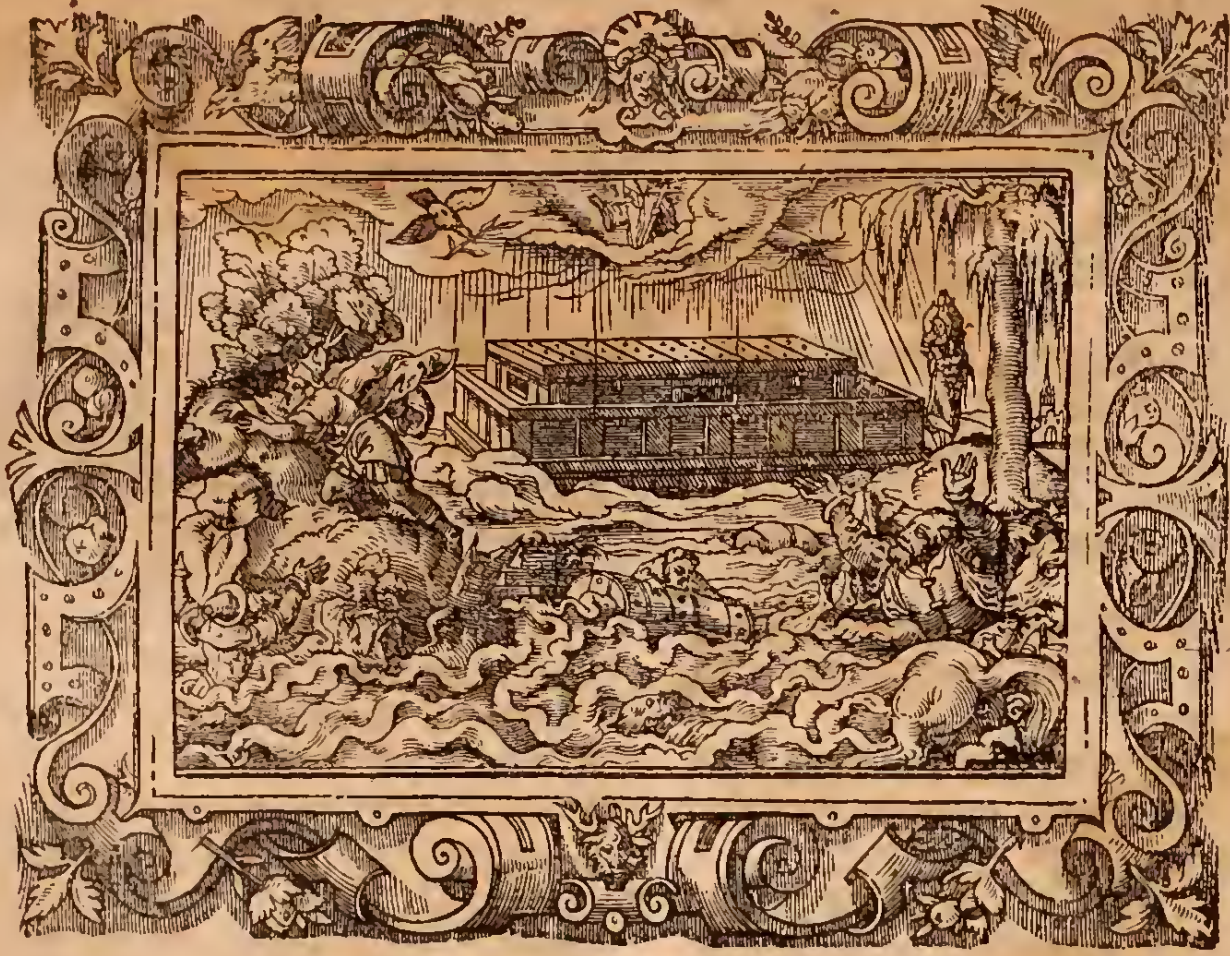
(e) Becauſe all the inhabi- tantes had cor- rupted both religion & life. (m) God by his thꝛeat- ninges, ſtir- red Noah to greater care and feare.

(n) Gopher a very lycht kynde of wood

(a) Tempo- rary benefites God beſto- weth vpon the chyldren, for the fathers godlines ſake. i. Pet. ii. a.

(b) Not ſeuē payꝛe, but tꝛee, and one for ſacrifice.

(c) God woude not haue Noah to be in dooꝛe of any circumſtaunce



11 In the six hundredth yere of Noahs lyfe, in the ^(g) seconde moneth, the seuentene day of y^e moneth, in the same day were all the fountaynes of the great deepe broken by, and the wyndowes of heauen were opened.

12 And the rayne was vpon the earth ^(h) fourtie dayes and fourtie nightes.

13 In the selfe same day, entred Noah, and Sem, and Ham, and Japheth the sonnes of Noah, and Noahs wyfe, and the three wyues of his sonnes with the into the arke.

14 They, ⁽ⁱ⁾ and euery beast after his kinde, and al the cattel after their kinde, yea, and euery worme that creepeth vpon the grounde after his kinde, and euery byrde after his kinde, and euery fleyng and fethered foule.

15 And they came vnto Noah into the arke, two and two, of all fleshe wherein is the breath of lyfe.

16 And they entryng in, came male and female of all fleshe, as God had commaunded him: and ^(k) God shut hym in rounde about.

17 And the fludde came fourtie dayes vpon the earth, and the waters were increased, and ^(l) bare vp the arke, whiche was lyft by adoue the earth.

18 The waters also waxed strong, and were encreased exceedingly vpon the earth: and so the arke went vpon the vpper face of the waters.

19 And the waters preuayled exceedingly vpon the earth, and al the high hilles that are vnder the ^(m) whole heauen, were couered.

20. Fyfteene cubites vppward did the waters preuayle, so that the mountaynes were couered.

21 *And ⁽ⁿ⁾ all fleshe perished, that moued vpon the earth, in foule, in cattell, in beast, and in euery worme that creepeth vpon the earth, yea, and euery man also.

22 So that ^(o) all that had the breath of lyfe in his nostrilles throughout all that was on the ^(p) drye lande, dyed.

23 And euery substance was destroyed that remayned and that was in the vpper part of the grounde, both man and cattell, and worme, and the foule of the heauen, they were euen destroyed from of the earth, and ^(q) *Noah onely remayned aliue, and they that were with hym in the arke.

24. But the water preuayled vpon the earth, a hundredth and fiftie dayes.

(g) In the latter ende of April, when all chynges were moite pleasaunt, the this destructi- on came.

(h) God in his punysh- ment geueh place of repen- taunce.

(i) This is oft tyme repe- ted, for that it seemeth un- credible to the sense of man.

(k) The hand of God stoped the waters out of the arke

(l) Moses spak declareth howe the god- lye is saued, then the de- struction of the world

D

(m) There were other particuler fluddes, but this was vni- uersall,

VVild.x.a. Eccle.xl. (n) The gre- uous punysh- ment of God for synne.

(o) That is, all that liued.

(p) Of this there is no mention made by Moyses.

(q) Thus was he re- wardd, & ra- ther folowd God, than the multitude of synners. 1.Peter.ii.

The

The. viii. Chapter.

1 The waters of the generall ouerflowyng do decrease. 4 The arke resteth vpon a mount. 7 The Rauen is sent forth. 8 Noah sendeth forth a Doue. 10 He sendeth it out againe. 13 The waters are dryed. 16 Noah is bydden to go out of the arke. 18. He goeth out. 20 He offereth an acceptable sacrifice vnto God. 21 The deluge shall be no more. The heart of man is euyl.

A 1 **(a)** God the-
with him selfe
mindful by de-
claryng his
helpe.
(b) God crea-
teeth the wyndes,
and bring-
geth them out
of his crea-
tures.
Psal. cxxxviii.



AND God ^(a) remembred Noah and euery beast, and all the cattell that was with hym in the arke: and God made ^(b) a Wynde to passe vpon the earth, and the Waters ceased.

(c) The wa-
ter increaseth
fourty dayes,
and were at
one flap. 150.
dayes, that is,
somewhat with
fye monethes
"Heb. Ara-
ral.

2 The fountaynes also of the deepe, and the Windowes of heauen were stopped, and the rayne from heauen was restrayned.

3 And the Waters from the earth returned, goyng and conning agayne: and after the ende of the ^(c) hundreth and fiftith day, the Waters were abated.

4 And in the seven moneth, in the seuenteenth day of y^e moneth, the arke rested vpon the mountaynes of Armenia.

5 And the Waters were goyng and decreasing vntyll the tenth moneth: In the tenth moneth, and in the first day of the same moneth, were the toppes of the mountaynes seene.

6 And after the ende of the fourtith day, it came to passe [that] Noah opened the Wyndowe of the arke which he had made,

7 And he sent forth a Rauen, which went out, goyng forth, and returnyng, vntyll the Waters were dryed vp vpon the earth.

8 And agayne he sent forth a Doue from him, that he myght see yf the Waters were abated from the vpper face of the grounde.

9 And the Doue founde no rest for the sole of her foote, and she returned vnto him into the arke, for the Waters [were] in the vpper face of the whole earth, Then he put forth his hande, & tooke her, and pulled her to him into the arke.

10 And he abode yet other seven dayes, and agayne he sent forth the Doue out of the arke:

11 And the Doue came to hym in the euentide, and loe, in her mouth was an ^(d) Oliue leafe that she had pluckt, wher-

(d) God gaue
a token to
Noah, that y^e
fruitful landes
were ridde of
the water.

by Noah dyd knowe that the Waters were abated vpon the earth.

12 And he abode yet other seven dayes, and sent forth the Doue, which returned not vnto him any more.

13 And it came to passe, in the sixe hundreth and one yere, in y^e first moneth, the first [day] of the moneth, the Waters were dryed vp from the earth, ^(e) and Noah remoued the coueryng of the arke, and looked, and beholde, the vpper face of the grounde was dryed vp.

14 And in the ^(f) seconde moneth, in the seven and twentie day of the moneth was the earth dryed.

15 And God spake vnto Noah, saying:

16 ^(g) Go forth of the arke, thou, and thy wife, thy sonnes, and thy sonnes Wives with thee.

17 And bring forth with thee euery beast that is with thee, of all fleshe, both foule and cattell, and euery worme that crepeth vpon the earth, that they may ^(h) breede in the earth, *and bring forth fruite, and multiplie vpon earth.

18 And so Noah came forth, and his sonnes, his wyfe, and his sonnes Wives with hym:

19 ⁽ⁱ⁾ Every beast also, and euery worme, euery foule, and whatsoeuer crepeth vpon the earth after their kyndes, went out of the arke.

20 ^(j) And Noah builded an aulter vnto y^e Lorde, and tooke of euery cleane beast, and of euery cleane foule, & offered burnt offering on the aulter

21 And the Lorde ^(k) smelled a sweete [or quiet] sauour, and the Lord ^(l) sayde in his heart: I wyll not henceforth curse the grounde any more for mans sake, for the imagination of mans heart is euyl [euil] from ^(m) his youth: neyther wyll I smyte any more euery thyng lyuyng, as I haue done.

22 Yet therefore shall not lowyng tyme and haruest, ⁽ⁿ⁾ colde and heate, sommer and wynter, day and nyght, cease all the dayes of the ^(o) earth.

C
(e) Of the yere
of Noah.

(f) Noah
was in the
arke one yere
and ten dayes

(g) Noah go-
eth neyther in
nor out, with-
out gods com-
maundement.

D
(h) Reparat-
ion of y^e worlde
is promised to
Noah.
Gen. i. d.
& ix. a.

(i) So by the
great prom-
dence of God,
nothing per-
ished in y^e arke

(j) Noahs
thankfulnesse
towards God
for his bene-
fites.

(k) The out-
warde smell
pleaseth not
God, but the
inwarde god-
lines of Noah
(l) That is,
certaynesly de-
termined.
Gen. vi. a.,
Mat. xv. b.
(m) we are
borne the chil-
dren of Gods
wrath.

(n) Gods de-
crees for the re-
paryng of the
worlde, which
perished.
2. Peter. 2.
(o) The
worlde at his
tyme shall haue
an ende.

The .ix. Capter.

6 The title of the ſworde. The couenaunt of God with Noah that the deluge ſhalbe no more. 10 The ſigne confirming the couenaunt, the raynebowe in the cloudes. 18 The ſonnes of Noah, Chanaan. 20 Noah an husbandman planteth a vine. 22 He is mocked of his ſonne beyng overcome with wyne. 25 Chanaan is curſed. 26. 27 Sem and Japheth be bleſſed. 29 The yeres of Noah.



A I



And god bleſſed Noah, and his ſonnes, & ſaide vnto them, ^(a) be fruitful and multiplie, and repleniſhe the earth.

^(b) The feare of you, & the dread of you, ſhalbe vpon euery beaſt of the earth, and vpon euery foule of the ayre, vpon al that moueth vpon the earth, and vpon all the fiſhes of the ſea, into your hande are they ^(c) deliuered.

3 Every thyng that moueth it ſelfe, and that liueth, ſhall be meate for you, euen as the * greene hearbe haue I geue you all thinges.

4 *But ^(d) fleſh in the life thereof [which is] the blood thereof, ſhall ye not eate.

5 And ſurely your blood of your lynes wyll ^(e) I require: at the hande of euery beaſt wyll I require it, and at the hand of man, at the hande of mans brother wyll I require the life of man.

6 Who ſo * ſheddeth mans blood, ^(f) by man ſhall his blood be ſhed, for in the image of God made he man.

7 But be fruitfull, and multiplie you, breede in the earth, and increaſe therein.

8 ^(g) God ſpake alſo vnto Noah, & to his ſonnes with hym, ſaying:

9 Beholde, I, euen I eſtabliſhe my couenaunt with you, and with ^(h) your ſeede after you:

10 And with euery liuing creature that is with you, in foule, in cattell, in euery beaſt of the earth whiche is with you, of all that go out of the arke, whatſoever liuing thyng of the earth it be.

11 *And my couenaunt I make with you, that from henceforth euery fleſhe be not rooted out with the waters of a fludde, neither ſhall there be a fludde to deſtroy the earth any more.

12 And God ſayde: this is the ⁽ⁱ⁾ token of the couenaunt whiche I make betweene me and you, and euery luyng creature that is with you, for euer.

13 I do ſet my ^(k) bowe in the cloude, and it ſhall be for a token betweene me and the earth.

14 And it ſhall come to paſſe, that when I bring a cloude vpon the earth, the bowe alſo ſhalbe ſcene in y ſame cloude.

15 And I wyll thinke vpon my couenaunt whiche is betweene me and you, and euery liuing creature in all fleſhe: and it ſhall no more come to paſſe, that waters

(g) The troubled mynde of Noah was to be comforted.

(h) Gods couenaunt with all people and all ages.

Eſai. liii. e.

(i) God ſeeth by the ſworde of his promiſe with an outward ſigne.

(k) The raynebowe is now made a ſigne of Gods grace, and not firſt creat. co. Eccl. xl. iii. b

(a) The lawfull vſe of marriage repaired.

(b) The dominion ouer other beaſtes reſtoered to man

(c) Let vs be thankfull, and modeſtly vſe Gods creatures. Gen. i. d.

Leui. xvii. d
(d) By this prohibition, God would teach his people to abhorre all crueltie.
(e) Punyſhment for murder.

Mat. xxvi. c
Apoc. xiii. c
(f) The magiſtrate may punyſhe with death.

W

Q

Waters make a fludde to destroy all fleſhe.

16 And the bowe ſhalbe in the cloude, and I wyll loke vpon it, that I may thinke vpon the cuerlaſting couenaunt, betweene god and euery living creature in all fleſhe that is vpon the earth.

17 And God ſayd vnto Noah, This is the token of the couenaunt which I haue made betweene me and all fleſhe that is vpon earth.

18 The ſonnes of Noah goyng forth of the arke, were Sem, Ham, & Japheth: and Ham is the father of Chanaan.

19 Theſe are the three ſonnes of Noah, & of them was the whole earth ouerſpread.

20 Noah alſo began to be an husbandman, and planted a vineyarde.

21 And he drynkyng of the wyne, was drunken, and vncouered within his tent.

22 And Ham the father of Chanaan, ſeeyng the nakedneſſe of his father, tolde

his two brethren without.

23 And Sem and Japheth takyng a garment, layde it vpon their ſhoulders, and comyng backwarde, covered the nakedneſſe of their father, namely their faces beyng turned away, leſt they ſhould ſee their fathers nakedneſſe.

24 And Noah awoke from his wine, and knewe what his younger ſonne had done vnto him.

25 And he ſayde: curſed be Chanaan, a ſeruaunt of ſeruautes ſhall he be vnto his brethren.

26 He ſayde moreouer: bleſſed be the Lord God of Sem, and Chanaan ſhall be his ſeruaunt.

27 God ſhall enlarge Japheth: and he ſhall dwell in the tentes of Sem, and Chanaan ſhall be his ſeruaunt.

28 Noah liued after the fludde three hundred and fiftie yeres.

29 And all the dayes of Noah, were nine hundred and fiftie yeres, and he dyed.

(o) The gods ſpnes of children towarde their father.

(p) He whom the father loved beſt, became a moother of his father.

(q) Excecuious puniſhment for the contempt of parentes vpon Adam & his poſterite.

(r) He vnderſtoode in ſpirt, the graces that god woude beſtowe vpon Sem and his poſterite.

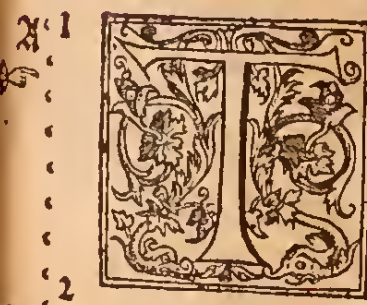
(s) 2. perſons.

(t) The vocation of the gentiles is here witnessed by the patriarche.

(u) Noah lived 950 yeres.

The .x. Chapter.

1 The ſonnes of Japheth. 5 Of what perſons landes were deuided. 6 The ſonnes of Ham. 8 Nimrod. 9 A prouerbe. 10 Babylon. 11 Aſſur, Ninue is buylt. 14 The Philiftines. The Chanaanites. 22 The ſonnes of Sem. 25 Peleg. 32 Of whom landes were deuided after the deluge.



heſe are the generations of the ſonnes of Noah, Sem, Ham, and Japheth: and vnto them were chyldren borne after the fludde.

The chyldren of Japheth: Gomer, and Magog, and Madai, and Iauan, and Tubal, Meſech, and Thiras.

The chyldren of Gomer: Aſkenas, and Ripath, and Thogarma.

The chyldren of Iauan: Eliſa, & Tharſiſ, Kitthim, and Donanim.

Of theſe were the Iles of the gentiles deuided in their landes, euery one after his tongue, and after his kinrede, in their nations.

The chyldren of Ham, Chus: and Mizraim, and Phut, and Chanaan.

And the chyldren of Chus: Seba, and Haulah, and Sabthah, and Raamah, and Sabtheca.

The chyldren of Raamah: Seba, and Dedan, Chus alſo begat Nimrod.

The ſame began to be mightie in

the earth, for he was a mightie hunter before the Lorde: wherefore it is ſayde, Euen as Nimrod the mightie hunter before the Lorde.

10 The begynnyng of his kingdome was Babel, and Erech, & Acad, and Calueh, in the lande of Sinar.

11 Out of that lande came Aſſur, and builded Ninue, and the citie Rehoboth, and Calah,

12 Reſen alſo betweene Ninue & Chalah, and it is a great citie.

13 Mizraim begat Ludim, and Anamim, and Lehabim, and Nephthumim,

14 Pathruſim alſo, and Caſuthim, (out of whom came Philiftim) & Capthorim.

15 Chanaan begat Sidon his firſt borne ſonne, and Heth,

16 And Jebuſi, and Emori, and Girgaſi,

17 And Hiti alſo, and Arki, and Sini,

18 And Aruadi, and Semari, and Hamathi: and afterwarde were the kinredes of the Chanaanites ſpread abroad.

19 The border of the Chanaanites was from Sidon as thou commeſt to Gerar vnto Azah, and as thou goeſt vnto Sodomia,

(d) Cruel princes, are called in ſcripture, hunters.

(e) God made the firſt acquaintance of trannic obſcur to the world by a common prouerbe.

(f) Of the ſtreets of the citie.

(g) Names of the prouinces and people that came of Mizraim.

(h) The crde of this remporall ſcience, was Gods curſe.

(i) The ſerren nations that came of theſe, were deſtroyed afterwards by the people of God.

God would take all away out of our hearts by purging his temple.

Hebre, enian.

The of Gods warding, Hebre, A of the th.

New fil a line vnderſtand and howe fully god puniſhe

Chus are called of the ſons of Na

Landes in the call

The H. were ſerren nations that came of theſe, were deſtroyed afterwards by the people of God.

Sodom and Gomorra, and Adama, and Seboim, euen vnto Lela.

20 These are the children of Ham in their kinredes, in their tongues, countreys, and in their nations.

21 Vnto Sem also the father of all the children of Heber, and elder brother of Japheth, there were chyldren borne.

(1) For hee being promised to Sem, rested but in the familie of Heber.

(2) These vnto Sem, were the children of Heber, and elder brother of Japheth, there were chyldren borne.

22 *The chyldren of Sem: Elam, and Assur, Arphaxad, and Lud, and Aram.

23 The chyldren of Aram: Us, and Hul, Gether, and Mas.

24 Arphaxad begat Selah, and Selah begat Heber.

25 Vnto Heber also were borne two sonnes: the name of the one was Peleg, for in his dayes was the earth diuided, and his brothers name was

Jactan.

26 Jactan begat Almodad, and Saleph, Hazarmaueth, and Jerah,

27 And Hadoram, and Uzal, and Dicla,

28 Obal also, and Abimael, and Seba,

29 And Ophir, and Hauilah, and Jobab, all these were the chyldren of Jactan.

30 And their dwelling was from Uela, as thou goest vnto Sapher, a mount of the east.

31 These are the chyldren of Sem after their kinredes and tongues, in their landes and nations.

32 And so these are the kinredes of the chyldren of Noah after their generations in their peoples: and of these were the nations deuised in the earth after the flood.

The. xj. Chapter.

1 One language in the worlde. 3 The towre Babel is buylt. 7 The misterie of the trinitie. 8 The confusion of tongues. 9 Babel. 10 The age of Sem, Arphaxad. 12 Selah, Heber. 16 Peleg.

Or, Phaleg.

A



AND all the whole earth was of one language and lyke speache.

And when they went forth from the east, they founde a playne in the lande of Sinar, and there they abode.

3 And one sayd to another: Come, let vs prepare bycke, and burne them in the fire. And they had bycke for stones, and slyme had they in steade of mortar.

4 And they sayd: Go to, let vs buylde vs a citie and a towre, whose toppes may reache vnto heauen, and let vs make vs a name, lest peradventure we be scattered abrode into the vpper face of the whole earth.

5 But the Lorde came downe to see the citie and towre whiche the chyldren of men buylded.

6 And the Lorde sayd: Beholde, the people is one, and they haue all one language, and this they begin to do: neither is there any let to them from all those thinges whiche they haue imagined to do.

7 Come on, let vs go downe, and there confounde their language, that eue-

rye one perceaue not his neighbours speache.

8 And so the Lorde scattered them from that place into the vpper face of all the earth, and they left of to buylde that citie.

9 And therfore is the name of it called Babel, because the Lorde dyd there confounde the language of all the earth: and from thence dyd the Lorde scatter them abrode vpon the face of all the earth.

10 [These are the generations of Sem: Sem was an hundredth yere old, and begat Arphaxad two yeres after the flood.

11 And Sem liued after he begat Arphaxad fife hundredth yeres, and begat sonnes and daughters.

12 Arphaxad liued fife and thirtie yeres, and begat Selah.

13 And Arphaxad liued after he begat Selah, foure hundredth and thre yeres: and begat sonnes and daughters.

14 Selah liued thirtie yeres, and begat Heber.

15 And Selah liued after he begat Heber, foure hundredth and thre yeres, and begat sonnes and daughters.

16 And Heber liued thirtie and foure yeres, and begat Peleg.

17 And

(a) This vnto Sem, were the children of Heber, and elder brother of Japheth, there were chyldren borne.

(b) Heber a preacher, gaue his sonne his name of the deuision of tongues.

(c) Hebre, man said to his neighbour.

(d) Though they wanted necessarie stuffe, yet they would go forwarde with great paynes.

(e) Were appeared their wilfull pride, ambition, and conceit of their owne wylde.

(f) They learning heauen, seeke immortalitye vpon earth.

(g) God seemed to see in taking vengeance vpon the wicked.

(h) The deuises of the wicked, seeme very harde to be ouerthrowen.

(i) An argument of the three persons in one Godhead.

(j) God most easily ouerthroweth the practises of the wicked.

(k) The deueritie of the language byough in also deuised the of number and manour many other mischiefes. (l) They be ambitious to be glosy, but they get perpetually shame.

(m) These men were named by the name of Sem, and dealt mercifully with his Church.

(n) Sem was the poster of godly men, and fell from the tree: 1 Chron.

(o) This he-ber kept in his familie & ancient tongue of the Jewes.

i Chro.i.d.

i Chro.i.d.

Jof.xxiii.a. (p) Abraham was not the first borne though he be first placed.

(o) Because the Churche was nowe sore decayed, thopis let-terly (sooth) howe God re- payed it agayne.

(d) Abram let not his owne couitrey bur at Gods commaundement, before he dwelt in Charran. Actes.vii.a.

(b) The enemies of the Church, God will over- come.

(c) Christe, the seede of Abraham, blessed all the curied kyn- redes of the worlde.

(d) After his father was dead and he chiefe of the familie.

(e) The sayth full obedience of Abram.

17 And ^(o) Heber lived after he begat Peleg, soure hundreth and thirtie yerres: and begat sonnes and daughters.

18 And Peleg lived thirtie yerres, and begat Reu.

19 * And Peleg lyued after he begat Reu two hundreth and nyne yerres: and begat sonnes and daughters.

20 And Reu lived two and thirtie yerres, and begat Serug.

21 And Reu lyued after he begat Serug two hundreth and seven yerres: and begat sonnes and daughters.

22 And Serug lived thirtie yere, and begat Nachoz.

23 And Serug lived after he begat Nachoz, two hundreth yerres: and begat sonnes and daughters.

24 And Nachoz lyued nyne and twentie yerres, and begat Tarah.

25 And Nachoz lived after he begat Tarah an hundreth and nineteene yerres: and begat sonnes and daughters.

26 * Tarah lived seuentie yerres, and begat ^(p) Abram, Nachoz, and Haran.

27 These are the generations of Tarah: Tarah begat ^(q) Abram, Nachoz, and Haran: Haron begat Lot.

28 And Haran dyed in the presence of his father Tarah, in the lande of his natiuitie, euen in Ur of the Chaldees.

29 Abram & Nachoz ^(r) took them wiues: the name of Abzams wyfe [was] Sarai, and the name of Nachozs wyfe, [was] Milcha, the daughter of Haran, the father of Milcha, & the father of Jilcha.

30 But Sarai was ^(s) baren, and had no chylde.

31 And ^(t) Tarah took Abram his sonne, and Lot the sonne of Haran his sonnes sonne, and Sarai his daughter in lawe his sonne Abzams wyfe, and they departed together from Ur of the Chaldees, that they myght * go into the land of Chanaan: and they came vnto Haran, ^(u) and dwelt there.

32 And the dayes of Tarah, were two hundreth and fiue yerres, and Tarah died in Haran.

(q) Abraham was borne when his father was 130. yere olde.

(r) The gods he thunned & marriages of strangers.

(s) It was a temptation to Abram to see the wicked ble.Ted w th chylde: and his wyfe barren.

(t) God was the auctour of this ordina- ture: and Tarah is named the chiefe instrument: for his aucto- rities sake. Iofue.24.a. Nehe.ix.b. Iudith.v.a. Act.vii.a. Charran.

(u) The time is not expel- sed, it seemeth they dwelt not long there.

The .xij. Chapter.

1 Abram is bydden to go out of his countrey. 3 Christe. 4 Abram goeth out. 7 The lande of Chanaan is promised him. The olde testament. 10 To auoyde famine, he descendeth into Egypt. 14 His wife is with violence carried away into the house of Pharao. 17 Pharao is smytten of God, for the carying away of Abzams wyfe. 19 Abzams wyfe is rendered vnto him agayne.



AND ^(a) the Lord had sayde vnto Abram: * get thee out of thy countrey, and out of thy nation, and from thy fathers house, vnto a lande that I will shewe thee:

and the ^(b) soules that they had begotten in Haran, and they departed, that they might come into the lande of Chanaan: and into the lande of Chanaan they came.

6 Abram ^(c) passed through the lande, vnto the place of Sichem, vnto the plaine of Moreh. And the Chanaanite [was] then in the lande.

7 And the Lorde appearung vnto Abram, sayd, Vnto thy seede wyl I geue this lande: And there ^(d) buylded he an aulter vnto the Lorde whiche appeared vnto hym.

8 And remouyng thence vnto a mountayne that was eastwarde from Bethel, he pitched his tent, hauyng ^(e) Bethel on the west syde, & Hai on the east: and there he buyldyng an aulter vnto the Lorde, dyd ^(f) call vpon the name of the Lorde.

9 And Abram took his iourney, going and iourneyng towarde the south.

(f) The me- ners) bought seruauntes and such other of Abzams house.

(g) Abzams sayth is tried by hauyng no resting place, & wanderyng among the wicked. Hebe, Schichem.

(h) Hebe, Schichem. Chanaanite.

(i) Abram is thankfull to God for his comfort: and professeth out wardly his religion.

(j) Abzams nameth places so as they were called when he was.

(k) There Abram pro- fessed the true worshippe of God: though the countrey was idolatrous.

(l) In other
triall of A-
braams sayth.

10 [And] the there was ^(l) a famine in that
lande, and therefore went Abram downe
into Egypt, that he myght sojourne
there, for there was a greuous famine
in the lande.

11 And when he was come neare to enter
into Egypt, he sayde vnto Sarai his
wife: beholde, I knowe that thou art a
^(m) fayre woman to loke vpon:

12 Therefore shall it come to passe, that
when the Egyptians see thee, they shall
say, she is his wyfe, and they wyll kyll
me, but they wyll saue thee aliuē:

13 ⁽ⁿ⁾ Say I pray thee, that thou art my
sister, that I may fare well for thy sake,
and that my soule may liue through thy
occasion.

14 And so when Abram was come into
Egypt, the Egyptians behelde the wo-
man, for she was very fayre.

15 The ^(o) princes also of Pharaos saue
her, and comended her before Pharaos,

and the woman was taken into Pha-
raos house.

16 And ^(p) he entreated Abram well for
her sake: and he had sheepe and oxen,
and he asses, menseruauntes, & mayde-
seruauntes, she asses and camelles.

17 But the ^(q) Lorde plagued Pharaos
and his house with great plagues, be-
cause of Sarai Abraams wyfe.

18 And Pharaos calling Abram, sayde:
Why hast thou done this vnto me:

19 Why diddest thou not tel me, that she
was thy wyfe: Why saydest thou, she is
my sister: and so ^(r) I might haue taken
her to be my wyfe: Nowe therfore be-
holde, there is thy wyfe, take her, and
go thy way.

20 And Pharaos ^(s) gaue his men com-
maundement concerning him: and they
conuayed him soorth, and his wyfe, and
all that he had.

(p) Princes
are libeall to
them that sa-
uie their af-
fections.

(q) God de-
fended the
chastite of
Sarai, and
estrapped the
liberte of the
Prince.

(r) Though
Pharaos was
innocent tou-
ching Abram,
yet he and his
court wanted
not liue.

(s) Thus, god
maruelously
bypryng his
seruauntes
out of tempta-
tion.

(m) It is
daungerous
kepping that
which lyeth
the word.

(n) Abram
shoulde in so
doubtfull a
matter, com-
mited all to
the prouidence
of God.

(o) The cor-
ruption of
Pharaos
court.

¶ The. xiiij. Capter.

1 Abram goeth out of Egypt. 5 Lot and Abram ryche men. 8 Abram deuidenth the lande
with his brother Lot. 12 Lot dwelleth in Sodomie, and Abram in Chanaan. 13 The So-
domites. 14 The lande of Chanaan is promised agayne vnto Abram. 18 He buyldeth an
autler vnto the Lorde.

A 1



And so Abram ^(a) gat
hym by out of Egypt,
he and his wife, and al
that he had, and Lot
with hym, toward the
South.

2 And Abram was ^(b) be-
ry ryche in cattell, in siluer, and in golde.

3 And he went soorth on his iourney,
from the south toward Bethel, vnto
the place where his tent had ben at the
begynnyng, betwene Bethel and Hai:

4 Euen ^(c) vnto the place of the autler.*
whiche he had made there at the first,
and there Abram ^(d) called on the name
of the Lorde.

5 Lot also whiche went with Abram,
had sheepe, cattell, and fentes:

6 And ^(e) the lande was not able to beare
them, that they might dwell together:
for they ^(f) substance was great, so that
they coulde not ^(g) dwell together.

7 And there fell a stryfe betwene ^(h) the
heardmen of Abraams cattell, and the
heardmen of Lottes cattell: Moreover,
the Chanaanites, and Pherisites dwell-

led at that tyme in the lande.

8 Then sayde ⁽ⁱ⁾ Abram vnto Lot: let
there be no strife I pray thee betweene
thee and me, and betweene my heard-
men and thyn, for we ^(j) be brethren.

9 Is not the whole lande before thee:
Seperate thy selfe I pray thee from
me: yf thou wilt take the left hande, ^(k)
I wyll go to the ryght: or yf thou de-
part to the ryght hande, I wyll go to
the left.

10 And so Lot lystyng by his eyes, be-
helde all ^(l) the countrey of Jordane,
whiche was well watred euery where
before the Lorde destroyed Sodomie
and Gomorh, euen as the garden of
the Lorde, lyke the lande of Egypt as
thou comest vnto Soar.

11 Then Lot ^(m) chose all the playne of
Jordane, and toke his iourney from
the east, and so departed the one [brother]
from the other.

12 Abram dwelled in the lande of Cha-
naan, and Lot abode in the cities of the
playne, and pitched his tent vntill So-
domie.

B
(g) Though
they dwell a-
mong their
enemies, yet
the stryfe was
not abated.

(h) An ex-
ample howe
to pacifie them
that are fallen
out.

(i) To yfde
part of mans
ryght, it is a
remedie a-
gaynst stryfe.

o. p. 14.

C
(k) Lot des-
teth berry in
consideracy.

(a) Neither
riches nor o-
ther imped-
mentes of E-
gypt, hindered
Abram from
following gods
calling.

(b) Hebze.
Heavy: or
loden.

(c) Menne
deuited with
those places,
where they
haue tasted of
Gods graces.
Gen. xii. c.

(d) Abram
continued all
one man in
his religion.

(e) Riches,
offymes brea-
keth friendship
betwixt great
men.
Gen 36. b.

(f) Let
wealth shoulde
hurt Abram,
thus God
prouided.

(g) Other
mens stryfe,
shoulde not
make the god
ly fallout.

(1) Lots choyse was not very lute, who had nowe such neighbours. (m) God comforteth Abram in his griefe, for the departure of Lot.

Gen xii. b. Deut. 34. a.

13 But the ⁽¹⁾ men of Sodom [were] wicked, and exceeding sinners agaynst the Lorde.

14 And the Lorde saide ^(m) vnto Abram, after that Lot was departed fro hym: Lyst by thyne eyes nowe, and loke fro the place where thou art, northwarde, southward, eastwarde, and westward:

15 For all the lande whiche thou seest, wyll I geue vnto thee, and to thy seede for euer.

16 And I wyll make thy seede as the dust of the earth: so that yf a man can number the dust of the earth, then shall thy seede also be numbred.

17 Arise, and ⁽ⁿ⁾ walke about in the lande, after the length of it, & after the breadth of it: for I wyll geue it vnto thee.

18 Then Abram taking downe his tent, came and dwelled in the playne of Hamre, which is in Hebron, & buylded there an aulter vnto the Lorde.

(n) Though Abraham had no quietnes in this lande, yet he satisfied hym selfe with Gods word. "Heb. Set with trees.

The. xiiij. Chapter

1 warre is made vpon the Sodomites and Amalecites, and others. 12 Sodomie is sacied. 13 The captiuitie of Lot is shewen to Abram. 16 Abram deliuereth Lot. 18 Melchisedech meeteth Abram hym selfe, to whom Abram hym selfe geueth the tenth of his goodes. Abram refuseth to take the pillage.

(1) By this warre God calleth the Sodomites to repentance, correcteth Lots concoung desire, & annunceth his seruanc Abram.

A. "D, Babylon. "D, Persia.

(a) His army was of founders whiche were runn-gates out of diuers nations. (b) Ambition and pride, the causes of the first warre. (c) This kyng is not named for the smalnes of his towne.

(d) Though Chodorlaomer was a collye, yet they could not instip rebel. "Heb. Rephams.

1 **A**ND it came to passe in the dayes of Amraphel kyng of Sinar, Arioch kyng of Elasar, Chodorlaomer kyng of Elam, and Chidal kyng of ^(a) the nations:

2 [These] ^(b) made warre with Bera kyng of Sodomie, and with Birsa kyng of Gomorthe, and with Sinab kyng of Adma, and with Semeber kyng of Seboim, and with the ^(c) kyng of Bela, the same is Soar.

3 All these were ioyned together in the vale of Siddim, where [nowe] the salt sea is.

4 For twelue yere ^(d) were they subiecte to kyng Chodorlaomer, and in the thirtenth yere rebelled.

5 And in the fourteenth yere came Chodorlaomer and the kynges that were with hym, and smote the "Giantes in Astaroth-carnaim, and the Lusimes in Ham, and the Emims in the playne of Cariathaim.

6 And the Horites in their mount Seir, vnto the playne of Paran, which bordereyth vpon the wyldernesse.

7 And they returnyng, came to En-mispat, which is Cades, and smote all the countrey of the Amalecites, and also the Amorites that dwelt in Hazezon-thamar.

8 And there went out the kyng of Sodomie, and the kyng of Gomorthe, and the kyng of Adma, and the kyng of Seboim, and the kyng of Bela, whiche is

Soar.

9 And ^(e) they ioyned battell with them in the vale of Siddim: that is to saye, with Chodorlaomer the kyng of Elam, and with Chidal kyng of nations, and with Amraphel kyng of Sinar, and with Arioch kyng of Elasar, foure kynges agaynst ^(f) fyue.

10 And the vale of Siddim was full of slime pyttes: and ^(g) the kynges of Sodomie and Gomorthe fledde, and fell there, and they that remayned, fledde to the mountayne.

11 And they takyng all the goodes of Sodomie and Gomorthe, and all their vittayles, went their way.

12 And they caryed awaye ^(h) Lot also Abrahams brothers sonne, & his goodes, (for he dwelled in Sodomie) and departed.

13 And there came one that had escaped, and tolde Abram the Hebrewe, whiche dwelled in the playne of Hamre the Amorite, brother of Eschol, and brother of Aner, whiche were ⁽ⁱ⁾ confederate with Abram.

14 When Abram hearde that his brother was taken, ^(k) he armed his exercised [seruautes] whiche were bozne in his owne house, thre hundred & eyghteen, and folowed on them vntyll Dan.

15 And he and his seruautes were parted [in companies] agaynst the by nyght, and smote them, and pursued them vnto Hoba, which lyeth on the left hand of Damascus.

(e) They myght have sought means of reconciliation, by ouerthrowe of their neighbours.

(f) The Sodomites myght knowe that for their punishment, god gaue blesse to the small number, & in a strange countrey. (g) The terrible destruction of rebels.

(h) The gods eye are partiall kees of the harmes whiche come to the wicked among whom they dwell.

(i) Abraham myght make a temporall leage with them that fought it vpon hym. (k) Abraham toke not this warre in hand as a private man: but by speciall vocation.

(1) One god-ly man to the cause of many benefites of others.

2. Sam. 18 c. Hebr. vii. a. (m) This kyng relecteth Abram with victis: and as a priest blessed Abram.

Hebr. vii. b. (n) wherin Melchisedech was a figure of Christe, the epistle to the hebrewes sheweth. (o) The kyng is more thankfull to man than to God. (p) An old maner of swaering which he used because he had to do with an heathen, and to obeye simulation of couctaine.

(q) One liberallite shoulde not be hurtfull to others.

16 And (1) recovered all the goodes, and also brought agayne his brother Lot, & his goodes, the womē also, & the people.
17 After that he returned agayne from the slaughter of Chodorlaomer, and of the kynges that were with hym, came the kyng of Sodome forth to meete hym in the valey Sauch, which is the *kynges dale.
18 And *Melchisedech kyng of Salem (n) brought forth breade and wine: & he [was] the priest of the most highest God,
19 And blessed hym, saying: Blessed be Abram vnto the hygh God possessour of heauen and earth.
D 20 And blessed [be] the high God, which hath deliuered thyne enemies vnto thy

hande: *and Abram (n) gaue him tithes of all.
21 And the kyng of Sodome sayde vnto Abram: (o) geue me the soules, and take the goodes to thy selfe.
22 And Abram answered the kyng of Sodome: I haue (p) lyft vp my hande vnto the Lord the hye God, possessour of heauen and earth,
23 That I wyll not take of all that is thyne so muche as a threed or shoe lathet, lest thou shouldest saye, I haue made Abram ryche:
24 (q) Saue onlye that which the young men haue eaten, and the portions of the men which went with Aner, Eschol, & Hamre, which shal take their portions.

The .xv. Chapter.

1 God is protectour and hire of Abram. 4 A sonne is promised Abram, Isaac. 6 Abram iuste by fapth. 7 The lande of Chanaan is promised Abram the thirde tyme. 13 The bondage and deliuerance of the chyldren of Israel is foretolde.

A
" Hebr. wordes. Mum. xii. b. (a) The victorie which he obtained, caused hym much enuy. Plal. xvi. b. (b) This outwarde victorie was not the rewarde he should loke for. D, Steward. (c) The ende of Gods promyses was y promised seed: therefore Abram hau sayeth by his complaint in gods bosome.



After these "thynges, the worde of the Lorde came vnto Abram in a *vision, saying: (a) feare not Abram I am thy shielde [and] thy exceedyng *great (b) rewarde.

2 And Abram sayde: Lorde God what wilt thou geue me when I go chyldlesse, the " chyld of the stewardship of my house is this Eleazer of Damasco:
3 And Abram saide: See, (c) to me thou hast geuen no seede: lo [borne] in my house is myne heire.
4 And beholde, the worde of the Lorde came vnto hym, saying, he shall not be thine heire: but one that shall come out of thine own bowels shalbe thine heire.
5 And he brought hym out, and sayde: * (d) loke vp vnto heauen, and tell the starres, if thou be able to number them. And he sayde vnto hym: euen so shall thy seede be.

B
6 And [Abram] beleued the Lord, & that counted he to hym (e) for righteousnesse.
7 And agayne he saide vnto hym: I am the Lorde that (f) brought thee out of *Ur of the Chaldees, to geue thee this lande, & that thou myghtest inherite it.
8 And he sayde: Lorde God (g) wherby shall I knowe that I shall inherite it:
9 He answered vnto hym: Take an heyfer of thre yere olde, & a she Goate of thre yere olde, and a thre yere olde Ramme, a turtle Doue also, & a young

Rom. iii. b. (d) God confirmeth Abraham, not by worde only: but by external signe also.

Rom. iii. a. (e) Righteousnes by imputation.

(f) God wyll not forsake his: therefore they ought to go forwarde in their vocacion.

Gen. xi. d. (g) Though he beleued Gods promyses: yet he showed to god his great care

Pigeon.
10 He toke therefore all these vnto hym, and (h) deuided them in the middes, and layde euery peece one ouer agaynst another: but the birdes deuided he not.
11 And when the foules fell on the carcases, Abram droue them away.
12 And whē the sunne was downe, there fell a deepe sleepe vpon Abram: and lo, an horrour of great darknesse fell vpon hym.
13 And he sayde vnto Abram: (i) *Knowe this of a suertie, that thy seede shalbe a stranger in a lande that is not theirs, and shall serue them, and they shall entreate them euill (k) foure hundred yeres.
14 But the nation whom they shall serue wyll I iudge: and after ward shall they come out with great substance.
15 And thou shalt go to thy fathers in peace, and shalt be buried in a good olde age.
16 But in the fourth generation they shall come hyther agayne: for the (l) wickednesse of the Amorites is not yet full.
17 And so it was, that when the sonne went downe, and it was twylyght, beholde a smokyng furnesse and a (m) fire brande goyng betweene the said peeces.
18 *In that same day the Lorde made a (n) couenannt with Abram, saying: vnto thy seede haue I geuen this lande, *fro the (o) ryuer of Egypt, euen vnto the

(h) This deuoding of beastes was an olde maner in making of legges among many people.

Actes. vii. b. (i) The manner wherby Abraham's seede should possess the lande: and the meaning of sacrifice before spoken of. (k) Which not thre yeres from Jacobs goyng do come to Egypt: but fro Gods promise to the promulgating of the lawe.

D (l) It is the wickednes of people that by their nations out of countreis. (m) The bare of the Church in Egypt was lyke a leggh frebrande in the impossibility of smoke. Gen. xii. b. Deut. iii. d.

King. 4. c. 2 Chro. 9. d.

(n) God addeth his word to the former sacramentes. (o) Not from the river of Egypt, which deuiderth Egypt from Palestine.

Hebr. Perath.

19 The Kenites and the Kenizites, and the Cadmonites,

Hebr. Chutites.

20 And the Hethites, and the Perizites,

and the Gaiantes, 21 The Amorites also, and the Chanaanites, and Girgasites, & the Jebusites.

Hebr. Re-phaims.

The. xvj. Chapter.

1 Sara prouideth her hande mayden for her husbände. 4 Hagar conceaueth, and lea- neth her lady. 6 Hagar fleeth from Sara. 9 An angel comforteth her. 12 what maner

Sarai, not well be- aring Gods long deferring of his promise, wretchedly of her owne head newe meane to obtayne it.

(a) Neither shoulde she haue sought any, contrarie to Gods word.

(b) A bond- woman.

(c) Or, Re- cease a child.

(d) He obey- eth the pre- ceptuous counsell of his wyfe.

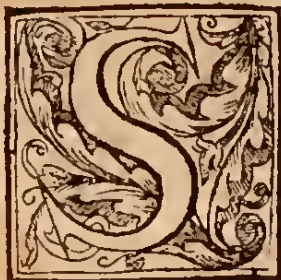
(e) Thus was Sarais extraordinarye boyngs pun- ished by God.

(f) The force of womens anger.

(g) Abraham beareth with the anger of his wyfe.

The holy spyt passeth ouer the hiltone of thirtene yeres: and de- clareth that which is most necessarie.

(a) God free- ly chooseth his, that they shoulde be holy and without hypocritic be- fore hym.



Sarai Abrahams wyfe bare hym (a) no chyldren: but she had an handemayde an Egyptian, Hagar by name.

2 And Sarai sayde vnto Abram: beholde, nowe the Lorde hath restrayned me, that I cannot beare, I pray thee go in to my mayde, it may be that I may be builded by her: and Abram obeyed (b) the voyce of Sarai.

3 And Sarai Abrahams wyfe toke Hagar her mayde the Egyptian, after Abram hadde dwelled ten yeres in the lande of Chanaan, and gaue her to her husbände Abram to be his wyfe.

4 And he went in vnto Hagar, and she conceaued. And when she sawe that she had conceaued, (c) her mistresse was despised in her eyes.

5 And Sarai sayde vnto Abram: there is wrong done vnto me by thee: I haue geuen my mayde into thy bosome, whiche seying that she hath conceaued, I am despised in her eyes, (d) the Lorde be iudge betweene thee & me.

6 But Abram sayde to Sarai: beholde (e) thy mayde is in thy hande, do with her as it pleaseth thee. And when Sarai dealt hardly with her, she fledde from the face of her.

7 And the angel of the Lord founde her beside a fountaine in y wilderness, [euene] by the well that is in the way to Sur,

8 And he said: Hagar (f) Sarais mayde, whence comest thou: and whither wilt thou go: She sayde: I flee fro the face of my mistresse Sarai.

9 And the angell of the Lorde sayde vnto her: (g) Returne to thy mistresse agayne, and submit thy selfe vnder her handes.

10 And agayne (h) the angell of the Lord sayde vnto her: I will multiplie thy seeede in such sort, that it shal not be num- bred for multitude.

11 And the Lordes angell said vnto her: See, thou art with chyld, and shalt beare a sonne, and shalt cal his name Ismael: because the Lorde hath hearde thy tribulation.

12 He also will be a wyldeman, and his hande will be agaynst euery man, and (i) euery mans hande against hym: *and he shall dwell in the presence of all his (b) brethren.

13 And she called the name of the Lorde that spake vnto her, Thou God lokest on me: for she sayde, (l) haue I not also heare looked after hym that seeth mee:

14 *Wherfore y well was called the well of hym that lyueth and seeth me: and it is (m) betweene Cades and Bared.

15 And Hagar bare Abram a sonne, and (n) Abram called his sonnes name which Hagar bare vnto hym, Ismael.

16 And Abram was foure score and sixe yeres olde, when (o) Hagar bare Ismael to hym.

The. xvij. Chapter.

5 Abram is named Abraham. 7 Chanaan is promised vnto Abraham the yfth tyme. 9 Circumcision a token of the couenaunt. 15 Sarai is named Sara. 16 Isahac is promised agayne vnto Abraham. 18 Abraham prayeth for Ismael. 20 Ismael is blessed. 23 Abraham circumciseth hym selfe, Ismael, and his houholde seruantes.



When Abram was nine- tie yere olde and nine, the Lorde appeared to hym, and sayde vnto hym: I am the al- mighty God, (a) walke before me, and be thou perfect.

2 And I will make my couenaunt be- twene me and thee, and will multiplie thee exceedyngly.

3 And Abram (b) fell on his face, & God talked with hym, saying:

4 It is I, behold my couenaunt [is] with thee, and thou shalt be a father of many (c) nations.

5 Neither shall thy name any more be called Abram, but thy name shalbe cal- led Abraham: *for a father of many na- tions haue I made thee.

(f) She was but a seruante before God: though she thought other wayes of hee selfe.

(g) The super- rious aucteritie ought not to make the inferiour to rebell.

(h) The me- nisters chat God sendeth, speaketh in Gods person.

(i) That is, the Lorde shall beare.

(l) This is gods benefite, to be hable co- with stand his enemies.

(m) The peo- ple that came of Ismael shoulde be one whole body.

(n) She ac- cuseth her owne un- thankfulness, which dyd not acknowlege his goodnes shewed to her before tyme, and nowe in the wildernes

(o) She ga- thereth that it was God whiche had seene her by his maner of departure, as

(p) For he had some hope of this childe: yet he was not the pro- mised seede.

(q) whiche was the ele- uenth yere af- ter his com- ming from Charran.

(b) He ac- knowlegeth Gods free promise, and his owne obe- dience thereto.

(c) For of the only chat were of his chyldren: but allo of the beleuyng gentiles.

(d) It was a harde thyng for an olde man to be persuaded herin: therfore God repeateth his saying.
 Hebze.
 I wyll make to ryse.
 Gen. xiii. b.
 (e) This couenaunt was spirituall, as when Abraham and his seede myght conceite sure hope of eternall lyfe.
 (f) The promises made to Abraham, were not of benefites only of this lyfe.

6 I wyll make thee exceeding fruitefull, and wyll make nations of thee, yea and kynges shall spryng out of thee.
 7 Moreover " I wyll make my couenaunt betweene me and thee, & thy seede after thee, in thre generations, by an everlasting couenaunt, & I may be God unto thee, and to thy seede after thee.
 8 And I wyll geue unto thee and to thy seede after thee, the lande wherein thou art a straüger [even] al the lande of Chanaan, for an everlastyng possession, and wyll be their God.
 9 And God said agayne unto Abraham: thou shalt kepe my couenaunt therfore, both thou & thy seede after thee in their generations.
 10 This is my couenaunt which ye shall kepe betweene me & you, and thy seede after thee: *every man chyld among you shall be circumcised.
 11 Be shall circumcise the fleshe of your foreskyn, and it shall be a token of the couenaunt betwixt me and you.
 12 And every man chyld of eyght dayes olde shall be circumcised amongst you in your generations, both he that is borne in thy house, as he that is bought with money of any straunger, whiche is not of thy seede.
 13 He that is borne in thy house, and he also that is bought with money, must needes be circumcised: & my couenaunt shall be in your fleshe for an everlastyng couenaunt.
 14 And the vncircumcised man chyld, in whose fleshe the foreskyn is not circumcised, that soule shall be cut of from his people, because he hath broken my couenaunt.
 15 And God sayde unto Abraham: Sarai thy wyfe shalt thou not call Sarai, but Sara [well] her name be.
 16 And I wyll blesse her, and geue thee a sonne of her: yea, I wyll blesse her,

Actes. vii. a.
 (g) Circumcision is called the couenaunt, because it hath included in it the promise of Gods grace.
 (h) God theweth hereby, al that is corrupt that is begotten of man: and that saluation should come of the seede of Abraham.
 Rom. iii. c.
 (i) Masters ought to traunce to bring al their household to true religion.
 (k) A sacramental maner of speaking.

(l) The contentment of Gods sacramentes shall not be partakers of Gods promises and benefites.
 (m) God wyll resourme Abraham, in he thought amysse of Ismael.

and she shall be [a mother] of nations, yea & kynges of people shall spryng of her.
 17 But Abraham fell vpon his face, and laughed, and sayde in his heart: shall a chyld be borne unto hym that is an hundred yere olde? And shall Sara that is ninetie yere olde beare?
 18 And Abraham sayde unto God: that Ismael myght lyue in thy syght.
 19 Unto whō God sayd: * Sara thy wife shall beare thee a sonne in deede, & thou shalt call his name Isahac: and I wyll establishe my couenaunt with hym for an everlastyng couenaunt [and] with his seede after hym.
 20 And as concernyng Ismael also I haue hearde thee: for I haue blessed hym, and wyll make him fruitefull, and wyl multiplie him exceedingly: Twelve princes shall he beget, and I wyll make a great nation of hym.
 21 But my couenaunt wyl I make with Isahac whiche Sara shall beare unto thee, even *this tyme twelve moneth.
 22 And he left of talkyng with hym, and departed by from Abraham.
 23 Abraham toke Ismael his sonne, and such as were borne in his house, & al that was bought with money, as many as were men chyldren, whiche were amongst the men of Abrahams house, & circumcised the fleshe of their foreskinne even in the selfe same day, as God had sayde unto hym.
 24 Abraham also hym selfe was ninetie yere olde and nine when the fleshe of his foreskynne was circumcised.
 25 Ismael his sonne was thirtie yere old when he was circumcised in the fleshe of his foreskynne.
 26 The selfe same day was Abraham circumcised and Ismael his sonne.
 27 And all the men of his house, borne in his house, or bought with money of straungers were circumcised with hym.

(n) This came not of myght only: but that he marvyled at the strangenesse therof.
 (o) As if he coulde have ben content with & sonne he had: if it had so pleased god.
 Gen. xviii. b.
 (p) The spirituall couenaunt is restrained to one familie.
 (q) Wealth and dignitie is promised to Ismael.

Gen. xxi. a.
 (r) As wherby Abraham understood certainly that this child was from God.
 (s) Neither was Abraham feared from obeying Gods precept by any letters: neither eppned his household to strange matters.

(t) In obeying gods commandmentes the father should beget, and other should beget.

The. xviii. Chapter

1 A misterie of the trinitie. 6 Abraham watheth the feete of the straungers, and wayteth on the table. 10 Isahac is promised to Abraham beyng aged. 17 Gods familiaritie and goodnesse with Abraham. 19 Christ. Abraham teacheth his household the way of the Lorde. 20 The destruction of Sodome is foretolde unto Abraham. 23 Abraham maketh intercession for the Sodomites. 27 Abraham, dust, and ashes, continueth in prayer and petition.

Heb. xiii. b.
 (a) An example of true hospitalite.

AND the Lorde appeared unto hym in the playne of Mamre, and he sate in his tent doore in the heate of the day.

2 And he lift vp his eyes and looked, and loe, three men stode by hym: And when he sawe them, he ranne to meete them from the tent doore, and bowed hym selfe towarde the grounde,
 3 And sayde: Lorde, yf I haue some founde favour in thy sight, passe not

(b) Though they were angels, yet in outwardly they were but men.
 (c) This instance of reverence, was in the Gods part: as if he were for a benefite that such straungers would come to his house.

not away I praye thee from thy seruaunt.

4 Let a litle Water, I pray you, be fet, and washe your feete, and refresh your selues vnder the tree.

5 And I Wyll fet a morzell of bread to comfort your heartes withall, and then shall you go your wayes: for euen therefore are ye come to your seruaunt. And they sayde: do euen so as thou hast sayde.

6 And Abraham went apace into the tent vnto Sara, & sayde: Make redy at once thre peckes of fine meale, kneade [it] and make cakes vpon the hearth.

7 And Abraham runnyng vnto his beastes, fet a calfe tender and good, and gaue it vnto a young man, and he hasted to make it redy at once.

8 And he toke butter and mylke, and the calfe which he had prepared, and set it before them, and stode hym selfe by them vnder the tree: & they dyd eat.

9 And they sayde vnto hym: Where is Sara thy wife: he aunswered, behold, in the tent.

10 And he sayde: *I Wyll certaynely retorne vnto thee according to the time of lyfe: and lo, Sara thy wyfe shall haue a sonne. That heard Sara in the tent doore, which was behynde hym.

11 Abraham and Sara were both olde, and well stryken in age: and it ceased to be with Sara after the maner as it is with women.

12 Therefore Sara laughed within her selfe, saying: Nowe I am waxed olde shal I geue my selfe to lust, and my *Lorde olde also?

13 And God said vnto Abraham: Wherefore dyd Sara laugh, saying, shall I of a suertie beare a chylde, which am olde?

14 Is any thing vnposible to God: According to the tyme appoynted wyll I retorne vnto thee [euen] according to the time of life: & Sara shall haue a sonne.

15 The Sara denied it, saying: I laughed not: for she was afrayde. And he sayde: it is not so, but thou laughedst.

16 And the men rysyng vp from thence, looked toward Sodome: and Abraham went with them to bryng them on the way.

17 And the Lorde sayde: shall I hyde from Abraham that thing which I do,

18 Seyng that Abraham shall surely be a great and a myghtie nation, and all

the nations of the earth shalbe blessed in hym:

19 I knowe this also, that he wyll commaunde his chylde[n] and his householde after him, that they kepe the way of the Lorde, and to do iustice and iudgement, that the Lorde may bryng vppon Abraham that he hath spoken vnto him.

20 And the lorde saide: because the crye of Sodome and Gomorthe is great, and because their sinne is exceeding greuous:

21 I Wyll go downe nowe, and see whether they haue done altogether accordyng to that crye which is come vnto me: and yf not, I Wyll knowe.

22 And the men departed thence, & went to Sodomeward: but Abraham stode yet before the Lorde.

23 And Abraham drew neare, and said: Wylt thou also destroye the righteous with the wicked?

24 If there be fiftie ryghteous within the citie, wylt thou destroye and not spare the place for the sake of fiftie ryghteous that are therein?

25 That be farre from thee that thou shouldest do after this maner, and slaye the ryghteous with the wicked, & that the ryghteous should be as the wicked, that be farre from thee: Shall not the iudge of all the worlde do accordyng to ryght?

26 And the Lorde sayde: If I fynde in Sodome fiftie ryghteous within the citie, I Wyll spare all the place for their sakes.

27 And Abraham aunsweryng, sayde: beholde I haue taken vppon me to speake vnto the Lorde, which am but dust and ashes.

28 If there shall lacke five of fiftie ryghteous, wylt thou destroye all the citie for [lacke] of five: And he saide: If I fynde there fourtie and five I Wyll not destroye them.

29 And he proceeded to speake vnto hym agayne, and sayde: what yf there shall be fourtie founde there: he aunswered: I Wyll not do it for fourties sake.

30 He sayde vnto hym agayne: O let not my lord be angry that I speake: what yf there shall thirtie be founde there: And he sayde: I Wyll do nothyng yf I fynde thirtie there.

31 He sayde agayne: O see I haue taken vppon me to speake nowe also vnto

Wij my

(c) Tokens of true hospitalite.

(d) He referreth to small matters to the providence of God.

(e) Abraham's family, well instructed and in good order.

(f) A measure among the Jews, called Seim.

(g) He thought not that loste which he gaue to strangers.

(h) God gaue them for the tyme, the bodies of me.

Gen. xvii. c. Rom. ix. b. (i) Abraham should haue lyfe, and be doyn as other chylde[n].

(m) Though he iudged of Gods promises naturally: yet her contumacie is to be payed. Peter. iiii. b.

(n) Hebe, Hydden.

(o) Sara covered not her sinne with a lye of extreme malice.

(p) A token of love, to open his secretes to his frende. Amos. iiii. Joel. xiii. Cor. ii. Gen. xii. c.

(p) Fathers ought to teach their chylde[n] the iudgements of God.

(q) God had before by war and destruction of their enemies, called thence repentance: but they contempned Gods calling.

(r) God sorely beareth punishment, until the repentance of our sinnes compell hym to vengeance.

(s) Or, peraduenture.

(t) Abraham wisheth not yf wicked to be unpunished: but the Godly to be destroyed out of this better destruction.

Rom. iiii.

(u) God byndeth not hymselfe here, alwayes to spare the wicked for the godly mans sake: as Ezech. (v) what care and regarde yf godly haue of their neighbours.

my Lord : what if there shalbe twentie founde there : He answered, I Wyll not destroy [them] for twentys sake.

32 And he sayde : O let not my Lorde be angry, and I Wyll speake yet but this once : what if ^(c)ten shalbe found there :

He answered, I Wil not destroy [them] for tennes sake.

33 And the Lorde went his way asoone as he had left communynng With Abraham, and Abraham [also] turned vnto his place.

(c) The godly man would not condemne all the cite : though he knewe it to be very corrupt.

The. xix. Chapter.

1 The hospitalitie of Lot, receauyng angels. 3 He prepareth a banquet for them. 4 The lust of the Sodomites. 14 God deliuereth Lot from the Sodomites, the subuersion of whom he foretelleth. Lot is laughed to scoorne of his sonnes in lawe. 16 God compelleth Lot hym selfe to go out. 18 The towne Segor is saued by the prayers of Lot. 20 Lot confesseth the mercie of God. 24 The destruction of Sodome and Gomorhe. 26 The wyfe of Lot is turned into a stone of salt. 29 For Abraham Lot is deliuered. 30 Lot goeth out of Segor. 31 The incest of Lot with his daughters. 37 Moab. 38 Ammon.



A I **A**ND there came two angels to Sodome at euen, and Lot ^(a)sate at the gate of Sodome : and Lot seeing [them] rose vp to meete them, and he bowed hym selfe with his face towarde the grounde.

2 And he sayde : Oh my Lordes, turne ^(b)in I praye you, into your seruauntes house, and tary all nyght, and * washe your feete, and ye shall ryse vp early to go in your wayes. whiche sayde, nay : but we wyll byde in the streates all nyght.

3 And he pressed vpon them exceedinglye : and they returnyng in vnto hym, entred into his house, & he made them a feast, and did bake vnlenuened bread, and they did eate.

4 And before they went to rest, the men

of the cite [euen] the men of Sodome compassed the house rounde about, ^(c)both olde and young, all people fro [all] quarters.

5 And they callyng vnto Lot, sayde vnto hym : ^(d)where are the men whiche came in to thee this nyght : bryng them out vnto vs, that we may knowe them.

6 And Lot went out at the dooze vnto them, and shut the doozes after hym.

7 And sayde : Nay, for Gods sake brethren, do not [so] wickedly.

8 Behold, I haue two daughters whiche haue knowen no man, them wyll I bryng out nowe vnto you, and ^(e)do with them as it [seemeth] good in your eyes : only vnto these men do nothyng, for therefore came they vnder the shadowe of my rooffe.

9 ^(f)And they sayde, stande backe : And they

(a) The godlye seke occasion to bryng forth the fruites of sayth.

(b) Hospita- litye commen- ded. Gen. xviii. 2

(c) Exce- pted by what euill means they came to this extreme mis- chiefe.

(d) This one, facte declareth the manifeste wickednes of all the cite.

(e) As the detence of the straungers was Gods : so this meanes to saue them, was noe good. (f) The wis- ed can not abyde to be cold of their faultes.

25 they said agayne, he came in as one to sojourn, and wyll he be nowe a iudge: We wyll surely deale worse with thee then with them. And they p[re]assed sore vpon the man [euē] *Lot, and came to breake by the doore.

10 But the men put foorth their hande, and pulled Lot into the house to them, and shut to the doore.

11 *And the men that were at the doore of the house (9) they smoke with blyndnesse both small and great, so that they were weryed in sekynge the doore.

12 And the men sayde vnto Lot: Hast thou here any besides: (1) sonne in lawe, and thy sonnes, and thy daughters, and whatsoeuer thou hast in the cite, bryng them out of this place:

13 For we wyl destroy this place, because the *crye of them is great before the face of God: for the Lorde hath sent (1) vs to destroy it.

14 And Lot went out, and spake vnto his (1) sonnes in lawe which married his daughters, saying: Stande vp, get ye out of this place, for the Lorde wyll ouerthrowe this cite. But he seemed as though he had mocked, vnto his sonnes in lawe.

15 And when the mornynge arose, the angels caused Lot to (1) speede him, saying: Stande vp, take thy wyfe, and thy two daughters which be at hande, lest thou perishe in the sinne of the cite.

16 And as he prolonged the tyme, *the men caught both him, his wife, and his two daughters by the handes, (m) the Lorde beyng mercyfull vnto hym: and they brought hym foorth, and set hym without the cite.

17 And when he had brought them out, he (n) sayde: Sane thy selfe, and loke not behynde thee, neither tary thou in all this playne [countrey] Sane thy selfe in the mountaine, lest thou perishe.

18 And Lot sayde vnto them: Oh not so my Lordes.

19 Beholde thy seruaunt hath founde grace in thy syght, and thou hast magnified thy mercy which thou hast shewed vnto me in sayynge my lyfe: (o) Beholde I can not be saued in the mountayne, lest some harme fall vppon me, and I dye.

20 Beholde here is a cite by to flee vnto, euē yonder litle one: Oh let me escape thither: Is it not a litle one, and my

soule shall lyue:

21 And he sayde to hym: See, I haue receaued thy request as concernynge this thing, that I wyll not ouerthrowe this cite for the whiche thou hast spoken.

22 Hastee thee, and be saued there: for (p) I can do nothyng tyl thou be come thither, and therfore the name of the cite is Soar.

23 And the sonne was nowe rysen vpon the earth, and Lot was entred into Soar.

24 Then the Lorde rayned vpon Sodom and Gomorhe (q) bynystone and fire, from the Lorde out of heauen:

25 And ouerthrewe those cities, and all that plaine region, and all that dwelled in the cities, and that that grewe vpon the earth.

26 But Lots wyfe folowynge hym, looked behynde her, & (r) was turned into a pillar of salt.

27 Abraham rysynge by early, gote hym to the place where he stode before the presence of God, and looked towarde Sodom and Gomorhe, and towarde all the lande of that playne countrey,

28 And behelde, and lo the smoke of the countrey arose, as the smoke of a furnace.

29 And it came to passe, that when God destroyed the cities of that region, (s) he thought vpon Abraham, and sent Lot out from the middelt of the ouerthrow, when he ouerthrewe the cities, in one of the whiche Lot dwelled.

30 And Lot departed out of Soar, and dwelled in the mountayne with his two daughters: (t) for he feared to tary in Soar, but dwelled in a caue, he and his two daughters.

31 And the elder said vnto the younger: (u) our father is olde, and there is not a man in the earth to come in vnto vs after the maner of all the worlde.

32 Come, let vs geue our father wine to drynke, and lye with hym, that we may saue seede of our father.

33 And so they gaue their father wine to drynke that night: and the elder daughter went and lay with her father, and (v) he perceaued it not neither when she laye downe, neyther when she rose vp.

34 And on the morowe the elder sayde vnto the younger: beholde, yesternight

E Heb. Face

9) Oh, escape thither safe. (p) The angel had in cō- inaudement both to saue Lot, and to destroy Sodom, so that one must be done before the other.

Deut 29 c. Esai. xii. b. Ieremi. l. c. Eze. 16. d. Amos iii. b. Luk. xvii. c. (q) Terrible and newe punishment for so outrageous newe sinnes.

(r) She be- leued not sted- fastly y wordes of God: and softly & un- willingly left Sodom: as appeareth. Luk. xvi. j.

F (s) God de- clared howe much he loued Abraham, in deliuerynge out Lot, whō he dyd also much regarde.

(t) yet the angel had pro- mised not to destroy it.

U Oh, firste bozne. (v) Though this counsell was not for lust sake but for procreation of chyldren: yet y meanes here used, is detestable. Heb. To kepe alyue, or quicken.

(x) This man- nyfold pu- nishment of Lot's im- temperance.

Peter. ii. b.

V. v. d. 19. c.

(a) The ob- stinate blinde- nesse of the Sodomites, who amended not by this scourge of God. (b) God dea- leth merciful- ly with all that pertaine to the body: of they con- tempt not his goodness.

Gen. xviii. c. (1) Angels may be minist- ers both of Gods grace and wrath.

(h) I shew- ed only of pub- lic benefite, is among the wicked.

(1) Wamp- thoughts and cares made hym slacke: when the angels in- struct hym. Punish- ment.

V. v. d. x. a.

(m) It was of Gods mer- cy that Lot was deliuered

D Oh, see for thy lyfe. (n) God doth not onely be- gin, but also finish the saluation of his seruantes. Oh, escape into the hell.

(o) The in- firmite of Lots sayth, not contentynge hym selfe with the meares that God had appoynted.

lay I With my father: let vs make hym
Drynke Wyne this nyght also, & go thou
and lye With hym, that thou mayest
rayse by seede of our father. And they
made their father ^(p) Drynke Wyne that
nyght also.

35 And the younger arose, and laye With
hym: & he perceaued it not, neither whē
she lay downe, neither whē she rose vp.

36 Thus Were both the Daughters of
Lot With chylde by their father.

37 And the elder bare a sonne, and called
his name Moab: the same is the father
of the Moabites vnto this day.

38 And the younger bare a sonne also, &
called his name Benammi: the same
is the father of the chylde: of Ammon:
vnto this day.]

The .xx. Chapter.

1 Abraham is a sojourner in Gerar, where his wyfe is taken by force. 3 Abimelech is
chydren, 4 his prayer. 7 God sauech Abimelech from doynge anyffle. Abraham a pro-
phete. 9 Abimelech chideth Abrahā himselfe. 12 Sara the niece of Thare by his sonne,
& the niece of Abraham by his brother. 14 Abimelech rendereth the wyfe with giffes.
17 Abraham prayeth for Abimelech.

AND Abraham ^(a) depar-
ted thence towarde the
south countrey, & dwelled
betweene Cades and Sur,
and sojourned in Gerar.

2 And Abraham sayde of Sara his
Wyfe, ^(b) she is my syster: And Abime-
lech kyng of Gerar sent, and fet Sara
away.

3 But God came to Abimelech by night
in a dreame, and saide to hym: See, ^(c)
thou art but a dead man for the wo-
mans sake whiche thou hast taken a-
way, for she is a mans Wyfe.

4 But Abimelech had not yet touched
her: and he sayde, Lorde Wylt thou
slay ryghteous people?

5 Saide not he vnto me, she is my sister:
yea and she her selfe sayde, he is my bro-
ther: With ^(d) a single heart, and inno-
cent handes haue I done this.

6 And God sayde vnto him in a dreame:
I wote well that thou dyddest it in the
singleness of thy heart: I kept thee al-
so that thou shuldest not sinne ^(e) against
me, and therefore suffred I thee not to
touche her.

7 Nowe therefore delyuer the man his
Wyfe agayne, for he is a prophete, and
he shall pray for thee, that thou mayest
lyue: ^(f) But and yf thou delyuer her
not agayne, be sure that thou shalt dye
the death, [both thou] and all that thou
hast.

8 Therefore, Abimelech rysyng by be-
times in the moornyng, called all his ser-
uautes, and tolde all these sayinges in
their eares: and ^(g) the men were sore
afrayde.

9 Then Abimelech called Abraham, &
sayde vnto hym: What hast thou done

vnto vs: & what haue I offended thee,
that thou hast brought on me & on my
kingdome [so] ^(h) great a sinne: thou hast
done deedes vnto me that ought not to
be done.

10 And Abimelech saide vnto Abraham:
What sawest thou that thou hast done
this thyng?

11 Abrahā aunswered: For I thought
[thus] surely ⁽ⁱ⁾ the feare of God is not in
this place, and they shal slaye me for my
Wyses sake.

12 Yet in very deede she is my syster, for
she is y daughter of my father, though
she be not the daughter of my mother,
and she became my Wyfe.

13 And after God caused me to wander
out of my fathers house, I sayde vnto
her: this kyndnesse shalt thou shewe
vnto me, in all places where we come,
that thou say of me, he is my brother.

14 Then ^(k) toke Abimelech sheepe and
oren, men seruautes and women ser-
uautes, & gaue [them] vnto Abraham,
and delyuered hym Sara his Wyfe a-
gayne.

15 And Abimelech sayde: beholde my
lande lyeth before thee, dwell where it
pleaseth thee best.

16 But vnto Sara he saide: See I haue
geuen thy brother a thousand peeces of
syluer: beholde, ^(l) it is as a coneryng of
thyne eyes vnto all that are With thee,
and to all [other:] and thus she was re-
proued.

17 And so Abraham prayed vnto God, &
God ^(m) healed Abimelech, and his Wife,
and his maydens, & they bare chylde.

18 For the Lorde had closed vp all the
wombes of the house of Abimelech, be-
cause of Abrahams Wyfe.

The

(p) It is a
daungerous
thyng to be-
gyne to fall
into a sinne.

(a) God byd
thus teache
hym that he
was but a
stranger here.

(b) Abraham
once agayne
geneth more
to his owne
counsell, then
to the prou-
dence of God.
(c) We may
learne howe
gearly adul-
terie displea-
seth God.

(d) He byd
neither pur-
posely nor ti-
rannicallye
take anothe
mans wyfe.

(e) The sinne
agaynt our
neighbour, is
sinne also a-
gaynt God.

(f) In Gods
threatnynges,
is included
the doctrine
of repentance.

(g) A good
kyng syndeh
many good
Courtourg.

(h) The king
doth not ex-
cuse hymselfe
altogether of
a fault, as the
hypocrites
woulde.

(i) Or, sayde.

(j) Men are
ready to elude
chiche where
the feare of
God is not.

Gene. xii. c.

(k) The
pryncipal mo-
tiue of Abi-
melech, and
his liberalite.

D

(l) The gift
was not only
for ornament
to Sara
and her com-
pany: but an
argument to
other of her
honestie, and
his innocencie.
(m) The
sinne of a
prince is pun-
ished in
many.

The.xxj. Chapter.

3 Isahac is borne. 6 The thankfulness of the minde of Sara. 8 The day of the weaning of Isahac. 12 The true children of Abraham by Isahac. 14 Hagar is cast out with Ismael. 17 An angell comforteth Hagar. 18 Of Ismael a great people. 20 Ismael an archer. 22 The couenaunt of Abimelech with Abraham. 25 Abraham reproveth Abimelech for a well taken away. 27 They assure a couenaunt betwene them with handefast. 31 Bersabee. 33 Abraham planteth a groue, and doth call vpon God.



The Lord^(a) visited Sara as he had promised, and did vnto her accordyng as he had spokē.

For Sara conceaued, and bare Abraham a sonne in his olde age, euen the same season whiche the Lorde had appoynted.

(a) For Isahac was borne besides the order of nature.

(b) All thynge are done here accordyng to Gods worde & promise, to teache that Gods worde shoulde be our rule. Hebr. Jitshac. Hebr. The sonne of eyght dayes.

(c) Sara nowe geuech God thanks that she was become a mother. Hebr. To me a laughter. (d) It is the date of the mother, if she may, to nurse her chyld, as appeareth. Tim. v.

(e) In the person of Isahac, he vnd moke at Gods promise & his fathers sayth: which Saime Paul calleth perfection. Gal. 4. (f) Sara goeth not a doot to ouer rule her husbande: for all this businesse was done by the motion of the holy ghost.

(g) The childre of Isahac shall only be accepted the posterite of Abraham.

(h) Abraham truly denierh hym selfe, in submittyng his naturall affection to the will of God.

puttyng it on her shoulder, and the lad also, and sent her away: who departing, wandered by and downe in the wilderness of Beer Sheba.

15 And the water was spent in the bottell, and he cast the lad vnder some one of the trees:

16 And went, and sate on the other syde a great way, as it were a bowe shote of: for she sayd, I wyll not see the death of the chylde. And she sitting downe on the other side, lyft vp her voyce & wept.

17 And God^(b) hearde the voyce of the lad, and the angell of God called to Hagar out of heauen, and said vnto her, What ayleth thee Hagar: feare not: for God hath hearde the voyce of the lad where he lyeth.

18 Aryse and lyft vp the lad, and take him in thyne hande, for I wyll make of hym a great people.

19 And God^(c) opened her eyes, and she sawe a well of water, and she went and filled the bottell with water, and gaue the lad drinke.

20 And^(d) God was with the lad, and he grewe, and dwelt in the wyldernesse, and became a principall archer.

21 And he dwelt in the wyldernesse of Paran, and his mother got hym a wyfe out of the lande of Egypt.

22 And at the same season, Abimelech and Phicol his chiefe captayne^(e) spake vnto Abraham, saying, God^(f) [is] with thee in all that thou doest:

23 And nowe therefore, sweare vnto me euen here by God, that thou wylt not hurt me, nor my chyldren, nor my chyldrens chyldren: but that thou shalt deale with me and the countrey where thou hast ben a straunger, accordyng vnto the kyndnesse that I haue shewed thee.

24 And Abraham saide, I will sweare.

25 And Abraham^(g) rebuked Abimelech for a well of water, which Abimelech's seruauntes had violently taken away.

26 And Abimelech said, I wote not who hath done this thing: also thou toldest me

Sheba.

(i) They were iustly punished, who abusing gods giftes conteinped his grace.

(k) Because of his promise sake: for it appeareth not that Ismael prayed to God, or repented hym.

(l) The bringyng vp and gouernement of Ismael, is geuen to his mother.

(m) When God with draweth his helpe, we see not howe hard it is to stande.

(n) External benefites come from God.

(o) Though he was a wyld man, yet he obeyed his mother in chosyng his wyfe.

(p) God pro-uidently for the quietnes of his seruaunt.

Hebr. Lye vnto me.

(q) Though he bare this inuicte patiently, yet he was not without occasion to be proudly of hymselfe.

me not, neytjer hearde I [of it] but this day.

27 And Abraham toke sheepe and Oxen, and gaue them vnto Abimelech: & they made both of them a leage together.

28 And Abraham set seuen ewe lambes by them selues.

29 And Abimelech sayd vnto Abraham: What meane these seuen ewe lambes whiche thou hast set by them selues?

30 He answered: for these seuen ewe lambes shalt thou take of my hande, (e) that they may be a Wytnesse vnto me, that I haue digged this Well.

31 Wherefore the place is called Beer seba, because that there they sware both of them.

32 Thus made they a leage together at Beer seba: and Abimelech and Phicol his chiefe captayne rose vp, and turned agayne into the lande of the Philistines.

33 And Abraham planted a Wood in Beer seba, and (f) called there on the name of the Lorde the euerlasting God.

34 And Abraham sojourned in the Philistines lande a long season.

(f) Abraham dyd not alter his true worshipping of God: though he made a leage with the King.

¶ The. xxij. Chapter.

1 Abraham is commaunded to sacrifice his sonne. 3 The obedience of Abraham to Gods worde. 6 Isaac a figure of Christe. 12 Abraham standeth in awe of God. 15 Abraham is blessed. 18 Christe. 20 The chyldren of Nachor by Melcha. 22 Bathuel. 23 Rebecca. 24 Roma.



1 In things (a) This was a sore temptation, when he with his own hande muste slay his child: and do against the promise of God. (b) God wylt eric our sayth in those thynges we let most stozc by. (c) Moziath, a hill, where the temple was afterward builded



After these sayinges, god did (a) tempt Abraham, and sayde vnto him Abraham. which answered, here I am. And he saide: (b) take thy sonne, thynne onlye sonne Isaac whom thou louest, & get thee vnto the lande (c) Moziath, and offer him there for a burnt offering vpon one of the mountaines which I wyl shewe thee.

3 Then Abraham rose vp early in the mornynge, and saddled his Ass, and toke two of his young men with hym, and

Isaac his sonne, and cloue Wood for the burnt offering, and rose vp, and got hym to the place whiche God had appointed hym.

4 The (e) thirde day Abraham lyft vp his eyes, and sawe the place a farre of:

5 And sayde vnto his young men, byde here with the Ass, I and the lad will go yonder & worship, and come agayne to you.

6 And Abraham toke the Wood of the burnt offering, and layde it vpon Isaac his sonne: but he him selfe toke fire in his hande and a knyfe, and they went both of them together.

(e) True obedience hath continuance, and wylt offereth all thynges.

7 Then

7 Then

(d) The sweet words of the chyld, pleased the fathers heart.

(e) The best day in troublesome matters is, to rest upon the providence of God.

(f) That which God had tried by experience, he is sayde to knowe.

(g) He doth not only geue God thanks, but also leaue a monument of Gods providence to the posteritie.

7 Then spake Isahac vnto Abraham his father, and sayd, my father. And he aunswered, here am I, my sonne. He sayde, see here is fyre and wood, but where is the beast for burnt sacrifice:

8 Abraham aunswered: My God wyll prouide a beast for burnt sacrifice: and so they went both together.

9 And when they came to y place which God had shewed him, Abraham buyt an aulter there, and dressed the wood, and bound Isahac his sonne, and layde him on the aulter aboue vpon the wood.

10 And Abraham stretchyng forth his hande, toke the knyfe to haue killed his sonne.

C 11 And the angell of the Lord called vnto him from heauen, saying: Abraham, Abraham. And he sayd, here [am] I:

12 And he sayde: lay not thy hande vpon the chyld, neyther do any thyng vnto hym, for nowe I knowe that thou fearest God, & hast for my sake not spared [yea] thine onlye sonne.

13 And Abraham lifyng vp his eyes, looked: and beholde, behynde [hym] there was a Ramme caught by the hornes in a thicket: and Abraham went & tooke the Ramme, and offered hym vp for a burnt offering in the steade of his sonne.

14 And Abraham called y name of the place, the Lorde wyll see. As it is sayde this day, in the mounte Will the Lorde be scene.

15 And the angell of the Lorde cryed vnto

to Abraham from heauen the seconde tyme,

16 And sayd: by my selfe haue I sworne, sayeth the Lorde, because thou hast done this thyng, and hast not spared yea thine onlye sonne,

17 That in blessing I wyll blesse thee, and in multiplying I wyll multiplie thy seede as the starres of heauen, and as the lande which is vpon the sea side, and thy seede shall possesse the gates of his enemies.

18 And in thy seede shall all the nations of the earth be blessed, because thou hast hearde my voyce.

19 So turned Abraham againe vnto his young men: and they rose vp, and went together to Beer seba, and Abraham dwelt at Beer seba.

20 And after these thynges, one tolde Abraham, saying: beholde Milcha, she hath also borne chyldren vnto thy brother Nachor,

21 Hus his eldest sonne, and Buz his brother, and Camuel the father of the Syrians,

22 And Chesed, and Hazo, and Hildash, and Jidaph, and Bethuel.

23 And Bethuel begat Rebecca. These eyght did Milcha beare to Nachor Abrahams brother.

24 And his concubine called Reumah, she bare also Tebah, & Gaham, Thahas, and Maacha.

(h) God geueth his trece benefites the name of reward, to prouoke men to godynes: not for the merite of the woerke.

(i) God rewardeth vs for the giftes that he hath geuen vs.

" Aram.

" Ribka.

(j) She was the seconde wyfe which had not part of al y goodes as the first wyfe had. noz rule ouer the house.

The xxiii. Chapter.

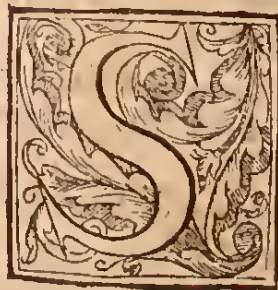
1 Abraham bewayleth Saras death. 6 He byeth the field of her buriall of the chyldren of Heth. 19 Sara is layed in graue. Hambræ, or other wyse Hebron.

(k) Heth. In hūdreth yere, and twentie yere, and seuen yere.

Iosue. xv. a.

(l) He myght lament & comon curse vpon all mankynde.

(m) The bying of a buryng place was a witness to his posteritie, that gods promise was certayne.



SARA WAS an hūdreth and seuen and twentie yere olde (so long liued she.)

And Sara dyed in Ciriath arba, the same is Hebron, in the lande

of Canaan: and Abraham came to mourne for Sara, and to weepe for her.

3 And Abraham stode by fro the sight of his corse, and talked with the sonnes of Heth, saying:

4 I am a straunger and a foriner amongst you: geue me a possession to bury in with you, that I may bury my corse out of my sight.

5 And the chyldren of Heth aunswered

Abraham, saying vnto hym:

6 Heare vs my Lorde, thou art a prince of God amongst vs, in the chiefest of our sepulchres bury thy dead: none of vs shall forbyd thee his sepulchre, but thou mayest bury thy dead [therin.]

7 Abraham stode by and bowed hym selfe before the people of the lande, that is, the chyldren of Heth.

8 And he communed with them, saying: If it be your mynde that I shal bury my dead out of my sight, heare me, and speake for me to Ephron the sonne of Sohar,

9 That he may geue me the caue of Machpelah, whiche he hath in the ende of

(n) Godlynes & vertue are to be set by, in whosoer they be.

B

" Heth. In your soules.

" Doble.

(b) The god-
lye wyl not
hve, to the
hurt of other.

"Dz, late.

(c) The mo-
destie and li-
beraltie of
this noble
man.

(f) A sicke is
in value foure
grotes, when
the ounce is
at epyght
grotes.

of his fielde : but for as much money ^(b) as it is worth shall he geue it me, for a possession to bury in amongstest you.

10 (For Ephron dwelleth amongstest the chyldren of Heth) and Ephron the Hethite answered Abraham in the audience of the chyldren of Heth, and of all that went in at the gates of his citie, saying:

11 (c) Not so my Lord, heare me: the fielde geue I thee, and the caue that therein is geue I thee also, in the presence of the sounes of my people geue I it thee, burye thy dead.

12 And Abraham bowed him selfe before the people of the lande.

13 And spake vnto Ephron in the audience of the people of the countrey, saying: yf thou wylt [geue it] then I pray thee heare me, I wyl geue syluer for the fielde, take it of me, and I will bury my dead therein.

14 Ephron answered Abraham, saying vnto hym:

15 My Lord, hearken vnto me, the lande is worth foure hundred ^(f) sicles of sil-

uer, what is that betwixt thee and me: bury therfore thy dead.

16 And Abraham hearkened vnto Ephron, and wayed him the siluer which he had sayde in the audience of the sonnes of Heth, euen foure hundred syluer sicles of currant money amongstest marchauntes.

17 And the fielde of Ephron in Machpelah, which was before Hamre, eue the fielde and the caue that was therein, and all the trees that were in the fielde, and that were in al the borders rounde about, was made sure

18 vnto Abraham for a possession in the sight of the chyldren of Heth, before all that went in at the gates of the citie.

19 After this dyd Abraham bury Sara his wyfe in the double caue of the fielde that lyeth before Hamre, the same is Hebron in the land of Chanaan.

20 And so both the fielde & the caue that is therein, was made vnto Abraham a sure possession to bury in, by the sonnes of Heth.

¶ The. xxiiij. Capter.

2 Abraham sendeth his man to seeke a wyfe for Isaac, the whiche God provideth for hym. The maner of the Hebrewes othe. 7 The sayth of Abraham to the promyse of God. 12 A saythfull prayer of Abrahams seruaunt to God. 15 Rebecca a fayre virgin is offred vnto the seruaunt, not wyttynng it. 18 Rebecca moderate and colde in wordes. 27 The seruaunt doeth thankes vnto God. 28 The marueylous diligence of Rebecca and Laban, to the straungers warde. 33 The seruaunt declareth the causes of his iourney, and what thinges happened hym therein. 35 what Gods blessing is. 47 Rebecca the neece of Nachor by his sonne. 50 They commit all thinges vnto God. 53 The seruaunt offereth gyftes vnto Rebecca, and her parentes. 58 The consent of the mayden is asked. 59 Rebecca is conducted vnto Isahac. 60 The parentes do blesse Rebecca. 67 Isahac taketh Rebecca to wife.

(a) Age ad-
monished hym
to take order
with his fa-
milie.



1 And Abraham ^(a) was old & stricken in dayes, and the Lorde had blessed Abraham in all thinges.

2 And Abraham saide vnto his eldest seruaunt of his house, whiche had the rule ouer all that he had: put ^(b) thy hande vnder my thigh:

3 And I wyl make thee sweare by the Lorde God of heauen, and God of the earth, that thou shalt not take a wyfe vnto my sonne of the daughters of the Chanaanites, amongstest which I dwel:

4 But thou shalt go vnto my countrey, and to my kined, and ^(c) take a wife vnto my sonne Isahac.

5 But the seruaunt sayd vnto hym: per-

adventure the woman wyl not agree to come with me vnto this lande, shall I bryng thy sonne againe vnto the land whiche thou cannest out of:

6 To whom Abraham answered: beware that thou bryng not my sonne thither agayne.

7 The Lorde God of heauen ^(d) whiche toke me from my fathers house, & from the land of my kined, and which spake vnto me, and that sware vnto me, saying, vnto thy seede wyl I geue this lande: he shall sende his angell before thee, and thou shalt take a wyfe vnto my sonne from thence.

8 Neuerthelesse, if the woman wyl not folowe thee, then shalt thou be cleare from this my othe: ^(e) onlye bryng not my sonne thither agayne.

9 And

(b) An olde
maner of ta-
kyng an othe:
whereby the
inferiour dyd
testifie his
subiection.

(c) Abraham
taketh it to be
his duetie to
prouide his
sonne a wyfe.

(d) The pre-
sented by
Gods former
benefites, that
God wyl
prosper his
iourney.

B

(e) For the
seemed to be
against Gods
promyse made
vnto hym.

9 And the seruaunt put his hand vnder the thigh of Abraham his maister, and sware to hym as concernyng þe matter.

10 And the seruaunt toke ten Camelles of the Camelles of his maister, & departed (¶ had of al maner of goods of his maister with him) and so he arose & went to Mesopotamia, vnto þe cite of Nachoz.

11 And made his Camelles to lye downe without the cite by a welles side of water at euen, about the time that women come out to drawe water.

12 And he saide: Lord ⁽¹⁾ God of my maister Abraham, I pray thee "sende me good speede this day, and shewe mercy vnto my maister Abraham.

13 Lo, I stande here by the well of water, and the daughters of the me of this cite come out to drawe water:

14 Nowe let the damsel to whom I say, stoupe downe thy pitcher I pray thee, that I may drinke: If she say also, drinke, and I wyll geue thy Camelles drinke also: let the same be she that ⁽²⁾ thou hast ordeyned for thy seruaunt Isahac, and thereby shall I knowe that thou hast shewed mercy on my maister.

15 And it came to passe yer he had leste speakyng, beholde, Rebecca came out, the daughter of Bethuel, sonne to Milcha, the wyfe of Nachoz Abrahamis brother, and her pytcher vpon her shoulder:

16 The ⁽³⁾ damsel was very fayre to looke vpon, and yet a mayde, and vnknewen of man: and she went downe to the well, and filled her pitcher, and came vp.

17 And the seruaunt runnyng to meete her, sayde: let me I pray thee drinke a litle water of thy pitcher.

18 And she sayd: drinke my Lorde. And she hasted, and let downe her pytcher vpon her arme, and gaue him drinke.

19 And when she had geuen him drinke, she sayde: I wyll drawe water for thy Camelles also, vntyl they haue dronke ynough.

20 And she poured out her pytcher into the trough hastily, and ranne agayne vnto the well to drawe [water] and drew for all his Camelles.

21 And the man wondred at her, but held his peace, to witte whether the Lorde had made his iourney prosperous, or not.

22 And as the Camelles had leste drin- king, the man tooke a golden ⁽⁴⁾ earring

of halfe a sickle wayght, and two brace- lettes for her handes, of ten sickles wayght of golde,

23 And sayde: Whose daughter art thou: tell me I pray thee: Is there rowme in thy fathers house for vs to lodge in:

24 She answered hym: I am the daughter of Bethuel the sonne of Milcha whiche she bare vnto Nachoz.

25 And said mozeouer vnto hym, We haue litter and prouender ynough, and also rowme to lodge in.

26 And the man bowed hymselfe, and worshipped the Lorde,

27 And sayde: blessed be the Lorde God of my maister Abraham, whiche hath not left destitute my maister of his mer- cye and trueth: for when I was ⁽⁵⁾ on my iourney, the Lorde brought me to my maisters brothers house.

28 And the damsell ranne, and told them of her mothers house these thinges.

29 And Rebecca had a brother called Laban: and he ranne out vnto the man, [euen] to the well.

30 For asloone as he had seene the eare- rynges, and the bracelettes in his sisters hande, and hearde the wordes of Rebecca his sister, saying, thus sayde the man vnto me: he went out vnto the man, and lo, he stode with the Ca- melles by the well syde,

31 And he sayde: come thou ⁽⁶⁾ blessed of the Lord, wherfore standest thou with- out: I haue dressed the house, & rowme for thy Camelles.

32 And then the ma came into the house, and he vnharnessed the Camelles, and brought lytter and prouender for the Camelles, and water to wash his feete, & the mens feete that were with him.

33 And there was set meate before hym to eate: ⁽⁷⁾ but he sayd, I wyll not eate vntyll I haue sayde myne arande. And he sayd: say on.

34 And he sayde: I am Abrahamis ser- uaunt,

35 And ⁽⁸⁾ God blessed my maister mer- ueylously, that he is become great, and hath geuen him sheepe and oren, siluer and golde, men seruauntes, and mayde- seruauntes, camelles and asses.

36 And Sara my maisters wyfe bare hym a sonne ⁽⁹⁾ when she was olde, and vnto him hath he geue all that he hath.

37 And my maister made me sweare, say- ing: thou shalt not take a wyfe to my sonne.

Aram
Maharaii-
m: That is,
Lyria of the
wo fluddes.

(1) Because
the chynge he
asked, perhap-
ned to the pro-
mise made to
Abraham.
(2) Make to
meete be-
fore me to
day.

(3) A wyfe
wyse is pro-
perly the gyft
of God.
Eph. 1. 3.

(4) Gods
gyftes commē-
deth in Rebec-
ca, which may
be looked for
in a wyfe.

(5) Or, saffe to
drinke.

(6) It well
to which is bled
about the face
about the nose
by the eyes.

(5) Suche
chynge as
happē in mens
iourneys, are
gouerned by
the prouidence
of God.

(6) whom the
Lorde fauou-
red, and by
whose good
wyll he had
come thither.

(7) In Ab-
rahams ser-
uaunt, is set
forth the condi-
tions of faith-
ful seruauntes.

(8) wealthy
had by Gods
gyft, is sure
marpage
goodes.

(9) They
myght thinke
that he was
borne for some
notable matter

sonne amongst the daughters of the Chanaanites, in whose lande I dwell:

E 38 But thou shalt go vnto my fathers house, and to my kinred, and take a wife vnto my sonne.

39 And I sayde vnto my maister: peraduenture the woman wyll not folowe me.

40 And he answered me: the Lord before whom I walke, wyll sende his angell with thee, and prosper thy iourney, and thou shalt take a wyfe for my sonne of my kinred, and of my fathers house.

41 Then shalt thou be free from this othe [made] to me, when thou comest to my kinred: and yf they geue not thee [one] thou shalt be free from this othe [made] to me.

42 And so I came this day vnto the well, and sayde: ^(p) O Lord the God of my maister Abraham, if it be so nowe that thou makest my iourney whiche I go prosperous,

43 Beholde, I stande by the well of water: and when a birgin cometh forth to drawe water, and I say to her, Geue me [I pray thee] a little water of thy pitcher to drinke:

44 And she say to me, Drinke thou, and I wyll also drawe for thy Camelles: let the same be the woman whom the Lord hath prepared for my maisters sonne.

45 And before I had made an ende of speakyng in myne heart, beholde, Rebecca came forth, and her pitcher on her shoulder, and she went downe vnto the well, and drew water; and I sayde vnto her, Geue me drinke I pray thee.

46 And she made haste, and toke downe her pitcher from her [shoulder] and said: Drinke, and I wyll geue thy Camelles drinke also. So I dranke, and she gaue the Camelles drinke also.

F 47 And I asked her, saying: whose daughter art thou? She answered: the daughter of Bethuel Nachors sonne, whom Milcha bare vnto hym: and I put the earring " vpon her face, and the braceletes vpon her handes.

48 And I bowed my selfe, and worshipped the Lord, and blessed the Lord God of my maister Abraham, whiche had brought me the ryght way, to take my maisters brothers daughter vnto his sonne.

49 Nowe also if [he] wyll consent to deale mercifully and truly with my maister, tel me: ^(q) and if not, tel me also, that I may turne me to the ryght hande, or to the left.

50 Then answered Laban and Bethuel, saying: This saying is proceeded euen ^(r) of the Lord, we can not therefore say vnto thee eyther good or bad.

51 Beholde, Rebecca [is] before thee, ^(s) take her, and go, that she may be thy maisters sonnes wife, euen as god hath sayde.

52 And when Abrahams seruaunt heard theyr wordes, he worshipped the Lord, bowyng hym selfe towarde the earth.

53 And the seruaunt toke forth " iewelles of syluer, and iewelles of golde, and rayment, and gaue them to Rebecca: and to her brother, and to her mother he gaue " costly gyftes

54 And they did eate and drinke, both he and the men that were with hym, and taried all night: and when they rose vp in the mornyng, he said: let me depart vnto my maister.

55 Her brother and her mother answered: let the damsell abyde with vs, and it be but euen ten dayes, and then shall she go.

56 He sayde vnto them: hynder me not, beholde, the Lord hath prospered my iourney, sende me away therefore, that I may go to my maister.

57 And they sayde: ^(t) We wyll call the damsell, and enquire " at her mouth.

58 And they called forth Rebecca, and sayde vnto her: wylt thou go with this man? And she answered, I wyll go.

59 So they let Rebecca theyr sister go, and her nurse, & Abrahams seruaunt, and his men.

60 And they blessed Rebecca, and sayde vnto her: thou art our sister, growe into thousande thousandes, and thy seede possesse the gate of his enemies.

61 And Rebecca arose and her damselles, and gat them by vpon the Camelles, and folowed the man: and the seruaunt toke Rebecca, and went his waye.

62 And Isaac was coumyng from the waye of the well of the luyng and seeyng me: for he dwelt in the South countrey.

And

(q) Wher-
ges woulde be
made sayth-
fully and of
good will: and
also openly.

(r) We should
simply obey
Gods wyll
known.

(s) The will
of Rebecca
parents in
her marage.

" Vessels

" Precious
fruites.

G

(t) The
thers ancty-
tic ought not
to take away
the consent of
the chyldrens
marage.
" D^s An
son/ant.

(v) To pos-
sesse the gate,
signifieth to
bear a rule and
dowry.

(p) Though
he was per-
suaded that
an angell of
God was a
guide to hym
in his iourney:
yet he prayeth
not to hym.

" About
her note-
chirils.

the sought
of solitare
that he
the more
lyst by
wynde to
in proper.

63 And Isahac ^(p) Was gone out to pray
in the felde at the euentide, and he lift
by his eyes, and saw the Camelles com-
myng.

64 And Rebecca lyst by her eyes, & when
she sawe Isahac, she lyghted of the Ca-
mell,

65 (For she said vnto the seruaunt: What
man is this, that commeth walkyng a-
gainst vs in the felde: And the seruaunt

sayd, it is my maister): therfore she toke
her bayle and couered her.

66 And the seruaunt tolde Isahac all
thinges that he had done.

67 And Isahac brought her into his mo-
ther Saraes tent, and toke Rebecca,
and she became his wife, and ^(q) he loued
her: and so Isahac receaued comfozt af-
ter his mother.

(q) The chic-
fest part of the
husbands du-
tie, consisteth
therin.
Eph. v.

¶ The xxv. Chapter.

1 Abraham maryeth Cetura. 2 The sonnes of Cetura. 5 The patrimonie is geuen to Isa-
hac, and gyftes to the chyldren of his concubines. 8 Abraham dyeth. 11 Isahac is blessed of
God. 13 The petigrew of Ismael. 17 Ismael dyeth. 19 The generations of Isahac. 20 Isa-
hac prayeth to haue issue, Rebecca conceaueth. 22 Rebecca asketh counsel of God. 25 Esau.
26 Jacob. 27 Esau an hunter, an husbandman. Jacob a playne and a simple man. 29 Esau
selleth his bythryght. 30 Edom.



Abraham proceeded
further, and toke hym
another wyfe, called
Cetura.

whiche bare hym
Zimran, and Joclan,
and Medan, and Mi-
dian, and Isbac, and Suah.

Joclan begat Seba and Dedan, and
the sonnes of Dedan were ^(a) Assurim,
and Letusim, and Lemumim.

And the sonnes of Midian, Ephah, &
Epher, & Hanoth, & Abida, & Eldaah:
all these were the chyldren of Cetura.

And Abraham gaue al his goodes vn-
to Isahac:

But vnto the sonnes of the concubines
whiche Abraham had, he gaue gyftes,
and ^(b) sent them away from Isahac his
sonne (whyle he yet lyued) eastwarde
vnto the east countrey.

And these are the dayes of the yeres of
Abrahams lyfe which he liued, an hun-
dred threescore and fyfteene yeres.

And then Abraham waxyng away,
dyed in a lustie age, beyng an olde man,
when he had liued ynough, and ^(c) was
gathered to his people.

And his sonnes Isahac and Ismael
buryed hym in the double caue in the
felde of Ephron sonne of Soar the He-
thite, before Hamre.

Whiche felde Abraham bought of the
sonnes of Heth: there was Abraham
buryed, and Sara his wyfe.

And it came to passe after the death
of Abraham, that God blessed his sonne
Isahac, and Isahac dwelled by the
well of liuing and seeing me,

These are the generations of Ismael
Abrahams sonne, whiche Hagar the
Egyptian Saraes handmayde bare
vnto Abraham.

And these are the names of the sonnes
of Ismael, accordyng to the names of
their kindred: the eldest sonne of Isma-
el, Nabaioth, and Cedar, and Abbecel,
and Mibsam,

And Misma, and Dumia, and Massa,
Hadar, and Thema,

Jetur, Naphis, and Cedma.

These are the sonnes of Ismael, and
these are their names by theyr towne
and castles, ^(d) twelue princes of their
housholdes.

And these are the yeres of the lyfe of
Ismael, ^(e) an hundred and thirtie and
seuen yere: and he waxing away, dyed,
and was layed vnto his people.

And they dwelled from Hamlah vnto
Sur, that is by the border of Egypt as
thou goest toward Assur, and he ^(f) died
in the presence of all his brythren.

And these are the generations of Isa-
hac, Abrahams sonne: Abraham begat
Isahac.

And Isahac was fourtie yere olde
when he toke Rebecca to wyfe, the
daughter of Bethuel the Syrian ^(g) of
Mesopotamia, and sister to Laban the
Syrian.

And Isahac made intercession vnto
the Lorde ^(h) for his wyfe, ⁽ⁱ⁾ because she
was barren: and the Lorde was intrea-
ted of hym, and Rebecca his wyfe con-
ceaued.

And the chyldre stroue together with-
in her wombe: therfore she said, if [it be]
so,

(a) Names of
people & same
of the chyldren
of Dedan.

(b) They
coude not be
partakers of
that lande of
the spirituall
coenaunt
with Isahac.

(c) Another
part of lyfe to
remayne after
this, is signifi-
ed hereby.

(d) God is
true in his pro-
mise, who blas-
sed the bari-
shed voye so
meruclously.
(e) He dyed
about .48. af-
ter his father.

(f) Or be dwelt
or fell.

(g) Padan
Aram.

(h) In the pre-
sence of his
wyfe.

(i) God wold
teach, that the
increase of the
godly seede, &
the Church, com-
meth only
from hym.

^g *Alme, 02*
with child.
(g) She went
to some secret
place to pray,
thac she might
haue some re-
uelation from
heauen.

so, why am I thus: wherefore she went to ^g aske the Lorde.

23 And the Lorde sayde vnto her: there are two maner of people in thy wombe, and two nations shalbe deuided out of thy bowelles, and the one nation shalbe mightier then the other, and the elder shalbe seruaunt vnto the younger.

24 Therefore when her tyme was come to be deliuered, behold, there were two twynnes in her wombe.

^h *The cru-*
elty of his
mind, answer-
ed to the
roughnes of
his body.

D 25 And he that came out fyrst, was red, and ^h he was all ouer as it were a hea- rie garment, and they called his name Esau.

ⁱ *So Isaac*
was temp-
ted twentie
yeeres, with
swant of chyl-
dren.
„ A man of
the filed.
„ 02, simple.

26 And after hym came his brother out, and his hande holdyng Esau by the heele, and his name was called Jacob: and Isaac was ⁱ threescore yere olde when they were borne.

27 And the boyes grewe, and Esau became a cunnyng hunter, and a " wylde man: but Jacob was a " perfect man,

and dwelled in tentes.
28 Isaac loued Esau, because " he dyd eate of his venison, but Rebecca loued Jacob.

^l *Venefol*
in his mouth

29 Jacob sodde pottage, and Esau came from the fielde, and was fayntie:

30 And Esau sayd to Jacob: seede me I pray thee, with that same red pottage, for I am fayntie: and therfore was his name called Edom.

31 And Jacob saide: sell me this day thy ^m byrthryght.

^k *The*
byrthryght
was the suc-
cession into the
dignitie & au-
toritic of the
father, our
his other by-
thryght.

32 Esau sayde: lo, I am at the poynt to dye, and what profite shall this byrthryght do me:

33 Jacob answered: sweare to me then this day. And he sware to him, & solde his ⁿ byrthryght vnto Jacob.

^l *Esau*
earthly mind
carry but for
to satysfy his
carnall desire.

34 Then Jacob gaue Esau bread and pottage of ryle, and he dyd eate and drinke, and rose vp, and went his way: and Esau little regarded his byrthryght.

¶ The. xxvj. Capter.

1 God in the myddest of famine, blesseth and feedeth Isaac. 3 Chanaan is promysed to Isaac. 4 Christe. 7 Isaac sayth that his wyfe is his sister. 11 The very great care of God for Isaac and his wyfe. 15 The Philistines do stop Isaacs pittes, and dryue him out. 17 God blesyng Isaac, gyueth hym ryches. 19 He diggeth other pittes. 22 A thankesgyuynge. 24 God comforteth Isaac. 25 Isaac doth call vpon God. 28 Abimelech entreteth into a league with Isaac. 33 Beer-seba the citie. 34 Esau maketh a seconde maryage.

A



And there fell a famine in the land, besides the first that was in the dayes of Abraham: And Isaac went vnto ^a Abimelech, king of the Philistines, vnto Gerar.

^a *All the*
kinges of Ge-
rar were called
Abimelech, as
the kinges of
Egypt Phara-
os.

2 And the Lorde appeared vnto hym, and sayde: Go not downe into Egypt, [but] abyde in the lande whiche I shall shewe vnto thee.

3 Soiourne in this lande, and I wyl be with thee, and wyl blesse thee: for vnto thee and vnto thy seede I wyl geue all these countreys, and I wyl perfourme the othe whiche I sware vnto Abraham thy father.

4 And wyl make thy seede to. multiplie as the starres of heauen, and wyl geue vnto thy seede al these countreys: and in thy seede ^b shall all the nations of the earth be blessed:

^b *Childe*
promised.

5 Because ^c that Abraham hearkened vnto my voyce, & kept my ordinaunce,

^c *Abra-*
ham's obed-
ence, caused

my commaundementes, my statutes, and my lawes.

6 And Isaac dwelled in Gerar.

7 And the men of the place asked [him] of his wyfe. And he sayde, ^d she is my sister: for he feared to say, she is my wyfe, lest the men of the place shoulde haue kylled hym, because of Rebecca, whiche was beautifull to the eye.

not goodly
promyse to be
lore, but god's
free mercy.
See the. 22.
Chapter.

^e *He should*
haue shewed
is not folowed
his fathers
fault.

8 And after he had ben there a long time, Abimelech king of the Philistines looked out at a windowe, & ^e sawe Isaac sportyng with Rebecca his wyfe.

^f *Things*
can not long be
kept close by
disimulation.

9 And Abimelech called Isaac, and said: beholde, she is of a suretie thy wife, and why saydest thou, she is my sister: To whom Isaac answered: because I thought that I might peradventure haue dyed for her sake.

^g *A heart*
is the king's
promyse. Isaac
of his food
like of immu-
lation.
^h *The bre-*
kinge of woe
locke amonge
all nations,
was completed
a great fault.

10 Abimelech ^f said: why hast thou done this vnto vs: one of the people myght lyghtly haue lyne by thy wyfe, and so shouldest thou haue brought ^g sinne vpon vs.

11 And so Abimelech charged al his peo- ple,

ple, saying: he that toucheth this man or his wyfe, shall dye the death.

12 Then Isaac sowed in that lande, and receaved in the same yere "an hundred folde: and the Lorde" blessed hym.

13 And the man waxed myghtie, & went foorth, and grewe tyll he was exceeding great.

14 For he had possessiō of sheepe, of oxen, and a myghtie housholde: and therfore the ^(b) Philistines had enmie at hym.

15 For the Philistines ^(c) stopped and fylled vp with earth all the welles which his seruauntes had digged in his father Abrahams tyme.

16 And Abimelech sayde vnto Isaac: Get thee from vs, for thou art mightier then we a great deale.

17 Therefore Isaac departed thence, and abode in the valley of Gerar, and dwelt there.

18 And Isaac returning, digged againe the welles of water which they digged in the dayes of Abraham his father, which the Philistines had stopped after the death of Abraham, & named them after the same names by the which his father had named them.

19 Isaacs seruauntes digged in the balley, and ^(d) founde a well of "springyng water.

20 And the heardmen of Gerar did strue with Isaacs heardmen, saying: the water is ours. Then called he the well "contention, because they stroue with hym.

21 And they digged another well, and stroue for that also: and he called the name of it "enmitie.

22 And then he departed thence, & digged another well, for the which they stroue not. Therefore called he it "roomth, saying: the Lorde hath made vs nowe roome that we may encrease vpon the earth.

23 And he went by thence to Beer-seba.

24 And the Lorde appeared vnto hym the same night, and ^(e) sayde: I am the God of Abraham thy father, feare not, for I am with thee, and wyl blesse thee and multiple thy seede for my seruaunt Abrahams sake.

25 And he builded an ^(m) aulter there, and called vpon the name of the Lorde, and pitched his tent: and there Isaacs seruauntes dygged a well.

26 Then ⁽ⁿ⁾ came Abimelech to him from Gerar, and Ahuzath his frende, and Phicol the captaine of his armie.

27 And Isaac sayde vnto them: Wherfore come ye to me, seyng ye hate me, and haue put me away from you:

28 whiche answered: "we sawe most certainly that the Lord was with thee, and we sayde: let there be nowe an oth betwixt vs, enen betwixt vs and thee, and let vs make a league with thee:

29 That thou shouldest do vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothyng but good, & sent thee away in peace: for thou art nowe the blessed of the Lorde.

30 And ^(o) he made them a feast, and they dyd eate and drynke.

31 And they rose by betymes in the mornyng, and sware one to another: And Isaac sent them away, and they departed from hym in peace.

32 And the same daye Isaacs seruauntes came and tolde hym of a well which they had dygged, and sayde vnto hym, we haue founde water.

33 And he called it Sebah: and the name of the citie is called ^(p) Beer-seba vnto this day.

34 Esau was fourtie yere olde, & he toke a wyfe [called] Judith, the daughter of Becrian Hethite, and Basemath the daughter of Elon, an Hethite [also.]

35 ^(q) which were "disobedient vnto Isaac and Rebecca.

(l) The comfort by Gods word is greater then by his external benefites.

(m) True religion must be professed before men.

(n) Esau patience, made his enemies his frendes.

" In seyng, we sawe.

(o) The godly declare them selues not to beare reuengyng myndes.

(p) He restoreth the name which his father gaue the place before. Gen. xxi.

" A bitterness of spirite.

(q) The affliction of the vngodly, is dangerous & trouble some.

Found an hundred measures. " Or, enriched.

(b) Some greedes and troubles, followe wealth, and riches. (c) The enmitie here other, and pleasure not them selues.

" Or, pitched his tent.

(d) Thus he will prosper that the godly take in hande. " Lyuyng.

" Esek.

" Simah.

" Rehoboth

The blessing spoke of here, was not a common prayer, but lawfull & orthodox. Wherby the grace of Gods election was testified, and Isaac put in possession of Gods promise.

The. xxvij. Chapter.

1 Isaac byddeth Esau of his huntynge to prepare hym a dysthe. 5 Jacob by the subtiltie of his mother, foretaketh awaye his blessing. 26 Isaac kysseth his sonne. 28 Isaac blesseth Jacob. 30 Esau being returned fro huntynge, byngeth meates to his father. 34 Esau after great outcryes, at the last is blessed. 39 Isaac blesseth Esau. 41 Esau hateth Jacob, and threatneth his death. 43 Rebecca provideth for Jacob a departynge into Mesopotamia.

The xxvij. Chapter.

A 1



And it came to passe, that when Isaac was old, and his eyes were dimme, so that he could not see, he called Esau his eldest sonne, and saide vnto hym, my sonne:

And he sayde vnto hym: here am I.

2 And he sayde: Beholde, I am nowe olde, and knowe not ^(a) the daye of my death.

3 Nowe therefore take I pray thee thy weapons, thy quyver and thy bowe, and get thee to the fielde, that thou mayest take me some venison.

4 And make me well tastyng meates, such as I loue, and bryng it to me, that I may eate, ^(b) that my soule may blesse thee before that I dye.

5 But Rebecca hearde when Isaac spake to Esau his sonne: And Esau wet into the fielde to hunt venison, and to bryng it.

6 And ^(c) Rebecca spake vnto Jacob her sonne, saying: Beholde, I haue hearde thy father talkyng with Esau thy brother, and saying:

7 B 7 Bryng me venison, and make me dainty meate, that I may eate, and blesse thee before the Lorde, afore my death.

8 Nowe therfore my sonne ^(d) heare my voyce in that which I commaunde thee.

9 Get thee to the flocke, and bryng me thence two good kyddes fro the goates, and I wyll make of them pleasaunt meates for thy father, such as he loueth.

10 And thou shalt bryng it to thy father that he may eate, and that he may blesse thee before his death.

11 Then said Jacob to Rebecca his mother: Beholde, Esau my brother is a heary man, and I am smoothe:

12 My father shall peradventure feele mee, and I shall seeme vnto hym as though I went about to begyle hym, and so shall I bryng a curse vpon me, and not a blessing.

13 C 13 And his mother sayde vnto him, Upon me be the curse my sonne: only heare my voyce, and go and fetch me them.

14 And [Jacob] ^(e) went, and fet them, and brought them to his mother: and his mother made pleasaunt meate, such as she knewe his father loued.

15 And Rebecca fet goodly rayment of

her eldest sonne Esau, whiche were in the house with her, and put them vpon Jacob her younger sonne:

16 And she put the skynnes of the kiddes vpon his handes, and vpon the smoothe of his necke.

17 And she put that pleasaunt meate and bread, whiche she had prepared, in the hande of her sonne Jacob.

18 When he came to his father, he sayde: my father: And he answered, here am I: who art thou, my sonne?

19 And Jacob sayde vnto his father: I am Esau thy eldest sonne, I haue done accordyng as thou baddest me: arylse I pray thee, syt, and eate of my venison, that thy soule may blesse me.

20 And Isaac said vnto his sonne: how commieth it that thou hast founde it so quickly my sonne: he answered: ^(f) the lorde thy God brought it to my handes.

21 Then sayde Isaac vnto Jacob: Come neare, and I wyll feele thee my sonne, whether thou be my very sonne Esau, or not.

22 Then went Jacob to Isaac his father, and he felt hym, and sayde: The voyce is Jacobs voyce, but the handes are the handes of Esau.

23 And ^(g) he knewe hym not, because his handes were heary as his brother Esaus handes: and so ^(h) he blessed hym.

24 And he asked him: art thou my sonne Esau: And he sayde: that I am.

25 Then sayde he: Bryng me, and let me eate of my sonnes venison, that my soule may blesse thee. And he brought hym, and he ate: and he brought hym wine also, and he dranke.

26 And his father Isaac said vnto him: ⁽ⁱ⁾ Come neare, and kysse me, my sonne.

27 And he went vnto him, and kysled him, and he smelled the sauour of his rayment, and blessed hym, and saide: ^(k) See, the smell of my sonne, is as the smell of a fielde which the Lorde hath blessed.

28 God geue thee ^(l) of the dewe of heauen, and of the fatnesse of the earth, and plentie of corne and wine.

29 People be thy seruautes, and nations bowe to thee: be lorde ouer thy brethren, and thy mother's children stowpe with reuerence vnto thee: cursed be he that curseth thee, and blessed be he that blesseth thee.

(a) The knowledge of our mortallitie should cause vs to see all thynges in order.

(b) Though Isaac dyd somethyng of affection: yet he saythfully thought to resigne ouer to his sonne, the right of the promised inheritance.

(c) Such peculiar examples, are not to be followed of vs.

(d) She selected her selfe vpon Gods promise, and not weped the daungers that myght folowe

(e) Jacob was not with out fault, who myght haue feared that god had chaunged his fathers mynde.

Wholly

(f) One fault byingeth another when Gods worde is once for taken.

(g) His ignorance bynded not Gods decree.

(h) That is, he concluded with himselfe that his blessing was sure to Jacob.

(i) We must not so much beholde the outwarde bygges here, as the promise of God, who would by such weaknesse haue his election declared.

(k) Isaac reioysed that he hath now in successour in Gods promises.

(l) Under these wordly blessings, the godly fathers embraced the heavenly promises.

30 Assoone as Isahac had made an ende of blessing Jacob, & Jacob was scarce gone out from the presence of Isahac his father, then came Esau his brother from his huntynge.

31 And he also had made a pleasaunt meate, and brought it vnto his father, and saide vnto his father: let my father aryse, and eate of his sonnes venison, that thy soule may blesse me.

32 Then his father Isahac sayde vnto hym: Who art thou? he answered: I am thy sonne, thy first borne Esau.

33 And Isahac was greatly astonied out of measure, and sayde: Which [is he] and where [is he] then that hath hunted venison and brought it me, and I haue eaten of al before thou earnest: and haue blessed hym, yea & he shalbe blessed.

34 When Esau hearde the wordes of his father, he cryed aloud & bitterly, aboue measure, and sayde vnto his father: blesse me, *I also am [thy sonne] O my father.

35 Who answered. Thy brother came with subtiltie, and hath taken awaye thy blessing.

36 And he said agayne: Is not he rightly named Jacob: for he hath vndermynd me nowe two tymes. [first] he toke away my birthright: and see, nowe hath he taken away my blessing also. And he sayde: hast thou kept neuer a blessing for me?

37 Isahac answered, and sayde vnto Esau: Beholde, I haue made hym thy Lorde, & all his brethren haue I made his seruauntes: Moreouer, with corne and wine haue I stablished hym, what shall I do vnto thee nowe my sonne?

38 And Esau sayde vnto his father: hast thou but that one blessing my father?

blesse me, I am also [thy sonne] O my father. So lysted by Esau his voyce, and wept.

39 Then Isahac his father answered, and sayde vnto hym: beholde, thy dwelling place shalbe the fatnesse of the earth, and of the dewe of heauen from aboue.

40 And through thy sworde shalt thou liue, and shalt be thy brothers seruaunt: and it shal come to passe, that thou shalt get the maisterie, & thou shalt loose his yoke from of thy necke.

41 And Esau hated Jacob, because of the blessing that his father blessed hym withall. And Esau sayde in his heart: The dayes of sorowynge for my father are at hande, then wyll I slaye my brother Jacob.

42 And these wordes of Esau her elder sonne were tolde to Rebecca: And she sent, & called Jacob her younger sonne, & saide vnto him: Beholde, thy brother Esau as touchynge thee doth comforte hym selfe [full purposynge] to kylle thee.

43 Nowe therefore my sonne heare my voyce: make thee redy, and flee to Laban my brother at Haran,

44 And tary with him awhile vntyl thy brothers fiercenesse be swaged,

45 And vntyll thy brothers wrath turne away from thee, & he forget the thinges which thou hast done to hym: then wyll I sende and fet thee away from thence: Why should I be desolate of you both in one day?

46 And Rebecca spake to Isahac: I am weery of my lyfe for the daughters of Heth. If Jacob take a wyfe of the daughters of Heth, such as these [which are] of the daughters of the lande, what good shall my lyfe do me?

(p) The wleked lament their losses: yet they attende not their wickednesse. (q) The spiritual blessing only remayned in Jacob: this was but a temporall blessing.

(r) The wleked thinke by their power, to ouerthrowe Gods iudgements.

(s) Trouble folowynge the hope of a better lyfe, is patiently to be borne.

(t) The one by death, and the other by iudgement of God, agaynst manerthes.

(v) which were Esaus wyues, whose euill maners she bleth as an argumene to send Jacob away.

The .xxviiij. Chapter.

1 Isahac forbyddeth Jacob to take a wyfe of the maydens of Chanaan, where vnto Jacob obeyeth. 9 Esau against his fathers wyl taketh a wyfe of the daughters of Ismael. 11 Jacob goynge into Haran, seeth a ladder in a dreame. 13 Chanaan is promised to Jacob. 16 God comforteth Jacob. 17 The house of God. 19 Bethel. Luz. 20 The bowe of Jacob. He asketh foode and clothynge.

A 1



And so Isahac called Jacob, and blessed him, and charged him, and sayde vnto hym: See thou take not a wyfe of the daughters

of Chanaan:

2 Arise, and get thee to Mesopotania, to the house of Bethuel thy mothers father, and there take thee a wyfe of the daughters of Laban thy mothers brother.

"Padan. Aram.

(m) Esau's voyces seeme to be better than Jacobs: So the blessing came of the meere gift of God.

(n) what Gods ministration promise by his wordes, & shalbe sure.

Hebre. xii.

(o) He dyd not truly repent hym, who forgettyng hym selfe, accuseth ano- ther.

(a) Gods promises may be often repeated, to the confirmation of the godlyest sayth.



3 And God almyghtie blesse thee, and make thee to encrease, & multiplie thee, that thou mayest be a ^(b) number of people:

4 And geue the blessing of Abraham vnto thee, and to thy seede with thee, that thou mayest receaue to inherite y^e lande wherein thou art a straunger, whiche God gaue vnto Abraham.

5 Thus Isahac sent forth Jacob: and he went towarde Mesopotamia, vnto Laban, sonne of Bethuel the Syrian, and brother to Rebecca Jacob and Esaus mother.

6 ^(c) When Esau sawe that Isahac had blessed Jacob, and sent hym to Mesopotamia to fet hym a wyfe from thence, and that as he blessed him, he gaue him a charge, saying, thou shalt not take a wyfe of the daughters of Chanaan:

W 7 And that Jacob had obeyed his father and mother, and was gone to Mesopotamia:

8 And Esau seying also that the daughters of Chanaan pleased not Isahac his father:

9 Then ^(d) went Esau vnto Ismael, and toke vnto the wyues [which he had] Mahalah the daughter of Ismael Abrahams sonne, the sister of Rebaioth to be his wyfe.

10 Jacob departed from Beer-seba, and went towarde Haran.

11 And he came vnto a certayne place, & tarped there all night, because the sunne

was downe: and toke of the stones of the place, and put vnder his head, and layde hym downe in the same place to sleepe.

12 And he dreamed, and beholde there stode ^(e) a ladder vpon the earth, and the toppe of it reached vnto heauen: and see, the angels of God went by & downe vpon it.

13 And he sawe, and God from aboue leaned vpon it, and sayde: I am the Lord God of Abraham thy father, and the God of Isahac, ^(f) the land which thou sleepest vpon, wyll I geue thee and thy seede.

14 And thy seede shall be as the dust of the earth, and thou shalt spreade abrode to the west, to the east, to the north, and to the south: and in thee, and in ^(g) thy seede, shall all the kynredes of the earth be blessed.

15 And see, I am with thee, and wyll be thy keeper in all [places] whyther thou goest, and wyll bryng thee agayne into this lande: for I wyl not ^(h) leaue thee, vntyll I haue made good that whiche I haue promised thee.

16 When Jacob was awaked out of his sleepe, he sayde: Surely the Lorde is in this place, and I knewe it not.

17 And he was a frayde, and saide: howe dreadefull is this place: it is none other but euen the ⁽ⁱ⁾ house of God, & it is the gate of heauen.

18 And Jacob rose vpon early in the mornyng, and toke the stone that he hadde layed

^(b) He hath respect to the number of gentiles which should be toynd to y^e faithfull house of Jacobs house.

^(c) In example of hypocrites is here set forth, who seeke no true meanes of reformation, or amendment.

^(d) He careth more to please his father the God: he thinketh of no fault but one, & yet he doth not correct y^e thoroughly.

^(e) It may signifie christ, by whose meditation all graces come downe to vs, and all helpe.

^(f) Isahac ministerie in blessing his sonne, is confirmed by god, who geueth hym this land for a pledge of the spirituall inheritance. ^(g) Christe promised.

^(h) God taketh all the charge of his elect, and neuer forsaketh them.

⁽ⁱ⁾ where God appeareth by the ministerie of angels or mo accordyng to his worde, there he is sayd to dwell.

(b) For a reason of the beauty of his countenance, and of his thanksgiving.

layed vnder his head, and ^(b) pitched it vpon an ende, and powred oyle in the toppe of it.

19 And he called the name of the place Bethel: but the name of the ^(c) citie was called Luz, before tyme.

20 And Iacob bowed a bowe, saying: ^(m) If God wyll be with me, and wyll kepe me in this iourney in which I go,

and wyll geue me bread to eate, and clothes to put on:

21 So that I come agayne vnto my fathers house in salfie: then shal the Lord be my God.

22 And this stone which I haue set vpon an ende, shalbe Gods house: and of all that thou shalt geue me, I wyl surely geue the tenth vnto thee.

¶ The. xxix. Chapter.

1 Iacob commeth to Laban. 4 The vnknewen he calleth brethren. 9 Rachel feedeth sheepe. 11 Iacob kysleth Rachel in the Lorde. 13 Laban clyppeth Iacob, and kysleth hym. 17 Lea is bleare eyed. 18 Iacob becommeth bonde for Rachel seuen yeres. 22 Laban kepeth the marriage. 23 Lea is geuen for Rachel. 32 Lea conceaueth Ruben. 33 Simeon. 34 Leui. 35 Iuda.

(n) which was here builded afterwarde, was first called Luz, then by the Israelites Bethel. (m) Iacob both not content with God, but vpon occasion of Gods promises which he looked for: wherefore in admiration he boweth to the promise of his thanksgiving.

A 1 "Lyft vp his feete. (a) Iacob was 77 yeres olde when he took this iourney on hym. "Children.



Then ^(a) Iacob "Went on his iourney, & came into the lande of the "people of the east.

And [as] he looked about, beholde, there was a well in the field,

and loe, three flockes of sheepe lay there by, for at that well were the flockes watered: and there was a great stone vpon the well mouth.

3 And thither were all the flockes brought, and they rouled the stone from the well mouth, & watered the sheepe, & put the stone agayne vpon the well mouth vnto his place.

4 And Iacob saide vnto them: My brethren, whence be ye: And they sayde: of Haran are we.

5 And he sayde vnto them: Knowe ye Laban the ^(b) sonne of Nachor: They sayde: We knowe hym.

6 And he sayde vnto them: is "he in good health: And they sayde: he is in good health, and beholde his daughter Rachel commeth with the sheepe.

7 And he sayde: loe [it is] yet a great "whyle to nyght, neither is it tyme that the cattell should be gathered together: Water ye the sheepe, ^(c) and go and feede [them.]

8 And they sayde: We may not buttill all the flockes be brought together, and tye they roule the stone from the well mouth, and so we water our sheepe.

9 Whyle he yet talked with them, ^(d) Rachel came with her fathers sheepe: for she kept them.

10 Assoone as Iacob sawe Rachel the

daughter of Laban his mothers brother, & the sheepe of Laban his mothers brother, Iacob went & rouled the stone from the well mouth, & watered the flocke of Laban his mothers brother.

11 And Iacob kysled Rachel, and lift by his boyce and wept.

12 And Iacob tolde Rachel that he was her fathers ^(e) brother, and that he was Rebeccaes sonne: Therefore ranne she and tolde her father.

13 And when Laban hearde certaynely tell of Iacob his sisters sonne, he ranne to meete hym, and embraced hym, and kysled hym, and brought hym to his house: And he tolde Laban ^(f) all these thynges.

14 To whom Laban sayde: well, thou art my bone & my fleshe. And he abode with hym the space of a moneth.

15 And Laban said vnto Iacob: Though thou be my brother, shouldest thou therefore ^(g) serue me for naught: Tell me what shall thy wages be:

16 Laban had two daughters, the elder called Lea, and the younger Rachel.

17 Lea was tender eyed: but Rachel was beautifull and well fauoured.

18 And Iacob loued Rachel, and sayde: I wyl serue thee seuen yere for Rachel thy younger daughter.

19 Laban answered: ^(h) It is better that I geue her [vnto] thee, then that I shoulde geue her to another man: abide with me.

20 And Iacob serued seuen yere for Rachel: and they seemed vnto hym but a fewe dayes, for the loue he hadde to her.

(e) The Hebrewes call all kinsmen brethren.

C

(f) That is, upon what causes he came alone, and so bare from his countrey.

(g) Iacob would not through idleness charge his vncle.

(h) As an hypocrite, he hath respect to his owne gaine in the marriage of this scilping of his daughter.

(b) The graners were called father to all the posteritie, for that they kept their children married in their houses. "Peace to hym.

"Great day

B

(c) I godly man regardeth of harmes of other men, though not known.

(d) The frugal byraging of children in ancient tyme.



3 And God almyghtie blesse thee, and make thee to encrease, & multiplie thee, that thou mayest be a ^(b) number of people:

4 And geue the blessing of Abraham vnto thee, and to thy seede with thee, that thou mayest receaue to inherite þe lande wherein thou art a straunger, whiche God gaue vnto Abraham.

5 Thus Isahac sent forth Jacob: and he went towarde Mesopotamia, vnto Laban, sonne of Bethuel the Syrian, and brother to Rebecca Jacob and Esaus mother.

6 ^(c) When Esau sawe that Isahac had blessed Jacob, and sent hym to Mesopotamia to fet hym a wyfe from thence, and that as he blessed hym, he gaue him a charge, saying, thou shalt not take a wyfe of the daughters of Chanaan:

7 And that Jacob had obeyed his father and mother, and was gone to Mesopotamia:

8 And Esau seyng also that the daughters of Chanaan pleased not Isahac his father:

9 Then ^(d) went Esau vnto Ismael, and toke vnto the wyues [which he had] Mahalah the daughter of Ismael Abrahams sonne, the sister of Rebaioth to be his wyfe.

10 Jacob departed from Beer-seba, and went towarde Haran.

11 And he came vnto a certayne place, & taried there all night, because the sunne

was downe: and toke of the stones of the place, and put vnder his head, and layde hym downe in the same place to sleepe.

12 And he dreamed, and beholde there stooode ^(e) a ladder vpon the earth, and the toppe of it reached vnto heauen: and see, the angels of God went vpon & downe vpon it.

13 Beha, and God from aboue leaned vpon it, and sayde: I am the Lord God of Abraham thy father, and the God of Isahac, ^(f) the land which thou sleepest vpon, wyll I geue thee and thy seede.

14 And thy seede shall be as the dust of the earth, and thou shalt spreade abroad to the west, to the east, to the north, and to the south: and in thee, and in ^(g) thy seede, shall all the kynredes of the earth be blessed.

15 And see, I am with thee, and wyll be thy keeper in all [places] whyther thou goest, and wyll byng thee agayne into this lande: For I wyll not ^(h) leaue thee, vntyll I haue made good that whiche I haue promised thee.

16 When Jacob was awaked out of his sleepe, he sayde: Surely the Lorde is in this place, and I knewe it not.

17 And he was a frayde, and saide: howe dreadefull is this place: it is none other but euen the ⁽ⁱ⁾ house of God, & it is the gate of heauen.

18 And Jacob rose vpon early in the mornynge, and toke the stone that he hadde layed

(b) He hath respect to the number of gentes which should be topped of faithfull of Jacobs house.

(c) An example of hypocrites is here set forth, who seeke no true meane of repentance, or amendment.

(d) He careth more to please his father the God: he thinketh of no fault but one, & yet he doeth not correct þe thoroughly.

(e) It may signifie christ, by whose meditation all graces come downe to vs, and all helpe.

C

(f) Isahac ministerie in blessing his sonne, is confirmed by god, who geueth hym this land for a pledge of the spiritual inheritance. (g) By the promised.

(h) God taketh all the charge of his elect, and neuer forsaketh them.

(i) where God appeareth by the ministerie of angels or men according to his waite, where he is sayd to dwell.

D

(b) For a testimonie of the beauly byson, and of his thanksgyng.

(n) which was here builded afterwarde, was first called Luz, then by the Israelites Bethel. (m) Jacob both not content with God, but vpon occasion of Gods promises which he looked for: wherefore his admiration he brought out to the promise of his thanksgyng.

layed vnder his head, and ^(k) pitched it vpon an ende, and powred oyle in the toppe of it.

19 And he called the name of the place Bethel: but the name of the ^(l) citie was called Luz, before tyme.

20 And Jacob bowed a bowe, saying: ^(m) If God wyll be with me, and wyll kepe me in this iourney in which I go,

and wyll geue me bread to eate, and clothes to put on:

21 So that I come agayne vnto my fathers house in sattie: then shal the Lord be my God.

22 And this stone whiche I haue set vpon an ende, shalbe Gods house: and of all that thou shalt geue me, I wyl surely geue the tenth vnto thee.

¶ The. xxix. Chapter.

1 Jacob commeth to Laban. 4 The vnknewen he calleth brethren. 9 Rachel feedeth sheepe. 11 Jacob kysseth Rachel in the Lorde. 13 Laban clyppeth Jacob, and kysseth hym. 17 Lea is bleare eyed. 18 Jacob becommeth bonde for Rachel seuen yeres. 22 Laban kepeth the mariage. 23 Lea is geuen for Rachel. 32 Lea conceaueth Ruben. 33 Simeon. 34 Leui. 35 Juda.

A 1 "Lyft vp his feete. (a) Jacob was. 77. yeres olde when he toke this iourney on hym. " Children.



Then ^(a) Jacob " went on his iourney, & came into the lande of the " people of the east.

And ^(as) he looked about, beholde, there was a well in the field,

and loe, thre flockes of sheepe lay there by, for at that well were the flockes watered: and there was a great stone vpon the well mouth.

3 And thither were all the flockes brought, and they rouled the stone from the wellles mouth, & watered the sheepe, & put the stone agayne vpon the wellles mouth vnto his place.

4 And Jacob saide vnto them: My brethren, whence be ye: And they sayde: of Haran are we.

5 And he sayde vnto them: Knowe ye Laban the ^(b) sonne of Nachor: They sayde: We knowe hym.

6 And he sayde vnto them: is " he in good health: And they sayde: he is in good health, and beholde his daughter Rachel commeth with the sheepe.

7 And he sayde: loe [it is] yet a great " whyle to nyght, neither is it tyme that the cattell should be gathered together: Water ye the sheepe, ^(c) and go and feede [them.]

8 And they sayde: We may not vntyll all the flockes be brought together, and tyl they roule the stone from the wellles mouth, and so we water our sheepe.

9 Whyle he yet talked with them, ^(d) Rachel came with her fathers sheepe: for she kept them.

10 Assoone as Jacob sawe Rachel the

daughter of Laban his mothers brother, & the sheepe of Laban his mothers brother, Jacob went & rouled the stone from the wellles mouth, & watered the flocke of Laban his mothers brother.

11 And Jacob kysseth Rachel, and lift vp his boyce and wept.

12 And Jacob tolde Rachel that he was her fathers ^(e) brother, and that he was Rebeccaes sonne: Therefore ranne she and tolde her father.

13 And when Laban hearde certaynely tell of Jacob his sisters sonne, he ranne to meete hym, and embraced hym, and kysseth hym, and brought hym to his house: And he tolde Laban ^(f) all these thynges.

14 To whom Laban sayde: Well, thou art my bone & my fleche. And he abode with hym the space of a moneth.

15 And Laban said vnto Jacob: Though thou be my brother, shouldest thou therefore ^(g) serue me for naught: Tell me what shall thy wages be:

16 Laban had two daughters, the elder called Lea, and the younger Rachel.

17 Lea was tender eyed: but Rachel was beautifull and well fauoured.

18 And Jacob loued Rachel, and sayde: I wyl serue thee seuen yere for Rachel thy younger daughter.

19 Laban answered: ^(h) It is better that I geue her [vnto] thee, then that I shoulde geue her to another man: abide with me.

20 And Jacob serued seuen yere for Rachel: and they seemed vnto hym but a fewe dayes, for the loue he hadde to her.

(e) The Hebrewes call all kinemen brethren.

(f) That is, vpon what cause he came alone, and so bare from his countrey.

(g) Jacob woulde not through holynesse charge his vnkle.

(h) As an hypocrite, he hath respect to his owne gayne in the mariage of this scilping of his daughter.

(b) The grauncers were called father to all the posterite, for that they kept their chyldren married in their houses.

" Peace to hym.

" Great day

B (c) A godly man regardeth hormones of other men, though not known.

(d) The frugall bypnyng of chyldren in auncient tyme.

(k) The fathers nichol-
etic in mark-
nge of his
chylde; en.
" May go in
vnto her.

(h) The
byrde was
brought to her
chamber co-
uered: so La-
bans decept
was not casely
espied.

(l) Hypocri-
tes haue al-
wayes some
forged excuse
of wicked
custome.

(m) Some
appeareth his
wicked coue-
tousnes, for
the which he
peruerted all
the lawes of
marriage.

The latherly
cholemer of
Jacob, is set
out here in the
great unqui-
etnes & trou-
ble of his
household.

(a) This
was Godlye
anger, which
preferred the
honour of god
so his wyfe,
whoh he sharp-
lye admo-
nished.

" Be built
by her.

(b) The ba-
nrite of a wo-
mans wyfe,
who seeketh
vnlawefull
means to her
envious pur-
pose.

21 And Jacob said vnto ^(k) Laban: geue
[me] my wife that I may lye with her,
for my dayes are fulfilled.

22 Then Laban gathered together all
the men of that place, and made a feast.

23 And when euen was come, he toke
Lea his daughter, ^(h) and brought her
to hym, and he went in to her.

24 And Laban gaue vnto his daughter
Lea Zilpha his mayde [to be] her ser-
uaunt.

25 And when the mornynge was come,
beholde it was Lea. Then sayde he to
Laban: wherefore hast thou played
thus with me: dyd not I serue thee for
Rachel: wherfore then hast thou begy-
led me?

26 Laban aunswered: ^(l) It is not the
maner of this place, to marrye y^e younger
before the first borne.

27 Passe out this weeke, & then we wyll
geue thee this also ^(m) for the seruice
whiche thou shalt serue me yet seuen
yeres more.

28 And Jacob dyd euen so, and passed
out the weeke: and then he gaue hym
Rachel his daughter to wyfe also.

29 And Laban gaue to Rachel his daugh-

ter Bilha his handmayde, to be her ser-
uaunt.

30 So ⁽ⁿ⁾ lay he by Rachel also, and lo-
ued Rachel more then Lea, and serued
hym yet seuen yeres more.

31 When the Lorde sawe that Lea was
" despised, he made her " fruitfull, and
Rachel remayned baren.

32 And Lea conceaued and bare a sonne,
and she called his name " Ruben: for she
sayde, ^(o) the Lorde hath looked vpon my
tribulation: nowe therfore my husband
wyll loue me.

33 And she conceaued agayne, and bare a
sonne, & sayde: The Lorde hath hearde
that I am despised, and hath therefore
geuen me this [sonne] also: and she cal-
led his name " Simeon.

34 And she conceaued yet, & bare a sonne,
and sayde: Nowe this once wyll my
husbande kepe me company, because I
haue borne him thre sonnes: and ther-
fore was his name called Leui.

35 And she conceaued yet agayne, and
bare hym a sonne, saying: Nowe wyll
I ^(p) prayse the Lorde. Therefore she
called his name " Iuda, & left bearyng.

(n) This fact
of Jacob is
not to be fo-
lowed of vs,
becyng agayn-
st Gods ordi-
nauce.

" O,
Hated.
" Opened
her wombe.
" Reuben
That is, see
the chylde.
(o) By her
thankes ge-
uyng, it ap-
peareth that
she prayed to
God in her
trouble.

" Shimon:
That is,
hearyng.

(p) By the
namce of her
chylde, she
confesseth the
to be the sin-
gular gift of
God.
" Iehuda:
That is,
praysle.

¶ The .xxx. Chapter.

1 Rachel complayneth to her husbände of barenesse. 4 Rachel geueth Bilha for a
wyfe vnto Jacob. 6 Dan. 13 Aser. 15 Lea byeth with mandragues of Rachel that
her husbände myght lye with her, and conceaueth. 18 Isachar. 20. Zabulon. 21
Dina. 22 God geueth conceauyng vnto Rachel. 24 Joseph. 25 Jacob asketh li-
cence to depart, and his wages. 29 God enriched Laban for Jacobs sake. 32 Ja-
cob asketh wages for sheepe of diuers colours, which be peaned of sheepe of one co-
lour. 43 Jacob very ryche.

¶

Rachel when she sawe
that she bare Jacob no
children, she envied her
sister, and sayde vnto
Jacob: Geue me chil-
dren, or els I am but
dead.

2 And Jacobs ^(a) anger was kyndled
agaynst Rachel, and sayde: Am I in
Gods steade, whiche kepeth from thee
the fruite of thy wombe?

3 Then she sayde: Here is my mayde
Bilha, go in vnto her, & she shall beare
vpon my knees, that I also may haue
chylde by her.

4 And ^(b) she gaue him Bilha her hand-
mayde to wyfe: and Jacob went in vnto
her.

5 And Bilha conceaued, and bare Ja-
cob a sonne.

6 Then saide Rachel: God hath geuen
sentence on my side, and hath also heard
my voyce, and hath geuen me a sonne:
therfore called she hym " Dan.

7 And Bilha Rachels seruant conceaued
again, & bare Jacob another sonne.

8 And Rachel said: waieth " godly wrast-
lynges haue I wrastled with my sister,
^(c) & haue gotten the vpper hande: and
she called his name " Nephthali.

9 When Lea sawe that she had left bea-
ryng chylde ^(d) she toke Zilpha her
mayde, and gaue her Jacob to wyfe.

10 And Zilpha Leas mayde bare Jacob
a sonne.

11 Then sayde Lea, " Good lucke: and
called

" That is,
iudgement.
" or, earnest.
(c) She
vaunteth her
selfe in Gods
benefites, to
the contempt
of her sister.
" Nephthali.
That is, my
wrastelyng.
(d) She had
talked of gods
blesting be-
fore: therfore,
she should not
haue bled this
euill wyfe.
" O,
company com-
meth: me-
nyng of chyl-
dren.

That is, a company.
That is, happy.
What kind of fruit this was, it is not certayne: it is commended for his sweete smell. Cant. vii.

She made like now in a small matter breaketh out, to the disturbance of all the household.

(g) She boasteth of her fault, and maketh that a cause which was none in deed.
"Ich shall car. That is, a rewarde.

called his name " Gad.
 12 And Zilpha Leas seruant bare Jacob an other sonne.
 13 Then saide Lea: happy am I, for the daughters wyll call me blessed: and called his name " Aser.
 14 And Ruben went out in the dayes of the wheate haruest, & founde (c) Mandragoras in the fielde, and brought them vnto his mother Lea. Then said Rachel to Lea: Geue me I praye thee of thy sonnes Mandragoras.
 15 To whom Lea answered: Is it not enough that thou hast taken away my husband, (e) but wouldest take away my sonnes Mandragoras also: Then saide Rachel: Well, let hym sleepe with thee this night for thy sonnes Mandragoras.
 16 And Jacob came from the fielde at euen, and Lea went out to meete hym, and sayde: thou shalt come in to me, for I haue bought thee in deede with my sonne Mandragoras. And he slept with her that same nyght.
 17 And God hearde Lea, that she conceaued, and bare Jacob the fift sonne.
 18 Then sayde Lea: (g) God hath geuen me a rewarde, because I gaue my mayden to my husbände: and she called him " Issachar.
 19 And Lea conceaued yet agayne, and bare Jacob the sixt sonne.
 20 And Lea sayde: God hath endued me with a good dowrie, nowe wyll my husbände dwell with me, because I

haue borne hym sixe sonnes: and called his name " Zabulon.
 21 After that, she bare a daughter, and called her name Dina.
 22 And God remembred Rachel, & God (h) hearde her, and " made her fruitefull,
 23 So that she conceaued & bare a sonne: and sayde, God hath taken away my rebuke.
 24 And she called his name " Joseph, saying: the Lorde geue me yet another sonne.
 25 (i) Assoone as Rachel had borne Joseph, Jacob sayde to Laban: Send me away, that I maye go vnto my owne place, and to my countrey.
 26 Geue me my wyues and my chyldren for whom I haue serued thee, and let me go: for (k) thou knowest what seruaice I haue done thee.
 27 To whom Laban answered: I praye thee, yf I haue founde fauour in thy syght [tare]: for I haue proued that (l) the Lorde blessed me for thy sake.
 28 Also he sayde: Appoynt what thy rewarde shalbe, and I wyll geue [it thee].
 29 But he saide vnto him: Thou knowest what seruaice I haue done thee, and in what takyng thy cattell haue ben vnder me:
 30 For that litle which thou haddest before " I came, is nowe increased into a multitude, (m) and the Lord hath blessed

"Zebulon. That is, abiding.
(h) fapthfull prayer obtayneth at the length, her request.
" opened her wombe.
" That is, adlyng.

(i) Nowe: his first seruaice was expied.

(k) He had done his seruaice vpon, and of a good conscience.

(l) This hypocrite speach of God, & yet he worshippeth false gods, and conuinceth in his wickednesse.

" My face.
(m) All the increase of our labour is to be looked for of Gods hande.



“my foote.

thee through “my trauell : but nowe when shall I make prouision for myne owne house also?

(o) The covetous hath no respect of hinderance of his seruante, but of his owne gayne.

31 And he sayde : what shall I then geue thee ? And Jacob aunswere, Thou shalt geue me nothyng at all : yf thou wylt do this thyng for me, then wyl I turne agayne, feede thy sheepe, and kepe them.

32 I wyl go about all thy flockes this day, and seperate from them all the cattell that are spotted & of diuers colours: and all the blacke among the sheepe, & the partie & spotted amongst the kiddes [the same] (p)shalbe my rewarde.

(p) That is, whatsoeuer cattell afterwarde shalbe spotted, shalbe my rewarde. To morrowe.

33 So shall my ryghteousnes aunswere for me “in tyme to come : for it shal come for my rewarde before thy face . And euery one that is not specked and partie amongst the goates, & blacke amongst the sheepe, let it be compted theft in me.

34 And Laban sayde : go to, would God it myght be accordyng to thy saying.

35 Therfore he toke out the same day the hee goates that were ryngstraked and of diuers colours, & all the shee goates that were spotted and coloured, and all that had whyte in them, & all the blacke amongst the sheepe, and put them in the keepyng of his somes.

36 And set thre dayes iourney betwixte himselve and Jacob : and so Jacob kept

the rest of Labans sheepe.

37 (q) Jacob toke rodde of greene populer, haseil, and chesse nut trees, and piled whyte strakes in them, and made the whyte appeare in the rodde.

(q) It is not lawfull by fraude to take recompence of iniurie: therfore whosoeuer sheweth afterwarde that God thus instructed Jacob. Gen. 31.6

38 And put the rodde which he had piled, [euery] before the sheepe, in the gutters and watryng throughes when the sheepe came to drynke, that they should conceaue when they came to drynke.

39 And the sheepe conceaued before the rodde, & brought forth lambes ryngstraked, spotted, and partie.

G

40 And Jacob did seperate these lambes, and (r) turned the faces of the sheepe whiche were in the flocke of Laban, toward these ryngstraked, and al maner of blacke : and so put his owne flockes by them selues, and put them not with Labans cattell.

(r) He dyd dyspach his owne lambes before Labans sheepe, so that they also shewd face before them, such as were of diuers colours.

41 And in euery conceauyng tyme of the stronger cattell, Jacob layed the rodde before the eyes of the cattell in the gutters, namely that they myght conceaue before the rodde.

42 But when the cattell were feeble, he put them not in: and so the feebler were Labans, and the stronger Jacobs.

43 And the man (s) increased exceedingly, and had much cattell, and mayde seruautes, and man seruautes, and camels, and asses.

(s) By Gods singular prouision, and accordyng to his promise.

¶ The. xxxj. Chapter.

1 The chyldren of Laban do grudge at Jacobs richesse. 3 God commaundeth Jacob to returne into his countrey. 5 Jacob declareth Gods benefites to hymwarde. 7 God saueh Jacob that Laban do hym no harme. 16 Jacob returneth into his countrey Laban not wyttynng therof. 19 Rachel hath stolen her fathers idolles. 23 Laban pursueth Jacob. 24 The care of God for Jacob that Laban do hym no harme. 25 Laban chyrdeth Jacob. 30 He complayneth that his idolles be stolen. 34 Rachel, her fathers idols beyng hydden, begyleth hym. 38 Jacob declareth to Laban his trueth, his diligence, his trauayle. 44 A league betwene Laban and Jacob.

(a) The enuious chyldren of covetous Laban, thinke the wealth of another their bette vndoyng



And he heard the wordes of (a) Labans sonnes saying, Jacob hath take away all that was our fathers, and of our fathers [goodes] hath he gotten all his glo-

rie. 2 And Jacob behelde the countenance of Laban, and beholde, it was not towardes hym “as it was wont to be.

“As yesterday, and yer yesterday.

3 And (b) the Lorde sayde vnto Jacob : turne agayne into the lande of thy fathers, and to thy kynrede, and I wyl be with thee.

(b) Though he was in great feare and doubt, yet he durst not ceasur with our gods commaundement.

4 Therfore Jacob sent, & called Rachel and Lea to the fielde vnto his flocke,

5 And sayde vnto them : I see your fathers countenance that it is not toward me as it was wont to be : but the God of my father hath ben with me.

6 And ye knowe howe I haue serued your father to the best of my power.

7 But

7 But your father hath deceaved me, and chaunged my wages ^(c) ten tymes: but God suffred hym not to hurt me.

8 ^(d) When he sayde, the spotted shalbe thy wages: then all the sheepe bare spotted. And when he sayd, the ringstraked shalbe thy rewarde: then bare all the sheepe ringstraked.

9 Thus hath God taken away the increase of your fathers flocke, and geuen it to me.

B 10 But in rammyng tyme, I lifted vp myne eyes, and sawe in a dreame, and beholde, the ^(e) Rammes leaped vpon the sheepe that were ringstraked, spotted, and partie.

11 And the angell of God spake vnto me in a dreame, saying: Jacob: And I answered: here am I.

12 And he sayd: lift vp nowe thyne eyes, and see all the Rammes leapyng vpon the sheepe that are ringstraked, spotted, and partie: for I haue ^(f) seene all that Laban doth vnto thee.

13 I am the God of Bethel, where thou annoyntedst the stone set by on an ende, and where thou bowedst a bowe vnto me: nowe therefore aryse, and get thee out of this countrey, and returne vnto the lande where thou wast borne.

14 Then answered Rachel, and Lea, and said vnto him: haue we had as yet any portion or inheritaunce in our fathers house?

15 Doth not he count vs euen as straungers: for he hath solde vs, & hath quite deuoured also ^(g) our money.

16 Therfore all the ryches whiche God hath taken from our father, that is ours and our chyldrens: nowe then ^(h) whatsoeuer God hath sayde vnto thee, that do.

C 17 Then Jacob rose vp, & set his sonnes and wyues by vpon camelles:

18 And carped away all his flockes, and all his substaunce whiche he had procured, the increase of his cattell which he had gotten in ⁽ⁱ⁾ Mesopotamia, for to go to Isahac his father vnto the lande of Chanaan.

19 But Laban ^(j) was gone to sheare his sheepe: and Rachel had stolen her fathers ^(k) images.

20 And Jacob stole away the heart of Laban the Syrian, in that he tolde him not that he fled.

21 So fled he, and all that he had, and

made hym selfe redy, and passed ouer the ryuer, and set his face strayght toward the mounte Gilead.

22 Upon the thirde day after, was it told Laban that Jacob fled.

23 Then he toke ^(l) his brethren with hym, and folowed after him seven daies iourney, & ouertoke him at the mounte Gilead.

24 And ^(m) God came to Laban the Syrian in a dreame by nyght, and sayd vnto him: take heede that thou speake not to Jacob ought ⁽ⁿ⁾ saue good.

25 And Laban ouertoke Jacob, and Jacob had pitched his tent in the mounte: And Laban with his brethren, pitched also vpon the mounte Gilead.

26 And Laban said to Jacob: what hast thou done: for thou hast stolen away my heart, and carped away my daughters as though they had ben taken captiue with the sworde.

27 Wherfore wentest thou away secretly ^(o) vnknowen to me, and dyddest not tell me, that I myght haue let thee go thy way with mirth and songes, with tymbrell and harpe:

28 And hast not suffred me to kysse my chyldren and my daughters: thou wast a foole nowe in so doying.

29 For it is ^(p) in my hand ^(q) through God to do you hurt: But the God of your fathers spake vnto me yesternight, saying: Take heede that thou speake not to Jacob ought saue good.

30 And nowe though thou wouldest nedes be gone away, because thou soe longest after thy fathers house, yet wherfore hast thou stolen my ^(r) gods:

31 Jacob answered and sayde to Laban: because I was afrayde, & thought that peradventure thou wouldest take away thy daughters from me.

32 But with whomsoeuer thou findest thy gods, ^(s) let hym dye. Here before our brethren, seeke that thyne is by me, and take it to thee: But Jacob wylt not that Rachel ^(t) had stolen them.

33 Then went Laban into Jacobs tent, and into Leas tent, and into the two mayds seruants tentes: but found them not. Then went he out of Leas tent, and entred into Rachels tent:

34 And Rachel had taken the images, and put them in the camelles strawe, & sate downe vpon them: And Laban ^(u) tossed by all ^(v) tent, but found them not.

35 Then

(c) Certaine number, is set for an vncertaine, often tymes.
(d) He would shew what was caused he had to depart from their father: and how their brethren wrongfullye accused hym.

(e) It signifieth the hee goate also: as vnder sheepe, are containd the goates.

(f) Gods eye obserueth what the wicked doth to the Godlye.

(g) For the fruite of Jacobs labour came to Laban.

(h) The word of faithfull copyes and subiectes.

(i) Padan Aram.

(j) The gods hee hauing Gods word, may be iust occasion also in their doings.

(k) Images made in the likenesse of men, which he had in reuerence as his household Gods.

(l) They would reuenge & iniurie done to thire false religion: for their Gods were stoles.

(m) Thus god cetracteth the cruel purpo- ses of tiran- tes agaynst his Church. From good to bad.

(n) And hast stolen me.
(o) I dissem- bled hypocrisie when he can do no harme: yet he will burthen the Godly in wordes.

(p) The wicked bragge of thire power, as Pilate did. "By man- hood,

(q) Hee wor- shipped these images in the honour of his Gods: or had them before hym where he dyd worship.

(r) Jacob coulde not wel abyde the de- sirous of images.

(s) It was not godlynes, but superstition, that moued Rachel to this theft.

(t) The bynde surie that was in the worshippers of images.

- 35 Then sayde she to her father: my Lord, be not angry that I can not ryle by before thee, for the custome of women is come vpon me. So searched he, but ⁽¹⁾ founde not those images.
- 36 And Jacob was wroth, and chode with Laban. Jacob also answered and sayd to him: what haue I trespassed: or what haue I offended thee, that thou doest soze pursue after me:
- 37 Thou hast tossed by all my stuffe, and what hast thou founde of all thy household stuffe: put it here before thy brethren and my brethren, that they may iudge betwixt vs both.
- 38 Behold, this twentie yere haue I ben with thee, thy sheepe and thy goates ⁽²⁾ haue not ben barren, and the rammes of thy flocke haue I not eaten.
- 39 Whatsoeuer was tome [of beastes] I brought it not vnto thee, but made it good my selfe: of my hande diddest thou require it that was stolen by day or nyght.
- 40 I was in suche case, that by day the heate consumed me, and the frost by nyght, and my slepe departed from mine eyes.
- 41 Thus haue I ben twentie yere in thy house, and serued thee fourteene yeres for thy two daughters, and sixe yere for thy sheepe, and thou hast chaunged my rewarde ten tymes.
- 42 And except the God of my father, ⁽³⁾ the God of Abraham, and the feare of Isahac had ben with me, surely thou haddest sent me away nowe all emptye: but God behelde my tribulation and the labour of my handes, and rebuked [thee] yesternyght.
- 43 And Laban answered and sayd vnto Jacob: these daughters are my daughters, and these chyldren are my chyldren, & these sheepe are my sheepe, and all that thou seest is myne: and what can I do this day vnto these my daughters, or vnto their chyldren which

they haue borne:

- 44 Nowe therfore come on, and ^(b) let vs make a league I and thou, which may be a Wytnesse betwene me and thee.
- 45 Then toke Jacob a stone, and set it by on ende.
- 46 And Jacob sayde vnto his brethren: gather stones. And they toke stones, and made an heape: and they dyd eate there vpon the heape.
- 47 And Laban called it ^(c) Jegar Sahu-dutha: but Jacob called it Galeed.
- 48 Then saide Laban: this heape is Witnesse betwene thee and me this day, therfore it is called "Galeed,
- 49 And "Mispah: for he said, the Lord loke betwene thee and me when we are departed one from another,
- 50 If thou shalt bere my daughters, or shalt take ^(p) other wyues beside my daughters: here is no man with vs, beholde, God [is] Wytnesse betwixt me and thee.
- 51 And Laban sayde moreouer to Jacob: beholde this heape, and this stone set by on ende, whiche I haue layde betwixt me and thee,
- 52 This heape be Witnesse, and also this stone set by on ende, that I wyll not come ouer this heape to thee, and thou shalt not come ouer this heape and this stone set by on ende vnto me, to do any harme.
- 53 The God of Abraham, and the ⁽³⁾ God of Nachor, and the God of thy father, be iudge betwixt vs. And Jacob ^(aa) ware by the feare of his father Isahac.
- 54 Then Jacob dyd sacrifice vpon the mounte, and called his brethren to eate bread: and they did eate bread, and layed all nyght in the hyll.
- 55 And early in the mornyng Laban rose by, and kyssed his sonnes and his daughters, and ^(bb) blessed them: and Laban departyng, went into his place agayne,

(b) Weping
split in his
conscience of
his euill cu-
reatyng of
Jacob, he wil
subtly pro-
uide for him
selfe.

(c) This
be Sprake
wordes, and
signifie the
heape of wit-
nesse, whiche
thing also this
worde Galeed
meant.
"Galed.
"Mispah.
That is, a
lokyng
glasse.

(p) The name
condempneth
the sinne of
Polygamie,
wherof he
was afoze the
aucthour.

G

(3) This
was a touch
fact, to loyne
his false gods
with the true
God, and to
iudge the false
to be the eld
God.

(aa) Jacob
would not
swear so cry-
ptly as La-
ban would
haue had him

(bb) The so-
pericious
kepe the out-
ward maners
of the godly.

The

(1) So this
superstition
remained in
Jacobs house
till after the
destruction of
Sichem.

(2) This
was gods be-
nefit, yee be-
lowed vpon
Laban for
Jacobs sake:
so Jacob count-
eth it his.

(3) God
would not
haue the ser-
uaunt defraus-
ed of his iust
rewarde,

The .xxxij. Chapter.

1 God comforteth Iacob with a vision of angels. 4 Jacobs messengers being sent, requireth the fauour of his brother Esau. 7 Iacob deuidenth the people and all his substaunce into two parcelles. 9 Iacob prayeth in his distresses, takyng holde on Gods promise, and confessyng his vnworthynesse. 13 Iacob sendeth gyftes vnto Esau his brother. 24 Iacob wastellecth with an angell, that he may not feare his brother for the tyme to come. 28 Iacob is named Israel. 32 The Jewes do not eate the sinowe of the thigh.

(a) God wold certaynely perswade hym of his protectio, in the feare he had in of Esau.

(b) That is. two armies or camps.

(c) By graunteyng to Esau this temporall dominion, he loofterh not his spiritual be- nediction.

(d) Thus by faith over-came his feare this praye is the Godly mans refuge in trouble.

(e) I am lesse

(f) In Gods benefite, come of mere vnto violence and fauour.

(g) I promer- biall speache, meapng to leaue nothing vnto.



BUt Iacob went forth on his iourney, and ^(a) the angelles of God came and met him.

And when Iacob saw them, he sayde: this is gods hoste, & called the name of the same place, ^(b) Mahanaim.

3 And Iacob sent messengers before him to Esau his brother, vnto the lande of Seir, the ^(c) fieldes of Edom:

4 And he commaunded them, saying: Thus shall ye speake to my ^(d) Lorde Esau, thy seruaunt Iacob sayeth thus: I haue ben a straunger with Laban, and haue stayed there vnto this time.

5 And haue oren, asses, and sheepe, menseruauntes, and womenseruauntes: and haue sent to thewe ^(e) my Lord, that I may finde grace in thy sight.

6 And the messengers came agayne to Iacob, saying: We came to thy brother Esau, and he commeth to meete thee, and hath foure hundred men with him.

7 But Iacob was greatly afrayde, and wist not whiche way to turne him selfe: and deuidenth the people that was with him, and the sheepe, and oren, and camelles, into two companies:

8 And sayd, if Esau come to the one part and smite it, the other shall saue it selfe.

9 And Iacob said agayne: ^(f) O God of my father Abraham, and God of my father Isaac, Lorde whiche saydest vnto me, retorne vnto thy countrey, and to thy kinned, & I will do well with thee:

10 I am ^(g) not worthy of the least of all the ^(h) mercyes and trueth whiche thou hast shewed vnto thy seruaunt: for with my staffe came I ouer this Iordane, & now haue I gotten two companies.

11 Deliuere me from the hand of my brother Esau, for I feare hym, lest he wyll come and smyte me, ⁽ⁱ⁾ [yea] the mother with the chyldren.

12 Thou saydest, I wyll surely do thee good, and make thy seede as the sande of the sea, whiche can not be numbred for multitude.

13 And he tarped there that same nyght, and toke of that whiche came to hande, ^(j) a present for Esau his brother:

14 Two hundred shee gotes, and twentie hee gotes, two hundred sheepe, & twentie rammes,

15 Thirtie milche camelles with theyr coltes, fourtie kine, and ten bulles, twentie shee asses, and ten foales:

16 And deliuered them into the handes of his seruauntes, euery droue by them selues, and sayde vnto his seruauntes: go forth before me, and put a space betwixt droue and droue.

17 And he commaunded the formost, saying: If Esau my brother meete thee, and aske thee, saying, whose art thou: and whyther goest thou: and whose are these ^(k) [that go] before thee:

18 Thou shalt say, they be thy seruaunt Jacobs, and it is a present sent vnto my Lorde Esau, and beholde, he him selfe commeth after vs.

19 And so commaunded he the seconde, and the thirde, and all that folowed the droues, saying: on this maner see that you speake vnto Esau when ye meete hym.

20 And say mozeouer: beholde, thy seruaunt Iacob also commeth after vs: for he sayde, I wyll appeace ^(l) his wrath with the ^(m) present that goeth before me, and after ward I will see him my selfe, peraduenture he wyll receaue ⁽ⁿ⁾ me to grace.

21 So went the present before hym: and he tarped al that night in the company.

22 And he rose vp the same nyght, and toke his two wyues, & his two maydeseruauntes, and his eleuen sonnes, and went ouer the forde ^(o) Iacob.

23 And he toke them, and sent them ouer the ryuer, and sent ouer that he had.

24 And Iacob was left hym selfe ^(p) alone: and there wasteled a man with hym, vnto the breakyng of the day.

25 And when he saue that he coulde not preuayle agaynst hym, ^(q) he smote hym vpon the hucklebone of his thigh, and the

D (g) Though he was certaynely perswaded of Gods helpe, yet he vseth suche meanes as he coulde, and committeth the successe to God.

E

His face.

(h) I genting and receaung of presences, are not euill. My face.

F

Num. xxi. Deut. ii.

(i) He sought a solitarie place for praye: where god declared vnto hym that in anye troubles remained, yet he shuld ouer-come all.

(k) Though the Godly o- uercome in temptation, yet some in sic- mitie compar- neth.



the hucklebone of Jacobs thigh loosed out of ioynt as he wrestled with him.

26 And he said: let me go, for the day breaketh. whiche aunswered: I will not let thee go, except ⁽¹⁾ thou blesse me.

27 And he sayde vnto hym: what is thy name: he aunswered: Jacob.

28 He sayde: thy name shalbe called no more Jacob, but "Israel: For as a prince hast thou wrestled with God, and with men, and hast preuayled.

29 And Jacob asked him, saying: tell ^(m) me thy name. And he sayde: wherefore doest thou aske after my name: And he

blessed hym there.

30 And Jacob called the name of the place "Peniel: for I haue ⁽ⁿ⁾ scene God face to face, and my life is preserued.

31 And as he went ouer Peniel, the sunne rose vpon hym, and he halted vpon his thigh.

32 And therefore it is that the chyldren of Israel eate not of the sinnowe that shranke in that place of the thigh, vnto this day: because that he touched the hucklebone of Jacobs thigh, about the sinnowe that shranke.

"That is, the face of God. (n) Jacob glozeth of this knowlege of God, which he had by this vision.

G (1) we ought to desire gods blessing, howe generous fence hath ben to vs.

"That is, one that wrastleth with God. (m) he desireth more perfect knowlege of this wrestler, for he knewe hym to be god, which is not graunted hym.

¶ The. xxxiiij. Capter.

1 Esau meeteth his brother, with whom Jacob countermeeteth. 4 Esau kysseth Jacob his brother, and is at an attonement with hym. 11 Esau receaueth his brothers gyft. 20 Jacob buyldeth an aulter vnto God.

A 1



acob lystyng by his eyes, looked, and beholde Esau came, hauyng with hym foure hundred men: and he decided the chylde vnto Lea, and vnto Rachel, and vnto the two handmaydens.

2 And he put the handmaydens & theyr chyldren formost, and Lea and her chyldren after, and Rachel and ^(a) Joseph hindermost.

3 And he went before them, and bowed him selfe to the grounde seuen tymes, vntill he came to his brother.

4 ^(b) Esau ranne to meete hym, and im-

braced him, and fel on his necke, and kissed him, and they wept.

5 And he lyst by his eyes, and sawe the women & the chyldren, and said: whence hast thou these: And he aunswered: they are the ^(c) chyldren which god hath geuen thy seruaunt.

6 Then came the handmaydens foorth, and their chyldren, and dyd their obeyssaunce.

7 Lea also with her chyldren, came and dyd their obeyssaunce: And last of all came Joseph and Rachel, and dyd ^(d) theyr obeyssaunce.

8 And he sayde: what is all the droue whiche I met: he aunswered: that I may

C (c) This becometh of God, the godly do not forget.

(a) As yet Jacob was not certified of the prerogative of Juda.

(b) Thus God hath the heartes of the wicked in his hande.

(d) A figure of the Church appeareth in Jacobs house holde, which was in no digmye in respect of Esau.

may finde grace in the sight of my lorde.

9 And Esau saide : I haue inough my brother, kepe that thou hast vnto thy selfe.

10 And Jacob aunswered : Nay I pray thee, but if I haue founde grace in thy sight, receaue I pray thee my present of my hande: for I haue seene thy face, as though I had seene the face of God, and so thou hast receaued me to grace.

11 Oh take my blessing that is brought thee: ^(c) for God hath had mercy on me, and I haue inough. And so he compelled him, and he toke it,

12 And he saide : let vs take our iourney, and go, I wyll go before thee.

13 ^(e) Jacob aunswered him: my lord, thou knowest that the chyldren are tender, and the small and great cattell with young vnder my handes, which if men should ouerdryue but euen one day, all the flocke wyll dye.

14 Oh let my Lorde go before his seruaunt, and I wyll dryue fayre and softly, according as the cattell that goeth be-

fore me, and the chyldren be able to endure, vntill I come vnto my Lord vnto Seir.

15 And Esau sayd : I will leaue some of my folke with thee. And he aunswered: What needeth it : I shall finde grace in the sight of my Lorde.

16 So Esau went his way agayne that same day vnto Seir.

17 And Jacob toke his iourney towarde Suchoth, and buylt him an house, and made boothes for his cattell: and therefore is it, that the name of the place is called ^(g) Suchoth.

18 And Jacob came to Sale, a citie of Sichen, ^(h) whiche is in the lande of Chanaan, after that he was come from Mesopotamia, and pitched before the citie.

19 And * bought a parcell of grounde, where he pitched his tent, of the chyldren of Hemoz Sichem's father, for an hundred peeces of money.

20 And he ⁽ⁱ⁾ made there an aulter, and called it, the mightie God of Israel.

¶ The. xxxiiij. Chapter.

1 The rauishing of Dina. 8 Hemoz requireth Dina for a wyfe for his sonne. 11 The sonnes of Jacob do guylefully require the Sichenites to be circumcized. 20 The oration of Hemoz to the people. 25 Simeon and Leui do murther the circumcized Sichenites. 30 They be blained of Jacob theyr father.

1 **D**ina the daughter of Lea, whiche she bare vnto Jacob, went out ^(a) to see the daughters of the lande.

2 whom whē Sichem the sonne of Hemoz the Heuite Lorde of the countrey sawe, he toke her, & lay with her, and ^(b) forced her.

3 And his heart laye vnto Dina the daughter of Jacob, and he loued that damsell, and spake ^(c) kyndly vnto her.

4 And Sichem spake vnto his father Hemoz, saying : get me this mayden vnto my wyfe.

5 And Jacob heard that he had defiled Dina his daughter, (his sonnes beyng with their cattell in the field) and Jacob ^(d) helde his peace vntill they were come.

6 And Hemoz the father of Sichem, ^(e) went out vnto Jacob to common with hym.

7 And when the sonnes of Jacob (coming out of the field) hearde it, it greeued them, and they were not ^(f) a little

wroth, because he had wrought folly in Israel, in that he had lien with Jacobs daughter, which thing ought not to be done.

8 And Hemoz communed with them, saying : the soule of my sonne Sichem, longeth for your daughter, I pray you ^(g) geue her him to wyfe.

9 And make maryages with vs, and geue your daughters vnto vs, and take our daughters vnto you.

10 And ye shall dwell with vs, and the lande shalbe before you : dwell, and do your busines therein, and haue possessions therein.

11 And Sichem said, vnto her father and vnto her brethren : let me finde grace in your eyes, and whatsoeuer ye appoint me, that wyll I geue.

12 Aske freely of me both ^(h) dowry and gyftes, and I wyll geue according as ye say vnto me, so that ye geue me the damsell to wyfe.

13 But the sonnes of Jacob aunswered to Sichem and Hemoz his father, talking amongst themselves deceptfully, because

(c) It should cometh from God.

(e) It should not so much a feared Esau's company, lest he had experience of Gods desence.

(g) There is a place in Egypt, which is also so named of tentes. Num. xxxiii. (h) It is called Sichen. John. iiii. Actes. vii.

(i) How God had geue hym some resting place: therefore he confesseth his faith by outward service.

Here is set forth a very greuous rebellion wherewith Jacob is grieved.

(a) This daye curiousie of this woman was greuously punished.

(b) Humbled her.

(c) To her heart.

(d) This was through great griefe, and not that he wyped reuengement.

(e) A godly father, would not have sene his sonne corrected.

(f) They had just cause of anger: but it passed measure.

B

(g) The fathers consent, in marriage, was then much set vpon.

(h) The Hebrew word signifies that which was given to a mayde in recompence of her virginite.

because he had defiled Dina their sister.

14 And they sayde vnto them: We can not do this thing, that we shoulde geue our sister to one that is ^(g) vncircumcised, for that were an abomination vnto vs.

C 15 But in this will we consent vnto you: if ye will be as we be, & all the males amongst you be ^(h) circumcised:

16 Then will we geue our daughters vnto you, and take your daughters to vs, and will dwell with you, and be one people.

17 But and if ye will not hearken vnto vs to be circumcised, then will we take our daughter, and go our wayes.

18 Theyr wordes pleased Hemor, and Sicheni his sonne.

19 And the young man deferde not for to do the thing, because he had a lust to Jacobs daughter: he was also most set by, of all that was in his fathers house.

20 Then Hemor and Sicheni his sonne went vnto the ⁽ⁱ⁾ gate of their citie, and comuned with the men of their citie, saying:

21 These men ^(k) lyue peaceably among vs, and dwell in the lande, and do theyr occupation therein: and beholde, the lande is large inough for them, we will take their daughters to wiues, & geue them our daughters.

22 Only herein will they consent vnto vs for to dwell with vs, and to be one people: if all the males that are among vs be circumcised, as they are circumcised:

23 Shall not their goodes and their sub-

stance, and all their cattell ^(l) be ours: let vs only consent vnto them, and they will dwell with vs.

24 And vnto Hemor & Sicheni his sonne, ^(m) hearkened all that went out at the gate of his citie: and all the males were circumcised, whatsoeuer went out at the gate of his citie.

25 And the thirde day, whyles they were sore, two of the sonnes of Jacob, Simeon & Leui Dinas ⁽ⁿ⁾ brethren, toke eyther of them his sworde, and went into the citie boldely, and slue all that was male,

26 And slue also Hemor and ^(o) Sicheni his sonne with the edge of the sworde, and toke Dina out of Sichems house, and went theyr way.

27 And the sonnes of Jacob coming vpon ^(p) the dead, spoyled the citie, because they had defiled their sister.

28 And toke their sheepe, oxen, and their asses, and whatsoeuer was in the citie, and also in the fieldes.

29 And ^(q) all their goodes, and all their children, and their wiues, toke they captiue, and made hauocke of all that was in the house.

30 But Jacob sayde to Simeon & Leui: ye haue troubled me, and made me ^(r) to be abhorred of the inhabitours of the land of the Chanaanite and the Pherezite: and I being fewe in number, they shall gather the selues together against me, and slay me, and so shall I and my house be destroyed.

31 And they answered: shoulde ^(s) he deale with our sister, as with an harlot:

^(l) Capl magistrates pretende a common wealth, and yet all is but for their owne cause.

^(m) This light receing of religion at the magistrates sworde, without any knowledge, is sharply punished.

⁽ⁿ⁾ These were captiues of the warre.

^(o) The magistrates name is punished vpon all the people.

^(p) The vncleane.

^(q) God would haue all men vnderstand how much he hateth all vncleaneesse.

^(r) To this excelle in punishing they fall, that followe their owne affections.

^(s) to sincke.

^(t) They soflyly defende such barbarous crueltie, done without auctozitie vpon so many, vnder godly pretence, to the enchaunting of the godly.

The. xxxv. Chapter.

1 God commaundeth Jacob to go by into Bethel, and to buylde an aulter. 2 Jacob commaundeth the idols to be taken away. 3 God putteth Jacobs enemies in feare. 4 Jacob commeth into Bethel. 5 The house of God. 6 Deboza dyeth. 7 God nameth Jacob Israel agayne. 8 Chanaan is promised hym agayne. 9 Bethel. 10 Rachel bringing forth Benjamin, dyeth. 11 Ephratha. 12 The graue of Rachel. 13 Ruben lyeth with his fathers concubine. 14 The sonnes of Jacob. 15 Jacob commeth to Hahac. 16 Hahac dyeth.

A I



AND ^(a) God sayd vnto Jacob: aryse, and get thee by to Bethel, and dwell there, and make there an aulter vnto God that appeared vnto thee when thou

fleddest from the face of Esau thy brother.

2 Then sayde Jacob vnto his householde, and to all that were with hym: put away the straunge gods that are among you, and be cleane, and chaunge your garmentes.

^(b) He rebuketh his householde to repentance, and outwarde professing of the same.

^(g) Religion is made a pretence for them to satisfie their anger.

^(h) Men children.

⁽ⁱ⁾ They procure the holy signe, making straungers without respect, partakers therof.

^(j) Common assemblies and iudgements were then in the gates of cities.

^(k) The common sort are moze perswaded with promise then honestie.

3 For we wyll aryse and go by to Bethel, and I wyll make an autler there vnto God, whiche hearde me in the day of my affliction, and was with me in the way whiche I went.

4 And they gaue vnto Jacob all the straunge gods whiche they had in their hand, and al their earinges which were in theyr eares, and Jacob hyd them vnder an oke whiche was by Sichem.

5 And when they departed, the feare of God fel vpon the cities that were round about them, and they did not pursue the sonnes of Jacob.

6 So came Jacob to Luz, whiche is in the lande of Chanaan (the same is Bethel) he and all the people that was with him.

7 And he builded there an autler, and called the place, the God of Bethel, because that god appeared vnto him there when he fled fro the face of his brother.

8 But Deboza Rebeccas nurse died, and was buryed beneath Bethel vnder an oke: and the name of it was called, the oke of lamentation.

9 And God appeared vnto Jacob agayne, after he came out of Mesopotamia, and blessed him.

10 And God sayd vnto him: thy name is Jacob, notwithstanding thou shalt be no more called Jacob, but Israel shall be thy name: & he called his name Israel.

11 And God sayd vnto him: I am God almighty, be fruitefull and multiplie: a nation, and a multitude of nations shall spring of thee, yea and kinges shall come out of thy loynes.

12 And the lande which I gaue Abraham and Isahac, wil I geue vnto thee, and vnto thy seede after thee wyll I geue that lande also.

13 And so God departed from him, in the place where he had talked with him.

14 And Jacob set by on ende in the place where he talked with him [euen] a stone set he by on ende, & powred drinke offering thereon, & powred also oyle thereon.

15 And Jacob called the name of the place where God spake with hym, Bethel.

16 And they departed from Bethel: and when he was but a fiede breadth from Ephrath, Rachel began to trauell, and in traauyng, she was in perill:

17 And as she was in paynes of her labour, the midwife saide vnto her: feare not, for this sonne is thyne also.

18 Then as her soule was departing (for she died) she called his name Benoni, but his father called hym Benjamin.

19 And thus died Rachel, and was buryed in the way to Ephrath, whiche is Beth-lehem.

20 And Jacob set by a stone on ende vpon her graue: whiche is called Rachels grauestone vnto this day.

21 And Israel went thence, and pitched his tent beyonde the towre of Eder.

22 And as Israel dwelt in that land, Ruben went and lay with Bilha his fathers concubine: And it came to Israels eare. The sonnes of Jacob were twelue in number.

23 The sonnes of Lea: Ruben Jacobs first borne sonne, and Simeon, & Leui, and Iuda, and Isachar, and Zabulon.

24 The sonnes of Rachel: Ioseph and Benjamin.

25 And the sonnes of Bilha Rachels handmayde: Dan and Nephthali.

26 And the sonnes of Zilpha Leas handmayde: Gad and Aser: These are the sonnes of Jacob which were borne him in Mesopotamia.

27 And so Jacob came vnto Isahac his father to Mamre, vnto Ciriath-arba, whiche is Hebron, where Abraham and Isahac dwelt.

28 And the dayes of Isahac were an hundred and fourescore yeres.

29 And Isahac decayed away, and dyed, and was layde vnto his people, beyng olde and full of dayes: and his sonnes Esau and Jacob buryed him.

(h) For the idolatrie that was here done, it was afterwarde called Bethanem. that is, the house of banitie. Ephratha.

(i) God taketh away his gites, for the abuse of them. That is, the sonne of my sorowe. That is, the sonne of my ryght hande.

(k) Only a memorie of her sepulchre, because of the hope of resurrection.

(l) Thus the deuill, to slander the whole Churche, and to bere the godly, perswaseth some to horrible sinne.

The .xxxvj. Chapter.

2 The wyues of Esau. 6 Esau dwelleth on mounte Seir. 7 Esau and Jacob ryche men. 9 The generations of Esau, the father of the Idumeans. 12 Amalech.



These are the generations of Esau, the same is Edom.

*Esau toke his wyues of y daughters of Chanaan: Ada y daugh-

ter of Ebon an Hethite, and Aholibama the daughter of Ana, the daughter of Sibeon an Heuite,

3 And *Basemath Ismaels daughter, and sister of Nebaioth.

4 And Ada bore vnto Esau Eliphaz: and

Gen. xxviii

(b) The scripture doth not shewe that he was Esaus friende.

Thus one man folloved and polluted almost all the church.

After he had purged the church of the abuses, he setteth by the true worship appoynted by Gods word.

Allon Bachuth.

He comforted his people made vnto hym before.

He meaneth y twelue tribes of Israel: and the congregation of the gentiles who sprang of the sayth of Jacob.

Gods promise is as certayne as y thing that is done already.

God percometh his worship promise which he made by his minister Isahac to Esau: but all this while being one of y kinges of God, cometh to naught.

Gen. xxvi. a) His first wife and her other had two names.

and Basemath bare Rehuel.

5 And Aholibama bare Jehus, and Jalam, and Cozah. These are the sonnes of Esau, whiche were borne hym in the lande of Chanaan.

6 And Esau toke his wyues, and his sonnes and daughters, and all the soules of his house, his goods, and all his cattell, and all his substaunce which he had got in the lande of Chanaan, and went into a countrey away from the face of his brother Jacob.

7 For theyr ryches was much, and they coulde not dwell together: and the land wherein they were straungers coulde not receaue them, because of theyr possessions.

8 Thus dwelt Esau in mounte Seir, the same Esau, is Edom.

9 These are the generations of Esau, father of the Edomites in mount Seir.

10 And these are the names of Esaus sonnes: Eliphas the sonne of Ada, the wyfe of Esau, and Rehuel the sonne of Basemath the wyfe of Esau.

11 And the sonnes of Eliphas, were Theman, Omar, Sepho, and Gatham, and Cenaz.

12 And Thimna was concubine to Eliphas Esaus sonne, and bare vnto Eliphas Amalec: and these be the sonnes of Ada Esaus wyfe.

13 And these are the sonnes of Rehuel: Rahath, and Zerah, Samma, and Mizza: these were sonnes of Basemath Esaus wyfe.

14 And these were the sonnes of Aholibama the daughter of Ana, daughter of Sebeon Esaus wyfe: and she bare vnto Esau, Jehus, and Jalam and Cozah.

15 These were dukes of the sonnes of Esau. The children of Eliphas the first borne sonne of Esau were these.

16 Duke Theman, duke Omar, duke Sepho, duke Cenaz, and duke Cozah, duke Gatham, & duke Amalec: these are the dukes that came of Eliphas in the lande of Edom, and these were the sonnes of Ada.

17 These also are the children of Rehuel Esaus sonne: duke Rahath, duke Zerah, duke Samma, duke Mizza. These are the dukes that came of Rehuel, in the lande of Edom: and these are the sonnes of Basemath Esaus wyfe.

18 These were the children of Aholibama Esaus wyfe: duke Jehus, duke

Jalam, duke Cozah: these dukes came of Aholibama the daughter of Ana Esaus wyfe.

19 These are the children of Esau, and these are the dukes of them, whiche Esau is Edom.

20 These are the children of Seir the Horite, the inhabitants of the lande, Lotan, and Sobal, & Sebeon, & Ana,

21 And Dilon, and Eser, and Disan: these are the dukes of the Horites the children of Seir in the lande of Edom.

22 And the children of Lotan, were Hori, and Hemam: and Lotans sister [was called] Thimna.

23 The children of Sobal were these: Aluan, and Manahath, and Ebal, Sepho, and Onam.

24 These are the children of Sebeon, both Aia and Ana: this was that Ana, that founde mules in the wyldernesse as she fedde her father Sebeons asses.

25 The children of Ana were these: Dilon, & Aholibama the daughter of Ana.

26 These are the children of Dilon: Hemdan, and Elban, and Jethran, and Cheran.

27 The children of Eser are these: Bilhan, and Saauan, and Acan.

28 The children of Disan also are these: Us and Aran.

29 These are the dukes that came of the Horites: duke Laton, duke Sobal, duke Sebeon, duke Ana,

30 Duke Dilon, duke Eser, duke Disan: these be the dukes that came of Hori, after theyr dukedoms in the lande of Seir.

31 These are the kinges that raigned in the lande of Edom, before there raigned any king vpon the children of Israel.

32 Bela the sonne of Beoz raigned in Edom: and the name of his citie was Dinhabah.

33 And when Bela dyed, Jobab the sonne of Serah out of Bosra, raigned in his steade.

34 When Jobab also was dead, Husam of the lande of Temani, raigned in his steade.

35 And after the death of Husam, Hadad the sonne of Bedad, which slew the Madianites in the field of the Moabites, raigned in his steade: & the name of his citie was Auith.

36 When

(c) He meant not Jacobs cominodite, but his owne: per God ordered his departure for the benefite of his elect.

(d) It is like that he came thence when Jacob came from Mesopotamia: and now after his fathers death, returned thither altogether. August.

(e) These were her sonnes children.

(f) Princes.

(g) The dignitie also of Esaus sonnes, whosles worth set forth.

(h) The hebrew word signifieth hym that hath a thousande vnder hym.

(i) These are rehearsed for the affinitie of Esau with them: and that it was God that gave Esaus posteritie victorie over so stout people.

(j) Mans nature can not be content with Gods distinction of beastes, but inuently prodigious generations.

(k) The which had soone come to great dignitie, but suddenly fell away: as here in Esaus sonnes.

Esau. xxxiii. Iere. xli.

(l) In this countrey, the children do not succeede their fathers in the kingdom.

36 When Hadad was dead, Samlah of Masreah raigned in his steade.
 37 When Samlah was dead, Saul of the ryuer of Rehoboth raigned in his steade.
 38 When Saul was dead, Baal-hanan the sonne of Achboz raigned in his steade.
 39 And after the death of Baal-hanan the sonne of Achboz, Hadar raigned in his steade: and y name of his citie was Pau, & his wyfes name ⁽¹⁾ Mehetabel, the daughter of Matred, the daughter of Mezahab.

Of Rehoboth builded vpon the ryuer.

(1) These women (as appeareth by their names) were of great fauour among the Edomites

40 These are the names ^(m) of the dukes that came of Esau, accordyng to their kinredes, places, & names: duke Timna, duke Aluah, duke Jetheth,
 41 Duke Abolbamah, duke Elah, duke Pinon,
 42 Duke Cenaz, duke Theman, duke Miblar,
 43 Duke Magdiel, duke Iran. These be the dukes of Edom, accordyng to their habitations in the lande of their possessions. This Esau is the father of the Edomites.]

(m) Some thinke that these Dukes succeeded after y kinges.

The. xxxvij. Chapter.

1 Iacob inhabiteth the lande of Chanaan. 2 Ioseph accuseth his brethren. 4 The first dreame of Ioseph. 9 The other dreame of Ioseph. 18 The brethren of Ioseph do consult about his death. 22 Ruben deliuereth him. 23 Ioseph is cast into a pyt. 26 By the counsell of Judas he is solde to the Ismaelites. 32 The apparell of Ioseph imbrewed with the blood of a kyd is carped to his father. 34 Iacob lamenteth his sonne Ioseph. 35 Ioseph is solde to Putiphar.



A 1



A Iacob dwelt in the land wherein his father was long a straunger, euen in y lande of Chanaan. These are y ^(a) generations of Iacob: When Ioseph was seuenteen yeres olde, he kept sheepe with his brethren, and the ladde was with y sonnes of Bilha, and with the sonnes of Zilpha, his fathers wyues. And Ioseph brought vnto his father ^(b) their euill

(a) The acts that were don in the familie of Iacob.

(b) Either of ether men touching the: or of their agaynst their fether and Ioseph.

report.

3 But Israel loued Ioseph more then all his chyldren, because he begate hym in his ^(c) olde age: and he made hym a coate of many colours.
 4 And when his brethren saw that their father loued hym more then all his brethren, ^(d) they hated hym, and couide not speake peaceably vnto hym.
 5 Moreover, when Ioseph ^(e) had dreamed a dreame, he tolde it his brethren, which hated hym yet the more.

(c) He was then. 91. yeres olde whē Ioseph was borne.
 " Peeces.
 (d) Malicious men gather of euery thing, matter of hate and mischief.
 (e) The dreames that came fro god, had singular notes wherby they were discerned from other.

Di

6 And

6 And he said vnto them : heare I pray you this ^(c) dreame which I haue dreamed.

7 Beholde, we were byndyng sheaues in the fielde : and lo, my sheafe arose and stode vpright, & beholde, your sheaues stode rounde about, and made obeysaunce to my sheafe.

8 To whom his brethren sayde : Shalt thou be a kyng in deede on vs : or shalt thou in deede haue dominion ouer vs : ^(g) And they hated hym yet the more, because of his dreames and of his wordes.

9 And he dreamed yet another dreame, and tolde it his brethren, saying : behold I haue had one dreame more, and beholde, the sunne, and the moone, & xi. starres made obeysaunce to me.

10 And when he had tolde it to his father and his brethren, his father rebuked hym, and sayde vnto him : what is this dreame that thou hast dreamed : Shall ^(b) I and thy mother and thy brethren in deede come to bowe to thee :

11 And his brethren enuied hym : but his father noted the saying.

12 His brethren also went to kepe his fathers cattell in Sichem.

13 And ⁽ⁱ⁾ Israel sayde vnto Ioseph : do not thy brethren kepe in Sichem : come, and I wyll sende thee to them.

14 He answered : here am I. And he sayde vnto hym : Go [I praye thee] see whether it be well with thy brethren and the cattell, and byng me worde agayne. And so he sent hym out of the bale of Hebron, & he came to Sichem.

15 And a certayne man founde hym, and beholde he was wandryng out of his waye in the fielde, and the man asked hym : what sekest thou :

16 He answered : I seke my ^(k) brethren, tell me I praye thee where they kepe [cattell]

17 And the man sayde, They are departed hence : for I haue hearde them say, let vs go vnto Dothan. Thus went Ioseph after his brethren, and founde them in Dothan.

18 And when they sawe hym a farre of, before he came at them, they toke counsell agaynst hym ^(l) for to slea hym.

19 For one sayde to another : behold, this notable dreamer commeth.

20 Come now therefore and let vs slaye hym, and ^(m) cast hym into some pit, and we wyll say, some naughtie beast hath

deuoured hym : and we shall see what wyll come of his dreames.

21 When ⁽ⁿ⁾ Ruben hearde that, he ryd hym out of their handes, and sayde : let vs not kyll hym.

22 And Ruben sayde moreouer vnto thes : shed no blood [but] cast hym into this pit that is in the wyldernesse, and laye no hande vppon hym : [this he sayde] namely that he myght ryd hym out of their handes, and delyuer hym to his father agayne.

23 And when Ioseph was come vnto his brethren, they strypt hym out of his coate, his partie coloured coate that was vpon hym.

24 And they toke hym, and ^(o) cast hym into an emptie pit, wherein was no water.

25 And they sate ^(p) them downe to eate bread : and as they lyst by their eyes and looked about, and behold there came a company of Ismaelites from Gilead, and their camelles laden with spicerie, bawline, and mirrhe, and were goyng downe to cary it to Egypt.

26 And Iuda sayde vnto his brethren : what ^(q) auayleth it yf we slay our brother, and kepe his blood secrete :

27 Come on, and let vs sell hym to the Ismaelites, and let not our hande be vpon him : for he is our brother and our fleshe. And his brethren were content.

28 Then as the ^(r) Madianites marchant men passed by, they drewe and lyst Ioseph out of the pit, and solde him vnto the Ismaelites for twentie peeces of syluer. And they brought Ioseph into Egypt.

29 Then Ruben came agayne vnto the pit, and beholde, Ioseph [was] not in the pit : then he rent his clothes,

30 And went agayne vnto his brethren, saying : the lad is not [yonder] wo is me, whyther shall I go :

31 And they toke Iosephes coate, and kylled a kyd, and dipped the coate in the blood.

32 And they sent that partie coloured coate, and caused it to be brought vnto their father, and sayde : ^(s) This haue we founde, see whether it be thy sonnes coate, or no.

33 And he knewe it, saying : It is my sonnes coate, a naughtie beast hath deuoured hym, Ioseph is without doubt rent in peeces.

^(c) Moyles woulde shewe howe none of these thynges came by chaunce.

^(g) Gods graces to the godly are an occasion that the wicked hate them.

^(b) By the chiefe of the familie, the whole is meant. For that euery one shoulde do thus: for his mother was dead.

⁽ⁱ⁾ The godly care of a house holder for his men & bestes.

^(k) Some seke brethren, and finde enemies.

^(l) Enue and malice hauing occasion, wyll end in slaughtere.
^(m) Maister of dreames.
⁽ⁿ⁾ Some may be bydde from the eyes of man : but not of God.

⁽ⁿ⁾ We ought not to dispare of a man for one heynous fault.
"Strike him in the soule."

^(o) This was soyle then marthe before God : though it was pitifully done.
^(p) They were vntersible without any sence of conscience of sinne.

^(q) Thus shoulde all sinners say, what cometh ditie both mine & thyne :

^(r) These marchantmen of the Ismaelites & Madianites were toged together in merchandise.

^(s) One may bringe th [?] another.

(a) Signes of inward sorrow: which some imitate without any great griefe. (b) The p... (c) He refused god's... (d) He refused comfort: yet he was obedient to God.

34 And Jacob (a) rent his clothes, & put sackcloth about his loynes, and mourned for his sonne a long season.
35 But all (b) his sonnes & all his daughters rose vp to comfort hym: neuertheless (c) he woulde not be comforted, but

sayde, I Wyll go downe into the graue vnto my sonne, mourning: And thus his father wept for hym.
36 And the Madianites solde hym in Egypt vnto Putiphar, chiefe officer of Pharaos, and his chiefe steward.

" Marshall, or captaine of the garde, or chiefe of the slaughter men or cookes.

The xxxviij. Chapter.

1 The marriage of Judas. 3 Er. 4 Onan. 5 Selah. Er taketh Chamar to wyfe. 7 Er dieth. 10 Onan the enuious is smitten of God. 11 Chamar the wydowe abyedeth with her father. 12 Judas, his wyfe being dead, goeth out to sheare sheepe. 15 The incest of Judas with Chamar his daughter in lawe. 24 Judas commended his daughter in lawe being accused of whoredome to be burnt, and after ward acknowledgeth the fault. 27 Chamar byngeth forth two twynnes. 29 Phares. 35 Sarah.

Though Chute came of the lineage of them whose wickednesse are here lette forth: yet it derogateth nothing from his purity & honour.

Jehudah.

(a) The curse endeth the marriage plea: so not God.

(b) I to come in Palestina. (c) The fathers anction in the marriage of his sonne.

The word signifieth to marrye the wyfe of his brother dead without children

(d) Distinction to kepe his credite & honestie among men, is not allowed. (e) The father lepech the fault where it was not.



About that tyme " Judas went downe from his brethren, and gate him to a man called Hirah of Adulam.

And there he saw (a) the daughter of a man called Sua, a Chanaanite: and he toke her, and went in to her.

And she conceived, and bare a sonne, and called his name Er.

And she conceived agayne, and bare a sonne, and called hym Onan.

And she conceived agayne, and bare yet a sonne, whom she called Selah: & he was at (b) Chezib when she bare him.

And Judas (c) gaue Er his first borne sonne a wyfe, whose name was Chamar.

And Er Judas first borne sonne was wicked in the syght of the Lorde, and the Lorde slewe hym.

And Judas sayde vnto Onan: Go in to thy brothers wyfe, and "marrie her, that thou mayest stirre vp seede vnto thy brother.

And when Onan perceaued that the seede shoulde not be his, therfore when he wet in to his brothers wyfe, he spyled it on the grounde, & gaue not seede vnto his brother.

And the thyng which he dyd, displeasid the Lorde: wherfore he slewe hym also.

Then sayde Judas to Chamar his daughter in lawe: (d) Remayne a wydowe at thy fathers house, tyll Selah my sonne be growen. (For he sayde, (e) lest peradventure he dye also as his brethren dyd.) And Chamar went & dwelt

in her fathers house.

12 And in processe of tyme, the daughter of Sua Judas wyfe dyed: Then Judas when he had left mourning, went vnto his sheepe shearers to Thinnath, he and his friende Hirah of Adulam.

13 And one tolde Chamar, saying: beholde, thy father in lawe goeth vp to Thinnath to sheare his sheepe.

14 And she put her widowes garmentes of from her, and couered her with a bayle, and disguised her selfe, and late her downe in "an open place, whiche is by the way syde to Thinnath, for (f) because that she salve Selah was growen, and she was not geuen vnto hym to wyfe.

" The dore of eyes (f) wicked incantations are not to be practised, though wrong be done to vs.

15 When Juda sawe her, he thought it had ben an harlot, because she had couered her face.

16 And he turned to her vnto the way, & sayde, Come I praye thee, let me lye with thee. (For he (g) knewe not that it was his daughter in law.) And she answered: what wilt thou geue me for to lye with thee?

(g) His widowhood can not excuse this horrid crime

17 Then sayde he: I wyll sende thee a kyd from the flocke. She sayde: Then geue me a pledge tyll thou sende it.

18 He sayde: what pledge shall I geue thee? She sayde: Thy signet, thy (h) bracelet, and thy staffe that is in thyne hande. And (i) he gaue it her, and laye by her: and she was with chylde by hym.

(h) Some thinke the worde to signifie a covering of the head. (i) Thus the adulterers blindly speule them selues of that they haue.

19 And she gate her vp, and went, and put her bayle from her, and put on her widowes rayment.

20 And Judas sent the kyd by his (k) friende Adulam, for to receaue his pledge

(k) This is not true: friende ship, to be a minister of unchastite.

pledge againe from the womans hand: but he founde her not.

(m) The he-
brie worde
signifieth sanc-
tified, or pre-
pared (for
that such a one
is nothyng
lesse the holy)
or redy for all
men.

21 Then asked he the men of the same place, saying: Where is the harlot that late openly by wayes syde: They answered: There is no harlot here.

22 He came therfore to Juda againe, and sayde vnto hym, I can not fynde her: and also the men of the place sayde, that there was no harlot there.

23 And Juda sayde: Let her take it to her, lest we be shamed: beholde, I sent the kyd, & thou hast not found her.

24 And it came to passe, after thre monethes one tolde Juda, saying: Thamar thy daughter in lawe hath played the harlot, and with playing the harlot is become great with chylde. And Juda sayde: Wrynng her foorth, that she may be brent.

25 And when they brought her foorth, she sent to her father in lawe, saying: By the man vnto whom these thynges

[pertaine] am I with chylde: And saide also, Loke I pray thee whose are these, this seale, and this bracelet, and this staffe.

26 And Juda acknowledged them, and saide: She hath ben more righteous then I, because I gaue her not Selah my sonne. And he lay with her no more.

27 But when the tyme was come that she shoulde be deliuered, beholde there was two twynnes in her wombe.

28 And when she trauayled, she put out his hande, & the mydwyfe toke & bounde a red threede about it, saying: this is come out first.

29 And he plucked his hande backe againe, and beholde, his brother came out. And she sayde: wherefore hast thou rent a rent vpon thee: and called his name Phares.

30 Afterward came out his brother, that had the red threede about his hande: and his name was called Zarah.]

(p) He is re-
misse in the pu-
nishment to-
warde hym
selfe: though
he acknow-
lege his fault,
& no man now
callet for pu-
nishment.

(q) Of in-
celous abuse
cometh mon-
strous birthe

(n) He exreth
more for his
outwarde
fame, then
that he dis-
pleased God:
or lost his
goodes.

(o) This
was the pu-
nishment for
adulterie in
that countrey
then.

The. xxxix. Chapter.

1 Joseph is sold to Putiphar. 2 God is with Joseph. 5 God blesseth Putiphar for Josephs sake. 8 Joseph denyeth whordome vnto his Lady his mistresse. 14 Joseph accused of whordome of his Lady, is imprisoned. 21 God taketh compassion vpon Joseph.



A. I



Joseph was brought vnto Egypt, and Putiphar, a Lorde of Pharaos, and his chiefe steward, an Egyptian, bought hym of the Imaelites, whiche had

brought hym thither.

2 And God was with Joseph, and he became a luckie man, continuing in the house of his maister the Egyptian.

3 And his maister saw that God was with hym, and that God made all that he dyd to prosper in his hande.

4 And

(a) Men are
neuer luckie
in deed, but
when God is
with them.
For the let-
tie of the ser-
ued is curbed.
(b) yet he
shoulde not
peld him selfe
to serue the
God.

4 And Ioseph founde grace in his maisters syght, and serued hym: And he made hym ouerseer of his house, & put all that he had in his hande.

5 And it came to passe from the tyme that he had made hym ouerseer of his house, and ouer all that he had, the ^(c) Lorde blessed the Egyptians house for Iosephes sake: and the blessing of the Lorde was vpon all that he had in the house and in the fielde.

6 And therefore he left all that he had in Iosephes hande: and ^(d) he knewe nothyng with hym, save onlye the breade which he dyd eate. And Ioseph was ^(e) a goodly person, and a well fauoured.

7 And after this, his maisters wyfe cast her eyes vpon Ioseph, and saide: ^(f) come lye with me.

8 But he refused, and sayde vnto his maisters wyfe: ^(g) Beholde, my maister woteth not what he hath in the house with me, and hath committed all that he hath to my hande.

9 There is no man greater in the house then I, neither hath he kept any thyng from me but only thee, because thou art his wyfe: how then can I do euen this ^(h) great a wickednes, & sinne against God?

10 And after this maner spake she to Ioseph day by day: but he hearkened not vnto her to sleepe ⁽ⁱ⁾ neare her, or to be in her company.

11 And on a certaine conuenient day, Ioseph entred into the house to do his businesse, and there was none of the householders by, in the house.

12 Then she caught him by the garment, saying: lye with me. And he ^(k) left his garment in her hande, and fledde, and got hym out.

13 And when she sawe that he had lefte his garment in her hande, and was fled out:

14 ^(l) She called vnto the men of her house, and tolde them, saying: See, he hath brought in an Hebrue vnto vs, to do vs shame: for he came in to me to haue lye with me, and I began to crie with a loude voyce:

15 And when he hearde that I lyst by my voyce and cryed, he left his garment with me, & fledd away, and got hym out.

16 And she layed by his garment by her, vntyll her Lorde came home.

17 And she tolde him with these wordes, saying: This Hebrue seruaunt whiche thou hast brought vnto vs, came vnto me to do me shame.

18 But alsoone as I lyst by my voyce and cryed, he left his garment with me, and fledde out.

19 When his maister ^(m) hearde the wordes of his wyfe whiche she tolde hym, saying, after this maner dyd thy seruaunt to me: he wared wroth.

20 And Iosephes maister ⁽ⁿ⁾ toke hym, and put hym in pryson, euen into the place where the kynges prysoners laye bounde: and there continued he in ^(o) pryson.

21 But the Lord was with Ioseph, and shewed hym ^(p) mercie, and got hym fauour in the sight of the lord of the pryson.

22 And the ^(q) keeper of the pryson committed to Iosephes hande all the prisoners that were in the pryson house, and what so euer was done there, that dyd he.

23 And the keeper of the pryson looked vnto nothyng that was vnder his hande, saying that the Lord was with hym: For whatsoever he dyd, the Lorde made it to prosper.

(l) Where it appereth what healkly affectiōns, luste draweth after her.

(m) He gaue to much credit to his wyfe: so for his labour he nourished at home a harlot.

(n) His lealousie made hym hard but one part, and condempne be sove iuste examination.

(o) The Hebrue word signifieth a rounde pryson as the moone.

(p) God helpeth vs in a iuste cause, for his owne mercie sake.

(q) Gods mercie appereth in mollifying the sturde heartes of pryson keepers.

(c) So happy a thynge it is to receaue the curse of God.

(d) That is, he toke no account of him: but made merry.

(e) The dewell, of Gods giftes will make manes, rather to overcome men, or vice them.

(f) The more benedite the godly receive, the lesse for they be decept.

(g) Butlerie and buthankfullnes, two great sinnes befoye God.

(h) The feare of God is of great force to overcome this temptation.

(i) The goddysuopdeth it occasion of sinne.

(k) He abasmenteth his sinne rather then he would sinne, though he were.

¶ The. xl. Chapter.

1 Ioseph ministreth vnto the butler and baker of Pharao. 5 They see dreames. 9 The butlers dreame, the which Ioseph interpreteth. 15 he expoundeth also the dreame of the baker. 20 The feast of Pharao on his birth day. 23 The butler bntthankfull.

¶ VVordes

(a) These were two noble men, that were chiefe in Pharaos officers.



And it came to passe after these thynges, that ^(a) the butler of Pharao king of Egypt and his baker, had offended their lorde the kyng of Egypt.

2 And Pharao was angry agaynst his two officers, agaynst the chiefe butler and the chiefe baker.

3 And put them in warde in his chiefe stewardes house, euen in the pryson and place where Ioseph was bounde.

4 And the ^(b) chiefe steward gaue Ioseph a charge

(b) Iosephes maister belike after better aduancement, was recomended to hym.

a charge with them, & he serued them: and they continued a season in warde.

5 And they dreamed eyther of them in one night, both the butler and the baker of the kyng of Egypt, whiche were bounde in the pryson house, eyther of them his dreame, & eche mans dreame of a sundry interpretation.

6 When Ioseph came in vnto them in the mornynge, and looked vpon them, beholde they were sadde.

7 And he asked Pharaos chiefe officers that were with hym in his maisters warde, saying: wherfore loke ye so sadlye to day?

8 They answered him: we haue dreamed a dreame, and haue no man to declare it. And Ioseph sayde vnto them: do not interpretinges belong to God: tell me I pray you.

9 And the chiefe butler tolde his dreame to Ioseph, and saide vnto him: In my dreame, me thought there stode a vine before me,

10 And in the vine were three braunches, and it was as though it budded, & her blossomes shot forth: and the clusters therof brought forth rype grapes.

11 And I had Pharaos cup in my hand, and toke of the grapes and pressed them in Pharaos cuppe, and deliuered Pharaos cuppe into his hande.

12 And Ioseph sayde vnto hym, this is the interpretation of it. The three braunches are three dayes.

13 For within three dayes shall Pharaos lyft vpon thine head, and restore thee into thine office agayne, and thou shalt deliuer Pharaos cup into his hande after the olde maner when thou wast his

butler.

14 But thinke on me when thou art in good case, and shewe mercy vnto me, and make mention of me to Pharaos, & bring me out of this house:

15 For I was priuily by stealth taken away out of the lande of the Hebrewes: and here also haue I done nothyng at all wherfore they shoulde haue put me into this dungeon.

16 When the chiefe baker sawe that the interpretation was good, he sayd vnto Ioseph: me thought also in my dreame that I had three whyte wycker baskettes on my head,

17 And in the vppermost basket there was of all maner bake meates for Pharaos, and the birdes dyd eat them out of the basket: was vpon my head.

18 And Ioseph answered and saide: this is the interpretation thereof. The three baskettes, are three dayes: For within three dayes shall Pharaos take thy head from thee, and shall hang thee on a tree, and the birdes shall eat thy flethe from of thee.

19 And it came to passe the thirde day, which was Pharaos birth day, that he made a feast vnto all his seruauntes: and he lyfted vpon the head of the chiefe butler, and of the chiefe baker among his seruauntes:

20 And restored the chiefe butler vnto his butlership agayne, whiche also reached the cuppe into Pharaos hande.

21 But he hanged the chiefe baker, even as Ioseph had interpreted vnto him.

22 Neither dyd the chiefe butler remember Ioseph, but forgat hym.

(b) It was not vnlawful, for his paine to desire this kyndnesse agayne.

(c) They that imbrace gods sword but for tures sake, acc afterwarde heauie and sad. D, full of holes.

(k) Teachers must speake as God hath revealed, both swete & sweet thynges, and that boldly.

(l) D, taken.

(m) The Ioseph was proued a true prophete of God, as it is written. (n) The chiefe butler in a courtour. (o) God would haue his deliuerie to be knowne to be his gift.

(c) Prisoners are not tightly to be looked vpon and considered.

(d) Astrologers and wits they are considered.

(e) Some thinke that the kyng proued this way, what maner swyne shoulde be that pere. (f) That is, signifie: such maner speaches are often in Moyles in the next chapter, and othere where. D, number.

(g) That is, take thee out of pryson.

The .xlj. Chapter.

The dreame of Pharaos of seven kyne. 5 Another dreame of eares of cozne. 9 The butler mentioneth Ioseph before Pharaos. 14 Ioseph beyng deliuered out of pryson, declareth Pharaos his dreames, foretellyng aboundaunce and famine. 39 Ioseph is made gouernour ouer the victualles. 45 Ioseph taketh a wyfe. 48 Ioseph gathereth the grayne of the yeres of plenteousnes. 50 The sonnes of Ioseph. 51 Danalles. 52 Ephraim. 54 famine through the whole worlde.

1



And after two yeres Pharaos dreamed, and beholde, he thought that he stode by a ryuers syde.

2

And there came out of the ryuer seven goodly

kyne, and fat fleshed, and fedde in a medowe.

3 And seven other kyne came by after them out of the ryuer, euill fauoured, and leane fleshed, & stode by the other kyne vpon the brynke of the ryuer.

4 And the euill fauoured & leane fleshed kyne

(n) Ioseph hoped well to haue ben soner deliuered: but God wyl haue no kyne prescribed.



kyne dyd eate by the seuen well fauoured and fat kyne : and Pharao awoke.

5 And he slept agayne, and ^(b) dreamed the seconde tyme : and beholde, seuen eares of come grewe vppon one stalke, ranke and goodly.

6 And agayne, seuen thinne eares, blasted with the east winde sprang by after them.

7 And the seuen thinne eares deuoured the seuen ranke & full eares. And Pharao awaked, and see [it was] a dreame.

8 And when the mornynge came, his spirite was troubled, and he sent and called for all the southlayers of Egypt, and all the wyse men thereof: and Pharao tolde them his dreame, but there was ^(c) none of them that coulde interprete it vnto Pharao.

9 The spake the chiefe butler vnto Pharao, saying: I do remember my faultes this day:

10 Pharao beyng angry with his seruautes, put in warde in the chiefe stewardes house both me, and the chiefe baker.

11 And we dreamed both of vs in one nyght, and eche mans dreame of a sundry interpretation.

12 And there was with vs ^(d) a young man, an hebrue borne, seruaunt vnto the chiefe steward: to whom when we tolde them, he declared our dreames to vs, accordyng to eyther of our dreames.

13 And as he declared them to vs, euen

so it came to passe: For he restored me to myne office agayne, and hanged hym.

14 Pharao ^(e) sent therfore and called Ioseph: and they brought him hastily out of the dungeon. And he shaued himselfe and chaunged his rayment, and came vnto Pharao.

15 And Pharao sayde vnto Ioseph: I haue dreamed a dreame, & no man can interprete it: & I haue heard say of thee that assoone as thou hearest a dreame, thou canst interprete it.

16 Ioseph answered Pharao, saying: "Not I, ^(f) but God shall geue Pharao an answer of peace.

17 And Pharao sayde vnto Ioseph: In my dreame me thought I stood by a ryuers hyde,

18 And there came out of the ryuer seuen fat fleshed and well fauoured kyne, and fedde in a medowe.

19 And then seuen other kyne came out after them, poore, and very yll fauoured and leane fleshed, such as I neuer saw in all the lande of Egypt, they were so yll fauoured.

20 And the seuen leane and yll fauoured kyne, did eate by the first seuen fat kyne:

21 And when they had "eaten them vp, a man coulde not perceauie that they had eaten them, but they were styll yll fauoured as they were at the begynnynge: and I awoke.

22 And I saw againe in my dreame, and beholde,

(c) whō men contempne in prosperitie, hym they are glad to heare in aduersitie.

" D^r, without me. (f) He geueth all the glorie to God, yet denyeth not his industrie.

" D^r, so leane.

" Come in to the inward parts of them.

(b) Though the spirituall doctrine of Ioseph, be the proper treasure of the Church: yet some teaching there is common to the world.

(c) He was worthy to be inglorious, who knowing his dreame to be of God, sought in vaine scholes matters.

(d) This had ben thanke worthy, if he had not ben for feare another should it.

beholde, seuen eares sprang out of one stalke, full and fayre.

23 And beholde, seuen eares agayne " Withered, thinne, and blasted with the east wynde, sprang by after them.

24 And the thinne eares deuoured the seuen good eares: and I haue tolde the southsayers, but there was no man that coulde tell what it meaneth.

25 And Ioseph answered Pharao: [both] Pharaos dreames are ^(g) one, God hath shewed Pharao what ^(h) he is about to do.

26 The seuen good kyne, are seuen yeres, and the seuen good eares are seuen yeres also: and it is but one dreame.

27 Lyke wyse the seuen thinne and euyl fauoured kyne that came by after them, are seuen yeres, and the seuen emptie & blasted eares with the east wynde, shalbe seuen yeres of famine.

28 This worde which I haue sayde vnto Pharao, is it that ⁽ⁱ⁾ God is about to do, and sheweth it vnto Pharao.

29 Beholde there come seuen yeres of great plenteousnes throughout all the lande of Egypt.

30 And agayne, there shall aryse after them seuen yeres ^(k) of famine, and all the plenteousnes shalbe forgotten in the lande of Egypt: and the famine shall consume the lande.

31 Neither shall the plenteousnes be knownen in the lande, by reason of that famine that [shall come] after: for it shalbe exceeding great.

32 And as concerning that the dreame was doubled vnto Pharao the seconde tyme: beholde, the thyng is certainly prepared of God, and God wyll ^(l) shortly bryng it to passe.

33 Nowe therfore ^(m) let Pharao prouide for a man of vnderstandyng, and wisdom, & set him ouer the land of Egypt.

34 And let Pharao do this also, that he make officers ouer the lande, & take by the fift part of the inheritauce in y land of Egypt in the seuen plenteous yeres.

35 And ⁽ⁿ⁾ let them gather all the foode of these good yeres that come: and laye by corne vnder the hande of Pharao, and let them kepe foode in the cities.

36 And so shall that foode be for store in the lande agaynst the seuen yeres of famine, which shall come in the lande of Egypt, that y lande perishe not through famine.

37 And the saying seemed good in y eyes of Pharao, and in the eyes of all his seruauntes.

38 Then saide Pharao vnto his seruantes: May there be founde a man suche as this is, ^(o) in whom the spirite of God is?

39 And Pharao saide vnto Ioseph: Forasmuch as ^(p) God hath shewed thee all this, there is no man of vnderstandyng or of wisdom lyke vnto thee.

40 Thou therfore shalt be ouer my house, and accordyng to thy worde shall all my people be " ruled: only in the [kynge]s seate wyll I be about thee.

41 And Pharao sayde agayne vnto Ioseph: beholde, I haue set thee ouer all the lande of Egypt.

42 And Pharao toke of his ^(q) rying from his hande, and put it vpon Iosephes hande: & arayed him in cloth of raynes, & put a golden cheyne about his necke.

43 And set hym vpon the best charet he had saue one: and they cried before him, " tender father, and made hym ruler ouer all the lande of Egypt.

44 And moreouer Pharao said vnto Ioseph: ^(r) I am Pharao, and without thee shal no man ^(s) lyft by his hande or foote in all the lande of Egypt.

45 And Pharao called Iosephes name " Zaphnath Baaneach, & he gaue hym to ^(t) wyfe Asnath the daughter of Potipherah " priest of On. Then went Ioseph ouer the lande of Egypt.

46 (And he was ^(u) thirtie yere olde when he stode before Pharao king of Egypt) And Ioseph departyng from the presence of Pharao, ^(v) went throughout all the lande of Egypt.

47 And in the seuen plenteous yeres, the earth brought forth great store for to lay by.

48 And he gathered by all the foode of the seuen plenteous yeres which were in the lande of Egypt, and layed by the foode in the cities: the foode of the fieldes that grew rounde about euery cite, layed he by in the same.

49 And Ioseph ^(w) layed by corne in store lyke vnto the sande of the sea, in multitude out of measure, vntyll he left numbryng: for it was without number.

50 And vnto Ioseph were borne two sonnes before the yeres of famine came: which ^(x) Asnath the daughter of Potipherah priest of On, bare vnto hym.

51 And

D^z small.

(g) In signification and meaning. (h) God doth not only foresee thynges to come, but also doth rule the same: thus Ioseph would begyn to teach Pharao some godlynesse.

(i) Lest Pharao shoulde thinke any thyng of his idols: or that God is only a beholder of the worlde, and not a doer.

(k) God is merciful euer, euen in his punishmentes.

(l) We are very negligēt in gods iudgements, yf we remember not that the tyme is at hande. (m) Gods true prophetes tell remedies for the punishmentes that God wyll sende. (n) For in plentie, there is much spolie and waste, and Gods blessings are abused.

(o) Suche gifts of God ought to be looked for in them y shoulde be placed in office.

(p) Though he speake of God a prayse his gifts, yet he yeldeth not hym selfe to hym oltoge: ther.

" Armed or sedde.

(q) In such pompes, pride & vanitie must be obpded. For the godly may be such honor, though he greete seke not after them.

" The seconde.

(r) This word " tender father, semeth rather to be an Egyptian word then an Hebrew: it is as much also in Hebrew, as " bowe y knee". (s) As yf he saide: as true as I am king: or by my mathe. (t) That is, do no publike dutie.

" A man to whom secretes are revealed.

(u) Being in a strange lande, he coulde not haue a wyfe from his owne kinrede.

" D^z Prince.

(v) So God gaue hym speciall grace to beare 13 yeres seruitude: and that he a poynt man shoulde eue without great enuie. (w) He toke great paines in his office hym selfe, whiche might haue done it by other.

(x) In singular care of the comon wealthe and very hard thynges, as the writinge of the names of the countre, as declar.

- 51 And Joseph called the name of the first sonne, "Manasse: for God [sayde he] hath made me forget al my labour, and all my fathers houtholde.
- 52 The name of the seconde called he "Ephraim, for ^(bb) God [sayd he] hath caused me to be fruitefull in the lande of my trouble.
- 53 And when the seven yerres of plenteousnesse that was in the land of Egypt, were ended,
- 54 Then came the seven yerres of dearth, according as Joseph had sayde, and the dearth was in all landes: but in all the

- lande of Egypt, was there yet foode.
- 55 And when the lande of Egypt also began to hunger, the people cryed to ^(cc) Pharao for bread. And Pharao sayde vnto al the Egyptians, go vnto Joseph: and what he sayeth to you, that do.
- 56 And the dearth was throughout all the lande: and Joseph opened all the barnes wherein was corne, and solde vnto the Egyptians: for the famine waxed sore in the lande of Egypt.
- 57 And all countreys came into Egypt to Joseph, for to bye [corne] because that the famine was so sore in all landes.

(cc) The Prince should be as a comon nurse of his people.

¶ The. xlij. Chapter.

1 Jacob sendeth his sonnes into Egypt to bye foode. 7 Joseph agnised his brethren. 9 They are tempted of him. 17 They be thrust into pryson. 21 The brethren of Joseph do submit them selues, as knowledgyng their offences. 24 Joseph weepeth, Simeon is committed to warde. 29 They returne to their father, to fetch Benjamin. 35 They finde money in the mouth of their sakes. 38 Jacob wyl not deliuer Benjamin.

A I



AND Jacob seing that there was " corne in Egypt, sayde vnto his sonnes: Why gape ye one vpon another:

2 And he said: behold, I haue hearde that there is corne in Egypt: get you downe thither, and bye vs corne from thence, that we may liue, and not dye.

3 So went Josephes ten brethren downe to bye corne in Egypt.

4 But Benjamin Josephes brother, woulde not Jacob sende with his other brethren: for he saide, lest peradventure destruction come vpon hym.

5 And the sonnes of Israel came to bye corne among other that came: for there was dearth in the lande of Chanaan.

6 And Joseph was ^(a) gouernour in the lande, and solde to all the people of the lande. And Josephes brethren came and ^(b) bowed them selues with theyr faces downe to the grounde before him.

7 When Joseph sawe his brethren, he knewe them, and made ^(c) hym selfe straunge vnto them, & spake ^(d) roughly vnto them, saying: whence come ye? They answered, out of the lande of Chanaan to bye vitayle.

8 And Joseph knewe his brethren, but they knewe not him.

9 And Joseph remembred his dreames whiche he dreamed of them, and sayde vnto them: ye are ^(e) spyes, and to see where the lande is " weake, is your

commynge.

10 And they sayde vnto hym: nay my Lord, but to bye vitayle thy seruantes are come.

11 We are all one mans sonnes, and ^(f) meane truely, and thy seruantes are no spyes.

12 And he sayde vnto them agayne: nay but ^(g) euen to see where the lande is weake, is your commynge.

13 And they said: We thy seruantes are twelve brethren, the sonnes of one man in the lande of Chanaan, and beholde, the youngest is this day with our father, & one, no man woteth where he is.

14 And Joseph saide vnto them: ^(g) that is it that I spake vnto you when I sayd, ye are spyes.

15 Hereby ye shalbe proued: [by] the lyfe ^(h) of Pharao, ye shall not go hence, except your youngest brother come hither.

16 Sende out one of you, whiche may fet your brother, and ye shalbe kept in pryson, that your wordes may be proued whether there be any trueth in you: or els [by] the ⁽ⁱ⁾ lyfe of Pharao, ye are but spyes.

17 And he put them altogether in warde three dayes.

18 And Joseph said vnto them the thirde day: this do & liue, [for] I ^(k) feare God.

19 If ye be true men, let one of your brethren be bonde in the house of your pryson: and go ye, carry corne to put away the famine from your houtholde.

20 But byng your youngest brother vnto

" The secretes of the lande.

" Are true.

(f) Greue men thinke it sufficient for the to affirme a thyng without addyng any reason.

(g) Because of the absence of two of the brethren, it was suspicious.

(h) It was heard in so corrupt a court and countrey, to be altogether vnderfild.

(i) Custome maketh small faultes not to be thought vpon.

(k) The feare of God, is the begynnyng of a faithful and sincere dealing.

" That is, forgetfulnesse.

" That is, increasynge (bb) This thankfulness towards god, be testified by his sonnes names.

" Breakyng

(a) Josephs wythtoge- ther Josephes honour a his fidelitie in doing his duetie. (b) When not knowyng, fulfilled the prophesies of God. Gen. xxxvii.

(c) This dissimulation we must not take for an example (d) Not of anger, nor of mynde to revenge: but for their trial and repentance.

(e) The Egyptians commonlye called the spies: for they had much by spyle and warre.

to me, and so shal your wordes be tryed true, and ye shall not dye: & they dyd so.

21 And one sayde to another: We haue veryly ^(m) sinned agaynst our brother, in that we sawe the anguyshe of his soule, when he besought vs, and we woulde not heare him: and therfore is this ⁽ⁿ⁾ trouble come vpon vs.

22 And Ruben answered them, saying: sayd I not vnto you, that you shoulde not sinne against the lad, and ye woulde not heare: and see, now his blood is required.

E 23 They were not aware that Ioseph vnderstoode them: for he spake vnto them by an interpreter.

24 And he turned from them and wept: and turned to them agayne, and communed with them, and toke out Simeon from amongst them, and ^(o) bounde him before theyr eyes.

25 And Ioseph commaunded to fill their sackes with corne, & to put every mans money in his sacke, and to geue them vitayle to spende by the way: and thus dyd he vnto them.

26 And they laded theyr asses with the corne, and departed thence.

27 And as one of them opened his sacke for to geue his asse prouender in the ^(p) inne, he espied his money, for it was in his sakes mouth.

28 And he said vnto his brethren, my money is restored me agayne, for lo, it is euen in my sacke. And their heart fayled them, and they were astonied, and sayd one to another, why hath ^(q) God dealt thus with vs?

29 And they came vnto Iacob their father, vnto the lande of Chanaan, & tolde him all that befell vnto them, saying:

30 The man, euen the Lord of the lande, spake roughly to vs, and toke vs for spyes of the countrey.

31 And ^(r) we sayd vnto him: We meane truly, we neuer were spyes.

32 We be twelue brethren, sonnes of our father: one is away, and the youngest is this day with our father in the lande of Chanaan.

33 And the Lord of the countrey sayde agayne vnto vs, hereby shall I know that ye meane truly: leaue one of your brethren here with me, and take [foode] to put away the famine fro your householdes, and get you away.

34 And bring your youngest brother vnto me, that I may knowe that you are no spyes, but meane truly: so wyll I deliuer you your brother, and ye shall occupie in the lande.

35 And as they emptied theyr sakes, beholde, every mans bundell of money was in his sacke: And when both they and their ^(s) father sawe the bundelles of money, they were afrayde.

36 And Iacob theyr father sayde vnto them: ^(t) We haue ye robbed of my children, Ioseph is away, and Simeon is away, & ye will take Benjamin away: all these thinges are agaynst me.

37 Ruben said vnto his father: ^(v) slay my two sonnes, yf I bring hym not to thee agayne: deliuer him to my hande, and I will bring him to thee agayne.

38 And he said: My sonne shall ^(x) not go downe with you, for his brother is dead, and he is left alone: if destruction come vpon hym by the way whiche ye go, ye shall bring my gray head with sorrowe vnto the graue.

^(r) They tell here, more the they thought made for their owne honestie and lame.

F

^(s) Ioseph meant not to grieve his father: yet so wyse mens dedes ende otherwise then they minded. ^(t) He was also tempted with the deap of Gods promise, whiche shoulde continue in his seede, that now he dayly decayed. ^(v) Not that he thought his father myght do so lawfully: but that he would take away his fathers suspicion. ^(x) Affection blyndeth him, that he yet seeth not what is best to be done.

^(m) Affliction brought them to the conscience of their sinne, done 13. yeres before. ⁽ⁿ⁾ Sinne is the cause of affliction.

^(o) This was not of malice, but because he woulde be surely certified of his fathers house, and of Benjamin.

^(p) The Hebrew worde signifyeth a place where one abideth all nyght.

^(q) VVent forth.

^(r) He that hath conscience of sinne, seeth what affliction cometh from God.

¶ The. xliij. Chapter.

1 The brethren of Ioseph are sent backe with Benjamin, and gyftes. 6 The troubles of Iacob. 16 Ioseph commaundeth a banket to be made redy for his brethren in his house. 23 Simeon is brought out of pylon. 24 The feete of Iosephs brethren be washed. 30 Ioseph weepeth. 32 His brethren do eate with him. It is vnlawfull for the Egyptians to eate with the Hebrewes.

A 1
2



And the dearth was great in the lande. And it came to passe ^(a) when they had eaten by the corne which they had brought out of the lande of Egypt, theyr father sayde vnto them: go a-

gayne [and] bye vs a litle foode.

3 Iuda answered him, and sayd, The man did solemnly protest vnto vs saying: ye shall not see my face, except your brother be with you.

4 If thou wyll sende our brother with vs, we wyll go downe, and bye thee foode.

5 But

^(a) This was in the ende of the seconde pere of dearth

5 But yf thou wylt not sende hym, we wyl not go downe: for the man sayde vnto vs, ^(b) ye shall not see my face, except your brother be with you.

6 And Israel sayd: Wherefore dealt ye so cruelly with ^(c) me, as to tell the man that ye had yet a brother?

7 They aunswered, The man asked vs straytely of "our [state] and of our kinrede, saying: Is your father yet aliuē? haue ye [not another] brother? And we tolde hym accordyng to the "tenour of these wordes: Could we by any meane knowe, that he would say, bryng your brother downe with you?

8 The said Juda vnto Israel his father: send the lad with me, that we may arise and go, and that we may liue, & not dye, yea both we & thou, & also our "meany.

9 ^(d) I wyl be suretie for hym, of my handes shalt thou require hym: yf I bryng hym not to thee agayne, and set him before thine eyes, then let me beare the blame for euer.

10 Cruelly except we had made this taryng, by this we had returned the seconde tyme.

11 And their father Israel sayde vnto them: if it must nedes be so, nowe then do thus. Take of the "best frutes of the lande in your vesselles, and bryng y man ^(e) a present, a curtsie of bawme, and a curtsie of hony, spyces and mirre, nuttes and almondes.

12 And take double ^(f) money in your hande, & the money that was brought agayne in your sackes, take it agayne with you, peraduenture it was some ouersight.

13 Take also your brother with you, and arise and go agayne vnto the man.

14 And ^(g) God almightie geue you mercye in the sight of the man, that he may deliuer you your other brother, & [this] Benjamin: and thus I am as one that is quite robbed of his chyldren.

15 Thus toke they the present, and twyfe so muche more money in their hande, with Benjamin, and rose vp, and went downe to Egypt, & stode before Joseph.

16 When Joseph sawe Benjamin with them, he sayd to the ruler of his house: bryng these men home, and slay, and make redy, for these men shall "dyne with me at noone.

17 And the man did as Joseph bad, and brought them into Josephes house.

18 When the men were brought into Josephes house, ^(h) they were afrayde, and said: because of the money that came in our sackes mouthes at the first tyme, are we brought in, that he may "seeke occasion agaynst vs, and violently lay handes vpon vs, to bryng vs in bondage, and our asses also.

19 Therefore came they to the man that was the ruler ouer Josephes house, and communed with him at the doore of the house,

20 And sayde: oh sir, ⁽ⁱ⁾ we came downe hyther at the fyrst tyme to bye foode.

21 And as we came to an Inne, we opened our sackes, and behold, euery mans money was in the mouth of his sacke, [euē] our money in ful wayght, and we haue brought it againe in our hande.

22 And other money haue we brought also in our handes to bye foode: but we cannot tell who put our money in our sackes.

23 And he sayd: peace be vnto you, feare not: your ^(k) God, and the God of your father, hath geuen you that treasure in your sackes: I had your money. And he brought Simeon out to them.

24 And the man led them into Josephes house, and gaue them water to washe their feete, & gaue their asses prouender.

25 And they made redy their present agaynst Joseph came at noone: for they hearde [say] that they should eate bread there.

26 When Joseph came home, they brought the present into the house to hym, whiche was in their handes, and bowed them selues to the grounde before him.

27 And he asked them of their "welfare, and sayd: Is your father, that old man whiche ye tolde me of, in good health: and is he yet aliuē?

28 They aunswered: Thy seruauent our father is in good health, & is yet aliuē. And they ^(l) bowing them selues, made theyr obaysaunce.

29 And he liting by his eyes, behelde his brother Benjamin his mothers sonne, and sayd: is this your younger brother of whom ye spake vnto me? And he said: God be ^(m) mercyfull vnto thee my sonne.

30 And Joseph made haste (for his "heart did melt vpon his brother) and sought [where] to weepe, and entred into his

(h) In euill conscience ea-
teeth all chy-
ges suspi-
ously.
" Iumble
or rolle him
selfe vpon
vs.

(i) They
woulde shew
them selues
innocent be-
fore they be
accused.

(k) Joseph
instructed his
owne familie
in the knowe-
ledge of God:
though he
coude not re-
sonne the
subtile realme.

" Peace.

(l) Thus
they fulfill
Josephes
drame which
they moue
before.

(m) He con-
sidering the
troubles of
his father, the
sorowes of his
mother, and
his owne ser-
uitude, about
the tyme of
Beniamins
birth, spake
thus.
" Bowels.

(b) Joseph
teareth out
much piti-
full talke
that Joseph
had.

(c) Jumping
though they
had their
brother, yet
they would
haue pined
hym.
" Of vs.

" Mouth.

(d) He
chydren.
(e) He would
purge himselfe
and his bre-
thren of the
suspition their
father had of
them: and
both not war-
rante hym selfe
of the successe.

(f) Of the
praye of
the lande.
(g) This
thing had pro-
ced well with
hym before.
Gen. xxxii.
(h) Withome
and equitie in
Jacob.

(i) Jacob
with all things
necessarie, yet
reth upon
God only in a
matter be-
twixt man
and man.

" Eate.

his chamber and wept there.

31 And he washed his face, and came out, and refrayned hym selfe, and sayde: set bread on the table.

32 And they prepared for hym by hym selfe, and for them by them selues, and for the Egyptians which dyd eate with hym, by them selues, because (n) the Egyptians may not eate bread with the Hebrewes: for that is an (o) abhomina-

tion to the Egyptians.

33 And they satte before hym the first borne, according to his age, & the youngest according to his youth: and (p) the men (q) merueyled among them selues.

34 And he sent rewardes vnto them from before hym selfe: but Beniamins part was five times so muche as any of theirs: and they dronke, and were made (r) mery with hym.

"Man to his fellowe. (p) The joye of their living caused them to maruaile.

"Dronke.

¶ The .xliiij. Chapter.

1 Joseph commaundeth his cuppe to be put in the sacke of Benjamin. 4 The cuppe is attached in the sacke of Benjamin. 13 Joseph accuseth his brethren of theft. 18 The oration of Judas vnto Joseph.

(n) Superstition, hath pride and outward cleane- nesse following her, with contempt of the truth. (o) The cause whyles the- weth in the xlii. Chapter.

A I



And he commaunded the ruler of his house, saying: fill the mens sackes with foode, as much as they can cary, & put every mans money in his sackes mouth:

2 And put (a) my cup, my silver cup in the sackes mouth of the youngest, and his corne money also. And he did according to the worde that Joseph had saide.

3 And in the morning alsoone as it was lyght, the men were let go, they, and their asses.

4 And when they were out of the citie, and not yet farre away, Joseph sayde vnto the ruler of his house: by, and folowe after the men, & when thou doest ouertake them, thou shalt say vnto them: wherfore haue ye rewarded euyl for good?

5 Is not that the cuppe in the whiche my Lord drinketh: and (b) for the which he (c) consulteth with the propheciers: We haue euill done that ye haue done.

6 And when he ouertoke them, he sayd the same wordes vnto them.

7 And they answered him: (d) wherfore sayeth my Lord suche wordes: God forbid that thy seruauntes should do so.

8 Beholde the money which we founde in our sackes mouthes, we brought agayne vnto thee, out of the land of Chanaan: howe then shoulde we steale out of thy Lordes house eyther silver or golde?

9 With whomsoever of thy seruauntes it be founde, (e) let him dye, and we also wyll be my Lordes bondmen.

10 And he said, Howe also let it be according vnto your wordes: he with whom

it is founde, shalbe my seruaunt, and ye shalbe blamelesse.

11 And at once euery man toke downe his sacke to the ground, and euery man opened his sacke.

12 And he (f) searched, and began at the eldest, and left at the youngest: and the cuppe was founde in Beniamins sacke.

13 Then they rent theyr clothes, and laded euery mā his asse, and went agayne vnto the citie.

14 And Juda and his brethren came to Josephes house (for he [was] yet there) and they fell before him on the ground.

15 And Joseph sayde vnto them: What deede is this that ye haue done: wote ye not that suche a man as I (g) do consult with (h) propheciers?

16 Then saide Juda: what shall we say vnto my lord: what shall we speake: or howe shall we (i) cleare our selues: (j) God hath founde out the wickednes of thy seruauntes: beholde, we are my lordes seruauntes, both we, yea, and he also with whom the cup is founde.

17 And he answered, God forbid that I shoulde do so: but the man with whom the cup is found, he shalbe my seruaunt, and get ye hence by in peace vnto your father.

18 Then Juda went vnto him, and said: (k) Oh my lord, let thy seruaunt [I pray thee] speake a worde in my lordes eares, and be not inflamed with wrath agaynst thy seruaunt, (l) for (m) thou art euen as Pharao.

19 My lord asked his seruauntes, saying: haue ye a father, or a brother?

20 And we answered my lord: we haue a father that is olde, and a young lad, which he begat in his age: and the brother

(a) Simplicitee in dealing is commaunded to euery man: these such examples are not to be folowed, whiche were done by pon some singular motion of God.

(b) In the which he prophecieth.

(c) He went not to the cunctures for any matter: but this is sayde by dissimulation, to increase the crime.

(d) A good edicence maketh the olde to excuse them selues.

B

(e) Men should be discrete & wyse, in defendyng their innocencie.

(f) This seruaunt was as close a dissembler as his maister.

(g) Oh, the prophetic.

(h) Though he dyd not the thing: he shoulde not haue nourished the opinion that he dyd.

(i) Iustitie.

(j) When in trouble with out any cause knowe, ought to thynke on the secret iudgement of God.

(k) Juda knowe the manner of men in auctoritee, to be loth to be spoken vnto familiarly.

(l) As thou, as Pharao. (m) A wyse and behemous oration.

D

brother of the sayd lad is dead, and he is all that is left of his mother, and his father loueth him.

21 And thou saidest vnto thy seruantes: bryng him vnto me, that I may set my eyes vpon him.

22 And we answered my Lorde, that the lad could not go from his father, for if he shoulde leaue his father, he were but dead.

23 Then saydest thou vnto thy seruantes: except your youngest brother come with you, loke that ye see my face no more.

24 And when we came vnto thy seruant our father, we shewed hym the wordes of my Lorde.

25 And our father sayde vnto vs: go agayne, and bye vs a litle foode.

26 And we answered, we can not go downe: neuerthelesse, if our youngest brother be with vs, then wyll we go downe, for we may not see the mans face, except our youngest brother be with vs.

27 And thy seruant our father sayd vnto vs: ye knowe that my wyfe bare me two sonnes.

28 And the one went out from me, and

I sayd, of a suretie he is to me in pecces, and I sawe him not since.

29 And if ye take this also away from me, and destruction come vnto him, ye shall bryng my gray head with sorowe vnto the graue.

30 Nowe therefore when I come to thy seruant my father, and the lad be not with vs (seing that his life hangeth by the laddes life.)

31 Then shall it come to passe, that as soone as he seeth that the lad is not come, he wyll dye: so shall we thy seruantes bryng the gray head of thy seruant our father with sorowe vnto the graue.

32 For I thy seruant became suretie for the lad before my father, and saide: If I bryng hym not vnto thee agayne, I shall beare the blame vnto my father all my lyfe long.

33 Nowe therefore I pray thee, let me thy seruant byde here for the lad, and be my lordes bondman, and let the lad go by with his brethren.

34 For howe can I go by to my father, if the ladde be not with me: vntlesse I woulde see the wretchednesse that shall come on my father.

(1) Joseph might vnderstande what he had made before of his seling. So wickednesse will be wpaye it selfe.

(m) That is, whō he loueth as his lyfe. Tied vnto

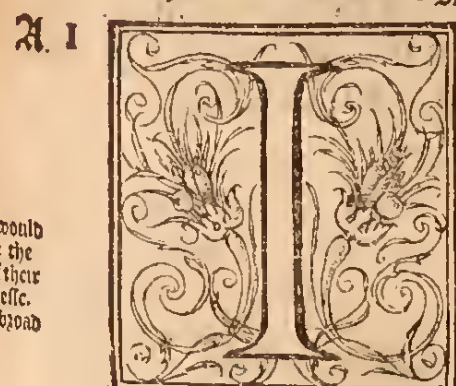
(n) Or, Shall sinne: or be gilty of sinne.

(o) A token of godlynesse, not to feare the blame of breakyng promise and fidelitie.

(p) Children shoulde procure the long lyfe of their parentes.

The. xlv. Chapter.

1 Joseph yeldeth him selfe to be knowen of his brothers. 5 He comforteth them. 8 Joseph by the will of God beyng sent into Egypt, is made gouernour ouer Egypt, and sendeth for his father. 15 He kysseth his brethren, weepying. 16 Pharao commaundeth Jacob to be brought into Egypt. 21 Joseph geueth gyftes vnto his brethren. 24 He exhorteth them vnto loue. 26 It is tolde Jacob that his sonne Joseph lyueth.



Joseph coulde no longer refrayne before all the that stode by hym, wherefore he cryed: cause euery man to auoyde. And there remayned no man with him, whyle Joseph vttered hym selfe vnto his brethren.

came neare. And he said, I am Joseph your brother whō ye solde into Egypt.

5 Nowe therefore be not greued here: with, neither let it seeme a cruel thing in your eyes, that ye solde me hyther: for God did sende me before you to preserue lyfe.

6 For this is the seconde yere of dearth in the lande, and fine more are behinde, in the whiche there shall neyther be carryng nor haruest.

7 Wherefore God sent me before you, to preserue you a posteritie in the earth, and to saue your liues by a great deliuerance.

8 So nowe, it was not ye that sent me hyther, but God whiche hath made me a father to Pharao, and lorde of all his house, and ruler throughout all the lande of Egypt.

(d) He doth not onely forgeue their sinne: but also couereth their shame.

(e) Or, Remnant.

(f) Though God vse the wicked, and turne their doynge to his purpose: yet they are not excusable for their mischeuous intent.

(a) He woulde not haue the shame of their wickednesse spread abroad

(b) This is not to be reprehended: for the godlye haue not stony hartes.

(c) But a good conscience in all sodayne cases, maketh men stout.

9 Haste you, and go vp to my father, and tell him: thus saith thy sonne Joseph, God hath made me lord of ^(f)all Egypt, come downe therfore vnto me, tary not.

10 And thou shalt dwell in the land of ^(g)Gosen, and be a neyghbour vnto me, thou, & thy chyl- dren, and thy chyl- drens children, thy sheepe, and thy beastes, and all that thou hast.

11 And there wyll I prouide thee suste- nance (for there remaine yet fyue yeres of dearth) lest thou and thy houlholde, & all that thou hast come ^(h)to pouertie.

12 And beholde your eyes do see, and the eyes also of my brother Benjamin, that ⁽ⁱ⁾mine own mouth speaketh vnto you.

13 Therfore tell my father of all my glo- rie in Egypt, and of all that you haue scene, and make hast, and bryng my fa- ther hither.

14 And he fel on his brother Beniamins necke, and wept: ^(k)and Benjamin wept on his necke.

15 Moreover he ^(l)kissed all his brethren, and wept vpon them: and after that, his brethren talked with him.

16 And the fame [thereof] was hearde in Pharaos house, so that they sayde: Jo- sephes brethren are come. And it pleased Pharao well, and all his seruauntes.

17 And ^(m)Pharao spake vnto Joseph: say vnto thy brethren, this do ye: lade your beastes, and go [and] returne vnto the lande of Chanaan:

18 Take your father, and your house- holdes, and come vnto me, and I wyll geue you the good of the land of Egypt, and ye shall eate the fat of the lande.

19 And thou also shalt commaunde [them]

this do ye: ⁽ⁿ⁾take charets with you out of the lande of Egypt for your chyl- dren, and for your wyues, and bryng your father, and come.

20 Also regarde not your stuffe, for the good of all the lande of Egypt is yours.

21 And the children of Israel dyd euen so: and Joseph gaue them charettes, accordyng to the commaundement of Pharao, and gaue them vitayle also to spende by the way.

22 ^(o)And he gaue vnto eche of the change of raiment: but vnto Benjamin he gaue thre hundred peeces of siluer, and fyue change of raiment.

23 And vnto his father he sent after the same maner ten asses laden with good out of Egypt, and ten she asses laden with corne, & bread, and meate, for his father by the way.

24 So sent he his brethren away, and they departed: and he sayd vnto them, see that ^(p)ye fall to no stryfe on the way.

25 They departed therfore from Egypt, and came into the lande of Chanaan, vnto Jacob theyr father.

26 And tolde him, saying: Joseph is yet aliue, and is gouernour ouer al the land of Egypt. And Jacobs heart waue- red, for he ^(q)beleued them not.

27 And they tolde hym all the wordes of Joseph, whiche he had said vnto them: And when he sawe the charets whiche Joseph had sent to cary him, the spirite of Jacob their father reuiued.

28 And Israel saide: [I haue] ^(r)enough, that Joseph my sonne is yet aliue: I will go, and see him, yer that I dye.

(f) He doth not bragge of his glozy, but would comfort his father by this worke of God.
(g) It was called Gosen because the Hebrews called it Gosen.

(h) The god-ly may ouer- come your- tie by his- self means.

(i) He spake vnto them in the Hebrew tongue.

(k) The tone of brethren.

(l) It was a token of full reconciliation betwixt them.

(m) This was Gods sin- gular worke, for the Egyp- tians coulde not abyde the Hebrews.

(n) The chares charrettes serued the Church of God.

"Let not your eyes spare your vessels, for your mouth."

(o) These were manifest tokens of his good will: and arguments to persuade that their report & message was true.

(p) In com- mon faultes when enery man would excuse hym selfe, there ariseth conten- tion.

"Vvas loofed."

(q) The ac- tions of Ioseph, are scarce be- lieued when they tell truely.

(r) His son- was not de- ceayd by speak- of spme.

The .xlvj. Chapter.

1 The goyng of Jacob into Egypt. 3 God comforteth Jacob, and reneweth his promises. 7 The sonnes of Jacob. 27 seuentie persons that entred into Egypt with Jacob. 29 Jo- seph meetyng his father, kyseth him. 34 The Egyptians do despise all heardmen.

A 1



Israel toke his iour- ney with all that he had, and came to Beer seba, and ^(a)offred offer- ringes vnto the God of his father Israhac.

2

And God spake vnto Israel in a vision by nyght, saying: Ja- tab, Jacob: And he answered: here

am I.

3 And he sayde: I am God, the God of thy father, ^(b)fear not to go downe into Egypt: for I wyll there make of thee a great people.

4 ^(c)I wyll go downe with thee into Egypt: and I wyll surely make thee come by agayne, and Joseph shall put his hande vpon thyne eyes.

5 And

(a) In the beginning of his iourney he calleth vpon God: and pro- testeth not to leaue this sayth, though he left his countrey.

(b) For the lande of Egipt was as a pledge of Gods spiri- tual benedic- tion, therefore he was loth to leaue it.

(c) God would not haue his promi- se of Joseph or any other.

5 And Jacob rose vp from Beer-seba : and the sonnes of Israel caryed Jacob their father, and their childre, and their wyues, in the charettes whiche Pharao had sent to cary him.

6 And they ^(c) toke their cattell, and the goodes whiche they had gotten in the lande of Chanaan, & came into Egypt, both Iacob and all his seede with him,

7 His sonnes, & his sonnes sonnes with him, his daughters, and his sonnes daughters, and all his seede brought he with him into Egypt.

8 These are the names of the chyldren of Israel which came into Egypt, [both] Iacob and his sonnes. Ruben Iacobs first borne.

9 [The children of Ruben : Hanoch, and Phallu, Hefron, and Charmi.

10 The children of Simeon : Jemuel, & Jamin, and ^(d) Ohad, and Jachin, and Sohar, and Saul the sonne of a Chanaanitische woman.

11 The chyldren of Leui : Gerson, Ce- hath, and Merari.

12 The children of Juda : Er, & Onan, Selah, & Phares, and Zarah : *but Er and Onan dyed in the lande of Chanaan. The children of Phares also were " Hefron and Hamul.

13 And the children of Isachar : Thola, Duuah, and Job, and Simron.

14 The chyldren of Zabulon : Sered, and Elon, and Jabelel.

15 These be the children of Lea, whiche she bare vnto Iacob in Mesopotamia, with his daughter Dina. All the soules of his sonnes and daughters, [make] ^(e) thirtie and three.

16 The children of Gad : Siphion, and Haggi, Suni, and Elbon, Eri, & Arodi, and Areli.

17 The children of Aser : ^(f) Imnah, and ^(g) Jisuah, and Jisui, and Beriah, and Serah their sister. And the chyldren of Beriah : Heber, and Malchiel.

18 These are the sonnes of Zilpha, who Laban gaue to Lea his daughter: and these she bare vnto Iacob, [euen] fytteene soules.

19 The chyldren of Rachel Iacobs ^(h) wife: Ioseph and Benjamin.

20 And vnto Ioseph in the lande of Egypt, were borne " Manasses, and Ephraim, which Asenath the daughter

of Potipera priest of On bare vnto him. 21 The children of Benjamin: Bela, and Becher, and Asbel, Gera, & Naaman, Ehi, and Ros, Muppim, and Muppim, and Arde.

22 These are the chyldren of Rachel which she bare vnto Iacob, foureteene soules altogether.

23 And the children of Dan : Husim.

24 The children of Naphtali: Jahseel, and Guni, Jeser, and Sillem.

25 These are the sonnes of Bilha, which Laban gaue vnto Rachel his daughter, and she bare these vnto Iacob altogether seuen soules.

26 And so the soules that came with Iacob into Egypt, whiche came out of his loynes, besides Iacobs sonnes wyues, were altogether threescore & sixe soules.

27 And the sonnes of Ioseph whiche were borne hym in Egypt, were two soules: so that all the soules of the house of Iacob whiche came into Egypt, [were] ⁽ⁱ⁾ threescore and ten.]

28 And he sent Juda before hym vnto Ioseph, " to direct his face vnto Gosen, and they came into the lande of Gosen.

29 And Ioseph made redy his charet, and went by ^(j) to meete Israel his father vnto Gosen, and presented him self vnto him, and he fell on his necke, and wept on his necke a good whyle.

30 And Israel sayd vnto Ioseph : nowe am I content to dye, insonmuche as I haue seene thy face, and because thou art yet alieue.

31 And Ioseph sayde vnto his brethren, and vnto his fathers house : ^(k) I wyll go by, and shewe Pharao, and tell him: my brethren, and my fathers house, whiche were in the lande of Chanaan, are come vnto me.

32 And they are shepherdes, for theyz trade hath ben to seede cattell: and they haue brought theyz sheepe and theyz cattell, and all that they haue.

33 And if that Pharao call you, and aske you, what your occupation is?

34 We shal answer : ^(l) thy seruantes haue ben occupied about cattell from our childhood vnto this tyme, we and our fathers : that ye may dwell in the lande of Gosen. For euery one that kepeth cattell, is an ^(m) abhominacion vnto the Egyptians.

(k) It was of Gods special grace that in fewe yerres so smal a number grew to such a multitude as came out of Egypt. " D. To prepare for hym in Gosen (l) His dignitie leeteth him not fro doing his ducie to his father.

(m) He wyll do nothing as of private affectid, though his auctoritie was great.

(n) Ioseph is not ashamed of the basenes of his kinrede.

(o) This pyde of the enemye made for the better vnting of the Church, and other commodities.

The

The gods be forsake not their owne wordes rather, to lyue upon other mens belly.

He is not named in the booke of Iu. and Ihu, because he dyed without issue. Iu. vi. I. Ihu. iii.

Gen. 38.

Chotiron

D. Per.

Jacob must be counted as one of his number: for he was the longyung & head of the tribe.

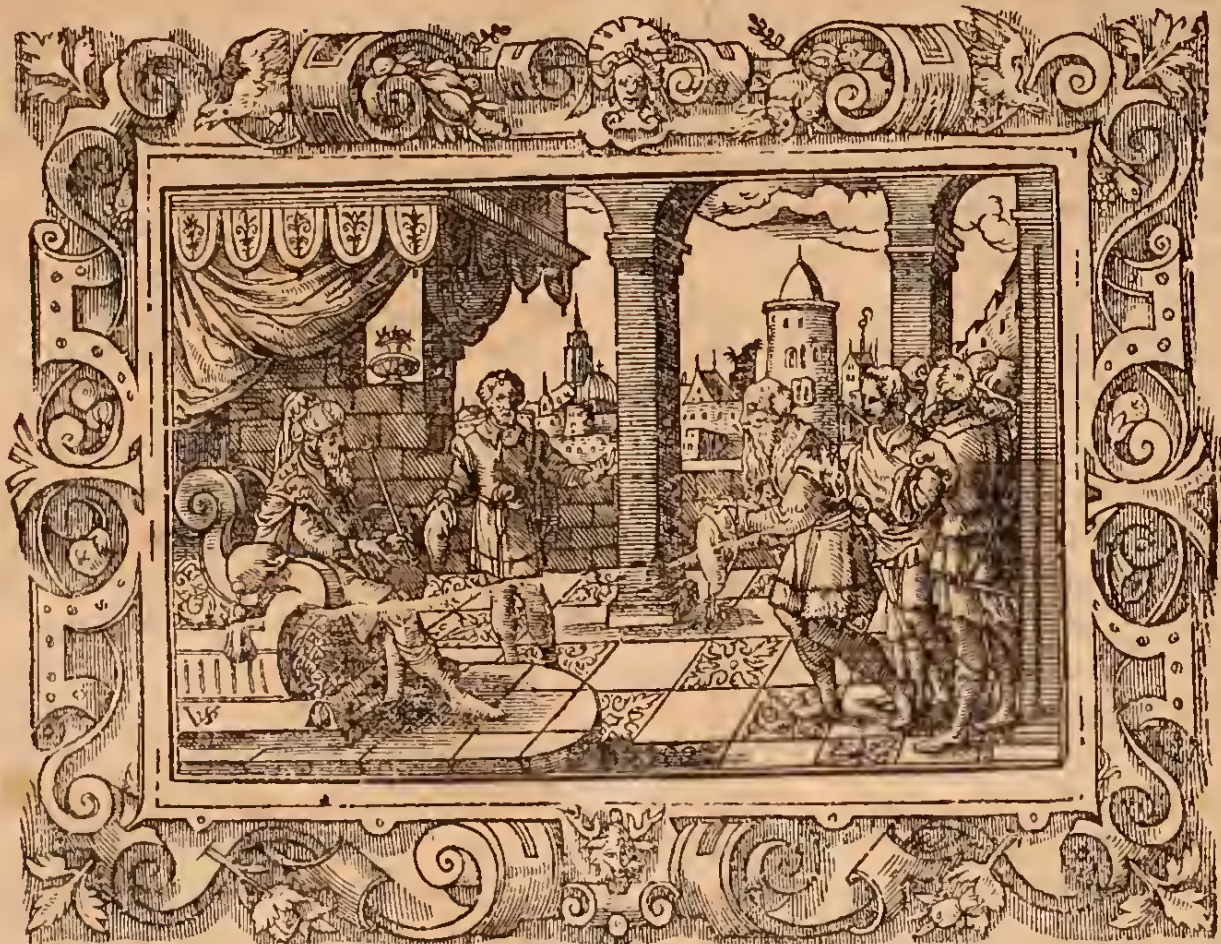
I. Sam. 16. He is named Gen.

Helemethe do haue left no reme after Ihu. 16.

She is speciall because she was the firste borne, & would be more married than other, for that he was beguiled. Menah. Beth.

The. xlvij. Chapter.

1 Ioseph telleth vnto Pharao the commyng of his father, and bryngeth in his brethren. 8 Jacob being brought in, is questioned with of Pharao. 11 The land of Gosen is geuen vnto Jacob. 13 Ioseph geueth grayne for money, and cattell, and landes. 22 Liuing is geuen the priestes of the king. 23 Wen for meate and drinke, geue them selues to be bondmen. 30 Jacob wyll be buryed with his fathers.



A I



Ioseph came therefore & tolde Pharao, and said: My father & my brethren, they sheepe, and theyr cattell, and all that they haue, are come out of y^e lande of Chanaan: and beholde, they are in the lande of Gosen.

2 And Ioseph toke of the company of his brethren [euē] fīue men, and presented them vnto Pharao.

3 And Pharao sayd vnto his brethren: (a) What is your occupation: And they answered Pharao: thy seruauntes are (b) keepers of cattell, both we, and also our fathers.

4 They said mozeouer vnto Pharao, for to sojourne in the land are we come, for thy seruauntes haue no pasture for their cattell, so sore is the famishment in the lande of Chanaan: Nowe therefore let thy seruauntes dwell in the lande of (c) Gosen.

5 And Pharao sayde vnto Ioseph: thy father & thy brethren are come vnto thee. 6 The lande of Egypt is before thee:

In the best place of the lande make both thy father and thy brethren dwell, euē in the land of Gosen let them dwell. Moreover, if thou knowest any man of activitie amongst them, make them rulers ouer my [cattell].

7 And Ioseph brought in Jacob his father, and set hym before Pharao: and Jacob (d) blessed Pharao.

8 And Pharao said vnto Jacob: howe "olde art thou?

9 Jacob sayd vnto Pharao, The dayes of my pilgrimage are an hundred and thirtie yeres: Fewe and euill haue the dayes of my life ben, and (e) haue not attayned vnto the yeres of y^e lyfe of my fathers, in the dayes of theyr pilgrimage.

10 And Jacob blessed Pharao, and went out of his presence.

11 And Ioseph prepared dwellinges for his father, and his brethren, and gaue them possessions in the lande of Egypt, in the best of the land, euē the land of (f) Ramces, as Pharao had commaunded.

12 And Ioseph made prouision for his father and his brethren, and all his fathers household with bread: (g) euē to the mouthes of the young chyldren.

13 There was no bread in all the lande, for

" Of the extreme partes.

(a) A fitte question for a magistrate to aske.

(b) The godlye are not ashamed of the basenesse of their occupation, so it be lawfull.

(c) It was in the confines of the lande of Chanaan, and Arabia, and in the extreme partes of Egypt.

B

(d) That I woldest thy health from God, with thanks for his benefits. The dayes of the yere of thy lyfe. (e) He be not complaine of his yeres, but praye God for his goodnes towards his fathers.

(f) which was a city in Egypt.

(g) That he prouided for them from the lande to the lande.

(g) God pro-
videth for his,
when moſte
fruitfull lands
want.

(h) The
kinges money
and treaſure
is ſincerely
handled.

(i) Ioseph is
not to be con-
demned of
cruelty: for
he was but
another mans
officer herein:
and they had
to payt.

(k) God pro-
videth the de-
licate pꝛoꝛ of
this people, by
this extreme
hunger.

(l) This was
a token that
they had no
propyetic
more in the
lande.

(m) God had
made his co-
venant with
Jacob thus,
that the suc-
cession of grace
shoulde come
to his poste-
rity. This
thing therefore
he nowt goeth
about.

for the dearchy was exceeding sore, so that the lande of (g) Egypt, and the land of Chanaan were furnished by reason of the dearchy.

C 14 And Ioseph brought together all the money that was founde in the lande of Egypt and of Chanaan, for the corne which they bought: and he layed by (h) the money in Pharaos house.

15 When money fayled in the lande of Egypt and of Chanaan, all the Egyptians came vnto Ioseph, and saide, Geue vs bread: wherefore suffrest thou vs to dye before thee whē our money is spent:

16 Then sayde Ioseph, (i) Bꝛyng your cattell: and I wyll geue you for your cattell yf money fayle.

17 And they brought their cattell vnto Ioseph: and Ioseph gaue them bread for horses and sheepe, and oren, & asses, and fedde them with bread for all their cattell that yere.

18 But when that yere was ended, they came vnto hym the next yere, and sayde vnto hym: we wyl not hyde it from my lord, howe that our money is spent: my lord also had our heardes of cattel, nether is ther ought left in y sight of my lord but even our bodies & our landes.

19 wherefore lettest thou vs dye before thine eyes, both we and our lande: (k) bye vs and our land for bread, and both we and our lande wyll be bounde vnto Pharao: onlye geue vs seede, that we may lyue, and not dye, & that the lande go not to waste.

20 And so Ioseph bought all the lande of Egypt for Pharao: For the Egyptians solde euery man his possessions, because the dearchy was so sore vpon them: and so the lande became Pharaos.

21 And he caused the people (l) to moue from citie to citie, fro one syde of Egypt into the other.

22 Only the lande of the priestes bought

he not: (m) for the priestes had a portion assigned them of Pharao, and dyd eate their portiō which Pharao gaue them: wherefore they solde not their landes.

23 Then Ioseph sayde vnto the folke: beholde, I haue bought you this daye and your lande for Pharao: Lo, here is seede for you, & ye shall sowe the land.

24 And of the increase you shall geue the (n) fyfth part vnto Pharao, and soure partes shalbe your owne for seede of the fielde, and for you & them of your householdes, and for your chyldren to eate.

25 And they answered: Thou hast saued our lyues, let vs fynde grace in the syght of my lord, and we wylbe Pharaos seruauntes.

26 And Ioseph made it a lawe ouer the lande of Egypt vnto this daye, that Pharao shoulde haue the fyft part, (o) except y lande of the priestes only, which was not Pharaos.

27 And Israel dwelt in Egypt, euen in they countrey of Gosen, and they had their possessions therein, and grewe and multiplied exceedingly.

28 Moreover Jacob lyued in the lande of Egypt seventeene yeres, so that y whole age of Jacob was an (p) hundred and fourtie and seuen yeres.

29 when the tyme drew nye that Israel must dye, he sent for his sonne Ioseph and sayde vnto him: If I haue founde grace in thy syght, oh put thy hande vnder my thygh, and deale mercifully and truly with me, that (q) thou bury me not in Egypt.

30 But I shall sleepe with my fathers, and thou shalt cary me out of Egypt, & bury me in their buryall. And he answered: I wyll do as thou hast sayde.

31 And he sayde: Swear vnto me. And he sware vnto him. And (r) Israel bowed toward the beddes head.

(m) The kyng for the singular care of his religion, prouided vnto: lictely for his priestes.

D

(n) Rather doth he oppresse tyrannically y people: and doth his good seruice to his prince.

(o) The priestes pꝛo- uileage in Egypt.

(p) Jacob lyued in the lande of Chanaan. 77. yeres, then in Mesopotamia 20. afterward in the lande of Chanaan. 33. and in Egypt 17.

(q) He would hereby surely confirme his posteritie in the promise of God.

(r) Thus he thanked God for Iosephs consent: and commended to god his posteritie. "Bowed hym selfe.

The. xlvij. Chapter.

1 Ioseph with his chyldren visiteth his sick father. 5 Jacob adopteth Ephraim and Manasses vnto him. 8 Jacob blesseth Iosephes chyldren. 21 Jacob foretelleth the de- liueraunce of his chyldren.



After these deedes, one tolde Ioseph: beholde, thy father is sick. And he toke with hym his two sonnes, Manasses and Ephraim.

Then this message was declared vnto Jacob: beholde, thy

sonne Ioseph cometh vnto thee. And Israel toke his strength vnto hym, and late vpon the bedde.

3 And (a) Jacob sayd vnto Ioseph: God almyghtie appeared vnto me at Luz in the lande of Chanaan, and blessed me, and sayde vnto me:

(a) He pꝛo- fessideth Ioseph to ioyne hym selfe to the holy people, from the which he had ben deuided, and from the which he had great glorie myght alle- nate hym.

4 Beholde, I Wyll make thee fruiteful, and cause thee to multiplie, and Wyll make a great number of people of thee, and Wyll geue this lande vnto thy seede after thee vnto an euerlastyng possessi- on.

5 And nowe thy two sonnes Manasses and Ephraim, whiche were borne vnto thee in the land of Egypt before I came vnto thee into Egypt, are myne, euen as Ruben and Simeon are mine.

B

6 And the children which thou hast gotten after them, shalbe thyne owne, and shalbe called after the names of their byethren in their inheritaunce.

7 And when I came from Mesopotamia, Rachel dyed vpon my hande in the land of Chanaan, by the way, when there was but a fieldes breadth to come vnto Ephratha: and I buried her there in the waye to Ephratha, the same is Beth-lehem.

8 And Israel beheld Iosephes sonnes, and sayde: what are these?

9 Ioseph sayde vnto his father: They are my sonnes whiche God hath geuen me here. And he sayde: Oh bring them to me, and let me blesse them.

10 (And the eyes of Israel were dymme for age, so that he coulde not [well] see) And he brought them to hym, and he kyssed them, and embraced them.

11 And Israel sayde vnto Ioseph, I had not thought to haue scene thy face: and yet loe, God hath shewed me also thy seede.

12 And Ioseph toke them away fro his lappe, and he bowed hym selfe with his face towarde the earth.

13 Then toke Ioseph them both, Ephraim with his ryght hande towarde Israels left hande, and Manasses with his left hande towarde Israels ryght hande, and brought them vnto hym.

14 And Israel stretched out his ryght hande, and layed it vpon Ephraims head, which was the younger: and his left hande vpon Manasses head, guy- dyng his hande wyttyngly, for Manasses was the first borne.

15 And he blessed Ioseph, and sayde: God in whose syght my fathers Abraham & Isahac dyd walke, God which hath fedde me al my lyfe long vnto this day,

16 And the angell which hath deliue- red me from al euyl, blesse these laddes, and let my name be named in them, and the name of my fathers Abraham & Isahac, & that they may growe into a multitude in the middes of the earth.

17 When Ioseph sawe that his father layed his ryght hande vpon the head of Ephraim, it displeased hym: and he lift vp his fathers hande, to haue remoued it from Ephraims head vnto Manasses head.

18 And Ioseph sayde vnto his father, Not so my father, for this is the first borne: put thy right hande vpon his head.

19 And his father would not, but sayde: I knowe it well my sonne, I knowe it well, he shalbe also a people, and shalbe great: But his younger brother shalbe greater then he, and his seede shal become a great people.

20 And he blessed them that day, & saide: In thee let Israel blesse & saye, God make thee as Ephraim, & as Manasses. And he set Ephraim before Manasses.

21 And Israel said vnto Ioseph: behold I dye, & God shalbe with you, & byng you againe vnto the land of your fathers.

22 Moreover, I haue geuen vnto thee a portion of lande aboute thy byethren, which I gat out of the hand of the Amorite in my sword, and in my bowe.

The. xlix. Chapter.

1 Jacob foretelleth what shall behap his sonnes, 3 Ruben, 5 Simeon & Levi. 10 Christe to be borne of Judas. 13 Zabulon. 14 Isachar. 16 Dan. 18 Christe, 19 Gad. 21 Nephtali 22 Ioseph. 27 Benjamin. 29 Jacob wylbe buryed with his fathers. 33 He dyeth.

A 1



AND Jacob called for his sonnes, and sayde: Come together, that I may tell you what shall come on you in the last dayes.

2

Gather ye together, & heare ye sonnes of Jacob, hearken vn-

to Israel your father.

3 Ruben my first borne, thou art my myght, & the beginning of my strength, the noblenesse of dignitie, and the noblenesse of power.

4 Unstable as water, thou shalt not be the chiefest, because thou wentest vp to thy fathers bedde: for then defiledst thou

(f) The boy shall direct all these do- ynges.

(g) This blessing com- meth from Gods mer- cy and depend- of the coun- taunt made with the fa- ther.

(h) He mean- eth Ioseph.

(i) That is, com- pted as one of my children in- der my name.

(j) The word signifieth to multiple as filie.

D

(k) Yet Gods free giftes are not to be este- med by the or- der of nature.

(l) As Gods minster he pronounceth what God hath decreed.

(m) Gods grace shalbe so appare in these two, that if people shold take thence a paterne of blessing their children.

A shoulder

(n) The lande aboute Sichem was his, for that his chil- dren dyd get it vnder his name, whom God spared for his sake. John. 14.

(o) Some- times the cause that shalbe to be all this great dignitie.

(p) The birth right was ge- uen to Ioseph, the yre was to Levi: and the kingdom to Juda.

(b) when the lande of Chanaan shalbe deuided, they shall haue no seuerall inheritaunce, but shalbe vnder their byethrens names. (c) If his mother left her owne countrey: he ought to obey Gods word.

(d) The god- ly in all thinges consider the goodnesse of God, who geueth more rich then is looked for.

(e) For the thynges that were nowe in doynge, were of greater maner then his high dignitie.

Q, Thy
gnite is
etc.

thou my couche " With goyng vp.
5 Simcon and Leui brethren, are cruell
instrumentes in their habitations.
6 "O my soule, come not thou into their
secretes, neither into their congregati-
ons let mine honour be vnited: for in
their Wrath they slewe a man, and in
their selve wyll, they dygge downe a
Wall.

7 Cursed be their Wrath, for it was
shamelesse, and their fiercenesse, for it
was cruell: I wyll deuide them in
Jacob, and scatter them in Israel.

8 Juda, thou art he whom thy brethren
shall prayse: Thy hande shalbe in the
necke of thine enemies, thy fathers chil-
dren shall stowpe before thee.

9 Juda is a lions whelpe: fro thy spoyle
my sonne thou art come on hve. He
layed him downe, and couched himselte
as a lion, and as a lionesse: Who wyll
stirre hym vp:

10 The scepter shal not depart from Ju-
da, and a law geuer from betweene his
feete, vntyll "Silo come: And vnto
hym shall the gatheryng of the people
be.

11 He shall bynde his foale vnto y vine,
and his asses colt vnto the braunche: he
wasshed his garment in wine, and his
clothes in the blood of grapes.

12 His eyes [shalbe] redde with wine, and
his teeth whyte with mylke.

13 Zabulon shall dwell besyde the ha-
uen of the sea, & nye the hauē of shippes,
his border shalbe vnto "Sidon.

14 Issachar [is] a "strong asse, cou-
chyng hym downe betweene two but-
thens.

15 And sawe that rest was good, and the
lande that it was pleasaunt: and bowed
his shoulder to beare, and became a ser-
uaunt vnto tribute.

16 Dan shall iudge his people, and one of
the tribes of Israel.

17 Dan shalbe a serpent in the way, an
adder in the path, bytyng y horse heeles,
and his ryder fell backwarde.

18 I haue wayted for thy saluation
O Lorde.

19 Gad, an hoast of men shall ouercome
hym: but he shall ouercome [him] at the
last.

20 Out of the fat [lande] of Aser shalbe his
bread, and he shall geue pleasures for
a kyng.

21 Nephthalim is a hynde sent for a pre-
sent, geuyng goodly wordes.

22 Joseph is lyke a flozshyng bough, a
bough flozshyng by a well syde [whose]
"small boughes ran vpon the wall.

23 The archers haue greuously prouo-
ked hym, and shot him through with
dartes, they haue hated him to his hin-
derance.

24 But his bowe abode fast, and the ar-
mes of his handes were made strong
by the handes of the myghtie God of
Jacob: Out of him shal come an heard-
man, a stone in Israel.

25 From thy fathers God which hath
helped thee, and from the almyghtie
which hath blessed thee with blessinges
from heauen aboue, with blessinges of
the deepe that lyeth vnder, & with bles-
singes of the brestes and of the wombe.

26 The blessinges of thy fathers shall
be stronger then the blessinges of my el-
ders: vnto the vtmost of the hylles of
the worlde, they shalbe on the head of
Joseph, and on the toppe of the head of
hym that was seperate from his bre-
thren.

27 Benjamin shall rauishe as a wolfe:
In the mornyng he shall deuour the
pray, and at nyght he shall deuide the
spoyle.

28 All these are the twelue tribes of Is-
rael: and this their father spake vnto
them, and blessed them, euery one of
them blessed he with a seueral blessing.

29 And he charged them, and sayde vnto
them: when I shalbe gathered vnto
my people, bury me with my fathers
in the caue that is in the field of Ephron
the Hethite,

30 In the caue that is in the fielde of
Bachpelah, which is before Dan in
the lande of Chanaan, which Abraham
bought with the fielde of Ephron the
Hethite for a possession to bury in.

31 Where as were buried Abraham and
Sara his wyfe, and where as were bu-
ried Issachar and Rebecca his wife: &
there I buried Lea.

32 The fielde and the caue that is therein
was bought of the chyldren of Heth.

33 And when Jacob had made an ende
of commaundyng all that he would vn-
to his sonnes, he plucked by his fecte
vnto the bedde, and dyed: and was put
vnto his people.

"Daughters

(1) The af-
flictions of
Joseph & his
posterite shal
be soze.

(m) The de-
liverance of
Joseph was
by God, to the
ende also that
his people
shoulde be
fedde.

(n) That
is, all these
thynges come

(o) The tyme
nowe was
higher when
Gods bles-
singes shoulde
take effect.

(p) This
tribe lyued
much on pray
and spoyle.

(q) This
was not for
the holynes of
the place, but
herby to re-
newe the me-
morie of gods
promyse to his
posterite.

Gen.xxiii.
Gen.xxv.

(r) Joseph
speaketh no-
thyng of her
death: neither
of Leas death

(s) That is,
the fruite of a
good conscience,
to dye peace-
ably & quietly.

(c) Cræstle
with falshode,
he conceyted
in them for
their posterity
cause.

(d) The
kingdome of
Juda was dis-
mynished at y
departure of
the ten tribes:
yet none went
about to ouer-
throwe it, but
he was pu-
nished.

(e) Messias is
here promised
"Shiloh.

(f) The fer-
tilite of the
tribe of Juda
is signified by
these speeches

(g) There
were manye
commodious
hauens about
this tribe.

"Thidon.
"Of great
bones.

(h) His po-
sition was
stronge, but
idle, and redde
to pay tribute,
so they myght
enuey their
lande.

(i) The
tribe of Dan
shoulde ouer-
come his ene-
mies, rather
by craft then
manhode.

(j) He sepyng
the great ca-
lamitie that
shoulde fall vpon
his posterity,
relecth
thus vpon
Gods promise

(k) There
was so plea-
sant fruite in
this tribe, that
kynges myght
be content
therwith.

The. I. Chapter.

1 Jacobs body is annoynted. 3 The waylyng of Egyptians. 7 Ioseph buryeth his father in Chanaan, with a great retinue and mournyng. 10 funeral rites are celebrate for Jacob. 15 The brethren of Ioseph do pray for pardon. 18 Ioseph remitteth all iniuries vnto his brethren, and speaketh gently vnto them. 20 Ioseph forespeaketh the deliuerance of his brethren. 26 Ioseph dyeth.



A 1 **A**ND Ioseph fell vpon his fathers face, and wept ^(a) vpon him, and kyssed hym.

2 And Ioseph commaunded his seruantes the phisitians ^(b) to imballume his father. And the phisitians enballumed Israel.

3 And fourtie dayes were continued (for so long doth the imballumyng last) and the Egyptians ^(c) mourned for him thre score and ten dayes.

4 And when the dayes of mournyng were ended, Ioseph spake vnto y^e house of Pharao, saying: If I haue founde fauour in your eyes, speake I pray you in the eares of Pharao, saying:

5 My father made me sweare, & sayde, Lo I dye, bury me in the graue which I haue made me in the lande of Chanaan. Nowe therfore let me go by I pray thee, and bury my father, and then wyl I come agayne.

6 And Pharao sayde: Go by, and bury thy father, ^(d) accordyng as he made thee sweare.

7 And Ioseph went by to bury his father, and with hym went all the seruantes of Pharao that were the elders

of his house, and all the elders of the lande of Egypt:

8 And all the house of Ioseph and his brethren, and his fathers house: onely their chyldren, and their sheepe, & their cattell, left they behynde in the lande of Gosen.

9 And there went with hym also charrettes and ^(e) horsemen: and it was an exceedyng great companie.

10 And they came to the corne flooze of Atad, which is beyonde Iordane, and there they made a great and exceedyng sore lamentation: and he mourned for his father seven dayes.

11 And when the inhabiteurs of the lande [seven] the Chanamites, sawe the mournyng in the corne flooze of Atad, they sayde: This is a great mournyng vnto the Egyptians. Wherefore the name of the place is called, The mournyng of the Egyptians, & it is beyond Iordane.

12 And his sonnes dyd vnto hym accordyng as he had commaunded them.

13 For his sonnes carryed hym into the lande of Chanaan, & buryed hym in the caue of the fielde Machpelah, whiche fielde Abraham bought to be a place to bury in of Ephron the Hethite, before Haure.

(a) Naturall sorowe pf it be in measure, is not to be reprehended.

(b) This was to the godly then an outwarde token of incozruption: but to y^e ignozant a vayne ceremonie.

(c) This was a ceremoniall mournyng.

(e) These went for their defence agaynst the enemy and others.

B (d) Among the vnbelleuers reuerence was had vnto an othe.

14 And Ioseph returned into Egypt a-
gayne, he and his brethren, and all that
went by with hym to bury his father,
as soone as he had buryed hym.

15 And when Iosephes brethren sawe
that their father was dead, they saide:
(1) Ioseph may peradventure hate vs, &
rewarde vs againe all the euill whiche
we dyd vnto hym.

16 And they dyd sende a message vnto
Ioseph, saying: Thy father dyd com-
maunde before he dyed, saying:

17 This wyse shall ye say vnto Ioseph,
Forgeue [I pray thee] the trespassse of thy
brethren, and their sinne: for they re-
warded thee euill. And now we praye
thee forgeue the trespassse of the seruaun-
tes (2) of the God of thy father. And Ioseph
wept when they spake vnto hym.

18 Also his brethren came vnto hym, and
fell flat before his face, saying: beholde,
we be thy seruauntes.

19 To whom Ioseph sayde: Feare not,
"am I God:

20 Be thought euil against me, but (3) God
turned it vnto good, to bryng to passe as
it is this day, and to saue muche people

alysue.
21 Feare not therefore, (4) now we I wyll
nouryshe you and your chyl dren. And he
comforted them, and spake "kyndly vn-
to them.

22 Ioseph dwelt in Egypt, he and his fa-
thers house: and Ioseph lyued (5) an
hundred and ten yeres.

23 And Ioseph sawe Ephraims children
euen vnto the thirde generation: and
vnto Machir the sonne of Manasses,
were chyl dren "borne on Iosephes
knees.

24 And Ioseph sayde vnto his brethren,
I (6) dye, & God wyll surely visite you,
and bryng you out of this lande, vnto
the lande whiche he sware vnto Abra-
ham, Isahac, and Iacob.

25 And Ioseph toke an othe of the chyl-
dren of Israel, saying: God wyll not
fayle but visite you, and ye shall cary my
(7) bones hence.

26 And so Ioseph dyed when he was an
hundred and ten yeres olde: And they
imbalmed hym with spyces, puttyng
hym in a chest in Egypt.

(1) I sure
token of re-
conciliation to
ouercome euill
with good.
" To their
heartes.

(2) He was
in office. 79.
yeres: & liued
after his fa-
ther. 54. yeres
to the great
reliefe of the
Church.
" D,
brought v, or
nourished.

(3) The
truth of gods
promise is im-
mortal which
men must take
for patientie,
and not pre-
scribe God a
tyme.

(4) Ioseph
testified his
faith hereby,
and confirmeth
his posteritie.

(1) An euill
confidence is a
soy torment to
a soule.

(2) The
fautes of the
faithful ought
easily to be
committed.

" D, In
the place of
God.

(3) That is,
he would not
tyme that to
their shame,
whiche God
had disposed
to their
wealth.

" This booke
is in hebrewe
called specially
Schemoth
of the seconde
worde of it,
whiche is na-
mes, and in
Greke
Exodus,
whiche beto-
keneth an is-
sue of goyng
out, because it
principally en-
treateth of the
goyng out and
deliuerance
of the children
of Israel.

A

" As fishe
or wormes.
(4) God ma-
keth his ser-
uauntes migh-
tie, to beare
the affliction
that followeth.

The seconde booke of Moyfes, in Latin

with a Greke worde called Exodus, and in Hebrewe Velle schemoth.

The first Chapter.

1 The sonnes of Iacob gone into Egypt. 8 The newe Pharao oppresseth the people
of Israel. 15 The mydwyses fearyng God do saue the male chyl dren of the Hebrues.
20 God prouideth for the mydwyses which feare the Lorde.



These are the
names of the
children of Is-
rael, whiche
came into E-
gypt with Ja-
cob, euery mā
came with his
housholde:

2 Ruben, Si-
meon, Leui, and Iuda:

3 Isachar, Zabulon, and Benjamin,

4 Dan and Nephthali, Gad & Aser.

5 All the soules that came out of the line
of Iacob, were seuentie:

6 But Ioseph was in Egypt alreedy, &
Ioseph dyed, and all his brethren, and
all that generation.

7 And the children of Israel were fruit-
full, "encreased, multiplied, & (8) waxed
exceedyng myghtie, and the lande was

full of them.

8 But there arose by a newe kyng in E-
gypt, whiche (9) knewe not Ioseph:

9 And he sayde vnto his folke, Beholde,
the people of the chyl dren of Israel are
(10) greater and myghtier then we.

10 Come on, let vs deale wyttlyly with the,
lest they multiplie, & lest it come to passe,
that if there be any warre, they ioyne
them selues vnto our enemies, & fight a-
gaynst vs, & so get them by out of y land.

11 Therefore dyd they set talke maisters
ouer them, to kepe the vnder with bur-
thens: And they buylt vnto Pharao
treasure cities, Pithom & Raamses.

12 But the more they vered them, the
more they (11) multiplied and grewe: so
that they abhorred at the syght of the
chyl dren of Israel.

13 And the Egyptians helde the chyl dren
of Israel in bondage without mercie,

B
(9) The E-
gyptians were
vnthankfull
people.

(10) The soles
had enite the
prosperitie of
the godly.

(11) God won-
derfully in-
creaseth his
Church in
persecutions.

C 14 And they made their lyues bytter vnto them in that cruell bondage, in claye, and bricke, and all maner of worke in the fielde: for all their bondage where in they serued them was ful of tirammie.

15 And the kyng of Egypt ^(c) spake vnto the mydwyses of the hebrues women: (of which the one was named Siphrah) and the other Puah) and sayde:

16 When ye do the office of a mydwysse to the women of the hebrues, and see in the "birth tyme that it is a boy, ye shall kyl it: but if it be a daughter, it shal liue.

17 Notwithstanding, the mydwyses feared God, ^(d) and dyd not as the kyng of Egypt commaunded them, but saued the men chyldren.

18 And the kyng of Egypt called for the

mydwyses, and sayde vnto them: Why haue ye dealt on this maner, and haue saued the men chyldren?

19 And the mydwyses answered Pharao: that y^e hebrues women are not as the women of Egypt: for they are more liuely women, and are deliuered yer the mydwyses come at them.

20 And ^(e) God dealt well therefore with the mydwyses: and the people multiplied and waxed very myghtie.

21 And it came to passe, that because the mydwyses feared God, ^(f) he made them houses.

22 And Pharao charged all his people, saying: All the men chyldren that are borne, cast into the ryuer, and saue the mayde chyldren alyue.

(c) Cleanes i. i. diuers wayes to oppresse the Church.

"scates.

(d) It was better to obey God then man.

(e) He rewarded their constancie and not their lying.

(f) God increaseth their families and householdes.

¶ The. ij. Chapter.

2 Moyses is borne. 3 He is hydden in a basket & cast into a place where sedge groweth. 10 Moyses is adopted of the daughter of Pharao. 11 Moyses murthereth an Egyptian which smote an hebrue. 13 Betweene them that are at stryfe, he woulde set an attone-ment. 15 Moyses fleeth from Pharao. 16 He defendeth maydens from the iniurie of shepherdes. 21 He maryeth Sephora to wyfe. 23 The chyldren of Israel do crye vnto God in trouble, and he regardeth them.

God for his names sake, wyl deliuer his Church from the affliction of tyrannye.



A 1



And there went a man out of the house of Leui, and toke to wyfe a daughter of Leui.

2 And the wyfe concea-ued and bare a sonne: and when ^(a) she sawe that it was a proper childe, she hyd him three monethes.

(a) The faith of Moyses parents. Hebr. xi.

3 And when she coulde no longer hyde hym, she toke a basket [made] of bull rullhes, and dawbed it with slyme and pitche, and layed the chylde therein, and put it in the flagges by the riuers brinke

4 And his sister stode a farre of, to wit what woulde come of it.

5 And the daughter of Pharao came downe to washe her selfe in the ryuer, and

and her maydens walked along by the ryuers syde : And when she sawe the basket among the flagges, she sent her mayde to fetch it.

6 And when she had opened it, she sawe it was a chylde: and beholde, the babe wept. And ^(b) she had compassion on it, and sayde: it is one of the hebrues chyl- dzen.

(b) God saweth his, by the handes of their enemies

B

7 Then sayde his syster to Pharaos daughter: shall I go and call to thee a nurse of the hebrues women, to nurse thee the chylde?

8 Pharaos daughter answered her: go. And the mayde ranne and called the chylde's mother.

(c) God reas- soneth to the faithful about- dauntly that wher they looke for his sake.

9 To whom Pharaos daughter sayde: Take this chylde away, and nurse it for me, and I wyll rewarde thee. And the woman toke the chylde, & nursed it by.

10 The chylde grew, and she brought it vnto Pharaos daughter, and it was made her sonne. And she called y name of it "Moyfes: because [sayde she] I toke hym out of the water.

" Mosch.

11 And in those dayes, when Moyfes was waxed great, ^(d) he went out vnto his brethren, & looked on their burdens, and spied an Egyptian smytynge an he- brue which was one of his brethren.

(d) The god- ly preferre the Church of God before the court of the wicked.

12 And he looked rounde about, and when he sawe no man by, ^(e) he slewe the Egyptian, and hyd hym in the sande.

(e) Such he- reticall deedes of the godlye men, are not to be folowed.

13 And when he was gone out another day, beholde, two men of the hebrues stroue together: And he laide vnto him that dyd the wrong, wherfore smytest thou thy felowe?

C

14 He answered: ^(f) who made thee a man of aucthoritie and a iudge ouer vs: "intendest thou to kyll me, as thou kyl- ledst the Egyptian: And Moyfes feared

(f) Unthank- fulnesse to- wards a godly magistrate. " Spakest.

and sayde: Of a suretie this thyng is knowen.

15 And Pharao heard of it, ^(g) and went about to slaye Moyfes. And Moyfes fleynge from the face of Pharaos, dwelt in the lande of Madian: and he late downe by the wellles syde.

(g) worldlye trouble foretelleth the god- lye creatyng their voca- tion.

16 The "priest of Madian had vij. daugh- ters, which came and drew [water] and filled the troughes for to water their fa- thers sheepe.

" Prince or beed.

17 And the shepherdes came and droue them away: but Moyfes stode by and helped them, and watered their sheepe.

18 And when they came to Raguel their father, he sayde: Howe came it to passe that ye are come so soone to day?

19 And they answered: A man of E- gypt deliuered vs from the handes of the shepherdes, and so drew vs wa- ter, and watered the sheepe.

D

20 He laide vnto his daughters: & where is he: why haue ye so left the man: Call hym, that he may eate bread.

21 And Moyfes was content to dwell with the man: & he gaue Moyfes Se- phora his daughter:

22 which bare him a sonne, and he called his name Gershom: For he laide, ^(h) I haue ben a straunger in a straunge land.

(h) Thus he continued the remembrance of the redemp- tion promised.

23 And in processe of tyme the kyng of Egypt dyed, and the chylzen of Israel syghed by the reason of ⁽ⁱ⁾ bondage, and cryed.

(i) Their bondage wax- yng more, com- pelled them to seeke to God.

24 And their complaynt came by vnto God from the bondage: and God heard their moue, and God remembered ^(k) his couenaunt with Abraham, Isahac, and Jacob.

(k) Gods free promise was the cause he heard the Israelites.

25 And God looked vpon the chylzen of Israel, and God had respecte vnto them.

¶ The. iij. Chapter.

1 Moyfes feedeth the sheepe of his father in lawe. 2 God in the myddest of a bulshe spea- keth to Moyfes of deliuerynge Israel. 3 The earth holy. 4 God with Moyfes. 5 The name of God. 6 God teacheth Moyfes how and in what sort he woulde that he should deliuer his people.

A I



Moyfes kept the sheepe of Jethro his father in lawe, priest of Madi- an: and he droue the flocke to the backesyde of the desert, and came to the mountayne of

God ^(a) "Horeb.

(a) This hill was called al- so Sinai, by- upon another part of it. " Chorebah.

2 And the angell of the Lorde appeared vnto hym in a flambe of fire out of the myddes of a bulshe: And he looked, and beholde ^(b) the bulshe burned with fire, and the bulshe was not consumed.

(b) Though the Church be greuouslye afflicted, yet the presence of God keepeth it from destruc- tion.

3 Therfore Moyfes sayde: I wyll go nowe and see this great syght, howe it commeth that the bulshe burneth not.

4 And when the Lord sawe that he came for to see, God called vnto him out of the middes of the bullshe, & sayde: Moyles, Moyles: And he answered, here am I.

5 And he said: Draw not nigh hither, put thy shoes of thy feete, for the place whereon thou standest, is holy ground.

6 And he sayde: I am the God of thy father, the God of Abraham, the God of Isahac, and the God of Jacob. And Moyles hid his face, for he was afrayde to loke vpon God.

7 And the Lord saide: I haue surely seene the trouble of my people which are in Egypt, and haue heard their crie from the face of their taske maisters: for I knowe their sorowes,

8 And am come downe to deliuer the out of the hande of the Egyptians, and to bryng them out of that lande, vnto a good lande & a large, vnto a lande that floweth with mylke and hony, euen vnto the place of the Chanaanites, and Hethites, and Amorites, and Pherizites, and Heuites, and of the Jebusites.

9 Nowe therfore beholde the complaint of the chyldren of Israel is come vnto me: and I haue also seene the oppressiō wherewith the Egyptians oppressed them.

10 Come thou therfore, and I wyll sende thee vnto Pharaο, that thou mayest bryng my people the chyldren of Israel out of Egypt.

11 And Moyles saide vnto God: What am I to go vnto Pharaο, and to bryng the chyldren of Israel out of Egypt?

12 And he answered. For I wyll be with thee: and this shalbe a token vnto thee that I haue sent thee. After that thou hast brought the people out of Egypt, ye shall serue God vpon this mountayne.

13 And Moyles sayde vnto God: behold [when] I come vnto the chyldren of Israel, and shall say vnto them: the God of your fathers hath sent me vnto you. And if they saye vnto me, what is thy name? what answer shall I geue the?

14 And God answered Moyles: I

am that I am. And he said: This shalt thou say vnto the chyldren of Israel, I am, hath sent me vnto you.

15 And God spake further vnto Moyles, Thus shalt thou say vnto the chyldren of Israel: The Lord God of your fathers, the God of Abraham, the God of Isahac, and the God of Jacob hath sent me vnto you: This is my name for euer, and this is my memoriall into generation and generation.

16 Go, and gather the elders of Israel together, and thou shalt saye vnto them, The Lord God of your fathers, the God of Abraham, the God of Isahac, and the God of Jacob appeared vnto me, and sayde: In visityng, haue I visited you, and know that which is done to you in Egypt.

17 And I haue sayde: I wyll bryng you out of the tribulation of Egypt, vnto the land of the Chanaanites, and Hethites, and Amorites, and Pherizites, and Heuites, and Jebusites, euen into a land which floweth with milke & hony.

18 And they shall heare thy voyce: Then both thou and the elders of Israel shall go vnto the kyng of Egypt, and say vnto him: The Lord God of the Hebrewes hath met with vs, and nowe let vs go [we beseeche thee] thre dayes iourney into the wyldernesse, and do sacrifice vnto the Lord our God.

19 And I am sure that the king of Egypt wyl not let you go, no not in a mightie hande.

20 And I wyll stretche out my hande, & smyte Egypt with al my wonders which I wyll do in the middes therof, and after that he wyll let you go.

21 And I wyll get this people fauour in the syght of the Egyptians, so that when ye go, ye shall not go enyptie:

22 But a wyfe shall borowe of her neighbour, and of her that sojourneth in her house, iewels of syluer, and iewels of golde, and rayment: and ye shall put them on your sonnes and daughters, & shall robbe the Egyptians.

(c) By this externall ceremonye he was put in mynde humblye and reuerently to heare God.

(d) God seeth the afflictions of his church, when by discernyng punishment, he seeth meth to neglect them.

(e) This certayne promise of successe should provoke good magistrates to obey Gods calling.

(f) This refusal was of humilitie, and not disobedience.

(g) By a signe should come, Moyles is confirmed in his vocation, as were Dauid and Joh. Baptist.

(h) This is read in the future in the text.

(i) All things have their beginning & end of God.

(k) God would have them rest upon his promise, which they had almost forgotten.

(l) The afflicted ought to hang vpon the promise of God.

(m) For God otherwise then they hoped, professed by him selfe to be their deliuerer.

(n) This was true, though God declared not to the tyrant farther of his counsell.

(o) By a strong hande.

(p) God can turne the hearts of the most cruel enemies.

(q) Vessels.

(r) This was no time in them which had a speciall commaundement thereof by God, which hath the ordering of all mens goods.

The. iiii. Chapter.

1 God geueth three signes vnto Moyles, wherewith he may testifie vnto Pharaο that he is sent a deliuerer from God. 3 A rodde turned into a serpent, and the serpent into the rodde agayne. 6 The hande of Moyles leproous. 10 Moyles layeth for hym selfe stonnes of tounge. 14 God angred with Moyles, geueth hym Aaron for an oratour. 19 Moyles goeth forward into Egypt. 24 God wyll destroy Moyles. 25 Sephora circumciseth her sonne. 27 By the commaundement of God Aaron goeth agaynst Moyles to meete hym.

A 1



Moyſes answered, and ſaid: ^(a) See, they wyll not beleue me, nor ha-
ken vnto my voyce: but wyll ſaye, The Lorde hath not appeared vn-
to thee.

2 And the Lorde ſayde vnto hym: what is that [which is] in thine hande: he aun-
ſwered: a " rodde.

3 And he ſayde: Caſt it on the grounde. And he caſt it on the grounde, ^(b) and it became a ſerpent: and Moyſes fled fro
the ſyght of it.

4 And the Lorde ſayde vnto Moyſes: Put forth thy hande, and take it by the
taylor. And therefore he put forth his hande, and caught it: and it became a
rodde in his hande.

5 ^(c) By this thing ſhall they beleue, that the Lord God of their fathers, the God
of Abraham, the God of Iſaac, & the God of Jacob hath appeared vnto thee.

6 And the Lorde ſayde furthermore vn-
to hym: Thrult thine hande into thy boſome. And he thruſte his hande into
his boſome: and when he toke it out a-
gayne, beholde his hande was leprous,
euen as ſnowe.

7 And he ſayde: Put thine hande into
thy boſome againe. And he put his hand
into his boſome againe: and plucked it
out of his boſome, and behold, it ^(d) was
turned agayne as his [other] fleſhe.

8 Therefore yf they wyll not beleue thee,
neither heare y^e voyce of the firſt ſignes,
yet wyll they beleue for the voyce of the
ſeconde ſignes.

9 But & if they wyl not beleue theſe two
ſignes, neither hearken vnto thy voyce:
thou ſhalt take of the water of the riuer
and powre it vpon the drye lande, and
the water which thou takeſt out of the
riuer ſhalbe [turned] ^(e) into blood vpon
the drye lande.

10 Moyſes ſayd vnto the Lorde: Oh my
Lord, I am neither yeſterday nor yet
yeſterday a man ^(f) eloquent, neither ſence
thou haſt ſpoken vnto thy ſeruaunt: but
I am ſlowe mouthed, & ſlowe tounge.

11 And the Lorde ſayd vnto hym: Who
hath made mans mouth: or who ma-
keth the dumbe, or deafe, the ſeyng, or
the blynde: haue not I the Lorde?

12 And nowe go, and ^(g) I wyll be with
thy mouth, and teache thee what thou
ſhalt ſay.

13 He ſaid: oh my Lorde, ſende I pray
thee, by the hande of hym whom thou
wylt ſende.

14 And the Lorde was ^(h) angry with
Moyſes, and ſayde: Do not I knowe
Aaron thy brother the " Leuite, that he
can ſpeake: For lo, he cometh forth
to meete thee: and when he ſeeth thee,
he wyll be glad in his heart.

15 Therefore thou ſhalt ſpeake vnto hym,
and put theſe wordes in his mouth, and
I wilbe with thy mouth, and with his
mouth: and wyll teache you what you
ought to do.

16 And he ſhalbe thy ſpokesman vnto
the people, and he ſhalbe [euen] he ſhal-
be to thee in ſteade of " a mouth, and ⁽ⁱ⁾
thou ſhalt be to him, in ſteade of God.

17 And thou ſhalt take this rodde in thy
hande, wherewith thou ſhalt do mi-
racles.

18 Therefore Moyſes went and returned
to Jethro his father in law againe, and
ſaid vnto him: Let me go I pray thee
nowe, and turne agayne vnto my bre-
thren which are in Egypt, and ſee whe-
ther they be yet aliue. And Jethro ſaid
to Moyſes: go in peace.

19 And the Lorde ſayde vnto Moyſes in
Madian, Go and returne agayne into
Egypt: for all the men are dead whiche
went about to " kill thee.

20 And Moyſes toke his wyfe, and his
ſonnes, and put them on an aſſe, and
went agayne to Egypt: And Moyſes
toke the rodde of God in his hande. ^(k)

21 And the Lorde ſayde vnto Moyſes:
when thou art entred and come into
Egypt agayne, ſee that thou do ^(l) all
the wonders before Pharao whiche I
haue put in thy hand: but I wyll hold
his heart, & he ſhal not let the people go.

22 And thou ſhalt ſaye vnto Pharao:
Thus ſayeth the Lorde, Iſrael is my
ſonne [euen] my firſt borne ſonne.

23 And I ſayde vnto thee, that thou let
my ſonne go, that he may ſerue me. And
if thou reſuſe to let him go: beholde, I
do ſlay thy ſonne [euen] thy firſt borne.

24 And it came to paſſe by the way in the
Inne that the Lorde met hym, and
woulde haue ^(m) kylled hym.

25 And Sephora toke a ſtone, and cut
away the foreskin of her ſonne, and caſt
it at his feete, and ſayd: a blooddy huſ-
bande art thou vnto me.

26 Then ⁽ⁿ⁾ he let him go, and ſhe ſayde:
a blood-

^(h) God
woulde haue
his voyce
obeyed.
" Of Leui.

C

" Or be
ſhalbe the in-
terpretour, and
thou ſhalt be
his guyde.

⁽ⁱ⁾ Two
vertues in a
gouverneur,
wiſdome and
eloquence.

" Seeke thy
ſoule.

^(k) which he
carped, not to
cure his ſhepe,
but to other
bles nowe are
poynted by
God.

^(l) Moyſes
ſhoulde not
geue ſuer,
though Pha-
rao yeldd not
at the begyn-
nyng.

D

^(m) God can
not beare to
be depreued of
his worſhippe:
for mans ſake:
as Moyſes
dyd in not cir-
cumciſing his
chylde.

⁽ⁿ⁾ That is,
the Lord that
woulde haue
kylled hym.

^(a) Though
Moyſes con-
tempted not
Gods calling,
yet difficult-
tyes thercof,
troubled him
much.

" Or,
ſeruaunt.

^(b) whereby he
was aſſured
that he ſhoulde
be fearful to
others, though
he was but
contemptible
in the world.

^(c) Annotitie
deu't to Moy-
ſes to worke
the like ſignes

^(d) God
ſheweth howe
he wyll reſtore
Moyſes and
the people to
their olde
dignitie.

^(e) They
myght learne
that it was in
Gods hand to
take all the
commodities
of the Egyp-
tians to their
owne deſtruc-
tion.

^(f) God
choſeth inſtru-
ments of his
glorie other-
wyſe then
man.

^(g) God
wyl graunt
ſufficent mea-
nes to y^e ende
to which he com-
mandeth.

a bloody husbände, because of her circumcission.

27 Then said the Lorde vnto Aaron: go meete Moyfes in the Wyldernesse. And he went and met him in the mounte of God, and kissed him.

28 And ^(o) Moyfes tolde Aaron all the wordes of the Lorde whiche had sent him, and all the signes whiche he had charged him withall.

19 So went Moyfes and Aaron, and ga-

thered all the elders of the chyldren of Israel.

30 And Aaron told all the wordes which the Lorde had spoken vnto Moyfes: and did y^e miracles in the sight of the people.

31 And the people beleued. ^(p) And when they hearde that the Lorde had visited the chyldren of Israel, and had looked vpon their tribulation, they bowed the selues, and worshipped.

^(p) It was such a beleeve of tribulation after warke consumed away.

^(o) God hereby comendeth the number of man.

The. v. Chapter.

1 Moyfes and Aaron go vnto Pharao. 15 The gouernours ouer Israel crye out vnto Pharao. 20 Moyfes and Aaron accused of the people. 22 Moyfes complayneth to God.

A 1 **M**oyfes and Aaron went in afterward and told Pharao, Thus sayeth the Lorde God of Israel: let my people go, that they maye holde a feast vnto me in the Wyldernesse.

2 And Pharao sayde: ^(a) who is the Lorde that I shoulde heare his voyce, and let Israel go: I knowe not the Lorde, neyther wyll I let Israel go.

3 And they sayde, The God of the Hebrewes is called ouer vs: let vs go we pray thee three dayes iourney into the desert, and do sacrifice vnto the Lorde our God: ^(b) lest he smyte vs with pestilence or with the sword.

4 Then saide the kyng of Egypt vnto them: Wherfore do ye, Moyfes and Aaron let the people from their workes: get you vnto your burthens.

5 And Pharao sayde furthermore: beholde, there is much people nowe in the lande, and you make them leaue theyr burthens.

6 And Pharao ^(c) commaunded the same day, y^e taskmaisters which were amongest the people and the officers, saying:

7 We shall geue the people no more strawe to make brycke withal, as ye did in tyme passed: let them go and gather them strawe them selues.

8 And the number of brycke which they were wont to make in tyme passed, lay vnto their charges also, and minishe nothing therof: for they be idell, and therefore crye, saying: we wyll go, and do sacrifice vnto our God.

9 They must haue more worke layed vpon them, that they may labour therein, and not regarde ^(d) bayne wordes.

10 Then went the taskmaisters of the people, and the officers out, and tolde the people, saying: Thus sayeth Pharao, I wyll geue you no more strawe.

11 Go your selues and gather you strawe where ye can finde it: yet shall none of your labour be minished.

12 And so were ^(e) the people scattered abrode throughout all y^e land of Egypt, for to gather stubble in steade of strawe.

13 And the taskmaisters hastened them forward, saying: fulfyll your worke, your dayly taskes in their due tyme, as if you had strawe.

14 And the officers of the chyldren of Israel which Pharaos taskmaisters had set ouer them, were beaten. And they sayde vnto them: wherfore haue ye not fulfilled your taske in makynge of brycke both yesterday and to day, as well as in tymes past?

15 The officers also of the chyldren of Israel, came & ^(f) complayned vnto Pharao, saying: wherfore dealest thou thus with thy seruauntes?

16 There is no strawe geuen vnto thy seruauntes, and they say vnto vs, make brycke: and thy seruauntes are beaten, and the fault is thyne owne people.

17 He sayde: you are ^(g) idle, idle are you: and therefore you say, we will go, and do sacrifice vnto the Lorde.

18 Go therefore nowe, & worke, and there shall no strawe be geuen you, & yet shall ye deliuer the whole tale of brycke.

19 And the officers of the chyldren of Israel did see that they were in worse case, after it was sayde, ye shall minishe nothing of your brycke, of your dayly taske in due tyme:

20 And they met Moyfes and Aaron, whiche

^(e) This is tollerable labour was layde on the people, that they might dryue away Moyfes and Aaron.

^(f) In this tyrannie there is neither mercie nor humanity.

^(g) They shall will with the people.

^(h) Volence is layde to their charge that are oppressed with inboure.

^(a) Worshipp God solomely.

^(b) This superstitious tyrannie wyll not be accounted to worshipp false Gods.

^(c) O, we worship the God of the Hebrewes.

^(d) He that dyd let them from the true worshipp of God, shoulde much more be punished.

^(e) The godly ought not to be offended wth afflictions increase, when god beginneth to deliuer the.

^(f) The true worshipp of God is called of the wicked, vanitie.

which stode in their way as they came out from Pharao.

They mis- ingging gods. grace by the present sur- cess, become unthankfull to men, and enuious to God. to sincke.

21 And saide vnto them: ^(b) The Lorde looke vpon you & iudge you, which hath made the sauour of vs " to be abhorred in the eyes of Pharao, and in the eyes of his seruauntes, and haue put a sworde in their hande to slay vs.

22 ^(c) Moyfes returned vnto the Lorde, and sayd: Lorde, wherfore hast thou so euill intreated this people: And wherfore hast thou sent me?

(c) Moyfes imbecillitie appereth in þe is weare of his vocacion, and complay- neth of Gods slownesse in deliuering his people.

23 For since I came to Pharao to speake in thy name, he hath faced foule with this folke, and yet thou hast not deliuered thy people at all.

¶ The .vj. Chapter.

1 God remembereth his promises. 5 God promiseth deliuerance, and the land of Chanaan. 9 The people of Israel be not contented with the warninges of Moyfes. 10 Moyfes and Aaron are sent to Pharao. 14 The descentes of Ruben. 16 The descent of Leui. 20 Amram the father of Moyfes and Aaron. 23 Aaron the father of Nadab and Abiu. 25 Eleazer father of Phinees. 29 Moyfes is commaunded to speake to Pharao.

A I



hen the Lorde sayde vnto Moyfes: Nowe ^(a) shalt thou see what I wyll do vnto Pharao: for in a mightie hande shall he let them go, and in a mightie hande shall he dryue them out of his lande.

(a) Moyfes haue is gently blamed.

2 And God spake vnto Moyfes, and said vnto him: I am ^(b) Jehouah.

(b) By this name of his substance, God declarerth that he is the profouner of his promise, and so wythe.

3 I appeared vnto Abraham, Isahac, and Iacob as an almightie God: ^(c) but in my name Jehouah was I not knowne vnto them.

(c) The greater know- ledge & light this people had: the redier should they haue obeyed. (d) As the couenaunt was of Gods free grace: so also was this redemption.

4 Moreover ^(d) I made a couenaunt with them, to geue them the lande of Chanaan, the land of their pilgrimage, wherein they were straungers.

5 And therefore I haue also heard the groning of the chyldre of Israel, whom the Egyptians kepe in bondage, and haue remembered my couenaunt.

6 Wherfore say vnto the chyldren of Israel: I am Jehouah, I wil bryng you out from the burthens of the Egyptians, and will ryd you out of their bondage, and will deliuer you in a stretched out arme, and in great iudgements.

(e) The ende of their deli- uerance was in the conel- uance of Gods grace.

7 And I will take you ^(e) for my people, and wilbe to you a God: And ye shall knowe that I am the Lord your God which bryng you out from the burthens of the Egyptians.

8 And I will bryng you into the lande, concerning the whiche I did lift by my hand to geue it vnto Abraham, Isahac, and Iacob, and wyll geue it vnto you for a possession: ^(f) [for] I am Jehouah.

(f) That they might knowe howe his power overcome all lettes and stopps.

9 And Moyfes tolde the chyldren of Israel euen so: but they ^(g) hearkened not vnto Moyfes for anguyshe of spirite and

(g) It is dangerous in affliction not to heare Gods prom- ises.

for cruell bondage.

10 And the Lorde spake vnto Moyfes, saying:

11 Go in, and speake vnto Pharao king of Egypt, that he let the chyldren of Israel go out of his lande.

12 And Moyfes spake before the Lorde, saying: beholde, the chyldren of Israel hearken not vnto me: howe then shall Pharao heare me, whiche am of " vn- circumcized lippes?

"O, which haue an impe- diment in my speache: or rude.

13 And ^(h) the Lorde spake vnto Moyfes and vnto Aaron, & gaue them a charge concerning the chyldren of Israel, and concerning Pharao king of Egypt, that they shoulde bryng the chyldren of Israel out of the lande of Egypt.

(h) It appea- reth that this redemption came altoget- ther of Gods merete: seing that Moyfes was vn-cir- cumcized.

14 [These be the heades of theyr fathers houses. ⁽ⁱ⁾ The chyldren of Ruben þ first borne sonne of Israel, are these: Hanoch and Phallu, Herson, and Charmi: these be the chyldren of Ruben.

"O, He should let go.

15 The chyldren of Simeon: Jemuel, and Iamin, Ohad, & Jachin, Sohar, and Saul the sonne of the Chanaaniti- she woman: these are the kinredes of Simeon.

(i) Ruben & Simeon be- yng elder then Leui are ce- hearfed, that hereby he might speake of Leui more commodiously.

16 These also are the names of the chyld- ren ^(k) of Leui in their generations: Gerson, and Cehath, and Merari: Leui liued an hundred thirtie and seven yere.

(k) It was necessarie to be knowen of the minister of this redemp- tion was of Abrahams stocke.

17 The sonnes of Gerson: Libni, and Simi by their kinredes.

18 The chyldren of Cehath: Amram, & Jthar, and Hebron, and Uziel. And Cehath liued an hundred thirtie and three yere.

19 The chyldren of Merari: Bahli, and Busi: these are the kinredes of Leui by their generacions.

20 Amram toke Jochebed ^(l) his fathers syster to wyfe, and she bare hym Aaron and

(l) Moyfes glorieth not in his kinrede, who was borne of vn- lawfull mar- riage.

and Moyfes: and Amram liued an hundred and thirtie and seven yeres.

21 And the chyldren of Jshar: Corah, Nephtheg, and Sichri.

22 The chyldren of Uziel: Misael, Elzaphan, and Zithri.

23 And Aaron toke ^(m) Eliseba, daughter of Aminadab, and sister of Nahasson to wyfe, whiche bare hym Nadab, and Abihu, Eleazar, and Jthamar.

24 The chyldren of Corah: Assir, and Elcanah, and Abiasaph: these are the kinredes of the Corahites.

25 Eleazar Aarons sonne, toke hym one of the daughters of Putiel to wyfe, whiche bare hym Phinces: and these are the princypal fathers of the Leuites

(m) Aarons wyfe was of the tribbe of Juda.

throughout their kinredes.

26 This is that Aaron and Moyfes to whom ⁽ⁿ⁾ the Lorde sayd: "Leade the chyldren of Jsracel out of the lande of Egypt, according to theyr armys."

27 These are that Moyfes and Aaron, which spake to Pharao king of Egypt, that "they might bryng the chyldren of Jsracel out of Egypt."

28 And in the day when the Lorde spake vnto Moyfes ^(o) in the lande of Egypt,

29 he spake vnto hym, saying: I am the Lorde: speake thou vnto Pharao the king of Egypt all that I say vnto thee.

30 And Moyfes sayde before the Lorde: beholde, I am of vncircumcized lippes, & how shall Pharao geue me audience:

(n) It was gods singuler woike that they shoulde leade out such great armys.

(o) Myght let go.

(o) God was only in the desert of Haban, but also in Egypt spake to Moyfes.

¶ The. vij. Chapter.

1 Moyfes with Aaron is sent vnto Pharao. 2 God causeth signes, that he onely may be knowen mightie. 10 The rodde of Moyfes is turned into a serpent. 11 The enchaunters do the same. 19 Water turned into blood. 22 The enchaunters do the same.

A 1



And the Lorde sayde vnto Moyfes: behold, I haue made thee Pharaos ^(a) God: and Aaron thy brother shalbe thy prophete.

2 Thou shalt speake all that I commaunde thee, and Aaron thy brother shall speake vnto Pharao, that he sende the chyldren of Jsracel out of his lande.

3 And ^(b) I will harden Pharaos heart, and multiplie my miracles & my wonders in the lande of Egypt.

4 But Pharao shall not hearken vnto you, that I may set my hande vpon Egypt, and bryng out myne armys, and my people the chyldren of Jsracel out of the land of Egypt in great iudgmentes.

5 And the Egyptians shall knowe that I am the Lord, when I stretch forth my hande vpon Egypt, and bryng out the chyldren of Jsracel fro among them.

6 ^(c) Moyfes and Aaron did as the Lord commaunded them, [euen] so did they.

7 Moyfes was ^(d) fourescore yere olde, and Aaron fourescore and thzee, when they spake vnto Pharao.

8 And the Lorde spake vnto Moyfes and Aaron, saying:

9 If Pharao speake vnto you, saying, shewe a miracle for you: thou shalt say vnto Aaron, Take thy rod, and cast it before Pharao, that it may be a serpent.

10 Then went Moyfes and Aaron in vnto Pharao, and dyd euen as the Lorde had commaunded: and Aaron caste forth his rodde before Pharao, and before his seruautes, and it [turned] to a serpent.

11 Then Pharao called for the ^(e) wyse men, and enchaunters: and those sozcerers of Egypt dyd in like maner with their sozerie.

12 For they cast downe euery man his rod, and they [turned] to serpentes: but Aarons rodde did eate by their rodde.

13 And he helde Pharaos heart that he hearkened not vnto them, euen as the Lorde had sayde.

14 The Lorde also sayde vnto Moyfes: Pharaos heart is "hardened, he refuseth to let the people go."

15 Get thee vnto Pharao in the morning, loe, he wyll come vnto the water, and thou shalt stand vpo the ryuers brincke agaynst he comic: and the rodde whiche was turned to a serpent, shalt thou take in thyne hande:

16 And thou shalt say vnto hym: the Lorde God of the Hebrewes hath sent me vnto thee, saying: Let my people go, that they may serue me in the wylderneesse: and beholde, hitherto thou wouldest not heare.

17 Thus sayeth the Lord, In this thou shalt knowe that I am the Lorde: beholde, ^(f) I wyll smyte with the rodde that

(a) God communiceth his auctoritie and power with his ministers.

(b) God was no cause of Pharaos sinne, though he executed this iust iudgement vpon hym.

(c) True obedience to do only & which God willet to be done.

(d) The prayse was Gods, who by fearfull olde men, wrought so meruclously

(e) The deuyll to robbe God of his glorie, geue th his seruantes goodly titles.

(f) Made heauie, or burthened.

(f) The smyked that are not moued with Gods threates, are unexcusable.

that is in my hande, the Waters whiche are in the ryuers, and they shalbe turned to blood.

18 And the fishe that is in the riuier, shall dye: and the ryuer shall corrupt, and it shall greue the Egyptians to drinke of the Water of the ryuer.

19 And the Lorde spake vnto Moyses: say vnto Aaron, Take thy rodde, and stretche out thyne hande ^(g) ouer the Waters of Egypt, ouer their streames, ouer their riuers and pondes, and all pooles of Water whiche they haue, that they may be blood, and that there may be blood throughout all y^e lande of Egypt, both in [vesselles] of Wood, & also of stone.

20 And Moyses and Aaron did euen as the Lorde commaunded: and he lyfte vp the rodde, and smote the ^(h) Waters that were in the ryuer in the sight of Pharaos, and in the sight of his seruaun-

tes: and ⁽ⁱ⁾ all the water that was in the ryuer, turned into blood.

21 And the fishe that was in the ryuer dyed: and the ryuer corrupted, and the Egyptians coulde not drinke of the Waters of the ryuer, and there was blood throughout all the lande of Egypt.

22 ^(k) And the enchaunters of Egypt dyd lyke wyse with their sorceries, and he hardened Pharaos heart, neyther did he hearken vnto them, as the Lorde had sayde.

23 And Pharaos turned him selfe, and went agayne into his house, and ^(l) set not his heart ther vnto.

24 And the Egyptians ^(m) dygged rounde about the ryuer for Water to drinke: for they coulde not drinke of the Water of the ryuer.

25 And it continued seuen dayes after that the Lorde had syneten the ryuer.

(i) They should haue knowne gods hande in that theyng, wher-in lay their wealth and saluete.

(k) The faithfull ouercame this temptation through gods worde confirmed by a heauenly vision.

(l) Gods workes are not lightly to be considered. (m) These circumstances declare that this was no vayne illusion

¶ The.viiij. Chapter.

2 frogges. 8 Pharaos prayeth Moyses to pray for hym. 12 Moyses prayeth for Pharaos. 15 Pharaos is hardened. 16 Lyce in man and beast. 20 fflyes, or all kynde of wyldie fierce and noysome beastes. 25 Pharaos intreateth Moyses to pray for hym. 32 Pharaos is hardened.

A 1 **T**HE Lorde spake vnto Moyses, go vnto Pharaos & tell hym; Thus sayeth the Lord: Let my people go, that they may serue me.

2 And if thou refuse to let them go, beholde, I wyll synete all thy borders ^(a) with frogges:

3 And the riuier shall scraule with frogges, whiche shall go vp and come into thine house, and into thy priue chaumber where thou slepest, and vpon thy bed, & into the house of thy seruauntes, and vpon thy people; and into thyn ouens, and vpon al thy vitayles in store:

4 And ^(b) the frogges shall come vp vpon thee, and on thy people, and vpon all thy seruauntes.

5 And the Lorde spake vnto Moyses: say vnto Aaron, stretch forth thyne hande with thy rod ouer the streames, ouer the ryuers, and ouer the pondes: and cause frogges to come vp vpon the lande of Egypt.

6 And Aaron stretched his hande ouer y^e Waters of Egypt, & the frogges came vp and covered the lande of Egypt.

7 And ^(c) the sorcerers did likewise with their sorterie, and brought frogges vp

vpon the lande of Egypt.

8 Then Pharaos called for Moyses and Aaron, and sayde: pray ^(d) ye vnto the Lorde that he maye take away the frogges from me, and from my people: and I will let the people go, that they may do sacrifice vnto the Lorde.

9 And ^(e) Moyses sayde vnto Pharaos: glozy herein because of me, and [appoynt] when I shall pray for thee, and for thy seruauntes, and for thy people to drye away the frogges from thee and thy houses: and they may remayne but in the ryuer onely.

10 He sayd: to morowe. ^(f) And he sayde, euen as thou hast said: that thou mayest knowe that there is none like vnto the Lorde our God.

11 And so the frogges shall depart from thee, and from thy houses, from thy seruauntes, and from thy people: and shall remayne in the ryuer onely.

12 Moyses and Aaron went out from Pharaos, and Moyses ^(g) cryed vnto the Lorde, as touching the frogges whiche he had brought against Pharaos.

13 And the Lorde dyd accordyng to the saying of Moyses: and the frogges dyed out of the houses, out of the courtes and fieldes.

(d) Hypocrites feared with Gods iudgement, pretend a certayne repentance.

(e) He is wylled to forsake his arrogancie, and reuoyce in the merete of god, which he shold receyue by the prayer of gods seruauntes.

(f) He meaneth not the differing of Moyses prayer: but to haue respect that night, for the peoples deluete.

(g) The folowes are deliuered from temporal punishment, by the prayer of the faithful.

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(g) The corruption of the most necessary meane of life, should haue taught them to obey God.

(h) The waters wherem the Israelites chym were drowned, are now turned to the Egyptians sorow. The first plague.

(a) In ignominious punishment vpon the contemners of God.

(b) God can arme his creatures at his will agaynst the wicked.

The second plague.

(c) Thus God will exercise his seruantes with aduersaries to their trial.

C 14 And they gathered them together vpon heapes, and the lande had an euill smell [through them.]

“ Stanke.

15 But when Pharao sawe that he had rest geuen him, he hardened his heart, and hearkened not vnto them, as the Lorde had sayde.

16 And the Lorde sayd vnto Moses, Say vnto Aaron: Stretche out thy rod, and smyte the dust of the lande, that it may be [turned] to lyece throughout all the lande of Egypt.

(h) God most easilie ouerthroweth the strength of man. The thirde plague.

17 And they did so: for Aaron stretched out his hande with his rodde, and smote the dust of the earth, whiche turned to lyece in man and beast: so that all the dust of the lande [turned] to lyece throughout all the lande of Egypt.

(i) The smallest beastes haue strength enough to hurt, being ormed by God.

18 And the enchaunters assayed likewise with their enchauntmētes to bring forth lyece, but they coulde not: and the lyece were both vpon men & beastes.

(k) Satans ministers shalbe confounded when God hath proued the fapth of his seruantes.

19 Then said the enchaunters vnto Pharao: this is the finger of God. And Pharaos heart remayned obstinate, and he hearkened not vnto them, euen as the Lorde had sayde.

(l) They woulde not secue ouercome of any man, therfore they confesse Gods power agaynst themselues.

20 And the Lorde sayde vnto Moyles: ryle vp early in the mornynge, and stand before Pharao, so, he wyll come forth vnto the water, and thou shalt say vnto him, Thus sayeth the Lorde: Let my people go that they may serue me.

(m) God woulde haue at this matter done publicly.

D 21 Els if thou wylt not let my people go, behold, I will send all maner of flies both vpon thee and thy seruantes, and thy people, & into thy houses: and the houses of the Egyptians shalbe full of flies, and the ground wheron they are.

“ Swarmes of flices.

22 And the land of Gosen where my people are, will I cause to be wonderfull in that day, so that there shal no flies be there: wherby thou shalt know that I am the Lorde in the myddest of the earth.

(n) Separat. Benefites and plagues are in Gods onlpe hande, wherein the false Gods can do no thyng.

23 And I will put a diuision betweene my people and thine: and euen to morowe shall this miracle be done.

“ Redemptiō. (o) God graunteth a tynce of reparaunce. (p) This miracle was wrought without the meanes of the robde. The fourth plague.

24 And the Lorde dyd euen so, & there came an intollerable swarme of flies into the house of Pharao, and into his seruantes houses, and into all the land of Egypt: and the land was corrupt with these flies.

25 And Pharao called for Moyles and Aaron, and sayd: Go, and do sacrifice vnto your God in this lande.

(q) This compelled the diuine robbery god of a great part of his honour, who should not in one part of the Realme, but in the whole, haue ben truly worshipped.

26 And Moyles answered, It is not meete that we so do: for we must offer vnto the Lorde our God, that [which is] an abhominatiō vnto the Egyptians. Lo, if we sacrifice that which is an abhominatiō vnto the Egyptians before they eyes, wyl they not stone vs:

(r) The true worshipping of God ought not to be made a laughing stocke to the gentiles. (s) Gods will in his worshipping is onely to be followed.

27 We wyll go thre dayes iourney into the desert, and sacrifice vnto the Lorde our God, as he hath commaunded vs.

28 And Pharao sayd: I will let you go, that ye may sacrifice vnto the Lorde your God in the wyldernesse, but go not farre away: pray for me.

(t) The folowed in thre necessite ppetende great religion.

29 And Moyles sayd, beholde, I will go out from thee, and pray vnto the Lord, that the flies may depart from Pharao, and from his seruantes, and from his people to morowe: but let Pharao from hence forth deale deceitfully no more, that he wyll not let the people go, to sacrifice vnto the Lorde:

(b) Moyles constantly rebuketh the kynge of his lyes.

30 And Moyles went out from Pharao, and prayed vnto the Lorde.

(c) Moyles by Gods speciall motion, promised the kynge the relaxation of his punishment.

31 And the Lorde did accordyng to the saying of Moyles: and the flies departed from Pharao, and from his seruantes, and from his people: and there remayned not one.

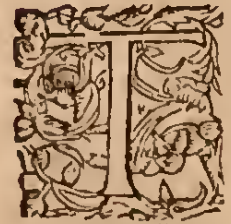
32 And Pharao hardened his heart once more at this time, and dyd not let the people go.

(p) For all Gods punishmentes, he yet remayned rebellious agaynst God.

¶ The.ix. Chapter.

1 Death of cattell. 8 Moyles. 13 Dayle. 27 Pharao acknowledgeth his offence, and be- secheth Moyles to pray for hym. 33 when Moyles prayeth, the hayle ceaseth.

A 1 The Lorde said vnto Moyles, go in vnto Pharao, and thou shalt tell hym, Thus sayeth the Lorde God of the hebrues: Let my people go, that they may serue me.



2 If thou refuse to let them go, and wylt holde them styll,
3 Beholde, the hande of the Lorde is vpon thy flocke which is in the field, [for] vpon horses, vpon asses, vpon camelles, vpon oxen, and vpon sheepe, there

(a) The men of cattell committed the iniquityment of blood, and not of other cattell.

there shall be a mightie great mozaune.

4 And the Lorde shall do wonderfully betweene the beastes of Israel, and the beastes of Egypt, so that there shall nothyng dye of all that pertayneth to the children of Israel.

5 And the Lorde ^(b) appoynted a tyme, saying: to morowe the Lorde shall finish this worde in the lande.

6 And the Lorde dyd that thyng on the morowe, and ^(c) all the cattell of Egypt dyed: but of the cattell of the children of Israel, dyed not one.

7 And Pharaos sent, and beholde, there was not one of the cattell of the Israelites dead: And the heart of Pharaos hardened, and he did not let the people go.

8 And the Lord said vnto Moyses and Aaron: take your handes full of ashes out of y^e furnace, & Moyses shall sprinkle it by into the ayre in y^e sight of Pharaos:

9 And it shall be dust in all the lande of Egypt, and shall be swelling sores with blaynes both on man & beast throughout all the lande of Egypt.

10 And they toke ashes out of the furnace, and stode before Pharaos: and Moyses ^(d) sprinkled it by into the ayre, and there were swelling sores with blaynes, both in men and in beastes:

11 And ^(e) the sorcerers could not stande before Moyses because of the blaynes: for there were botches vpon the enchauntes, and vpon all the Egyptians.

12 And the Lorde hardened the heart of Pharaos, and he hearkened not vnto them, as y^e Lord had said vnto Moyses.

13 And the Lorde sayde vnto Moyses: rise by early in the morning, and stande before Pharaos, and thou shalt tell him, Thus sayeth the Lorde God of the hebrues: Let my people go, that they may serue me:

14 Or els I wyll at this tyme sende all my plagues vpon thine heart, and vpon thy seruauntes, and on thy people, that thou mayest knowe that there is none lyke me in all the earth.

15 For now I will stretch out my hand, that I may smyte thee and thy people with pestilence, and thou shalt perishe from the earth.

16 And in very deede ^(f) for this cause haue I kept thee, for to shewe thee my power, and that my name may be declared throughout all the worlde.

17 Yet exaltest thou thy selfe agaynst my people, that thou wyll not let them go:

18 Beholde, to morowe this tyme I wyll sende downe a ^(g) mightie great hayle, euen such a one as was not in Egypt since the foundation thereof was layde, vnto this tyme.

19 Sende therfore now, and gather thy beastes, & all that thou hast in the felde: For vpon all the men and the beastes whiche are founde in the felde, and not brought home, shall the hayle fall, and they shall dye.

20 And as many as ^(h) feared the worde of the Lorde amongst the seruauntes of Pharaos, made their seruauntes and their beastes flee into the houses.

21 But he that regarded not the worde of the Lord, left his seruauntes and his beastes in the felde.

22 And the Lorde sayde vnto Moyses: stretch forth thine hande vnto heauen, that there may be hayle in all the lande of Egypt, vpon man, and vpon beastes, and vpon all the hearbes of the felde throughout the lande of Egypt.

23 And Moyses stretched forth his rod vnto heauen, and the Lord ⁽ⁱ⁾ thundred and hayled, and the fire ranne a long vpon the grounde, and the Lorde hayled in the lande of Egypt.

24 So there was hayle, and fire mingled with the hayle, so greuous, and such as there was none throughout all the land of Egypt since people inhabited it.

25 And the hayle smote throughout all the lande of Egypt all that was in the felde, both man & beast: and the hayle smote all the hearbes of the felde, and broke all the trees of the felde.

26 Only in the lande of Gosen where the chyldren of Israel were, was there no hayle.

27 And Pharaos sent and called for Moyses and Aaron, and sayde vnto them, I ^(k) haue nowe sinned: the Lorde is righteous, and I & my people are vngodly.

28 Pray ye vnto the Lorde, that these thundringes of God and hayle may be sufficient, and I will let you go, and ye shall tary no longer.

29 Moyses sayd vnto him: ^(l) As soone as I am out of the cite, I wyll spreade abroad my handes vnto the Lorde, and the thunder shall cease, neyther shall there be any more hayle: that thou mayest knowe howe that the earth is the

(g) The circumstance shewe y^e this hayle was not naturall.

(h) This feare came not of true repentance and obedience to God.

D

The seventh plague.

(i) Elements are reb to obey at Gods commaundement.

(k) This confession came not of fayth, but of the greatnesse of Gods plague: so it was hypocriticall.

(l) The heere with the hyng that throught his incredulitie he polluted the place where he was.

(b) He was appointed in his make y^e no tyme could byng to re- pentance.

(c) This speache signifieth a very great number of the moste part. The fifth plague.

B

(d) Saying Pharaos amen did not by permission, god granting no tyme, createth his iudgement.

(e) The sixth plague. (f) Pharaos ministers overcome, yet could not tyll with shame they be dyuen away.

(l) God would haue hym knowe that he could quicke haue destroyed him, yet by other causes he refused hym. Made thee stande.

the Lordes.

30 But I knowe that thou and thy seruauntes yet feare not the face of the Lord God.

31 And so the flare and the barlye were smytten, for the barly was shot bp, and the flare was bouled :

32 But the Wheate and the rye were not smytten, for they were late sowen.

33 And Moyses went out of the cite fro Pharao, and spread abroad his handes

vnto the Lorde : and the thunder and hayle ceassed, neyther rayued it vpon the earth.

34 And when Pharao sawe that the rayne, and the hayle, and thunder were ceassed, he sinned yet more, and hardened his heart, he and his seruauntes:

35 And the heart of Pharao was hardened, neyther woulde he let the chyldren of Israel go, as the Lorde had sayd by the hande of Moyses,

(m) Moyses stoutlye contempneth the kyng and all his court of vngodlynes.

(n) These seede were not so forward in ryping as the other. " Hidde.

(o) when gods plagues cease, the wicked arme them selves agayne agaynst God.

The. x. Chapter.

1 God hardeneth Pharao. 4 Moyses threatneth Pharao, locustes. 16 Pharao acknowledging his sinne, requireth that prayer be made for him. 19 Moyses prayeth for Pharao. 21 Darknesse so grosse, that it might be felt.

A I



And the Lorde sayde vnto Moyses, go in vnto Pharao: for I haue hardened his heart, & the heart of his seruauntes, that I might shewe these my signes

before hym,

2 And that thou tell in the audience of thy sonne, & of thy sonnes sonne what thinges I haue done in Egypt, and the miracles which I haue done amongest them: that they may know howe that I am the Lorde.

3 And so Moyses and Aaron came vnto Pharao, and said vnto him, Thus sayeth the Lord God of the hebrues: how long wilt thou refuse to submit thy selfe vnto me: Let my people go, that they may serue me.

4 Or els if thou refuse to let my people go, beholde, to morowe wyll I byng greshoppers into thy coastes:

5 And they shall couer the face of the earth, that it can not be scene: and they shall eate the residue which remaineth vnto you and is escaped from the hayle, and they shall eate euery greene tree that beareth you fruite in the fielde.

6 And they shall fill thy houses, and all thy seruauntes houses, and the houses of all the Egyptians, after suche a manner, as neyther thy fathers, nor thy fathers fathers haue scene since the tyme they were vpon the earth vnto this day. And he turned him selfe about, and went out from Pharao.

7 And Pharaos seruauntes sayde vnto him: howe long shall he be hurtfull vnto vs: Let the men go, that they may

serue the Lorde their God: knowest thou not yet that Egypt is destroyed:

8 And Moyses & Aaron were brought againe vnto Pharao, and he sayde vnto them, Go and serue the Lorde your God: but who are they that shall go:

9 And Moyses answered: We will go with our young, and with our olde, yea, and with our sonnes, & with our daughters, and with our sheepe, and with our oxen we must go: for we must holde a feast vnto the Lorde.

10 And he said vnto them: Let the Lord be so with you, as I will let you go, and your chyldren: take heede, for ye haue some nischiefe in hande.

11 Nay not so, but go they that are men, and serue the Lorde: for that was your desire. And they were thrust out of Pharaos presence.

12 And the Lorde sayde vnto Moyses: Stretch out thyne hande ouer the lande of Egypt for greshoppers, that they may come vpon the land of Egypt, and eate all the hearbes of the lande, and all that the hayle left behynde.

13 And Moyses stretched forth his rod ouer the lande of Egypt, and the Lorde brought an east winde vpon the lande all that day, and all that nyght: and in the morning the east winde brought the greshoppers.

14 And the greshoppers went by ouer all the lande of Egypt, and remayned in all quarters of Egypt very greenouslye: before them were there no suche greshoppers, neither after them shalbe.

15 For they couered all the face of the earth, so that the lande was darke, and they did eate all the hearbes of the land, and

(a) Gods iudgements when they be bynd that they can not haue all their wyll, seke yet some bymeanes to ouerthow the Gods byng-dome.

(b) Moyses is careful to haue Gods commaundement in all popyles duty obserued, theyng rather to be hated for Gods sake, then to come sent to a chynge vnto his will.

The eighth plague. (c) they were so sore that they were not to be ascribed to the iudgement of God, and not to any natural cause.

" A snare. B

and all the frutes of the trees whatsoeuer the hayle had lefte : there was no greene thyng left in the trees & hearbes of the fielde through al y land of Egypt.

16 Therefore Pharaο called for Moyses and Aaron in haste, and sayde : I haue sinned agaynst the Lord your God, and agaynst you :

17 And nowe forgeue me my sinne only this once, and pray vnto the Lord your God that he may take awaye from me this death only.

18 And [Moyles] went out from Pharaο, and prayed vnto the Lord.

19 And the Lord turned a myghtie strong west wynde, and it toke awaye the grasshoppers, and cast them into the red sea : so that there was not one grasshopper in all the coastes of Egypt.

20 And the Lord hardened Pharaοs heart, so that he woulde not let the children of Israel go.

21 And the Lord sayde vnto Moyses : Stretche out thy hande vnto heauen, that there may be vpon the lande of Egypt darknesse which may be felt.

22 And Moyses stretched forth his hand vnto heauen : and there was a thicke darknesse vpon all the lande of Egypt

three dayes long.

23 No man sawe another, neither rose vp from the place where he was by the space of three dayes : But al the children of Israel had light where thei dwelled.

24 And Pharaο called for Moyses, and sayde, Go, and serue the Lord : onlpe let your sheepe & your oren abyde, and let your chyldren go with you.

25 ^(b) And Moyses sayde : Thou must geue vs also offeringes and burnt offeringes, for to do sacrifice vnto the Lord our God.

26 Our cattell also shall go with vs, and there shall not one hoofe be left behynd, for therof must we take to serue y Lord our God : neither do we knowe with what we must do seruice vnto the Lord vntyll we come thither.

27 But the Lord hardened Pharaοs heart, and he woulde not let them go.

28 ^(c) And Pharaο sayde vnto hym : Get thee from me, and take heede vnto thy selfe that thou seest my face no more: for whensoever thou comest in my syght, thou shalt dye.

29 And Moyses sayde : Let it be as thou hast sayde, I wyll see thy face no more.

(b) Moyses wyll not yelde an ynche for nothyng that Pharaο could do, in suche chynges as God commaunded.

(c) The Soldard, the night or they be to their destruction, the more furious commonly they be. Therefore, the godly in such cases ought to be of good hope.

The nyghty plague. Palpable darknesse.

¶ The .xj. Chapter.

1 The Lord commaundeth the Hebrewes to robbe the Egyptians. 4 The death of the first borne of all thynges.



AND the Lord sayde vnto Moyses : Yet wyl I bringe one plague more vpon Pharaο, and vpon Egypt, and after that, he wyll let you go hence : when he shall let

you go quite, he shall vtterly dryue you hence.

^(a) Speake thou therfore in the eares of the people, that euery man borowe of his neighbour, and euery woman of her neighbour, iewels of syluer, and iewels of golde.

3 And the Lord shall geue the people fauour in the syght of the Egyptians: Moreover, Moyses was a very great man in the lande of Egypt in the syght of Pharaοs seruauntes, and in the syght of the people.

4 And Moyses sayde, Thus sayth the Lord: At mydnyght, wyll I go out in-

to the myddest of Egypt,

5 And all the first borne in all the land of Egypt shall dye, euen fro the first borne of Pharaο ^(b) that sitteth on his seate, vnto the first borne of the mayde seruaunt that is behynde the myll, and all the first gendered of the cattell.

6 And there shall be a great crye throughout all the lande of Egypt, such as there was neuer none lyke, nor shall be.

7 But amongst the chyldren of Israel shall not a dogge moue his tounge, from a man vnto a beast: that ye may knowe how that the Lord putteth a difference betweene the Egyptians and Israel.

8 ^(c) And these thy seruauntes shall al come downe vnto me, and fall before me, and say : Get thee out, and all the people that are vnder thee, and then wyll I depart. And he went out from Pharaο with an angry countenance.

9 And the Lord sayde vnto Moyses : Pharaο

(b) That succedeth after him in the special crowne as heire apparent. For by sitting, is meant, bea-ryng rule, or welding of a ny office. 1. Reg. 11.

(c) Tunc descendit a sodayne change of speaking to diuers persons as psal. 138. a.

(a) we must not take this for an example to borrowe our neighbor, that was commyded by special commandement of the Egyptians. August. 39. q.

"Oh, is a great anger."

Pharao shall not heare you, that my wonders may be multiplied in the land of Egypt.

10 And Moyses and Aaron dyd all these

wonders before Pharaos: And the Lord hardened Pharaos heart, so that he woulde not let the chyldren of Israel go out of his lande.

The. xij. Chapter.

1 The charge and maner of eatyng of the Passouer. 26 A charge is geuen parentes to teache their chyldren the misterie of the Passouer. 29 The murder of the first borne of Egypt. 31 Pharao casteth out the chyldren of Israel. 35 The Jewes do robbe the Egyptians of golden and syluer vessels. 37 The chyldren of Israel do go out. 40 They dwelt in Egypt foure hundreth and thirtie yeres. 43 The maner of celebratyng the Passouer.

A 1



And the Lorde spake vnto Moyses and Aaron in the lande of Egypt, saying:

This moneth shalbe vnto you y begynnyng of monethes, and the first moneth of the yere shall it be vnto you.

3 Speake ye vnto all the congregation of Israel, saying: In the tenth daye of this moneth, every man take vnto hym a lambe according to y house of the fathers, a lambe throughout euer y house.

4 If the household be to litle for y lambe, let hym take his neyghbour whiche is next vnto his house, accordyng to the number of the soules, every one of you accordyng to his eatyng shall make your coumt for a lambe.

5 And let the lambe of yours be without blemishe, a male of a yere olde [whiche] ye shal take out from among the sheepe, and from among the goates.

6 And ye shall kepe hym in vntyll the fourteenth daye of the same moneth: and euery assemble of the congregation of Israel shall kyll hym about euen.

7 And they shall take of the blood and stryke it on the two [syde] postes, and on the bpper dooze post, euen in the houses wher they shall eate hym.

8 And they shall eate the fleshe the same nyght, rost with fire, and with unleaue- ned bread: and with sowre hearbes they shall eate it.

9 See that ye eate not therof rawe, nor sodden with water, but roste with fire: the head, feete, and purtenaunce therof.

10 And ye shall let nothyng of it remayne vnto the morning: That which remayneth of it vntyll the morowe, shall ye burne with fire.

11 Of this maner shall ye eate it: With your loynes girded, and your shooes on your feete, and your staffe in your hand, and ye shall eate it in haste: for it is the Lordes passouer.

12 For I wyll passe through the lande of Egypt this same nyght, and wyll smyte all the first borne of Egypt from man to beast, and vpon all the gods of Egypt I wyll execute iudgement: I [am] the Lorde.

13 And the blood shalbe vnto you a token in the houses wherin you are: and whē I see the blood, I wyll passe ouer you, and the plague shall not be vpon you to destroy you when I smyte the lande of Egypt.

14 And this daye shalbe vnto you a remē- braunce: and you shall kepe it an holy feast vnto the Lorde throughout your generations, ye shall kepe it holy for an ordinaunce for euer.

15 Seuen dayes shal ye eate unleaue- ned bread, so that euen the first daye ye put away leauen out of your house: For who so euer eateth leaue- ned bread from the first daye vntyll the seuenth daye, that soule shalbe rooted out of Israel.

16 The first daye shalbe a holy conuocati- on, and the seuenth daye shalbe an holy conuocation vnto you: there shalbe no maner of worke done in thē, saue about that only which every man must eate, that only may ye do.

17 And ye shal obserue the feast of unlea- uened bread: for this same daye haue I brought your armies out of the lande of Egypt, therefore ye shall obserue this daye and all your chyldren after you, by an euerlastyng decree.

18 The first moneth, and the fourteenth daye of the moneth, at euen ye shall eate

(c) This was the passouer of the Jewes: but our paschal lambe is christ as scripturly Paul. i. cor. v.

(d) Cor. i. not here taken for a figure, but for a long season of tribulation as in Cor. i.

(a) God ordeined this sacrifice for a token & pledge of their deli- uerance.

(e) D. & wy- lyght.

(b) The church is distinguished from the syna- gogue of the vniuersall, by the worde of God, and by the sacraments.

eat unleavened bread, unto the .xxi. day of the same moneth at even againe.

19 Seven dayes shall ther be no leavened bread founde in your houses: and who-soever eateth leavened bread, that soule shall be rooted out from the congregatiō of Israel, whether he be straunger or borne in the lande.

20 We shall eat nothyng leavened: but in all your habitations shall ye eat unleavened bread.

21 Moyses called for the elders of Israel, and sayde unto them: Choose out, and take you to euery houtholde of you a lambe, and kyll the passouer.

D 22 And take a bunche of flope and dip it in the blood that is in the bason, & strike the vpper post of the dooze, and the two syde postes, with the blood that is in the bason: & none of you go out at the dooze of his house vntyll the mornynge.

23 For the Lord wyll passe ouer to smyte the Egyptians: and when he seeth the blood vpon the vpper dooze post and the two syde postes, he wyll passe ouer the dooze, and wyll not suffer the destroyer to come into your house to plague you.

24 Therfore shall ye obserue this thyng for an ordinaunce to thee & thy sonnes for euer.

25 And when ye be come to the lande whiche the Lord wyll geue you, accordyng as he hath promised, ye shall kepe this seruice.

26 And when your chyldren aske you, what maner of seruice is this ye do:

27 We shall saye, it is the sacrifice of the Lordes passouer, whiche passed ouer the houses of the chyldren of Israel in Egypt, and he smote the Egyptians, and saued our houses. And the people bowed them selues, and worshipped.

E 28 And the chyldren of Israel went and dyd as the Lord hadde commaunded Moyses and Aaron, euen so dyd they.

29 And at mydnyght the Lord smote the first borne in the lande of Egypt, fro the first borne of Pharao that sate on his seate, vntyl the first borne of the captiue that was in prison, and all the firste yendred of cattell.

30 And Pharao rose in the nyght, he and his seruauntes, and all the Egyptians, and there was a great crye in Egypt: for there was not a house where there was not one dead.

31 And he called vnto Moyses and Aarō

by nyght, saying: Ryse vp, and get you out from amongst my people, both you and also the chyldren of Israel: and go, and serue the Lord as ye haue sayde.

32 And take your sheepe and your droues with you as ye haue sayde: and depart, and blesse me.

33 And the Egyptians were fierce vpon the people, that they myght sende them out of the lande in haste: for they sayde, We be all [but] dead men.

34 And the people toke there dowgh before it was sowred, whiche they had in store, being bounde in clothes vpon their shoulders.

35 And the chyldren of Israel dyd accordyng to the saying of Moyses: and they borrowed of the Egyptians iewels of siluer, and iewels of golde, and rayment.

36 And the Lord gaue the people fauour in the syght of the Egyptians, so that they graunted such thynges as they required: And they robbed the Egyptians.

37 And the chyldren of Israel toke their iourney from Rameses to Suchoth, sixe hundred thousand men of foote, besyde chyldren.

38 And a great multitude of sundry other nations wet also with them, and sheepe and oren, and exceedyng much cattell.

39 And they baked unleavened cakes of the dowgh whiche they brought out of Egypt, for it was not sowred: For they were thrust out of Egypt, and could not tary, nether had they prepared for them selues any provision of meate.

40 The dwelling of the chyldren of Israel whiche they dwelled in Egypt, was foure hundred and thirtie yeres.

41 And when the foure hundred & thirtie yeres were expired, euen the selfe same day departed al the hoastes of the Lord out of the lande of Egypt.

42 It is a nyght to be obserued vnto the Lord, in the whiche he brought them out of the lande of Egypt: This is that nyght of the Lord, whiche all the chyldren of Israel must kepe throughout their generations.

43 And the Lord sayde vnto Moyses and Aaron, This is the lawe of passouer: there shall no straunger eate thereof.

44 But eucry seruannt that is bought for money, after that thou hast circumcised hym, shall eate therof.

(1) By leuen meant corrupcion either of hysc or doctrine, of all such to be esteemed, as be careakers of the vncleane multitude, as what. xli. Gal. 5

(1) If they grewe so amongst their enemies, being so small a number at their firste coming to Egypt, let vs also be of good hope, that god wyll encrease his Church, be it neuer so much oppressed.

The tenth plague.

45 A straunger & an hired seruaunt shall not eate therof.

46 In one house shall it be eaten, thou shalt carry none of the flesshe out of the house, neither shall ye breake a bone therof.

47 All the congregation of Israel shall obserue it.

48 If a straunger also dwell among you, and wyl holde passouer vnto the Lord, let him circuncise all that be males, and then let him come and obserue it, and he

shalbe as one that is borne in the lande: for no vncircuncised person shall eate therof.

49 One maner of lawe shalbe vnto hym that is borne in the lande, and vnto the straunger that dwelleth among you.

50 And all the chyldren of Israel dyd as the Lorde commaunded Moyses and Aaron, euen so dyd they.

51 And the selfe same day, dyd the Lorde bryng the chyldren of Israel out of the lande of Egypt with their armies.

The .xiiij. Chapter.

1 The first borne thynges must be sanctified vnto God. 3 The remembraunce of the deliuerance must be celebrate. 8 Chyldren must be taught that they were deliuered fro the tyrannie of Pharao. 12 All first borne thynges be Gods. 14 Chyldren must be taught why thynges first borne be seperate vnto the vse of God. 17 why the Lord dyd leade about the chyldren of Egypt by the desert. 19 Moyses carryeth the bones of Joseph. 21 The pyller of cloude and of fire.



And the Lord spake vnto Moyses, saying:

Sanctifie vnto me al the first borne, what so euer openeth the wombe among y chyldren of Israel, aswell of man as of beast, for it is mine.

And Moyses saide vnto the people: ye ought to remember this day in whiche ye came out of Egypt out of y house of "bondage: for through a myghtie hande the Lorde brought you from thence: there shall no leauened bread be eaten.

This daye came ye out, in the month (b) Abib

When the Lorde hath brought thee into the lande of the Chanaanites, Hethites, Amorites, Heuites, and Jebusites, which he sware vnto thy fathers that he would geue thee, a lande wherein mylke and hony floweth: thou shalt kepe this seruice in this same month.

Seuen dayes thou shalt eate unleauened bread, and in the seuenth daye it is the feast of the Lorde.

Unleauened bread shalbe eaten seuen dayes, and there shall no leauened bread be seene nor yet eaten with thee in al thy quarters.

And thou shalt shewe thy sonne in that day, saying: This is done because of that whiche the Lorde dyd vnto me when I came out of Egypt.

And it shalbe as a signe vnto thee vppon thyne hande, and as a remembraunce betweene thyne eyes, that the Lordes lawe may be in thy mouth: for in a strong hande the Lorde brought thee out of Egypt.

Kepe therfore this ordinaunce in his season from yere to yere.

And it wyl come to passe that y Lord shall bryng the land of the Chanaanites, which he sware vnto thee and to thy fathers, and shall geue it thee.

And then thou shalt appoynt vnto the Lorde all that openeth the matrice, and euery firstlyng that cometh of a beast which thou hast, yf it be a male, it shalbe the Lordes.

And euery firstlyng of an asse, thou shalt redeeme with a lambe: yf thou redeeme hym not, thou shalt breake his necke: All the first borne amongst thy chyldren also shalt thou bye out.

And when thy sonne aske thee in time to "come, saying: What is this: Thou shalt saye vnto hym: With a myghtie hande the Lorde brought vs out of Egypt, out of the house of bondage.

And when Pharao was very loth to let vs go, the Lorde slewe all the first borne in the lande of Egypt, aswell the first borne of man, as the firstlyng of beast: Therefore I sacrifice vnto the Lorde all the males that open the matrice: but all the first borne of my chyldren I redeeme.

A I 2 (a) A lawe for y offering of the firste begotten vnto God, who were deliuered not from death only, but from bondage. Sanctifie. That is, offer.

(b) We also must offer our first borne vnto God, that is, our first & principall care must tende to Gods honour and auancement of his kyngdome, seeing our deliuerance were past that of the Jewes.

(c) If so many ceremonies were ordained for a memorie of their deliuerance: God also requireth nothing more at our handes, the to be mynd full of his benedictions.

(d) This was about Appill, when corne began to ripen in that countrey.

(e) God willeth y cause of the ceremonie to be vttered at the celebration therof.

(f) Sacramentes made to this purpose: The Gods word might be the deeper rooted in our hearts, so that thence might flowe a sincere confession of the mouth.

(g) "come"

16 This shalbe as a token bypon thyne hande, & as a remembraunce betweene thyne eyes, that the Lorde brought vs out of Egypt through a myghtie hande.

17 It came to passe, that when Pharao had let the people go, God caryed them not through the way of the lande of the Philistines, which was the more nygh way. But God saide: lest peradventure the people^(a) repent whē they see warre, and so turne agayne to Egypt.

18 But God led the people about through the way of the wyldernesse of the redde sea, and the chyldren of Israel went by "harnessed out of the lande of Egypt.

19 And Moyfes toke the bones of Jo-

seph with him: for he made the children of Israel sweare, saying: God wyl surely visite you, and ye shall take my bones away hence with you.

20 And they toke their iourney from Succoth, and abode in Ethaim in the edge of the wyldernesse.

21 And the Lorde went before them by day in a pyller of a cloude to leade them the way, and by nyght in a pyller of fire to geue them lyght, that they myght go both by day and nyght.

22 ^(b)The pyller of the cloude departed not by daye, nor the pyller of fire by nyght, out of the syght of the people.

Upon this voyde declareth the great weakness of the Israelites, for all the wonders that were wrought
By fuc in a rancke.

(a) God neuer sayeth his people, whō he aperteth beyond the compasse of mans reason, euen in their desperate case.

¶ The. xliij. Chapter.

1 God commaundeth to pitche their pavilions in a dangerous place, that he may be the more glorified. 4 God hardeneth the heart of Pharao. 5 Pharao pursueth Israel. 10 The Israelites dispaynyng of deliuerance do grudge. 13 Moyfes promiset them their safetie by God. 15 Moyfes cryng to God, is commaundd to deuide the sea with his rod. 19 The angell folowng the tentes of Israel, they passe through the middes of the sea. 24 God drowneth Pharao with his armie. 31 The Israelites do feare God when they see the miracle.



1 **A**ND the Lorde spake vnto Moyfes, saying: Speake to the chyldre of Israel, that they turne & pitch their tentes before Pi-hahiroth betweene Migdol and the sea, ouer agaynst Baal-sephon, and before that shall they pitche by the sea.

2 For Pharao wyl say of the chyldren of Israel: they are tangled in the lande, the wyldernesse hath shut them in.

3 And I wyl harden Pharaos heart, that he shall folowe after you, and I wyl get me honour bypon Pharao, and bypon al his hoast: The Egyptians also shall knowe that I am the Lorde. And they dyd euen so.

4 And it was tolde the kyng of Egypt that the people fledde. And the heart of Pharao and of his seruauntes turned agaynst the people, and they said: why haue we done this, that we haue let Israel go out of our seruice?

5 And he made redy his charette, and toke his people with hym.

6 And toke sixe hundred chosen charets, and all the charets of Egypt, and captaynes bypon euery one of them.

7 And the Lorde hardened the heart of Pharao kyng of Egypt, and he folowed

after y^e chyldren of Israel: but the chyldre of Israel went out with an hye hande.

8 And the Egyptians folowed after thē, and al the horses and charettes of Pharao, and his horsemen, and his hoast onertoke them pitchyng of their tent by the sea beide Pi-hahiroth before Baal-sephon.

9 And when Pharao drewe nygh, the chyldren of Israel lift by their eyes, and beholde, the Egyptians folowed after them, and they were sore astrayde: and the chyldren of Israel cryed out vnto the Lorde.

10 But they sayde vnto Moyfes: ^(a) because there were io graues in Egypt, hast thou therfore bought vs away for to dye in the wyldernesse: wherfore hast thou serued vs thus for to carry vs out of Egypt?

11 Dyd not we tel thee this in Egypt, saying, let vs be a rat, that we maye serue the Egyptians: for it had ben better for vs to haue serued the Egyptians, then for to dye in the wyldernesse.

12 ^(b) And Moyfes lude vnto the people: Feare ye not, stande styll, and beholde the saluation of thy Lorde whiche he wyl shewe to you this day: for ye that haue seene the Egyptians this day, shal see them no more foruer.

(a) See the inconstauncie and vnkynde dealing of the people: they burden Moyse for their gyde, not considering the power of God, but the common course of thynges naturall.

(b) Moyse is nothing discouraged, goeth forward manfully in his calling, a worthy paterne for the godly alwayes to embrace.



(c) when we be hardest bested, our strength shall stand in hope & quiet silence, God mightily fighting for vs.
 (d) This crye is to be vnderstand, not of the sounde of his voyce, but of the earnest affection of his heart.

14 ^(c) The Lorde shall fyght for you, and ye shall holde your peace.
 15 And the Lorde sayde vnto Moyses: wherfore ^(d) cryest thou vnto me: speake vnto the children of Israel that they go forwarde.
 16 But lyst thou by thy rod, and stretche out thy hande ouer the sea, and deuide it a sunder, and let the children of Israel go on drye grounde through the middes of the sea.
C 17 And beholde I [euē] I wyll harden the heart of the Egyptians, and they shall folowe after them: and I wyll get me honour vpon Pharaō, and vpon all his hoast, and vpon his charettes, and vpon his horsemen.
 18 ^(e) And the Egyptians shal know that I am the Lorde, when I haue gotten me honour vpon Pharaō, vpon his charets, and vpon his horsemen.
 19 ^(f) And the angell of God which went before the hoast of Israel, remoued and went behynde them: and the pyller of the cloude went from before their face, and stode behynde them,
 20 And came betweene the tentes of the Egyptians, and the tentes of Israel, and it was a cloude and darknesse, and gaue lyght by nyght: and all the nyght long the one came not at the other.
 21 And Moyses stretched out his hande ouer the sea, & the Lorde caused the sea to go backe by a very strong east wynde all that nyght, and made the sea drye

(e) Gods dreadfull iudgement is executed agaynst them that resist his ryght hande.

(f) A notable example of Gods providence.

[lande] and the waters were deuided.
 22 ^(g) And the children of Israel went into the middes of the sea vpon the drye [grounde,] and the waters were a wall vnto them on their ryght hande and on their left hande.
 23 And the Egyptians folowed, & went in after them ^(h) to the myddes of the sea, euen all Pharaos horses, his charettes, and his horsemen.
 24 ⁽ⁱ⁾ And in the mornyng watche, the Lorde looked vnto the hoast of the Egyptians out of the pyller of the fire and of the cloude, and troubled the hoast of the Egyptians,
 25 ^(k) And toke of his charet wheelles, and caried them away violently: so that the Egyptians sayde, ^(l) Let vs flee from the face of Israel, for the Lorde fighteth for them agaynst the Egyptians.
 26 And the Lorde sayde vnto Moyses: stretche out thine hande ouer the sea, that the waters may come againe vpon the Egyptians, vpon their charets, and vpon their horsemen.
 27 And Moyses stretched forth his hande ouer the sea, and it came agayne to his course early in the mornyng, and the Egyptians fled agaynst it: and the Lorde ouerthrew the Egyptians in the myddes of the sea.
 28 And the water returned, and covered the charettes, and the horsemen, and all the hoast of Pharaō that came into the sea after them, so that there remayned not

(g) Thus to the Israelites there ariseth lyght in darknesse, and in the myddes of death, they fynde lyfe.

D (h) See the payne confidencē of the vngodly, to their vnter doynge, presumyng of their owne strength.
 (i) This is the angell mentioned before, to wylt, the sonne of God, not otherwise to be called by the name Iehoua.
 (k) Gods providence stretcheth to the least things that are: that charets which can not be out of the reach.
 (l) Late repentance helpeth not the vngodly, whose heart is not chaunged.

The last plague.

not one of them.

29 But the children of Israel walked vpon drye [lande] through the middelt of the sea, and the waters were a wall vnto them on the right hande of them, and on the left.

30 Thus the Lorde deliuered Israel the selfe same daye out of the hande of the

Egyptians: and Israel saue the Egyptians dead vpon the sea syde.

31 (m) And Israel saue that myghtie power which the Lorde shewed vpon the Egyptians: and the people feared the Lorde, and beleued the Lorde and his seruaunt Moyses.

(m) The benedictions that we recorde of God, and his iudgements agaynst the wicked, tend al to this purpose, that we shoulde stande in feare of hym, and be strengthened in the sayth of his promyses.

¶ The .xv. Chapter.

Moyses and the Israelites do geue thanks to God for their conquest. 25 God must be hearkened vnto. Sicknes. God the healer. 27 They come into Elim.

A



When Moyses & the children of Israel sange this sounge vnto the Lorde, and sayde (a) on this maner: I wil sing vnto the Lorde, for he hath triumphed gloriously, the horse and hym that rode vpon hym hath he ouerthrowen in the sea.

2 The Lorde is my strength and praise, and he is become my saluation: he is my God, and I wyll glorifie hym, my fathers God, and I wyll exalt hym.

3 (b) The Lorde is a man of warre, the Lorde is his name.

4 Pharaos charets and his hoast hath he cast into the sea, his chosen captaynes also are drowned in the red sea.

5 The deepe waters hath couered them, they sunke to the bottonie as a stone.

6 Thy ryght hande Lorde is become glorious in power, thy ryght hande Lorde hath all dashed the enemye.

7 And in thy great glorie thou hast ouerthrowe them that rose vpon agaynst thee: thou sendest forth thy wrath, whiche consumed them euen as stubble.

B 8 Through the wynde of thy nosethyrs the water gathered together, & fluddes stode styll as an heape, and the deepe water congeled together in the heart of the sea.

9 (c) The enemye sayde, I wyll folowe [on the] I wyll ouertake [them] I wyll deuide the spoyle, and my lust shalbe satisfied vpon them: I wyll drawe my sworde, myne hande shall destroy them.

10 Thou diddest blowe with thy wynde, the sea couered the, they saunke as leade in the myghtie waters.

11 Who is like vnto thee O Lord amongst gods: who is like thee, so glorious in holynesse, fearefull in prayes, shewing wondrous:

12 Thou stretchedst out thy right hande, the earth swallowed them.

13 Thou in thy mercie hast carryed this people which thou hast redeemed, and hast brought them in thy strength vnto thy holy habitation.

14 (d) The nations shal heare, & be afraide, sorowe shal come vpon Palestina.

15 Then the dukes of the Edomites shalbe amazed, and the myghtyest of the Moabites tremblyng shal come vpon them, al the inhabiteres of Chanaan shal ware faynt hearted.

16 Feare & dreade shal fall vpon them, in the greatnesse of thine arme they shalbe as styll as a stone, tyll thy people passe through, O Lorde, whyle this people passe through which thou hast gotten.

17 Thou shalt bryng them in, and plant them in the mountayne of thine inheritance, the place Lord which thou hast made for to dwell in, the sanctuarie, O Lord, which thy handes haue prepared

18 (e) The Lorde shall raigne for euer and euer.

19 For Pharao on horsebacke went in with his charettes and horsemen into the sea, and the Lorde brought the waters of the sea vpon them: But the children of Israel went on drye [land] in the middelt of the sea.

20 And Miriam a prophetisse, the sister of Aaron, toke a tymbrell in her hande, and all the women came out after her with tymbrelles and daunces.

21 And Miriam sang before them: Sing ye vnto the Lorde, for he hath triumphed gloriously: the horse and his rider hath he ouerthrowen in the sea.

22 And so Moyses brought Israel from the redde sea, and they went out into the wyldernesse of Sur: and they went thre dayes long in the wyldernesse, and founde no waters.

(d) We see with howe this prouise of Gods myghtie power, not onely for the tyme present, but also hereafter shalbe of great efficacye, and force, as Deut. ii.

C

(e) Lett we shoulde at any tyme be discouraged, let vs styll see to these promyses: a seeping Satan our chiefe enemye is ouercome, let vs neither feare hym, nor anye of his garde any more.

(a) Moyses appoynteth vnto the people, & they myght be stirred vpon by one and others example. For that which better in mynde that is longer in the maner of a diuine, then that that is pronounced in prose.

(b) whether we be deliuered of swolles, lycardie, or els haue it at wyll: this must be alwayes our comfort, that God hym selfe fyghteth for vs, our onely saye & defence: who of stones seemeth to leane vs to the cruel rage of our foes, that feared (as it were) with a dagger, we myght see vnto his lappe. Epistol.

(c) When diuers formes of speache the speaker to see out Goddes power, he denieth this miracle of the waters that deuied by the blast of wyndes, made a waye open for the Israelites.

D (f) A sodayne chaunge of the vnconitant & vnkynde people, neither considering Moyses by whose minde they had receaved such benefites, nor remembryng the straunge wonders that God hadde wrought for them vnto. "I taught. (g) Herby we learne howe the prayer of fayth can preuaile. wherunto, by the example of Moyses, howe soeuer & worlde murmureth at vs, and distrusteth gods goodnes, let vs see. (h) Gods temptation tendeth to this ende, that the secretes of mens heartes may be proued and reuealed to the worlde. (i) The cause of all miserie that we suffer, is in our selues: whom God neuer forsaketh, cleaung stedfastly vnto hym.

23 And when they came to Marah, they coulde not drynke of the waters of Marah, for they were bytter: therefore the name of the place was called Marah.
 24 And the people murmured agaynst Moyses, saying: what shall we drinke?
 25 And he cryed vnto the Lorde, and the Lorde shewed hym a tree, which he had cast into the waters, the waters were made swete: There he made them an ordinaunce and a lawe, and there he proued hym,
 26 And sayde: If thou wilt hearken

vnto the voyce of the Lorde thy God, & wilt do that which is right in his sight, and wilt geue eare vnto his commaundementes, and kepe all his ordinaunces: then will I put none of these diseases vpon thee, which I haue brought vpon the Egyptians: for I am the Lorde that healeth thee.

27 And the children of Israel came to Elim, where were twelue welles of water, and threescore and ten palme trees: and they pitched their tentes there by the waters.

The. xvj. Chapter.

1 They come into the desert of Sin. 3 They murmure for foode. 8 He grudgeth agaynst God, who grudgeth agaynst his ministers, 10 God speaketh to Moyses in a cloude. 13 It rayneth quayles and Manna. 20 Manna beyng kept doth stynke and rotte. 22 On the Sabbath it was not lawfull so much as to dresse meate. 25 In the Sabbath God rayneth not Manna. 28 God rebuketh the Israelites, because they kept not the Sabbath. 32 Manna is reserued for a testimonie vnto their successours, 36 Somoz, Ephr.



A I



And they toke theyr iourney from Elim, & all the congregation of the chyldren of Israel came to the wilderness of Sin, which is betweene Elim & Sinai, the fyfteenth day of the seconde moneth after their departyng out of the lande of Egypt.

2 And the whole congregation of the chyldren of Israel murmured agaynst Moyses and Aaron in the wyldernesse.

3 And the chyldren of Israel sayde vnto them: woulde to God we had dyed by the hande of the Lorde in the lande of Egypt, whē we sate by the fleshe pottes, and when we dyd eate bread our bellies full: for ye haue brought vs out into this wilderness, to kyl this whole multitude with hunger.

4 Then sayde the Lorde vnto Moyses: Beholde, I will rayne bread from heauen to you, and the people shall go out & gather a certayne rate euery day, that I may proue them whether they will walke in my lawe, or no.

(a) An example of Gods speciall providence vnto the people.

(b) we nere
to feare
led we should
cure hunger
of lacke, whi-
led we feare
God.

5 (b) The sixt day they shall prepare for them selues that which they will bring in, and let it be twyse as muche as they gather in dayly.

6 And Moyses and Aaron sayde vnto the chyldren of Israel: At euen ye shall know that it is the Lord which brought you out of the lande of Egypt.

7 And in the morning ye shall see the glorye of the Lord, because he hath heard your grudgynges agaynst the Lord: And what are we, that ye haue murmured agaynst vs:

8 And Moyses sayde: At euen shall the Lord geue you flesh to eate, and in the morning bread inough, for the Lord hath heard your murmuringes which ye murmur agaynst him: for what are we: Your murmuringes are not agaynst vs, but agaynst the Lord.

9 And Moyses spake vnto Aaron: say vnto al the congregation of the chyldren of Israel, come forth before the Lord: for he hath hearde your grudgynges.

10 And as Aaron spake vnto the whole congregation of the chyldren of Israel, they looked towarde the wyldernesse, and beholde, the glorye of the Lord appeared in the cloude.

11 And the Lord spake vnto Moyses, saying:

12 I haue heard the murmuringes of the chyldren of Israel, tell them therfore and say: at euen ye shall eate flesh, and in the morning ye shall be fylled with bread, (c) and ye shall knowe that I am the Lord your God.

(c) God woz-
keth al that he
doth for this
ende, that the
knowledge of
him maye stick
depeller in our
mynde.

13 And at euen the quailles came by and couered the tentes, and in the morning the deawe lay rounde about them.

14 And when the deawe was gone, beholde, vpon the grounde in the wyldernesse there lay a small rounde thyng, as small as the hoare frost on the ground.

15 And when the chyldren of Israel saw it, they said euery one to his neighbour, it is *Manna*: for they wist not what it was. And Moyses said vnto the: This is the bread which the Lord hath geuen you to eate.

u Man,
which fig-
nifieth gust.

16 This is the worde which the Lord hath commaunded: (d) gather of it euery man for him selfe for to eate, a gomer full for euery man, according to the number of your soules, and take euery man for them which are in his tentes.

(d) Having
receaued gifts
of gods hand,
we haue neede
of lawes for
the due vse of
the same, els
shoulde we
abuse them
to our destruc-
tion.

17 And the chyldren of Israel did euen so,

and gathered some more, some lesse.

18 And when they did meate it with a gomer, vnto him that gathered much, remayned nothyng ouer, and vnto him that had gathered litle, was there no lacke: euery man gathered sufficient for his eatyng.

19 And Moyses sayde vnto them: (e) see that no man let ought remayne to the morning.

20 Notwithstanding, (f) they hearkened not vnto Moyses: but some of them left of it vntill the morning, and it waxed (g) full of wormes, & corrupted: and Moyses was angry with them.

(e) This doc-
trine also per-
taineth to vs,
who are byd-
den to aske
but our dayly
foode, and for-
bydden to be
carefull for to-
morrowe.
(f) The faith-
lesse disobedi-
ence of the
people.
(g) So God
punisheth the
y greccolly ga-
ther goodes,
trustyng ra-
ther to their
owne riches
and diligence,
then to his
goodnes and
prouidence.

21 And they gathered all morninges euery man as muche as sufficed for his eatyng: and as soone as the heate of the sunne came, it moult.

22 And the sixt day they gathered twice as muche bread, two gomers for one man: and all the rulers of the congregation came and tolde Moyses.

23 He sayd vnto them, This is that which the Lord hath sayd: To morowe is the rest of the holy sabboth vnto the Lord, bake that which you will bake to day, and sethe that ye will sethe, and that which remayneth, lay by tyll the morning.

24 (h) And they layed it by tyll the morning as Moyses bad: and it did not corrupt, neyther bred there any worne therein.

(h) That
good that is
gathered ac-
cording to
Gods wyll,
is kept safe
for them that
use it with a
good conser-
uence: That
that is gathe-
red otherwyse
cometh to
naught.

25 And Moyses sayde: eate that to day, for it is the sabboth vnto the Lord, to day ye shall not finde it in the fiede.

26 Sixe dayes ye shall gather it, and in the seventh day which is the sabboth, in it there shall be none.

27 (i) Notwithstanding, there went out some of the people in the seventh day for to gather, and they founde none.

(i) Unlawfull
couetyng is
frustrate.

28 And the Lord sayde vnto Moyses: How long refuse ye to kepe my commaundementes and my lawes?

(k) The
obstinate fro-
wardnes of
the people
reprehended

29 See, the Lord hath geuen you a sabboth, therfore he geueth you the sixt day bread for two dayes: byde therfore euery man at home, and let no man go out of his place the seventh day.

30 And the people rested the seventh day.

31 And the house of Israel called the name therof (l) *Manna*: and it was like coriander seede, but yet whyte, and the taste of it was lyke wafers made with honye.

(l) *Manna*
was a figure
of Christe, the
heauily foode
of our soules.

32 And Moyses sayd: this is that which the

the

the Lorde commaundeth, fill a gomer of it, whiche may be kept for your chyl- dzen after you, that they may see the bread wherwith I haue fed you in the wyldernesse when I brought you out of the lande of Egypt.

33 And Moyses spake vnto Aaron: Take a pot, and put a gomer full of Manna therein, and lay it by before the Lorde, to be kept for your children after you.

34 As the Lorde commaunded Moyses, so Aaron layde it by before the testimo- nie to be kept.

35 And the chyl- dzen of Israel dyd eate Manna ^(m) fouertie yeres, vntill thei came to a land inhabited, and so they dyd eate Manna, euen vntill they came vnto the borders of the lande of Chanaan.

36 A gomer, is the tenth part of an epha.

(m) So God, yf we followe his calling, not for a season only, but all the tyme of our pilgrimage ministring thynges necessarye for the soule's health, and to come vntill we come to our inheritance, that is to say, his kyngdome.

¶ The.xvij. Chapter.

1 They come vnto Raphidim. 2 They grudge for want of water. 4 Moyses prayeth to God. 6 Water is geuen out of the rocke. 7 To tempt God. 8 The Amalekites be slayne of the chyl- dzen of Israel. 10 Josue. 14 God foretellethe the destruction of the Amalekites.



A 1



AND all the congrega- tion of the children of Israel went on theyr iourneys fro the wyld- ernessee of Sin, after the commaundement of the Lorde, and pitched in Raphidim, there was no water for the people to drinke.

2 ^(a) And y^e people dyd chyd with Moyses, and sayde: geue vs water to drinke. Moyses said vnto them: why chyd you with me: wherfore do ye tempt y^e Lord:

3 There the people thirsted for water, and y^e people murmured agaynst Moyses, and laide: wherfore hast thou thus brought vs by out of Egypt, to kil me, & my children, and my cattell with thyrt:

4 And Moyses cryed vnto the Lorde, saying: what shall I do vnto this peo-

ple, they be almost redy to stone me:

5 And the Lorde said vnto Moyses: Go before the people, and take with thee of the elders of Israel: & thy rod wherewith thou smotest the ryuer take in thine hande, and go.

6 Beholde, I stande before thee vpon the rocke that is in Horeb, & thou shalt smyte the rocke, and there shall come water out thereof, that the people may drinke. And Moyses dyd euen so before the eyes of the elders of Israel.

7 And he called the name of the place ^(b) Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lorde, saying: Is the Lorde amongst vs, or not:

8 Then came Amelec and fought with Israel in Raphidim.

9 And Moyses sayde vnto " Josua: Chose

(a) God is not fledde to, olde benefites be not remembred: only they consider the man, whose auctorietie they call into question.

(b) To praye this cramp in our hartes, Dauid commaundeth it. Psal. 94. My wig, harden not your hartes. 16

Ichosua

Chose vs out men, and go fight with Amelec, and to morowe I will stande on the toppe of the hill, and the rodde of God shalbe in my hande.

10 Josua did as Moyses bad hym, and fought with Amelec: and Moyses and Aaron, and Hur, went by to the toppe of the hyll.

11 And it came to passe, that when Moyses helde by his hande, ^(c) Israel had the better: and when he let his hande downe, Amelec had the better.

12 But Moyses hands were heauie, and therfore they toke a stone and put it vnder him, and he sat downe thereon: and Aaron and Hur stayed by his handes, the one on the one side, and the other on

the other side: And his handes remayned stedye, vntill the goyng downe of the sunne.

13 And Josua discomforted Amelec and his people with the edge of the sworde.

14 And the Lorde sayde vnto Moyses: Wryte ^(d) this for a remembraunce in a booke, and commit it into the cares of Josua, for I will vtterly put out the remembraunce of ^(e) Amelec from vnder heauen.

15 And Moyses made an aulter, and called the name of it: "The Lorde is he that worketh miracles for me.

16 For he said: the ^(f) hande is on the seate of God, the Lord wil haue warre with Amalec fro generation to generation.

C This slaughter of y Amalecites was but the begynnyng of Gods vengeance, as it appeareth. Deut. xv. and i. Samuel. xv. ^(c) An example to be trembled at, of the that persecute gods Church. "Iehouah Nissi, that is, the Lord, my banner. ^(d) This phrase meaneth as much, as if he shuld say God sweareth by his thron.

¶ The. xvij. Chapter.

1 Jethro cometh to see Moyses, and the wyfe and children of Moyses. 8 Moyses declareth the deliuerance of the chyldren of Israel to his father in lawe. 10 Jethro confessing the God of Israel, offereth sacrifice. 15 To seeke God. 16 Moyses appoynteth other iudges with hym, and what maner ones they be.

A 1 **J**ethro y priest of Madian Moyses father in lawe, heard of all that god had done for Moyses, and for Israel his people, and that the Lord had brought Israel out of Egypt.

2 Therefore he toke Sephora Moyses wyfe, after he had sent her backe,

3 And her two sonnes, of which the one was called Gershom: for he sayde, I haue ben an aliaunt in a straunge land:

4 The name of the other was Eliezer: for the God of my father [sayde he] was mine helpe, and deliuered me from the worde of Pharao.

5 And Jethro Moyses father in lawe, came with his two sonnes, & his wife, vnto Moyses into y wilderness, where he abode by the mounte of God.

9 And he saide vnto Moyses: I thy father in lawe Jethro am come to thee, and thy wyfe also, and her two sonnes with her.

B 7 And Moyses went out to meete his father in lawe, and did obeysaunce, and kyssed hym: and eche asked other of his health, and they came into the tent.

8 And Moyses tolde his father in lawe all that the Lorde had done vnto Pharao and to the Egyptians for Israels sake, and al the trauaile that had come

vpon them by the way, and howe the Lorde deliuered them.

9 And Jethro reioyced ouer al the goodnesse which the Lorde had done to Israel, and because he had deliuered them out of the handes of the Egyptians.

10 And Jethro sayd: blessed be the Lord which hath deliuered you out of y hand of the Egyptians, and out of the hand of Pharao, which hath also deliuered his people from y captiuitie of y Egyptians.

11 Nowe I knowe that the Lorde is greater then all gods: for in the thyng whereby they dealt cruelly with them, were they destroyed them selues.

12 And Jethro Moyses father in lawe toke burnt offeringes and sacrifices, to offer to God: And Aaron and all the elders of Israel came to eate bread with Moyses father in lawe before God.

13 And on the morowe Moyses sate to iudge the people: and the people stode about Moyses from morning vnto eue.

14 And when Moyses father in lawe sawe all that he dyd vnto the people, he sayd: what is this that thou doest vnto the people: why sittest thou thy selfe alone, and all the people stande about thee from morning vnto euen?

15 And Moyses sayde to his father in lawe: because the people come vnto me to seeke counsaile of God.

16 When they haue a matter, they come vnto

^(c) The seruient prayer of the goble, of some great force it is, hereby it is well known.

^(c) Peace.

^(c) Had found them.

vnto me, and I iudge betweene euery man & his neyghbour, & shew them the ordinaunces of God and his lawes.

17 And Moyles father in lawe sayde vnto hym: It is not well that thou doest.

18 Thou both werpest thy selfe, and this people that is with thee: For this thing is of more wayght, then thou art able to perfourme thy selfe alone.

19 Heare therfore now my voyce, and I wyll geue thee counsell, and God shalbe with thee: We thou vnto the people to Godwarde, that thou mayest bring the causes vnto God:

20 And thou shalt teache them ordinaunces and lawes, and shew them the way wherein they must walke, & the worke that they must do.

D 21 Moreover, thou shalt seeke out among all the people, men of actiuitie [and] such as feare God, true men hating couetousnes, and place [of these] ouer the [people] rulers of thousandes, rulers of hundredethes, rulers of fiftithes, and rulers of tennes,

22 ^(a) And let them iudge the people at all seasons: and euery great matter that commeth, let them bring vnto thee, but let them iudge all small causes them selues, and so shall it be easier for thy selfe, and they shall beare a [burthen] with thee.

23 If thou shalt do this thing, and God charge thee withall, thou shalt be able to endure, and yet the people shall come to their place in peace.

24 ^(b) And so Moyles obeyed the voyce of his father in lawe, and dyd all that he had sayde.

25 And Moyles chose actiue men out of all Israel, and made them as heades ouer the people, namely rulers of thousandes, rulers of hundredethes, rulers of fiftithes, and rulers of tennes,

26 And they iudged the people at all seasons: but brought the harde causes vnto Moyles, and iudged all small matters them selues.

27 And Moyles let his father in lawe depart: and he went into his owne lande.

^(a) Precepte of the gospell is to be true iudges, & true teachers, but not to aduise to muche in our selues, but to submit all our iudgements, forepart, and prouidence, vnto God.

^(b) Though Iethro were not to be compared, yet Moyles followed his counsaile. We also must followe whome some instructions, whome each putteth them in our mynde.

The. xix. Chapter.

1 They come to mount Sinai. 5 The people of Israel, the people of God. 6 A priestly kingdome, an holy nation. 7 Moyles declareth the worde of God. 9 God woulde that credite should be geuen to Moyles wordes. 10 The people is commaunded to be sanctified. 12 He that toucheth the mountayne, is stoned. 14 The people is sanctified. 16 God appeareth in thunder and lightning, to be feared of the people. 22 The priestes are sanctified. 24 The people and priestes may not touche the hyl.

A The maner and place of the lawe published is set forth, that so great a benefite myght be receaued with due reuerence. ^(a) That they departed out of Raphidim, whiche was a great way from Sinai.



In the thirde moneth when the chyldren of Israel were gone out of the lande of Egypt, ^(a) the same day came they into the wyldernesse of Sinai.

2 For they were departed from Raphidim, and were come to the desert of Sinai, and had pitched their tentes in the wyldernesse, and there Israel camped before the mounte.

3 But Moyles went by vnto God, and the Lorde called vnto hym out of the mountayne, saying: Thus shalt thou ^(b) say vnto the house of Jacob, and tell the chyldren of Israel,

4 He haue ^(c) scene what I did vnto the Egyptians, and toke you by vpon ^(d) Eagles wynges, and haue brought you vnto my selfe.

5 Nowe therefore yf ye wyll heare my voyce in deede, and kepe my couenaunt, ye shall be [as] a deare treasure vnto

me aboute all nations: ^(e) for al the earth is myne.

6 He shalbe vnto me also a ^(f) kingdome of priestes, & an holy people: And these are the wordes whiche thou shalt say vnto the chyldren of Israel.

7 Moyles came and called for the elders of the people, and layde before theyr faces all these wordes whiche the Lorde commaunded hym.

8 And the people answered altogether, and sayde: ^(g) All that the Lorde hath sayd, we will do. And Moyles brought the wordes of the people vnto the Lorde.

9 And the Lorde sayd vnto Moyles: lo, I come vnto thee in a thicke cloude, ^(h) that the people may heare me talking with thee, and beleue thee for euer. Moyles shewed the wordes of the people vnto the Lorde.

10 And the Lorde sayde vnto Moyles: Go vnto the people, and ⁽ⁱ⁾ sanctifie the to day and to morowe, and let them ^(j) walsh theyr clothes.

^(e) As the sayeth, for though all the earth be man, yet ye in especiall maner. ^(f) A profane kyngdome depending of outwarde sway, but a priestly and a sacred kingdome. ^(g) It is applied to be the true Israelites. ^(h) A large promise, but not performed in the world. Considering therefore our weakness, let vs often call to minde what we promise God in our Baptisme, & be constant. ⁽ⁱ⁾ For a hardy & much worship, that Gods ministers be of due credite & anecheuance, and to haue credit to be of Gods presence, let the wordes be deccanted. ^(j) Wiping naturally the cleane, we must be first sanctified, yet Gods worde can be rooted in vs. ^(k) The outward signe of the inward puritie required, as wasp for bearing of thyr burthen.

^(b) God woulde haue his benefites rehearsed, that the people myght therof be mynde full. ^(c) Seeing they haue sene by experience exceeding loue that God beareth them, the more vnkynde they be, if they refuse to obey his wylle. ^(d) A deare and a precious thyng, of all men greatly desired. ^(e) The Eagle carryeth her young ones vpon her wynges, searpyng onely mans violence, whiche rather then they should take harme, she would receaue the harme in her owne body. In the thirde of the cloude that kept of the Egyptians force.

cleane, we must be first sanctified, yet Gods worde can be rooted in vs. ^(k) The outward signe of the inward puritie required, as wasp for bearing of thyr burthen.

The lords
will come
dwne, for
I will come
dwne.
(1) When must
be no bolber in
gods matters
then he goeth
them leaue,
nor farther
curious, then
he reuealeth
in his word.

- 11 And be redy against the thirde day, for the thirde day the Lorde wyll come downe in the sight of all the people vpon mount Sinai.
- 12 (1) And thou shalt set boundes vnto the people rounde about, & say: take heede to your selues that ye go not vp into the mount, or touche the border of it: Who soeuer toucheth the mounte, shall surelye dye.
- 13 There shall not an hande touche it, els he shalbe stoned, or shot through: whether it be beast, or man, it shall not liue: When the trumpet bloweth long, then may they come vp into the mountayne.
- ¶ 14 And Moyses went downe from the mount vnto the people, and sanctified them, and they washed their clothes.
- 15 And he sayd vnto the people: be redy agaynst the thirde day, and come not at [your] wyues.
- 16 And the thirde day in the mornynge there was (m) thunder and lyghtnyng, and a thicke cloude vpon the mount, and the voyce of the trumpet exceeding loude, so that all the people that was in the hoast was afrayde.
- 17 And Moyses brought the people out of the tentes to meete with God, and thei stode at the neather part of the hill.
- 18 And mount Sinai was altogether on

¶ 14

(m) The lawe
was geuen
with terrour,
that men
might feare
Godde
more, myght
submit them
selues.

- a smoke, because the Lorde descended downe vpon it in fire, and the smoke thereof, ascended vp as the smoke of a furnace, and all the mount quaked exceedingly.
- 19 And when the voyce of the trumpet blew long, and waxed louder and louder, Moyses spake, and God answered hym by a voyce.
- 20 And the Lorde (n) came downe vpon mount Sinai, euen in the toppe of the hill: & when the Lord called Moyses vp into the top of the hill, Moyses went vp.
- 21 And the Lorde sayd vnto Moyses: (o) Go downe, charge the people, lest they breake out from their boundes to see the Lorde, and so (p) many of them perishe.
- 22 And let the priestes also whiche come to the Lorde sanctifie them selues, lest the Lorde destroy them.
- 23 And Moyses said vnto the Lord: The people can not come vp into the mount Sinai, for thou chargest vs, saying: set boundes about the hill, and sanctifie it.
- 24 And the Lord sayd vnto him: Away, and get thee downe, & thou shalt come vp, thou and Aaron with thee: but let not the (q) priestes and the people presume for to come vp vnto the Lord, lest he destroy them.
- 25 And so Moyses went downe vnto the people, and tolde them.

(n) God is
sayde to des-
cende, because
he sheweth
hym to be in
more ample
maner, and
geneth many
fest tokens of
his presence.
(o) How
needfull then
be magistrates
in a common
weale to stay
the wylfulness
of the people.
(p) God for
to breede them
for their owne
comodite, lest
his byghtnes
shoulde ouer-
whelme them

(q) The
priestes must
kepe the
in their bound-
des, who as
they passe o-
ther in digni-
tie, so must
they geue the
example of so-
ber lyfe.

¶ The. xx. Chapter.

3 Let vs haue no straunge gods. 7 An othe. 8 The sabboth day. 12 Parentes. 13 To murder. 14 To be a whozemaister. 15 Theft. 16 False witness. 17 Concupiscence. 19 God appeared in lyghtnyng, that he might be feared. 23 Let there be made no gods of golde and siluer. 24 An altier of earth.

(s) The pre-
face of the ten
commande-
ments, wher-
in is set out
what god
is, and howe
great a God
he is: and se-
condly his be-
nevolence to the
Iewes.
The first
table.

¶ 3
(1) God there-
fore shoulde
be called vpon,
onlye ho-
noured and
thankes for al
things, & that
our offences
shoulde be only
quered in him
(2) It is a
great spurre,
to consider that
God is tryll
greatest, and se-
th al we do.
(3) As to thy
selfe, that is, to
be in Gods
seruice.
(4) To re-
uerence God.
(5) That is, thou shalt
make thee no grauen
image, and to fall downe before it, as to worship
theatour any such foume. (6) Let us shoulde
thinke it a light fault, God greuously
chylde suffereth not for the gyltlesse
father.



AND God spake all these wordes, and said. (a) I am the Lord thy God, whiche haue brought thee out of the lande of Egypt, out of y house of bondage.

- 3 (b) Thou shalt haue none other Gods in my sight.
- 4 Thou shalt make (c) thee no (d) grauen image, neyther any similitude that is in heauen aboue, eyther in the earth beneath, or in the waters vnder the earth.
- 5 (e) Thou shalt not bowe downe to them, neyther serue them: for I the Lord thy God, am a gelous God, (f) and visite the sinne of the fathers (g) vpon the chyldren, vnto the thirde and fourth

- generation of them that hate me:
- 6 And shewe mercy vnto (h) thousandes in them that loue me, and kepe my commandementes.
- 7 (i) Thou shalt not take the name of the Lorde thy God in bayne: for the Lorde will not holde him gyltlesse that taketh his name in bayne.
- 8 Remember the sabboth day that thou (j) sanctifie it.
- 9 (k) Sixe dayes shalt thou labour, and do all that thou hast to do.
- 10 But the seuenth day is the sabboth of the Lorde thy God: in it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruauant, and thy mayde seruauant, thy cattel, and the straunger that is within thy gates.

(i) Gods mee-
cy is farre a-
bout indig-
nation.
(j) Not only
peruic, but
rash and light
othes be con-
demned.
¶ 8
(k) The day
is halowed,
wher they that
come together
on the sabboth
be holy them
selues.
(l) Sixe
dayes be free
for vs to apply
our busines, y
seuenth is re-
serued wholly
for Gods ser-
uice.

(n) Gods wyne example is layde before vs to folowe. The second table.
 (o) By honour, is meant all due due whiche we owe vnto the.
 (p) Under the name of parentes, all magnistrates and superiours be contayned.
 (q) The promise to Jacob is extended vnto all coastes, and therefore ordinarly this also partapneth vnto vs, whiche are Israel in spirite, though by Gods secreete disposition fallett out othervise.
 (r) Here, not onli slaughter, but wrath and hatred is forbidden. Mat. 5. 1. John. 3. & there, in the contrary, verities be commaunded, as it is also in the commaundmentes following.
 (s) And here with the outward affection, with all that precedeth therof, is condemned. (t) We must with our bath our handes, our eyes, and our myndes from another mans good. And here all auarice and vnlawful gynes is disproued. (v) Herein cauilles, wrong accusations, by which all false language to our neyghbours hynderaunce, is excluded. (x) There be three degrees in excusation to be considered: the appetite or inclination to euill, the consent, & the acte, full execution of the consent. These two latter pertaineth to the former preceptes. The first, that is, naughtie appetite, in this place is condemned. (y) God gaue his commaundmentes in open light, & no offender myght be excused. (z) This terrour that agasteth the people, declareth the office of the lawe: which, our weaknes considered, can do nothing but touch vs with extreme horrour, and dyue vs to seeke that in Christe, whiche we want in our selues. (aa) Herein therefore God beareth with our frailties, that, seying we cannot abyde to heare hym our selues, bleth the ministerie of man, for a means to testifie vnto vs his wyll.

- 11 For in sixe dayes the Lorde made heauen and earth, the sea, and all that in them is, and rested the seuenth day: wherfore the Lorde blessed the seuenth day, and halowed it.
- 12 Honour thy father and thy mother: that thy dayes may be long in the lande whiche the Lorde thy God geueth thee.
- 13 Thou shalt not kyll.
- 14 Thou shalt not commit adulterie.
- 15 Thou shalt not steale.
- 16 Thou shalt not beare false witnesse agaynst thy neyghbour.
- 17 Thou shalt not couet thy neyghbours house, neyther shalt thou couet thy neyghbours wyfe, nor his man seruaunt, nor his mayde, nor his oxe, nor his asse, or whatsoener thy neyghbour hath.
- 18 And all the people saw the thunder and lightning, and the noyse of the trumpet, and the mountayne smoking: And when the people sawe it, they remoued, and stode a farre of:
- 19 And said vnto Moyses, Talke thou with vs, and we wyll heare: But let not God talke with vs, lest we dye.

- 20 And Moyses sayde vnto the people: feare not, for God is come to proue you, and that his feare may be before your eyes, that ye summe not.
- 21 And the people stode a farre of: and Moyses went into the thicke cloude where God was.
- 22 And the Lorde sayde vnto Moyses, Thus thou shalt say vnto the chyldren of Israel: We haue scene that I haue talked with you from out of heauen.
- 23 We shall not make therfore with me gods of siluer, neyther shall ye make ye gods of golde.
- 24 An aulter of earth thou shalt make vnto me, and thereon offer thy burnt offeringes, and thy peace offeringes, thy sheepe, and thyne oxe: In all places where I shall put the remembraunce of my name, thither I wyll come vnto thee, and blesse thee.
- 25 And if thou wilt make me an aulter of stone, see thou make it not of hewen stone: els if thou lyst by thy toole vpon it, thou hast poluted it.
- 26 Neyther shalt thou go by by steppes vnto myne aulter, that thy shame be not shewed thereon.

(bb) For thyng so much feareth vs from sinne, as a troc and inward feeling of Gods mercie.
 (cc) When we once through the take where God is, we can moderate our felues of our owne corbe.
 (dd) The thicke cloude declareth the incomprehensibie maister of God, whiche Moyses contempning laboure God after a sort, yet not in his bare essence.
 (ee) This is sayd, that the myght be attributed to Gods word, & not images of hym after any carthie manner, as appeareth Deut. 4. and by that that is inferred hereupon.
 (ff) They that erect images, ioyne other gods in fellowship with the olmyghtie. For the scripture after the phrase of the people, callth images Gods.

(gg) whyles the Israelites were on their way, God woulde haue one aulter in one place, that myght quickly decay, or be destrayed, lest many aulteris myght haue caused many religians, and beynge left to other, it myght haue brought superstition. (hh) with holynesse and deuotion, the chiefest thyng in Gods seruice: honestie and comlynesse, must be ioynt.

The .xxi. Chapter.

2 Of bying of bondmen. 7 A daughter sold for a bondwoman. 12 Manlaughter. 15 A stryker of parentes. 16 Theft. 17 A slauderer of his father. 18 Brawlers. 20 He that smyteth his bondman. 22 He that stryketh a woman with chylde. 24 The punishment of lyke for lyke. 26 He that pulleth out an eye, or striketh out a toothe of bondmen. 28 A pushing oxe. 33 He that diggeth a picte where into an oxe fallett.

(a) That is, the first partition of this booke after the Hebrews, called the iudiciall part, that is, orders taken for the dissolupng of controuersies. Deut. xv.
 (b) Albeit God made this lawe for defence of libertie, yet so would he haue it kept, that the maister myght not be enbaimaged: for soe multe nat be good to one, wiche and theirs hartne.



1 These are the lawes whiche thou shalt set before them.
 2 * If thou bye a seruaunt that is an Hebrew, sixe yeres he shall serue, & in the seuenth, he shall go out free [paying] nothyng.
 3 If he came alone, he shall go out alone: and yf he came maryed, his wyfe shall go out with hym.
 4 And if his maister haue geuen hym a wyfe, and she haue borne him sonnes or daughters: then the wyfe and her chyldren shall be her maisters, and he shall go out alone.
 5 And yf the seruaunt say: I loue my maister, my wyfe, and my chyldren, I

Wyll not go out free:
 6 His maister shall byng hym vnto the iudges, and set hym to the doore or the doorepost, and his maister shall bore his eare through with a naule, and he shall be his seruaunt for euer.
 7 And if a man sell his daughter to be a seruaunt, she shall not go out as the men seruauntes do.
 8 If she please not her maister, who hath [nowe] promised her mariage, then shall he let her redeeme her selfe: To sell her vnto a straunge nation shall he haue no power, seying he despised her.
 9 If he haue promysed her vnto his sonne to wyfe, he shall deale with her as men do with their daughters.
 10 And if he haue byng hym another wyfe: yet her

(c) This might be done for two causes: first, that maisters should seruauntes their owne pleasure, and that all men myght knowe that they continued bondmen of their owne accord. Secondly, that many taking bondage in good parte, myght fear the byng of their by their libertie.
 (d) The word in Hebrew both for a swayer and perpetuall, sometime is taken for a long continuance, for in this case they were to be seruauntes till the day of Jubilee, which was a tyme of general pardon.

(e) He speaketh of the lothsomenesse that followed the satisfying of his lustes.

her foode, her rayment, and duetie of maryage shall he not minishe.

11 And if he do not^(c) these thzee vnto her, the shall she go out free & pay no money.

12 He that smyteth a man, that he dye, shall be slayne for it.

13 If a man lay not awayte, but God deliuer (him) into his hande, then I wyll poynt thee a*place whither he shall flee.

14 If a man come presumptuously vpon his neyghbour to slay hym with guyle, thou shalt take him from myne auter that he dye.

15 He that smyteth his father or his mother, let hym be slayne for it.

16 He that stealeth a man, and selleth him, if he be proued vppon hym, shall be slayne for it.

17 And he that curseth his father or mother, shall be put to death for it.

18 *If men stryue together, and one smite another with a stone, or with his fyste, and he dye not, but lyeth in his bed:

19 If he rise agayne, and walke without vpon his staffe, then shall he that smote hym go quite, saue only he shall beare his charges for leesyng his tyme, and shall paye for his healyng.

20 And if a man smyte his seruaunt or his mayde with a rod, & they dye vnder his hande, he shall be greuously punished.

21 And if he continue a day or two, ^(d) it shall not be reueged, for he is his money.

22 If men stryue, & hurt a woman with chyld, so that her fruite depart from her, and yet no destruction folow: then he shall be soze punished accordyng as the womans husbände wyll laye to his charge, and he shall pay as the dayes men wyll appoynt hym.

23 And if any destruction folowe, ^(e) then he shall geue life for life,

24 Eye for eye, tothe for tothe, hande for

hande, foote for foote,

25 Burnyng for burnyng, Wounde for Wounde, strype for strype.

26 ^(b) And if a man smyte his seruaunt or his mayde in the eye, that it perishe, he shall let them go free for the eyes sake.

27 Also if he smyte out his seruaunt or his maydes tothe, he shall let them go out free for the tothes sake.

28 If an ore goze a man or a woman, that they dye, * then the ore shall be stoned, and his fleshe shall not be eaten: but the owner of the ore shall go quite.

29 If the ore were wont to pushe with his horne in tyme past, and it hath ben tolde his maister, and he hath not kept him, but that he hath killed a man or a woman: ⁽¹⁾ then the ore shall be stoned, and his owner shall dye also.

30 If there be set to hym a summe of monney, then he shall geue for the redcemyng of his life whatsoeuer is layde vpo him.

31 And whether he haue gozed a soune or a daughter, accordyng to the same iudgement shall it be done vnto him.

32 But if it be a seruaunt or a mayde that the ore hath gozed, then he shall geue vnto their maister thirtie sicles, and the ore shall be stoned.

33 If a man open a well, or digge a pitte, and couer it not, and an ore or an asse fall therein:

34 The owner of the pitte shall make it good, & geue money vnto their maister, and the dead beast shall be his.

35 If one mans ore hurt another, that he dye: then they shall sell the lyue ore, and deuide the money, and the dead ore also they shall deuide.

36 Or if it be knowen that the ore hath vbled to pushe in tyme past, & his maister hath not kept hym: he shall paye ore for ore, and the dead shall be his owne.

(b) They that can rule seruaunts with moderatid, although they be worthy to them, must let them go free.

(1) Pushe or smyte with his borne. Gene. ix. C

(1) So God would do vs to understand, how he should matter it for any man annoy his image.

(c) That is, neither marry to hym, nor let him come in to her, nor let her come in to him, nor let her see him, nor let her be with him, nor let her be in his house, nor let her be in his land, nor let her be in his city, nor let her be in his country, nor let her be in his house, nor let her be in his land, nor let her be in his city, nor let her be in his country.

(d) Of harme done by occasion of brawles. Or his neyghbour.

(e) In these small lawes, we must not seeke for absolute perfectid, whiche God tempered accordyng to the rudenesse of people, amongest whom many things were to be winked at for the tyme.

(f) The execution hereof perteyneth to magistrates: for private justice is to be done.

The.xxij. Chapter.

1 The punishment of a theefe. 5 Damage done. 7 The lawe, of it that is leste to be kept. 10 Howe it that is leste with one, ought to be rendred. 14 That whiche is lent, or letten out to hyre. 16 A mayden defiled. 18 witches. 19 Such as haue to do with beastes. 20 An idolater. 21 A straunger. 23 A wydowe and a pupille. 25 Honey geuen to lone. 26 when pledges ought to be rendred. 28 Officers and princes. 30 first frutes, firstlynges. 31 fleshe tozne of beastes.



L^(a) a man steale an ore or a sheepe, and kill it, or sell it: he shall restore fiue oren for an ore, foure sheepe for a sheepe.

(b) If a theefe be found

breaking vp, and be smitten that he dye: there shall no blood be shed for hym.

3 But if the summe be vp vpon hym, then there shall be blood shed for hym, for he should make restitution: if he haue not wherwith, he shall be solde for his theft.

4 If the theft be founde in his hande, aloue,

(a) Damages made by order of the lawes.

(b) Kinde of theenes farre worse then the first, for they

loyne fraude with violence: wherefore slaughter oftentimes and muche inconuenience doth ensue: therefore if they be caught by nyght, it is lawfull to kill them: but in the day tyme it is otherwile.

and he shall blesse thy bread and thy water: and I will take all sicknesses away from the midst of thee.

26 There shall no woman haue any vntymely byrth, nor be vnfrieffull in thy lande: the number of thy dayes I^(a) will fulfill.

27 I will sende my feare before thee, and will destroy all the people whither thou shalt go: & I will make all thine enemies [turne] theyr backes vnto thee.

28 And I will sende hornettes before thee, which shall driue out the heuites, the Chanaanites, and the hethites, before thee.

29 Neuerthelesse, I will not cast them out before thee in one yere, lest the land

growe to a wyldernes, and the beast of the fielde multiplie agaynst thee.

30 By litle and litle I will dryue them out before thee, vntyl thou be increased, and inherite the lande.

31 And I will make thy coastes from the red sea, vnto the sea of the Philistines, and from the^(b) desert vnto the riuer: for I will deliuer the inhabitants of the lande into thyne hand, and thou shalt driue them out before thee.

32 Thou shalt make no couenaunt with them, nor with theyr gods.

33 Neither let them dwell in thy lande, lest they make thee sinne against me: for if thou serue their gods, it will surely be thy decay.

¶ The. xxiii. Chapter.

1 Moyses is commaunded to go by vnto the mounte. 4 Moyses wryteth the wordes of God into one volume, and readeth them vnto the people.

¶ 1



And he said vnto Moyses: Come by vnto the Lorde, thou and Aaron, Nadab and Abihu, & the threescore and ten elders of Israel, and ye shall worship a

farre of.

2 And Moyses hym selfe alone shall go vnto the Lorde: but they shall not come nygh, neither shall the people go by with hym.

3 And Moyses came and tolde the people all the wordes of the Lorde, and all the iudgements: And all the people answered with one voyce, and sayde: All the wordes whiche the Lorde hath sayde will we do.

4 And Moyses wrote all the wordes of the Lorde, and rose by early, and set him an aulter vnder the hill, and. xii. stones, according to the. xii. tribes of Israel.

5 And sent young men of the children of Israel, whiche brought burnt offerings, and offered peace offerings of oxen vnto the Lorde.

6 And Moyses toke halfe of the^(a) blood, and put it in basins, and the other halfe he spinckled on the aulter.

7 And he toke the booke of the couenaunt, & read it in the audience of the people: And they sayd, All that the Lorde hath sayd, will we do, and be obedient.

8 And Moyses toke the blood, & spinckled it on the people, and sayd: Beholde, this is the blood of the couenaunt which the Lorde hath made with you vpon

all these wordes.

9 Then went Moyses and Aaron, Nadab, and Abihu, and the threescore and ten elders of Israel by.

10 And they saw the God of Israel: and there was vnder his feete as it were a worke of a Saphire stone, & as it were the heauen when it is cleare.

11 And^(b) he layde not his hande vpon the nobles of the children of Israel: and they saw God, and did eate and drinke.

12 And the Lorde said vnto Moyses: Come by to me into the hill, and be there, and I will geue thee tables of stone, and a law & commaundementes which I haue written, that thou mayest teache them.

13 And Moyses rose by, and his minister Iosuah: and Moyses went by into the hill of God,

14 And said vnto the elders, Tary ye here vntill we come agayne vnto you: Behold, here is Aaron and Hur with you. "If any man haue any matters to do, let hym come to them.

15 And Moyses went by into the mount, and a cloude couered the hyl.

16 And the glory of the Lorde abode vpon the mount Sinai, & the cloude couered it six dayes: & the seuenth day he called vnto Moyses out of y^e middes of the cloude.

17 And the sight of the glory of the Lorde, was like consuming fire on y^e top of the hill, in the eyes of y^e children of Israel.

18 And Moyses went into the middes of the cloude, and gate hym by into the mountaine: & Moyses was in the mount fourtie dayes and fourtie nyghtes.

¶ The

(a) I will prolong thy life to my honour and thy salvation.

(b) From the desert of Sin, vnto the riuer Euphrate.

(b) God will not destroy them, nor shall he see them as terrible as the people.

(a) The reason of this sentence is declared in the. ix. to the Hebrewes.

(b) He who is a master of wordes.

The. xxv. Chapter.

1 God requireth voluntarie gyftes of the people for the making of the tabernacle. 10 The arke. 17 The mercys seate. 23 The table. 28 The holy vessels. 31 The candlesticke.

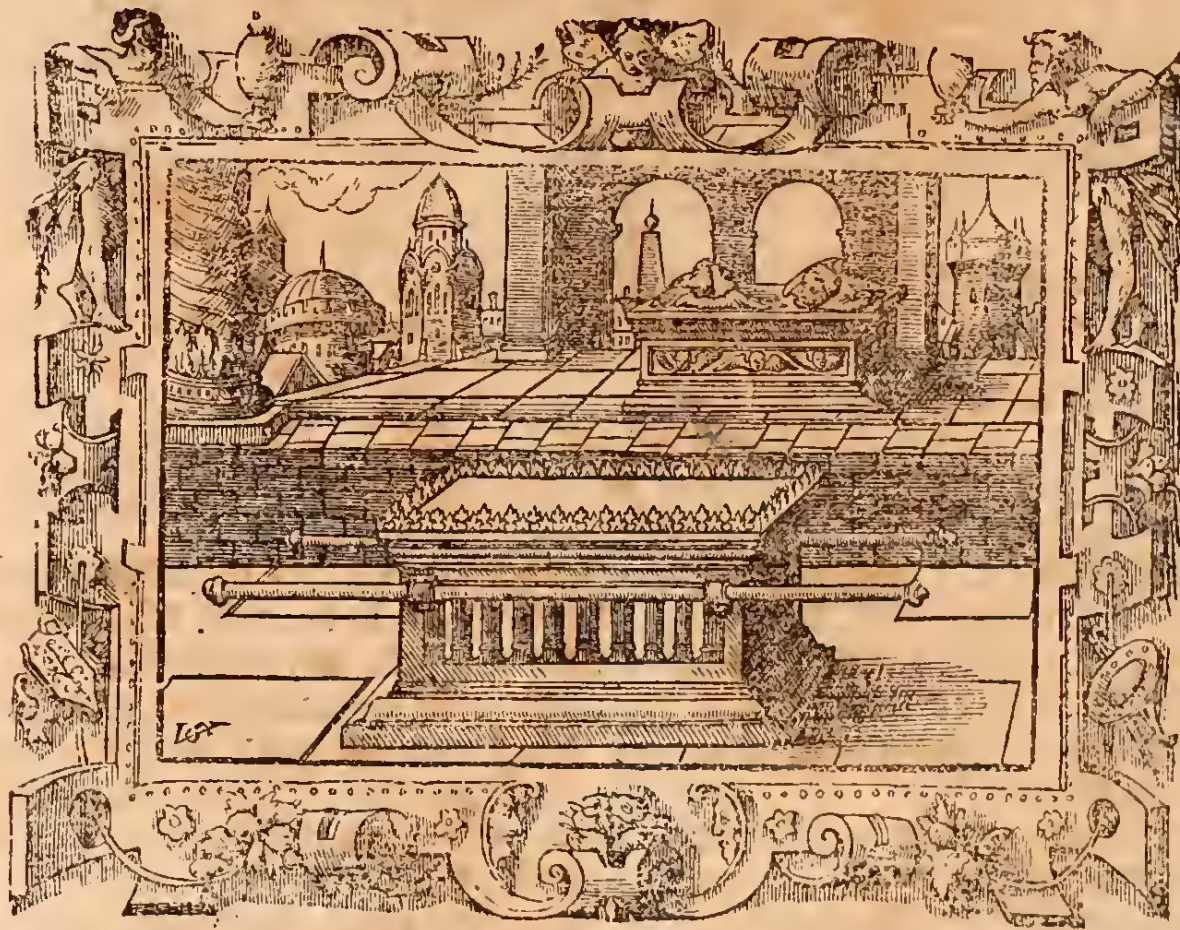
A 1
2
(a) I gyfte presented before god by lighting it by to signifie the oblation of chrylle upon the crosse.



And the Lorde spake vnto Moyses, saying: Speake vnto the childe of Israel, that they bring me^(a) an offering: ye shall take it of euery man that geneth it willingly with his heart.

This is the offering whiche ye shall take of them, golde, and siluer, & brasse, And blew silke, and purple, and scarlet, and white silke, and goates [heere.]

5 And Rammes skynnes that are red, & the skynnes of Tarus, & Sittim wood. 6 Oyle for lyght, spyces for annoynting oyle and for sweete sence: 7 Onix stones, and stones to be set in the Ephod, and in the brest plate. 8 And let them make me a sanctuarie, that I may dwell amongst them. 9 And accordyng to all that I shewe thee, both after the fashion of the tabernacle, and after the fashion of the ornaments therof, euen so shall ye make it.



10 And they shall make an arke of Sittim wood, two cubites and a halfe long, a cubite and a halfe brode, and a cubite and a halfe high.

11 And thou shalt ouerlay it with pure golde, within and without shalt thou ouerlay it, and shalt make an hye vpon it a crowne of golde rounde about.

12 And thou shalt caste foure ringes of golde for it, and put them in the foure corners therof: two ringes shall be in the one corner, and two in the other.

13 And thou shalt make barres of Sittim wood, and couer them with golde,

14 And put the barres in the ringes along by the sydes of the arke, that the arke may be borne with them.

15 And the barres shall be in the ringes of the arke, and shall not be taken from it.

16 And thou shalt put in the arke, the testimonie whiche I shall geue thee.

17 And thou shalt make a mercy seate of pure golde: two cubites and a halfe long, and a cubite and a halfe brode.

18 And thou shalt make two Cherubims of golde: euen of a whole worke shalt thou make them, in the two endes of the mercy seate.

19 And the one Cherubin shalt thou make on the one ende, and the other on the other ende: euen of the same mercy seate shall ye make Cherubims in the two endes thereof.

(b) Testimonie he calleth here the two tables of stone, wherein were comprised the ten commandmentes, because in them God witnessed his will.
 (c) The Cherubims were wynged images, and, as the Hebrewes interpretours do holde, they had shapes of boyes. But as Josephus wytteth, they were flying beastes, which had suche stature, as of no man hath ben seene.
 D, beater with hammer.

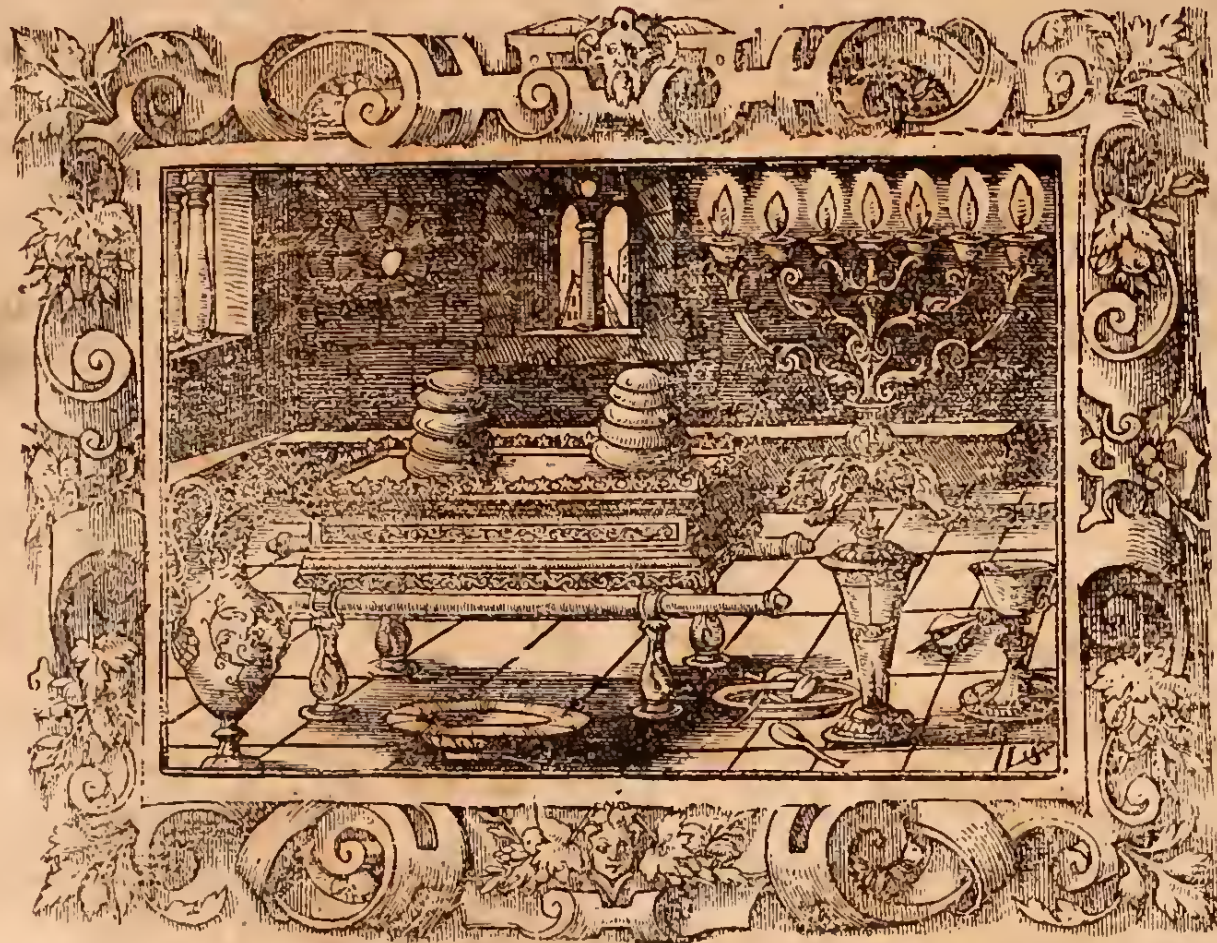
20 And the Cherubins shall stretch forth theyr wings abroad ouer an hye, couering the mercy seate with their wings, and their faces shall loke one to another: euen to the mercy seateward shall the faces of the Cherubins be.

D 21 And thou shalt put the mercy seate aboue vpon the arke, and in the arke thou shalt put the "witnessse that I

shall geue thee.

22 And from thence I wyll testifie vnto thee, and I wyll commune with thee from vpon the mercy seate, from betwene the two Cherubins whiche are vpon the ^(b) arke of witnessse, of all thynges whiche I wyll geue thee in commaundement vnto the chyldren of Israel.

(b) In the chapter to the Hebrews it is said that the ark was the testimony



23 Thou shalt also make a table of Sittim wood, of two cubites long, and one cubite broad, and a cubite & an halfe hye.

24 And thou shalt couer it with pure golde, and make thereto a crowne of golde rounde about.

25 And make vnto that an hoope of foure fingers broad rounde about, and make a golden crowne also to the hoope rounde about.

26 And make for it foure ringes of golde, and put the ringes in the corners that are on the foure feete thereof.

E 27 Euen ouer against the hoope shall the ringes be, to put in barres to beare the table withall.

28 And thou shalt make y^e barres of Sittim wood, & ouerlay them with golde, that the table may be borne with them.

29 And thou shalt make his dishes, and spones, coueringes, & bowles to powre out with all: euen of fine golde shalt thou make them.

30 And thou shalt set vpon the table shewe bread before me alway.

31 And thou shalt make a candelstick of

pure golde, euen of a whole worke shall the candelstick be made, with his shaft, his braunches, his bolles, his knoppes, and his flowres proceeding therout.

32 Sixe braunches also shall proceede out of the sides of it: three braunches of the candelstick out of the one side, and three out of the other.

33 Three bolles like vnto almondes, with a knop and a flowre in one braunche: And three bolles like almondes in the other braunche, with a knop & a flowre, according to the sixe braunches that proceede out of the candelstick.

34 And in the candelstick it selfe [there shall be] foure bolles like vnto almondes, with their knoppes and flowres.

35 And there shall be a knop vnder two braunches of the same in three places, according to the sixe braunches that proceede out of the candelstick.

36 Their knoppes and their braunches shall be of it: and it shall be one whole worke, euen of pure golde.

37 And thou shalt make the seven lampes of it, and the seven lampes ther-

of

"D², testis
monie.

of shalt thou put on hye thereon, to geue light vnto the other syde that is ouer agaynst it.

38 The snuffers and the vessels of the snuffe, shalbe of pure golde.

39 Of a talent of fine gold shall he make it, with all these vessels.

40 Loke therefore that thou make them after the fashion that was shewed thee in the mount.

(c) The talent of the temple is valued of some at 202 poundes: of other at 400. poundes.

The .xxvi. Chapter.

1 The fashion of the tabernacle. 31 The baile. 32 The standing of the arke. 34 The standing of the seate of mercy. 35 The standing of the table, and of the candlesticke, 36 The baile, or the hangyng at the entraunce of the tabernacle.



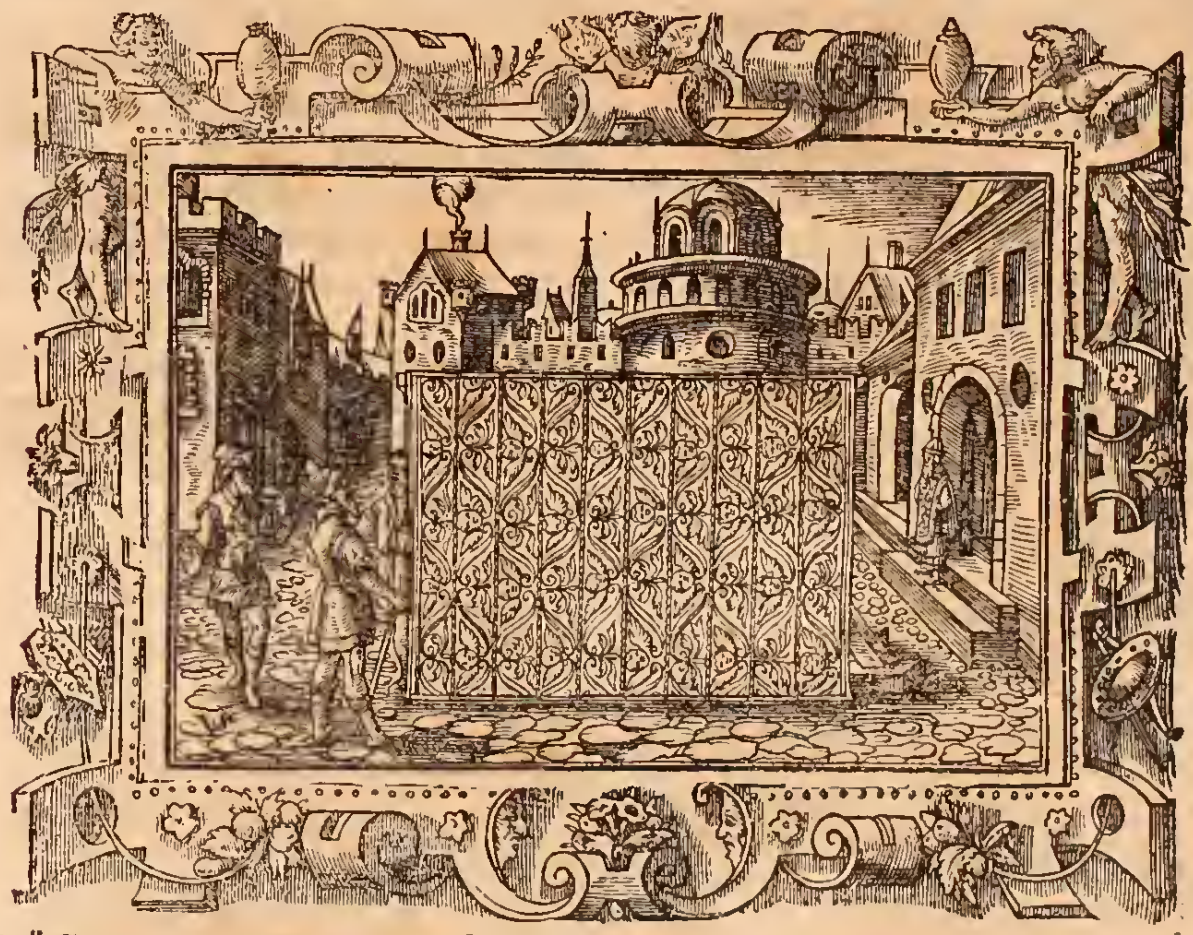
1 Thou shalt make the tabernacle with ten curtaynes of whyte twyned sylke, and blew sylke, and purple, and scarlet: and in them thou shalt make Cherubins of brodered worke.

2 The length of one curtayne [shalbe] eight & twentie cubites, and the breadth of one curtayne, foure cubites: and euery one of the curtaynes shall haue one measure.

3 Fiue curtaynes [shalbe] coupled together one to another, and [other] fiue curtaynes shalbe coupled one to another.

4 And thou shalt make loupes of blew sylke a long by the edge of the one curtaine [which is] in the seluedge of the coupling curtayne: and likewise shalt thou make in the edge of the vttermost curtayne, in the seconde couplyng.

5 Fiftie loupes shalt thou make in the one curtayne, & fiftie loupes shalt thou make in the edge of the curtayne that is to be coupled therewith on the other syde, that the loupes may take holde one of another.



6 And y^e shalt make fiftie taches of gold, and couple the curtaynes together with the taches: and it shalbe one tabernacle.

7 And thou shalt make curtaynes of goates heere, to be a coueryng vpon the tabernacle, a leuen curtaynes shalt thou make.

8 The length of one curtaine [shalbe] thirtie cubites, and the breadth of one curtayne foure cubites: & the eleuen [shalbe] all of one measure.

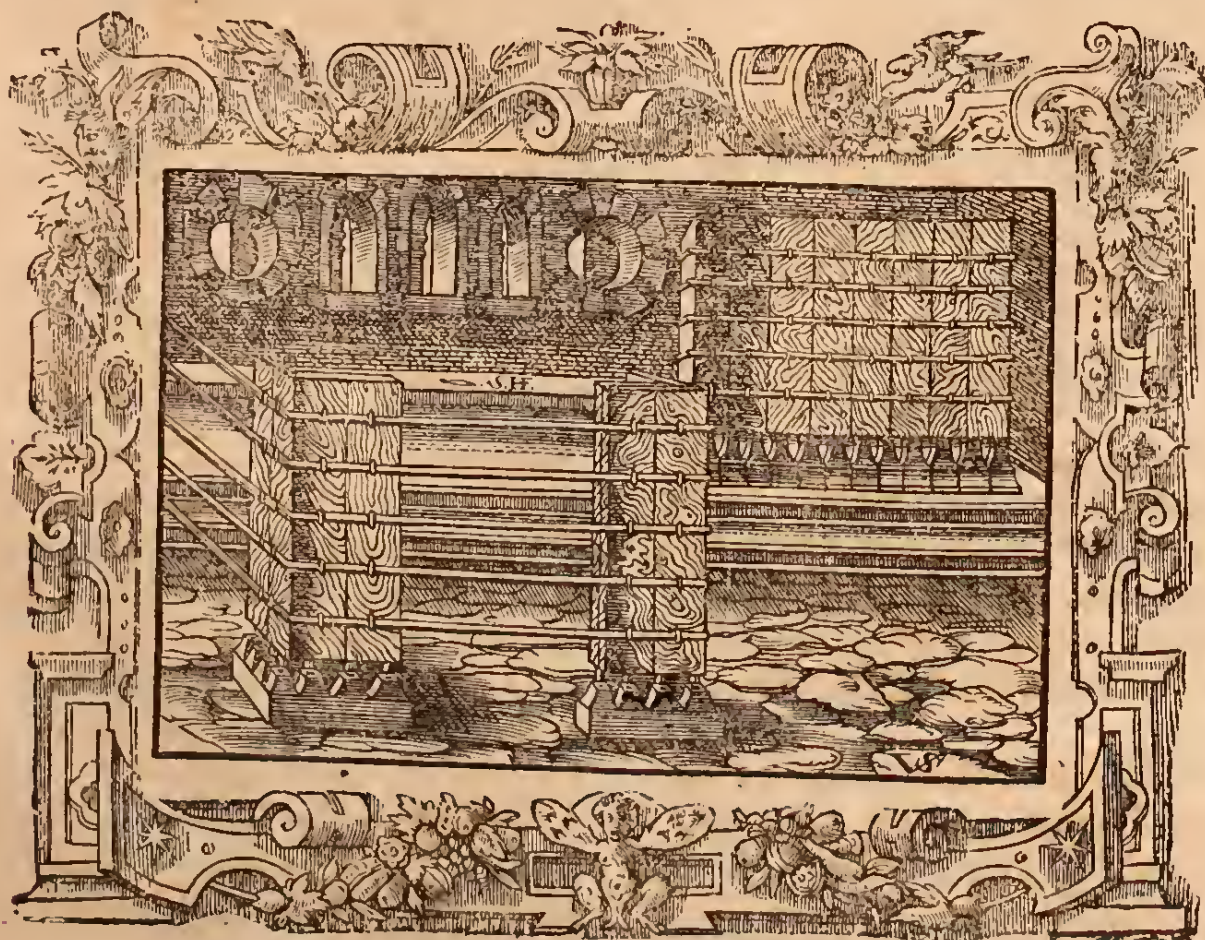
9 And thou shalt couple fiue curtaynes

by them selues, and sixe curtaynes by them selues, & shalt double the sixt curtayne in the forefront of the tabernacle.

10 And thou shalt make fiftie loupes in the edge of the vttermost curtayne on the one side, euen in the edge of the coupling [curtayne] and fiftie loupes in the other certayne of the seconde coupling.

11 And thou shalt make fiftie taches of brasse, and put them on the loupes, and couple the coueryng together, that it may be one.

- 12 And the remnant that resteth in the curtaines of the covering, euen the halfe curtaine that resteth, shalbe left on the backe sydes of the tabernacle.
- 13 That a cubite on the one syde, and a cubite on the other syde, which may remaine in the length of the curtaines of the coueryng, may remaine on eyther syde of the tabernacle to couer it withal.
- 14 And vpon the tabernacle, thou shalt make a coueryng of Rammes skynnes dyed red, and yet a coueryng aboue all of Taxus skynnes.
- 15 And thou shalt make boordes for the tabernacle of Sittim Wood, to stande vpryght.
- 16 Ten cubites long shall euery boorde be, and a cubite and a halfe brode.
- 17 Two tenons shall there be in one boorde, set in order, as ladder staues one from another: and thus shalt thou make for all the boordes of the tabernacle.
- 18 And thou shalt make boordes for the tabernacle [euen] twentie boordes on the south side, euen full south.
- 19 And thou shalt make fourtie sockettes of siluer vnder the twentie boordes: two sockettes vnder one boorde for his two tenons, and two sockettes vnder another boorde for his two tenons.
- 20 In lyke maner, in the seconde syde of the tabernacle towarde the north, [there shalbe] twentie boordes.
- 21 And fourtie sockettes of syluer: two sockettes vnder one boorde, and two sockettes vnder another boorde.
- 22 And in the west ende of the tabernacle, thou shalt make sixe boordes.
- 23 And two boordes shalt thou make in the corners of the tabernacle, in the meeting together of the two sydes:
- 24 And they shalbe coupled together beneath, and lyke wyse shalbe coupled aboue to a ryng: and thus shall it be for the two boordes that are in the corners.
- 25 And they shalbe eyght boordes, hauing sockettes of siluer, euen sixteene sockettes: [that there may be] two sockettes vnder one boorde, & two vnder another boorde.
- 26 And thou shalt make barres of Sittim wood, five for the boordes of the tabernacle in one syde,
- 27 And five barres for the boordes of the tabernacle on the other syde, and five barres for the boordes of the tabernacle in the west ende.
- 28 And the middle barre shall go alonge through the middest of the boordes from the one ende to the other.
- 29 And thou shalt couer the boordes with golde, and make their ringes of golde to put the barres through, and thou shalt couer the barres with golde also.
- 30 And thou shalt reare by the tabernacle, accordyng to the fassion therof, as it was shewed thee in the mount.
- 31 And thou shalt make a bayle of "blewe" silke, of purple, skarlet, and whyte wynded silke: of brodered worke with Che-



- rubims shall ye make it.
- 32 And hang it vpon foure pillers of Sittim Wood couered With golde (Whose head shalbe of golde) standing vpon foure sockets of siluer.
- 33 And thou shalt hang by the bayle on the taches, that thou mayest bryng in within the bayle the arke of Witnesse, and the bayle shall deuide vnto you the holy [place] from the most holy [place.]
- 34 And thou shalt put the mercy seate vpon the arke of Witnesse, in the holiest place.
- 35 And thou shalt put the table without

- the bayle, and the candelsticke ouer against the table on the south side of the tabernacle, and put the table on the north syde.
- 36 And thou shalt make an hanging for the doore of the tabernacle of blew silke, purple, scarlet, and whyte twyned silke wrought with needle worke.
- 37 And thou shalt make for the hanging five pillers of Sittim Wood, and couer them with golde, and their knoppes shalbe of golde, and thou shalt cast five sockets of brasse for them.

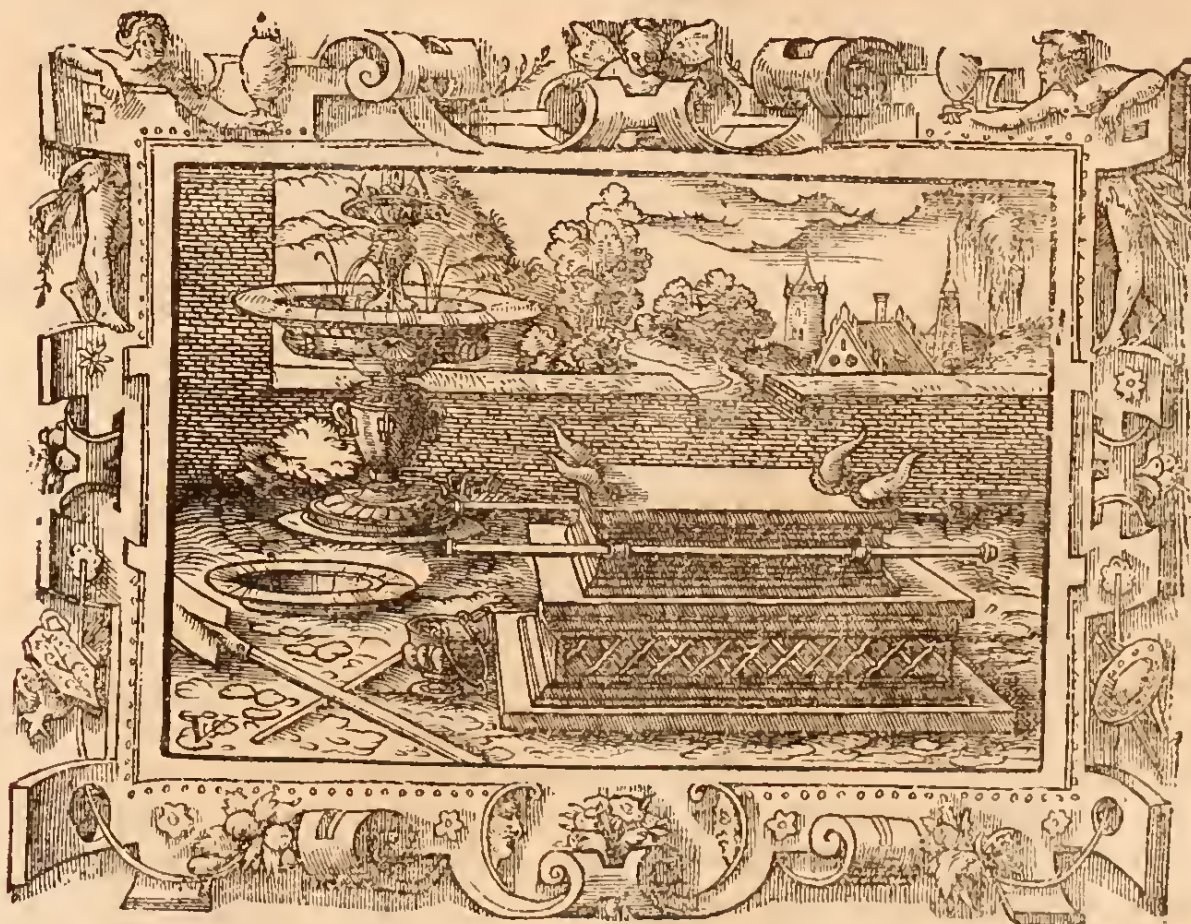
¶ The. xxvij. Chapter.

1 The fourme of the aulter of the burnt sacrifice. 9 The fashion of the entraunce of the tabernacle. 20 The oyle of the lampe.

- 1 **A**ND thou shalt make an aulter of Sittim Wood, five cubites long & five cubites broad, and thre cubites hye.
- 2 And thou shalt make vnto it hornes in his foure corners: his hornes shalbe of ^(a) the same as it is of, and thou shalt couer it with brasse.
- 3 And make his ashpannes for his ashes,



- his besomes, his basons, his fleshehookes, his firepannes: and all the vessels thereof thou shalt make of brasse.
- 4 And thou shalt make vnto it a grediren also like a net of brasse, and vpon that net shalt thou make foure brasen ringes in the foure corners therof.
- 5 And thou shalt put it vnder the compasse of the aulter beneath, that the net may be in the middest of the aulter.



- 6 And thou shalt make two barres for the aulter of Sittim Wood, and couer them with brasse,
- 7 And let them be put in the ringes along by the sides of the aulter, to beare it with all.
- 8 And make the aulter holowe with boordes: euen as it was shewed thee in the mount, so shalt thou make it.

(a) Of the same peere of wood, and not wrought of silver vnto it.

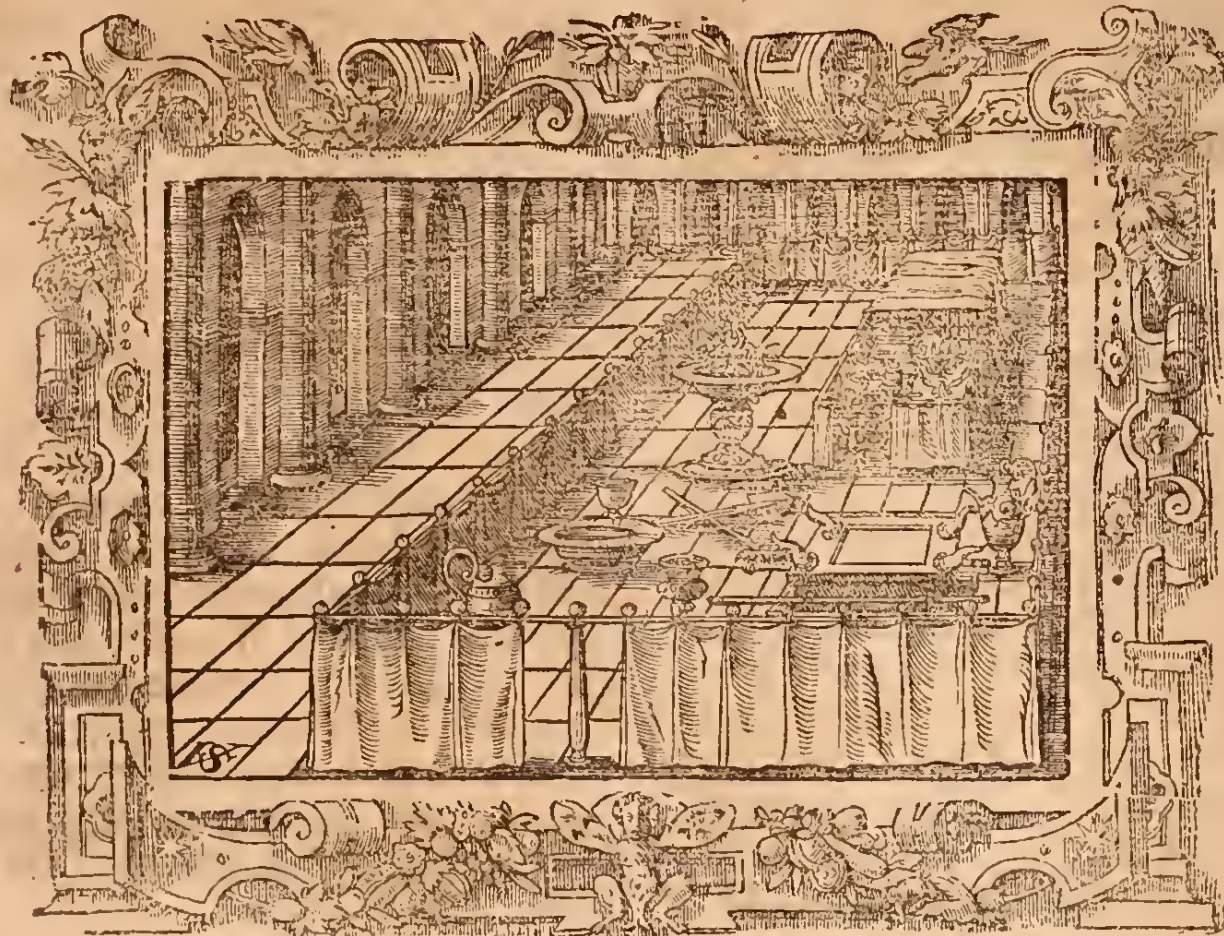
Exodus.

8 9 And thou shalt make the court of the tabernacle on the south side, even full south: the curtaynes for the court shall be of whyte twined silke of an hundred cubites long for one side.

10 And twentie pillers therof, with their twentie sockets of brasse: but the knops of the pillers and their whopes shall be siluer.

11 In likewise on the north syde there shall be curtaynes of an hundred cubites long, and twentie pillers, with their twentie sockets of brasse, and the knops and the whopes of siluer.

12 And the breadth of the court whiche is westwarde, shall haue curtaynes of fiftie cubites, and the pillers of them shall be ten, and the sockets of them ten.



13 Fiftie cubites shall be in the court eastwarde, even full east.

14 The curtaynes of one syde shall be of fifteene cubites, the pillers of them three, and the sockets three.

15 And likewise on the other side shall be curtaynes of fifteene cubites, with their three pillers and three sockets.

16 And in the gate of the court shall be a bayle of twentie cubites of blew silke, purple, and scarlet, and white twined silke wrought with needle worke, and foure pillers with their foure sockets.

17 All the pillers rounde about the court shall be whoped with siluer, and their knoppes shall be of siluer, and their sockets of brasse.

18 The length of the court shall be an hundred cubites, and the breadth fiftie on every side, and the heyght of the cur-

taynes shall be five cubites of whyte twined silke, and their sockettes of brasse.

19 All the vessels of the tabernacle in all maner of seruite, and the pinnes therof, yea and all the pinnes also of the court, shall be of brasse.

20 And thou shalt commaunde the chyldren of Israel that they geue thee pure oyle oliue beaten for the light, that they may make the lampes to burne alwayes.

21 In the tabernacle ^(a) of the congregation without the bayle whiche is before the witness, shall Aaron & his sonnes dresse the lampes both euening and morning before the Lorde: and it shall be a statute for ever vnto the generations of the chyldren of Israel.

^aIn fiftie.

(a) In the tabernacle of the congregation called the witness that stood before the witness, and his sonnes dresse the lampes, as is before the Lorde, and it shall be a statute for ever vnto the generations of the chyldren of Israel.



A. The length of the court, a hundred cubites on the south side, in which there are .20. pillars of .7. cubites high, with their sockets and heads, and curtains of twined linnen.
 B. The like length on the north side.
 C. The west side, 50. cubites long, in which there are .10. pillars of .5. cubites high, with their sockets and heads, and curtains of twined linnen.
 D. The east side is also, 50. cubites long.
 E. The curtains of twined linnen of, 50. cubites long, and .3. pillars of .5. cubites high, with their heads and sockets.
 F. The curtains on the side over against it.
 G. Curtains of, 20. cubites long, being at the entry of the court embroidered with, 4. pillars.

Exodus.

¶ The. xxviii. Chapter.

1 The deckyng of Aaron the priest, 6 The Ephod, or the ornament that shoulde be vpon the
Shoulders. 15 The pectorall or Gomacher of iudgement.



1 **A**ND take thou vnto
thee Aaron thy bro-
ther, and his sonnes
with him from among
the children of Israel,
that Aaron may mi-
nister vnto me in the
priestes office, Nadab, and Abihu, Elea-
zar and Ithamar, Aarons sonnes.
2 And thou shalt make holy rayment
for Aaron thy brother, glorious and
beautiful.
3 And thou shalt speake vnto all that
are wise hearted, whom I haue filled
with the spirite of wisdom, that they
make Aarons rayment to consecrate
him, that he may minister vnto me in
the priestes office.
4 These are the garmentes which they
shall make, a brestlap and an ephod, a
tunicle, a brodered coate, a miter, and a
girdle, these holy garmentes shall they
make for Aaron thy brother and his
sonnes, that they may minister vnto me
in the priestes office.
5 And let them take golde, blew silke,
purple, scarlet, and whyte twined silke,
6 They shall make the ephod of golde,
blewe silke, purple, scarlet, and whyte
twined silke, with brodered worke.
7 The two sides shall come together, and
be closed vp in the two edges therof.
8 And the girdle of the ephod shall be of
the same workmanship, and of the same
stuffe, euen of golde, blew silke, purple,
scarlet, and whyte twined silke.
9 And thou shalt take two Onyx stones,
and graue in them the names of the
children of Israel.
10 Six names of them in the one stone,
and the other six in the other stone, ac-
cording to their birth.
11 After the worke of a stone grauer and
of him that graueth signettes, shalt thou
grane the two stones, with the names
of the children of Israel, and shalt make
them to be set in ouches of golde.
12 And thou shalt put the two stones vpon
the two shoulders of the ephod [that
they may be] stones of remembrance

vnto the children of Israel: and Aaron
shal beare their names before the Lord
vpon his two shoulders for a remem-
brance.
13 And thou shalt make ouches of golde.
14 And two chaynes of fine golde of a cer-
tayne length, linke worke & wreathed,
and fasten the wreathed chaynes to the
ouches.
15 And thou shalt make the brestlap of
iudgement with brodered worke: euen
after the worke of the ephod thou shalt
make it [namely] of golde, blew silke,
purple, scarlet, and whyte twined silke.
16 Foure square it shall be and double, an
hande bredth long, and an hande bredth
broad.
17 And thou shalt fill it with foure rowes
of stones: in the first rowe shall be a Sa-
dius, a Topas, and Smaragdus.
18 In the seconde rowe, a Rubi, Saphir,
and Diamonde.
19 In the thirde a Lyncurius, an Achat,
and an Ametyst.
20 In the fourth a Turcas, an Onyx, and
a Jaspis: and they shall be set in golde in
their inclosers.
21 And the stones shall be grauen, as sig-
nettes be grauen with the names of the
children of Israel, euen with twelue
names, euery one with his name accor-
dyng to the twelue tribes.
22 And thou shalt make vpon the brestlap
two fastenyng chaynes of pure golde,
and wreathen worke.
23 And thou shalt make likewise vpon the
brestlap two ringes of golde, and put
them on the edges of the brestlap.
24 And put the two wreathen chaynes of
golde in the two ringes which are in
the edges of the brestlap.
25 And the other two endes of the chaynes,
thou shalt fasten in two close ouches,
and put them vpon the shoulders of the
ephod on the foreside of it.
26 And thou shalt yet ma. two ringes
of golde, which thou shalt put in the
two edges of the brestlap [euen] in the
borders therof, towarde the inside of
the ephod ouer agaynst it.

27 And yet two [other] ringes of gold thou shalt make, and put them on the two sides of y Ephod beneath ouer agaynst the brestlap, a lowe where the sides are ioyned together vpon the brodered gyrdle of the Ephod.

28 And they shall bynde the brestlap by his ringes, vnto y ringes of the Ephod, with a lase of blew silk, that it may lye close aboue the brodered gyrdle of the Ephod, and that the brestlap be not loosed from the Ephod.

29 And Aaron shall beare the names of the children of Israel in the brestlap of iudgement vpon his heart, when he goeth into the holy place, for a remembrance before the Lorde alway.

30 And thou shalt put in the brestlap of iudgement (a) the Urim & the Thummim, and they shall be [even] vpon Aarons heart whē he goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lorde alway.

31 And thou shalt make the tunicle vnto the Ephod, altogether of blew silk.

32 And there shall be an hole for the head in the middelt of it, hauyng a bonde of wouen worke rounde about the collar of it, as it were the collar of a partlet, that it rent not.

33 And beneath vpon the hem, thou shalt make pomgranates of blew silk, and of purple, and of scarlet, rounde about the hem, and (b) belles of gold betweene them rounde about.

34 And let there be euer a golden bell and a pomgranate: a golden bell and a pomgranate rounde about vpon the hem of the tunicle.

35 And Aaron shall haue it vpon hym

When he ministrereth, and the sound shall be heard when he goeth into the holy place before the Lorde, & when he cometh out: and he shall not dye.

36 And thou shalt make a plate of pure gold, and graue thereon as signettes are grauen, the holynes of the Lorde.

37 And put it on a blew sylke lase to be vpon the mytre, euen vpon the forefront of it.

38 And it shall be vpon Aarons forehead, that Aaron may (c) beare the sinne of the holy thinges, whiche the children of Israel halowe in all their holy gyftes: and it shall be alwayes vpon his forehead, for the reconciling of them before the Lorde.

39 And thou shalt make a coate of white silk, embroidered with knottes, & thou shalt make a mytre of whyte silk, and a gyrdle of needle worke.

40 And thou shalt make for Aarons sonnes also coates, and thou shalt make for them gyrdles, & bonettes shalt thou make for them, glorious and beutiful.

41 And thou shalt put them vpon Aaron thy brother, & on his sonnes with hym, and shalt annoynt them, (d) and fill their handes, & sanctifie them, that they may minister vnto me in the priestes office.

42 And thou shalt make them linnen sloppes to couer their priuities: fro the loynes vnto y thighes they shall reache.

43 And they shall be vpon Aaron and his sonnes when they come into the tabernacle of the congregatiō, or whē they come vnto the aulter to minister in holynes: (e) that they beare no sinne, & so dye. And it shall be a lawe for euer vnto Aaron, and his seede after him.

(c) As who should say, he should dye, if he ministrer not so apparat. led as God hath here appointed.

(d) At the sinnes that might be committed in their offerings, shall be pardoned through the chief priest which representes Iesus Christ.

(e) That is consecrat chē. For the ceremony of consecrating priestes, was to put part of the sacrifices into the handes of the that should be made priestes for to sacrifice and to offer.

(f) Next if they be other wayes appointed, they sinne, & therefore be punished with death.

Urim and Thummim

(a) Urim and Thummim signify light & perfectnes, out of the which it pleased god to geue answers, oracles, & iudgement: but what they were, it doth not well appear vnto any wyter. They were placed in the priestes brest to admonysh hym that he ought to chine with doctrine, & to be perfect in conuersation of life.

(b) These belles were by the peoples myndes to edifice the ministers, and to withpaw their myndes from cogitatiō of all other thynges.

The .xxix. Chapter.

The maner to consecrate priestes vnto God, and the rite to offer for them. 38 The continuall dayly sacrifice.



This thyng also shalt thou do vnto them, when thou halowest the to be my priestes. Thou shalt take one young calfe, and two rammes y are with-

out blemyshe: And vnleauened bread, and cakes vnleauened tempered with oyle, and waters vnleauened annoynted with oyle: of wheaten floure shalt thou make the.

3 And thou shalt put them in a maunde, and bryng them in the maunde with the calfe and the two rammes.

4 And bryng Aaron and his sonnes vnto the doore of the tabernacle of the congregatiō, & walsh the with water.

5 And take the garmentes, and put vpon Aaron, the coate, the tunicle of the Ephod, and the Ephod it selfe, and the brestlap, & gyrdle them to hym with the brodered gyrdle which is in the Ephod.

6 And put the mytre vpon his head: and put



- put the holy crowne vpon the mytre.
- 25 7 Then shalt thou take the anoyntyng oyle, and polvre it vpon his head, and anoynt hym,
- 8 And bryng his sonnes, and put coates vpon them :
- 9 And gyjde them with gyrdels, aswell Aaron as his sonnes, and put the bonnettes on them, and the priestes office shalbe theirs for a perpetuall lawe, and thou shalt fill the handes of Aaron, and the handes of his sonnes.
- 10 And thou shalt cause a calfe to be brought before the tabernacle of witnessse : and Aaron and his sonnes shall put theyr handes vpon the head of the calfe.
- 11 And thou shalt kyll hym before the Lord, by the dooze of the tabernacle of witnessse.
- 12 And take of the blood of the calfe, and put it vpon the hornes of the aulter with thy finger : and polvre all [the rest] of the blood beside the bottome of the aulter.
- 13 And take all the fat that couereth the inwardes, and the kall [that is] on the lyuer, and the two kydneys, and the fat that is vpon them, and burne them vpon the aulter.
- 14 But the flesh of the calfe, and his skin, and his dung, shalt thou burne with fire without the hoast : it is a synne offering.
- 15 Thou shalt also take one Ramme, and Aaron and his sonnes shall put theyr handes vpon the head of the Ramme.
- 16 And when thou hast slaine the Ramme, thou shalt take his blood, and sprinckle it rounde about vpon the aulter :
- 17 And cut the Ramme in peeces, and washe the inwardes of hym, and his legges, and put them vnto the peeces, and vnto his head.
- 18 And then burne the whole Ramme vpon the aulter : [for] it is a burnt offering vnto the Lorde for a sweete sauour, a sacrifice made by fire vnto the Lord.
- 19 And take the other Ramme, and Aaron & his sonnes shall put theyr handes vpon his head.
- 20 Then shalt thou kyll hym, and take of his blood and put it vpon the tip of the right eare of Aaron, and vpon the tip of the right eare of his sonnes, and vpon the thombe of theyr right handes, and vpon the great toe of theyr right foot, and sprinckle the blood vpon the aulter rounde about.
- 21 And thou shalt take of the blood that is vpon the aulter, & of the anoyntyng oyle, and sprinckle it vpon Aaron & his vestmentes, and vpon his sonnes and vpon theyr garmentes, with hym, and he shalbe halowed and his clothes, and his sonnes and theyr clothes, with him.
- 22 And thou shalt take the fat of the Ramme, & his rumpe, and the fat that couereth the inwardes, and the kall of the lyuer, and the two kydneys, and the fat

a It is the ramme that was offered at the filling of the hands, & consecration of the priests.

b Of more. This sort of offering after the priest had lifted it up, was moved into every side of all vessels, to signify that god was Lord of all the earth. It was much like to the manner of blessings bled in papilles, churches.

c The heave offering was lifted upward, but not on the side.

d Ever. It is a continuing offering.

e Of consecration.

fat that is vpon them, and the right shoulder, for that Ramme is a^(a) full offering:

23 And a symell of bread, and a cake of oyled bread, and a Wafer out of the basket of vneleuened bread that is before the Lord.

E. 24 And put all vpon the handes of Aaron, and on the handes of his sonnes, and waue them for a^(b) waue offering before the Lord.

25 And agayne thou shalt take it from of their handes, and burne it vpon the altar for a burnt offering, to be a sauour of Sweetnes before the Lord: for it is a sacrifice by fire vnto the Lord.

26 And thou shalt take the brest of the Ramme of Aarons consecration, and waue it for a waue offering before the Lord, and it shalbe thy part.

27 And thou shalt sanctifie the brest of the waue offering, and the shoulder of^(c) the heave offering, which is waued & heaved vp of the Ramme of the consecration for Aaron and for his sonnes.

28 And it shalbe Aarons and his sonnes by a statute for^(d) ever from the childre of Israel, for it is an heave offering: & it shalbe an heave offering fro the children of Israel of the sacrifice of theyr peace offerings, euen theyr heave offering [shall it be] vnto the Lord.

29 And the holy garmentes of Aaron shalbe his sonnes after him, to be anoynted therein, and to^(e) fyll theyr handes therein.

30 And that sonne that is priest in his steede after hym, shall put them on seuen dayes, when he cometh into the tabernacle of wytnesse to minister in the holy place.

F. 31 And thou shalt take the Ramme of the consecration, & see the his flesh in the holy place.

32 And Aaron and his sonnes shall eate the fleshe of the Ramme, and the bread that is in the basket, euen by the doore of the tabernacle of wytnesse.

33 And they shall eate them, because the attonement was made therewith to fyll theyr handes and to consecrate them: but a straunger shall not eate therof, because they are holy.

34 And yf ought of the flesh of the conse-

cration, or of the bread, remayne vnto the mornynge, thou shalt burne it with fire: and it shall not be eaten, because it is holy.

35 Therfore shalt thou do vnto Aaron and his sonnes euen so, accordyng to all thynges which I haue commaunded thee: seuen dayes shalt thou fyll theyr handes.

36 And thou shalt offer euery day a calfe for a sinne offering for to reconcyle with: all: and thou shalt cleanse the altar when thou reconcylest vpon it, and thou shalt annoynt it, to sanctifie it.

37 Seuen dayes thou shalt reconcyle vpon the altar, and sanctifie it, & it shalbe an altar most holy: and whatsoeuer toucheth the altar, shalbe holy.

38 This is that which thou shalt offer^(f) vpon the altar, euen two Lambes of one yere old day by day continually:

39 The one thou shalt offer in the mornynge, and the other at euen.

40 And with the one Lambe, a tenth deale of flowre mingled with the fourth part of an^(g) hyn of beaten oyle: and the fourth part of an hyn of wyne for a drynk offering.

41 And the other Lambe thou shalt offer at euen, and shalt do thereto accordyng to the meate offering & drinke offering in the morning, to be an odour of a sweet sauour, and a sacrifice by fire vnto the Lord.

42 And let this be a continuall burnt offering amongst your children after you, before the doore of y tabernacle of wytnesse before the Lord, where I will meete you, to speake there vnto thee.

43 There I will meete with the children of Israel, and [the place] shall be sanctified in my glorie.

44 And I will sanctifie the tabernacle of wytnesse and the altar: and I will sanctifie also both Aaron & his sonnes, to be my priestes.

45 And I will dwell amongst the children of Israel, and will be their God:

46 And they shall knowe that I am the Lord theyr God, that brought them out of the lande of Egypt, for to dwell amongst them [euen] I the Lord their God.

Of pre-sent.

(e) It is a measure of liquid things, and logms, & one logus was so much as 4 would receaue sixe egges.

The

The xxx. Chapter.

1 The fourme of the aulter of incense. 6 The standyng thereof. 12 The monye to the vse of the tabernacle. 13 A sicle. 18 The brasen lauere. 23 The makyng of holpe oyle. 35 The makyng of incense.



And thou shalt make an aulter for sweete incense: of Sittim wood shalt thou make it.

A cubite long, and a cubite brode, euē foure square shall it be, and

two cubites hie: the hornes therof shall proceede out (a) of it.

And thou shalt ouerlaye it with fine gold, both the ruffe & the walles round about, and his hornes also: and shalt make vnto it a crowne of gold round about.

And two golden ringes shalt thou make to it on either side, euen vnder the crowne, that they maye be as places for the barres to beare it withall.

And thou shalt make the barres of Sittim wood, & coner them with gold.

And thou shalt put it before the bayle that is by the arke of testimonie before the mercie seate, that is, vpon the testimonie where I wyll meete with thee.

25 And Aaron shall burne thereon sweete incense euery monyng when he dresseth the lampes, euen then shall he burne it.

And lyke wise at euen when he setteth vpon the lampes he shall burne incense, & this incensing shall be perpetually before the Lord throughout your generations.

We shall offer no (b) straunge incense thereon. nor burnt sacrifice nor meate offeryng, neither powre any drinke offeryng thereon.

And Aaron shall reconfile vpon the hornes of it once in a yere, with the blood of the sinne offeryng of reconfiling, euen once in the yere shall he reconfile vpon it through your generations: it is most holy vnto the Lord.

And the Lord spake vnto Moyses, saying:

If thou takest the summe of the chyldre of Israel (c) after theyr number, they shall geue euery man a reconfiling of his soule vnto the Lord when thou numbrest them, that there be no plague a-

mongst them when thou numbrest them.

13 And thus much shall euery man geue that goeth into the number: halfe a sicle after the sicle of the sanctuarie. A sicle is twentie halspence: an halfe sicle shall be the heaue offeryng of the Lord.

14 All that are numbred from twentie yere olde and aboue, shall geue a heaue offeryng vnto the Lord.

15 The riche shall not passe, and the poore shall not go vnder halfe a sicle, but ye shall geue an heaue offeryng vnto the Lord, that he may haue mercie on your soules.

16 And thou shalt take the reconfilyng monye of the chyldren of Israel, and shalt put it vnto the vse of the tabernacle of the congregation, that it may be a memorie vnto the chyldren of Israel: before the Lord, that he may haue mercie vpon your soules.

17 And the Lord spake vnto Moyses, saying:

18 Thou shalt make a lauer of brasse, & his foot also of brasse, to washe withall, and shalt put it betwene the tabernacle of the congregation and the aulter, and put water therein.

19 For Aaron and his sonnes shall washe their handes and their feete therein.

20 Euen when they go into the tabernacle of the congregation, or when they go in to the aulter to minister and to burne the Lordes offeryng, they shall washe them selues with water, lest they dye.

21 Like wise they shall washe their handes & their feete, lest they dye: and it shall be an ordinaunce vnto them for euer, both vnto hym & his seede, throughout their generations.

22 And the Lord spake vnto Moyses, saying:

23 Take vnto thee principall spices, of the most pure Mirre fine hundreth (d) sicles, of sweete Synamond halfe so much, euen two hundreth and fiftie sicles, of sweete Calamus two hundreth and fiftie sicles.

24 Of Cassia fine hundreth sicles, after the waight of the sanctuarie, and of oyle Olyue an hyn:

25 And

(a) Of the same wood & peate.

(b) Of upper part: and sider.

(c) Of whynesse.

(d) After any other sort the is here prescrib'd by wordz word.

(e) After they be come to twentie yeres of age, for vnder that age they were not to be numbred.

(f) Of redemption. For by that oblation they redemed their lyues, whō els God would hve, as he dyd in Dauid's dayes. 2. Reg. 24.

(g) For the word sicle, and talent, see Num. 3. 41.

(h) Gerah.

(i) C.

(j) D

(k) Not to value of money: but a waight.

- 25 And thou shalt make of the oyle an holy oyntment, euen an oyntment compound after the craft of the apoticarie :
- 26 It shall be the oyle of holy oyntment, and thou shalt annoynt the tabernacle of the congregation therewith, and the arke of the testimonie,
- 27 And the table and al his apparell, and the candlesticke and all his vessels, and the aulter of incense,
- 28 And the aulter of burnt sacrifice with all his vessels, and the lauer & his foote.
- 29 And thou shalt sanctifie them, that they may be most holye : Whatsoever toucheth them, shall be sanctified.
- 30 And thou shalt annoynt Aaron and his sonnes, and consecrate them, that they may minister vnto me in the priestes office.
- 31 And thou shalt speake vnto the children of Israel, saying : This shall be an holy oynting oyle vnto me, throughout your generations.
- 32 Upon mans flesh shall it not be powred, neither shall ye make any other after the making of it: for it is holy, and shall be holy vnto you.
- 33 Whosoever maketh lyke that, or Whosoever putteth any of it vpon a straüger, shall perishe from amongst his people.
- 34 And the Lorde sayde vnto Moyses : Take vnto thee sweete spices, Starte, Onycha, Sweete Galbanum : these spices with pure Frankensence, of eche a lyke wayght.
- 35 And make of them sweete smelling incense, after the craft of the apoticarie, mingled together, pure and holy.
- 36 And beate it to powder, and put of it before [the arke] of the testimonie in the tabernacle of the congregation, where I wyll meete with thee : it shall be vnto you most holy.
- 37 And you shall not make to your selues, after the making of that incense which thou shalt make : it shall be vnto you holy for the Lorde.
- 38 Whosoever shall make lyke vnto that, to smell thereto, shall perishe from amongst his people.

¶ The. xxxj. Chapter.

1 God geueth his spirite to Besaleel and Oliab the workemen, to inuent all thynges which appertayne to the trimme making of the tabernacle. 13 What signe the Sabbath is, 18 Tables of stone written with the finger of God.

- 1 **A**ND the Lorde spake vnto Moyses, saying: Beholde, I haue called by name Besaleel the sonne of Uri, the sonne of Hur, of the tribe of Iuda,
- 2 **B** And I haue fylled hym with the ^(a) spirite of God, in wisdom and vnderstanding, in knowledge, and in all maner worke,
- 3 To fynde out wittie deuises, and to worke in golde, siluer, and in brasse,
- 4 And in the craft to set stones, and to carue in tymber, and to worke in all maner workmanship.
- 5 And beholde, I haue geuen hym to be his companion Oliab the sonne of Achisamec, of the tribe of Dan: and in the heartes of all that are wise hearted I haue put wisdom, to make all that I haue commaunded thee :
- 6 The tabernacle of the congregation, the arke of the testimonie, & the mercie



(a) By this ye may gather that handie craftes be the giftes of God.

- seate that is therbypon, and all the "furniture of the tabernacle: " vessels.
- 8 And the table and his furniture, and the pure candlesticke with all his furniture, and the aulter of incense, **B**
- 9 And the aulter of burnt offering and all his furniture, and the lauer with his foote,
- 10 The vestmentes to minister in, and the holy garmentes for Aaron the priest, and the garmentes of his sonnes to minister in:
- 11 And the annoynting oyle, and sweete incense for the sanctuarie: accordyng to all that I haue commaunded thee, shall they do.
- 12 And the Lorde spake vnto Moyses, saying:
- 13 Speake vnto the children of Israel, and say, In any wyle see that ye kepe [me] Sabbathes: for it is a signe betweene me & you in your generations, for to knowe that I the Lorde am he that doth sanctifie you.
- 14 Kepe

C 14 Kepe my Sabbath therefore, for it is holy vnto you. He that defileth it shall be put to death: for whosoever worketh therein, the same soule shall be rooted out from amongst his people.

15 Six dayes shall men worke, and in the seventh day is the Sabbath of the holy rest of the Lorde: whosoever doth any worke in the Sabbath day shall dye the death.

16 Wherefore let the children of Israel kepe the Sabbath, that they obserue

the Sabbath throughout their generations: it is a perpetuall conenaunt.

17 For it is a signe betweene me and the children of Israel for ever: for in six dayes the Lorde made heauen and earth, and in the seventh day he rested and ^(b) was refreshed.

18 And when the Lorde had made an end of communyng with Moyses vpon the mount Sinai, he gaue hym two tables of witnesse, euen tables of stone, writen ^(c) with the finger of God.

(b) As mo
re refreshed
himselſe after
his labour: euen
so both the
Lorde & Moyses
speake of
God that he
should be
(c) written
all things
by the
finger of
God

¶ The .xxxii. Chapter.

1 The Israelites do pray vnto the golden calfe. 7 God warneth Moyses of the sinne of the people. 9 The people of Israel of a styffe necke. 11 Moyses intreateth God for Israel, cityng his promises. 15 Moyses descendeth of the hyll. The tables described of God. 19 Moyses beyng angry breaketh the tables, and the calfe. 21 He chideth his brother Aaron. 27 The Idolaters be murdered of the Leuites at Moyses commaundement. 30 Moyses rebuketh the offence of the people. 31 He will be putten out of the booke of lyfe, and haue the peoples offence pardoned. 33 They that be writen in the booke of God.



A I

(a) Hebr. We made a confusion. For it is a confusion vnto the people when they be destitute of a gouernour.

"Of, against



And when y^e people sawe that ^(a) it was lōg or Moyses came downe out of the mountaine, they gathered them selues together vnto Aaron, and sayd

vnto hym, Up, make vs Gods to go before vs: for we wote not what is become of this Moyses, the man that brought vs out of the lande of Egypt.

2 And Aaron sayd vnto them: Plucke of the golden earynges which are in the eares of your wiues, of your sonnes, & of your daughters, & bring them vnto me.

3 And all the people plucked of the golden earynges which they had in their eares, and brought them vnto Aaron.

4 And he receaued them of their handes, & fashioned it with a grauer, & made of it a calfe of molten mettel: and they said, These be thy gods O Israel, which brought thee out of the lande of Egypt.

5 And when Aaron sawe that, he made an

Of, against

- an altar before it, and Aaron made proclamation, saying: To morowe is the holy day of the Lorde.
- 6 And they rose vp in the mornynge, and offered burnt offeringes, and brought peace offeringes also: and the people sat them downe to eate and drinke, and rose vp agayne to play.
- 7 And the Lorde sayd vnto Moyses: Go get thee downe, thy people which thou broughtest out of the lande of Egypt, hath marred all.
- 8 They are turned quickly out of the way whiche I commaunded them: for they haue made them a calfe of moulted mettall, and haue worshipped it, and haue offered ther vnto, saying: These be thy goddes O Israel, whiche haue brought thee out of the lande of Egypt.
- 9 And the Lorde sayd vnto Moyses, I haue seene this people: and beholde, it is a styfnecked people.
- 10 And nowe suffer me, that my wrath may waxe whot agaynst them, and consume them: and I wyll make of thee a mightie people.
- 11 And Moyses besought the Lorde his God, and sayd: O Lorde, why doth thy wrath waxe whot agaynst thy people whiche thou hast brought out of the lande of Egypt with great power, and with a mightie hande?
- 12 Wherefore should the Egyptians speake and say: For a mischief dyd he bring them out, euen for to slay them in the mountaynes, & to consume them from the face of the earth: Turne from thy fierce wrath, and repent of this euill [deuise] agaynst thy people.
- 13 Remember Abraham, Isahac, and Israel thy seruauntes, to whom thou swarest by thy owne selfe, and saydest vnto them: I wyll multiplie your seede as the starres of heauen, and all this lande that I haue spoken of wyll I geue vnto your seede, and they shall inherite it for euer.
- 14 And the Lorde refrayned hym selfe from the euill whiche he sayd he would do vnto his people.
- 15 And Moyses turned his backe, & went downe from the hyll, & the two tables of the testimonie were in his hande.
- 16 And the same tables were written in both the leaues, [euen] on the one side, & on the other, were they written: And these tables were the worke of God, and the writing was the writing of
- God, grauen in the tables.
- 17 And when^(a) Josuah hearde the noyse of the people as they shouted, he sayde vnto Moyses: [there is] a noyse of warre in the hoast.
- 18 And he answered: It is not the crie of them that haue the masterie, nor of the that haue the worse: [but] I do heare the noyse of them that sing.
- 19 And as soone as he came nigh vnto the hoast, he sawe the calfe, and the daunsing: and Moyses wrath waxed whot, and he cast the tables out of his handes, and brake them beneath the hyll.
- 20 And he toke the calfe whiche they had made, and burned it in the fire, & stampit it into powder, & strawed it in the water, & made the childe of Israel drinke of it.
- 21 And Moyses said vnto Aaron: What did this people vnto thee, that thou hast brought so great a sinne vpon them?
- 22 And Aaron answered, Let not the wrath of my Lorde waxe fierce: thou knowest the people that they are [euen] set on mischief.
- 23 For they sayde vnto me: Make vs goddes to go before vs, for we wote not what is become of Moyses, the man that brought vs out of y^e land of Egypt.
- 24 And I said vnto them: Let them that haue gold, plucke it of: And they brought it vnto me, and I did cast it into the fire, and therof came out this calfe.
- 25 Moyses therfore sawe that the people were naked (and that Aaron had made them naked vnto their shame, amongst their enemies)
- 26 And Moyses stode in the gate of the hoast, and sayd: Who [pertayneth] to the Lorde, [let hym come] vnto me. And all the sonnes of Leui gathered the selues together vnto hym.
- 27 And he said vnto them, Thus sayeth the Lord God of Israel: Put euery mā his sworde by his side, and go in and out from gate to gate throughout the hoast, and slay euery man his brother, & euery man his companion, and euery man his neighbour.
- 28 And the chylde of Leui dyd as Moyses had said: And there fel of the people y^e same day about thre thousande men.
- 29 And Moyses sayd: "Fill your handes vnto the Lorde this day, euery man wth his sonne, & wth his brother, & that there may be genen you a blessing this day."
- 30 And on the morowe Moyses said vnto y^e people, Ye haue sinned a great sinne:

(a) Josuah accompanied Moyses in the mount, although there was not like reuclation to him as to Moyses.

D

E

"O, con-
secrate."

And nowe I Will go by vnto the Lord, peraduenture I may purchase an attonement for your sinne.

31 Moyses therefore went agayne vnto the Lorde, and sayde: (b) Oh, this people haue sinned a great sinne, and haue made them gods of golde.

32 And nowe forgene them their sinne: or if thou wylt not, Wype me I pray thee out of thy (c) booke whiche thou hast Written.

33 And the Lorde sayd vnto Moyses: (d) I wyl put hym out of my booke that hath sinned agaynst me.

34 And nowe go thou, byng the people vnto the place whiche I said vnto thee, behold, mine angell shal go before thee: Neuerthelater, in that day when I visite, I wyl (e) visite their sinne vpon them.

35 And the Lorde plagued (f) the people, because they made the calfe whiche Aaron made.

(b) I will make it knowen that he was neuer any of the electe.

(c) I wyl punyche. (d) In making them to wander 40. yeres in the wylderne, and neuer to enter the land of promys.

The xxxiii. Chapter.

1 God geueth the people an angell to guyde them. 3 God refuseth to go by with his people. 4 The people mourneth. 7 The tabernacle of the congregation, or of the couenant. 9 Moyses talketh with God familiarly. 12 He requirerh God to be with him in reducing the people, and the way to be shewed him. To finde grace before God. 17 Moyses is mercifully hearde. 18 He desireth to see the glory of God. 22 He is byden to stande in a rocke.

A I



And the Lorde sayde vnto Moyses: Depart and go by hence, thou and the people whiche thou hast brought out of the lande of Egypt, vnto the land whiche I

swore vnto Abraham, Isaac, & Jacob, saying, vnto thy seede wyl I geue it.

2 And I wyl send an angell before thee, and I wyl cast out the Chanaanites, the Amozites, & the Hethites, the Pherezites, the Heuites, and the Jebusites:

3 vnto a lande that floweth with (a) mylke and hony. For I wyl not go amongest you my selfe: for ye are a styfnecked people, lest I consume thee in the way.

4 And when the people hearde this euil tidinges, they sorowed: and no man dyd put on his best rayment.

5 And the Lorde spake vnto Moyses: Say vnto the chyldren of Israel, ye are a styfnecked people: I must come once sodaynly vpon you, and make an ende of you: therefore nowe put thy goodly rayment from thee, that I may wyt what to do vnto thee.

6 And the chyldren of Israel layde their goodly rayment from them, euen by the mount Horeb.

7 And Moyses toke the tabernacle, and pitched it without the hoast a farre of from the hoast, and called it the tabernacle of the congregation: And so it came to passe that euery one whiche would pray vnto the Lorde, went out

vnto the tabernacle of the congregation whiche was without the hoast.

8 And when Moyses went out vnto the tabernacle, all the people rose by, and stode euery man at his tent doore, and looked after Moyses, vntill he was gone into the tabernacle.

9 And alsoone as Moyses was entred into the tabernacle, the cloudie pillar descended, and stode at the doore of the tabernacle, and he talked with Moyses.

10 And all the people sawe the cloudie pillar stand at the tabernacle doore, and they rose by and worshipped euery man in his tent doore.

11 And the Lord spake vnto Moyses (b) face to face, as a man speaketh vnto his freende. And he turued agayne into the hoast: but the young man Josuah his seruaunt the sonne of Nun, departed not out of the tabernacle.

12 And Moyses said vnto the Lord: See, thou sayest vnto me, Leade this people foorth: & thou hast not shewed me who thou wylt send with me. And thou hast sayd moreouer, I knowe thee by name, & thou hast also found grace in my sight.

13 Nowe therefore, if I haue founde fauour in thy sight, then I pray thee shew me thy (c) way, that I may know thee, and that I may finde grace in thy sight, and consider also that this nation is thy people.

14 And he said: My presence shall go with thee, and I wyl geue thee rest.

15 He sayd vnto hym: If thy presence go not with me, cary vs not hence.

16 For

(a) By mylke, vnderstand all necessarie thinges: by hony, all delicacies & pleasant thinges.

(b) Face to face, means that he was in the sight of God in the life.

(c) The way means the way by which thou shalt kepe and see thy people as of so many gentiles, from whom thou shalt go with vs.

16 For howe shall it be knowen here, that I and thy people haue founde fauour in thy sight, but in that thou goest with vs: If thou goest with vs, shall not I and thy people haue preeminence before all the people that are vpon the face of the earth:

17 And the Lorde sayde vnto Moyses: I wyll do this also that thou hast sayd, for thou hast founde grace in my sight, and I knowe thee by nante.

18 And he sayde: I beseeche thee shewe me thy glorie.

19 Who answered: I wyll make all my good go before thee, & I wyll call in the name of Jehouah before thee:

and wyl shewe mercy to whom I wyll shewe mercy, and wyl haue compassion, on whom I wyll haue compassion.

20 And he said furthermore, Thou mayest not see my face: for there shall no man see me, and lyue.

21 And the Lorde sayd: Beholde, there is a place by me, and thou shalt stande vpon a rocke.

22 And whyle my glory goeth forth, I wyll put thee in a clyft of the rocke, and will put my hand vpon thee, while I passe by.

23 And I wyll take away myne hande, and thou shalt see my backe partes: but my face shall not be seene.

The xxxiiij. Chapter.

1 God byddeth Moyses to prepare newe tables. 6 The names of God. 8 Moyses entreateth God to go with the people, commending Gods mercy. 11 God promisseth the lande of Chanaan. 12 Company keepyng with the Gentiles, and idolatrie is forbidden. 17 goddes made of mettall. 18 The solemnitie of sweete bread. 19 Of the first borne. 21 The Sabboth. 22 The feast of Pentecoste, and of tabernacles. 26 The first frutes. 28 The fast of Moyses. The ten wordes. 29 The face of Moyses horned. 33 A bayle ouer the face of Moyses.

Heart and affection to this my people. Passing by, I will shewe with a loude voyce my name Jehouah, whom thou canst not see.

A 1 And the Lord saide vnto Moyses: heve thee two tables of stone like vnto the first, and I wyll wyte vpon these tables, y wordes that were in the first tables



whiche thou brakest.

2 And be redy in the morning, and come by early vnto the mount of Sinai, and thou shalt stande there for me in the top of the mount.

3 There shall no man come by with thee, neither let any man be seene thorowout al the mount, neither let sheepe nor oxen feede before the hyll.

4 And Moyses hewed two tables of stone like vnto the first, and rose by earlye in the morning, and went by vnto the mount Sinai as the Lorde had commaunded hym, & toke in his hande the two tables of stone.

5 And the Lord descended in the cloude, and stode with him there: and he called vpon the name of the Lorde.

6 And the Lorde passed by before hym, and cryed, Lorde, Lorde, God, strong, mercysfull and gracious, long suffering, and aboundaunt in goodnes & trueth,

7 And keepyng mercy in store for thousandes, forgewing wickednes, vngodly-

nes and sinne, and not leauing one innocent, visiting the wickednes of the fathers vpon the chyldren, and vpon the chyldrens chyldren, [euen] vnto the third and fourth generation.

8 And Moyses made haste, and bowed hym selfe to the earth, and worshipped, 9 And sayd: If I haue founde grace in thy sight, O Lorde, then let my Lorde I pray thee go in the middest of vs, for it is a stynecked people: and thou shalt haue mercy vpon our wickednes and our sinne, and shalt take vs for thine inheritance.

10 And he said: Beholde, I make a conuauit before all thy people, & I will do mercynayles, such as haue not ben done in all the worlde, neither in all nations: & all the people amongst whiche thou art, shall see the worke of the Lorde: for it is a terrible thyng that I wyll do with thee.

11 Kepe diligently those thinges that I commaunde thee this day: Beholde, I cast out before thee, the Amozites, Chanaanites, Hethites, Pherezites, Heuites and Jebusites.

12 Take heede to thy self, lest thou make any compact with the inhabitours of the lande whyther thou goest, lest they be cause of raine amongst you:

Or, sayte.

(1) God called in the name of Jehouah: & the wordes, that folow be Gods wordes, and not Moyses.

Or, of force.

13 But ouerthrowe their alters, and breake their images, and cut downe their groues.

(a) God is called ielous: because he will not permit, that any other gods shall be worshipped with him: but he alone will be touchd and worshipped for god.

C 14 Thou shalt worship no straunge God: for the Lorde is called ^(a) ielous, because he is a ielous God.

15 Lest if thou make any agreement with the inhabitours of the lande, and they go a Whoring after their gods, and do sacrifice vnto their gods: they call thee, and thou eate of theyr sacrifice.

16 And thou take of their daughters vnto thy sonnes, and their daughters go a Whoring after their gods, and make thy sonnes go a Whoring after their gods also.

17 Thou shalt make thee no gods of mettall.

18 The feast of vbleaunened bread shalt thou kepe: Seven daies thou shalt eate vbleaunened bread, as I commaunded thee in the tyme of the moneth Abib: for in the moneth Abib thou camest out of Egypt.

19 All that openeth the matrice is myne, and al that breaketh the matrice amongst thy cattell if it be male, whether it be ore or sheepe.

20 But the firstling of the asse thou shalt bye out with a lambe: and if thou redeeme hym not, thou shalt breake his necke. All the first borne of thy sonnes thou shalt redeeme: & see that no man appeare before me emptie.

21 Sixe daies thou shalt worke, and in the seuenth day thou shalt rest, both from earyng and reappng.

D 22 Thou shalt obserne the feast of weekes with thy first frutes of wheate harvest: and the feast of ingatherng at the yeres ende.

23 Thyse in a yere shall all your men chyldren appeare before the Lorde Jehouah God of Israel.

24 For I wyll cast out the nations before thee, and enlarge thy coastes: neither shall any man desyre thy lande, when thou shalt go vp to appeare before the Lorde thy God thyrse in a yere.

25 Thou shalt not offer the blood of my

sacrifice vpon leanen, neither shall ought of the sacrifice of the feast of Passouer be left vnto the mornng.

26 The first tyepe frutes of thy lande, thou shalt byng vnto the house of the Lorde thy God. Thou shalt not see the a kyd in his mothers mylke.

27 And the Lorde sayde vnto Moyles: write these wordes, for after the tenour of these wordes, I haue made a cove- nant with thee and with Israel.

28 And he was there with the Lorde fourtie dayes and fourtie nyghtes, and dyd neither eate bread, nor drinke wa- ter: and he wrote vpon the tables the wordes of the couenaunt, [euem] ten " commaundementes.

29 And when Moyles came downe from mount Sinai, the two tables of testimonie were in Moyles hande: when he came downe from the mount, Moyles wylte not that the skynne of his face shone, whyle he talked with hym.

" D, word

30 And Aaron and all the chyldren of Israel looked vpon Moyles: and beholde, the skynne of his face shone, and they were afrayde to come nye hym.

(b) This is with God. D, while God talked with him. E

31 And when Moyles had called them, Aaron and all the chiefe of the congrega- tion came vnto him: and Moyles talked with them.

32 And afterwarde all the chyldren of Israel came nye: and he commaunded them all that the Lorde had sayde vnto hym in mount Sinai.

33 And when Moyles had made an ende of commuynng with them, he put a ^(a) coueryng vpon his face.

34 And agayne when Moyles went in before the Lorde to speake with hym, he toke the coueryng of, vntyll he came out: And he came out and spake vnto the chyldren of Israel, that whiche he was commaunded.

(b) This coueryng signifieth the inner mynde of our nature, wherby when we heare or see the lawe, we heare it not, nor vnderstand it.

35 And the chyldren of Israel sawe the face of Moyles: that the skynne of Moyles face shone, and Moyles put the coueryng vpon his face agayne, vntyll he went in to commune with hym.

C The

¶ The. xxxv. Chapter.

1 The Sabbath is commaunded. 4 first frutes are required, and gyftes. 21 The redines of the people in offering. 30 Beſaleel and Ooliab the artificers, are commaunded vnto the people of Moyses.

AND Moyses gathered al the congregation of the children of Israel together, and sayd vnto the: These are the wordes whiche the Lord hath commaunded, that ye shoulde do them.

2 Sixe dayes ye shall worke: but the seventh day shalbe vnto you the holy Sabbath of the lordes rest, whosoever doth any worke therein, shall dye.

3 We shall kinde ^(a) no fire throughout your habitation vpon the Sabbath day.

4 And Moyses spake vnto all the congregation of the childre of Israel, saying: This is the thyng whiche the Lorde commaunded, saying:

5 [Take from amongstest you an heaue offering vnto the Lorde: whosoever is of a wyllyng heart, let hym bryng that [heave offering] to the Lorde, namely golde, syluer, and brasse,

6 And blew silk, purple, scarlet, white silk, goates heere,

7 And Rammies skynnes red, & Taurus skynnes, with Sittim wood,

8 Oyle for light, and spyces, for annoynting oyle, and for the sweete incense.

9 And Onyx stones, and stones to be set in the Ephod, and in the brestlap.

10 And let all them that are wise hearted among you, come and make all that the Lorde hath commaunded.

11 The tabernacle, and the tent therof, & his conering, & his ringes, his boordes, his barres, his pillers and his sockettes.

12 The arke & the stauess therof, with the mercy seate, & the baile that couereth it:

13 The table and his barres, and all his vessels, and the shew bread:

14 The candelsticke of light and his furniture, and his lampes with the oyle for the lyght:

15 The incense altter and his barres, the annoynting oyle, and the sweete incense, and the hangyng of the doore at the entryng in of the tabernacle:

16 The altter of burnt sacrifice, with his brasen grediron, his stauess, and all his vessels, the lauer and his foote:

17 And the hangynges of the court, with his pillers, and their sockettes, and the

hangyng in the doore of the court, 18 The pinnes of the tabernacle, and the pinnes of the court with their cordes:

19 The ^(b) ministring garmentes to minister in the holy place, and the holy vestmentes for Aaron the priest, and the bestmentes of his sonnes, that they may minister in the priestes office.

20 And all the congregation of the children of Israel, departed from the presence of Moyses:]

21 And euery one came, as many as their heartes couraged them, & as many as their spirites made them wyllyng, and brought an heaue offering for the Lord, to the makyng of the tabernacle of the congregation, and for all his vles, & for the holy bestmentes.

22 And they came both men and women, euen as many as were wyllyng heard, and brought bracelettes and earinges, ringes and chaynes, whiche iewelless were all of golde: & all the men brought a waue offering of golde vnto the Lorde.

23 And euery man with whom was found blew silk, purple, scarlet, whyte silk, and Goates heere, & red skynnes of Rammies, and Taurus skynnes, brought them.

24 All that dyd heave by an oblation of golde and brasse, brought an heaue offering vnto the Lorde: and all men with whom was founde Sittim wood for any maner worke of the ministracion, brought it.

25 And all the women that were wise hearted, dyd spinne with their handes, and brought the spun worke, both of blew silk, purple, scarlet, & white silk.

26 And all the women that excelled in wisdom of heart, spun Goates heere.

27 And the lordes brought Onyx stones, and stones to be set in the Ephod, and in the brestlap.

28 And spyce, and oyle for lyght, & for the annoynting oyle, & for the sweete incense.

29 And the children of Israel brought a willing offering vnto the Lorde, both men & women, as many as had willing heartes, to bryng for all maner workes, whiche the Lorde had commaunded to be made ^(c) by the handes of Moyses.

(b) Suche as appertayne to the seruice of the tabernacle

D

(c) Wyllyng Moyses as a minister thereof.

(a) Therefore was he put to death that gathered sticks on that day. Num. xv.

21 The length of a boorde was ten cubites, the breadth one cubite & a halfe.
 D 22 One boorde had two tenons, wherby they were ioyned one to another: and thus made he for all the boordes of the tabernacle.
 23 And he made twentie boordes for the south side of the tabernacle.
 24 And fourtie sockettes of siluer vnder the twentie boordes: two sockettes vnder one boorde for his two tenons, and two sockettes vnder another boorde for his two tenons.
 25 And for the other side of the tabernacle, whiche is towarde the north, he made twentie boordes,
 26 And their fourtie sockettes of siluer: two sockettes vnder one boorde, and two sockettes vnder the other boorde.
 "The sea." 27 And towarde the west ende of the tabernacle he made sixe boordes.
 28 And two other boordes made he in the corners of the tabernacle, for either side.
 29 And they were ioyned close beneath and aboue with a ring: and thus they dyd to both the corners.
 E 30 And there were eyght boordes, and sixtene sockettes of siluer: vnder euery boorde two sockettes.
 31 And he made barres of Sittim wood:

five for the boordes of the tabernacle in the one side,
 32 And five for the boordes of the tabernacle in the other side, and five barres for the boordes of the tabernacle in the west ende.
 33 And he made the nyddest barre to shut through the boordes, euen from the one ende to the other.
 34 And ouerlayde the boordes with golde, and made rynges of golde to thrust the barres through, and couered the barres with golde.
 35 And he made a bayle of blew silke, purple, scarlet, and whyte twined silke: euen with Cherubims made he it of brodered worke.
 36 And he made therbnto foure pillers of Sittim wood, and ouerlayde them with golde: their knoppes were also of golde, and he cast for them foure sockettes of siluer.
 37 And he made an hazgynge for the tabernacle doore, of blew silke, purple, scarlet, and whyte twined silke of needle worke,
 38 And the five pylers of it, with theyr knoppes: and ouerlayde the knoppes of them, and the hoopess with golde: theyr five sockettes also were of brasse.

¶ The xxxvij. Chapter.

1 The making and framyng of the arke of the testimonie. 6 Of the mercy seate, 10 Of the table. 17 Of the candelssticke. 25 Of the aulter of incense.



1 And Besaleel made the arke of Sittim wood: two cubites & a halfe long, & a cubite and a halfe brode, and a cubite and a halfe hygh.
 2 And ouerlaide it with fine golde within & without, and made a crowne of golde to it rounde about.
 3 And cast for it foure rynges of golde for the foure corners of it: two rynges for the one syde, and two for the other.
 4 And made barres of Sittim wood, and couered them with golde.
 5 And put the barres in the rynges, along by the side of the arke, to beare the arke withall.
 6 And he made the mercy seate of pure golde: two cubites and a halfe was the length thereof, and one cubite and a halfe the breadth.
 7 And he made two Cherubims of thicke

gold, by the two endes of y^e mercy seat.
 8 One Cherub on the one end, and another Cherub on the other ende: euen of the mercy seate made he the^(a) Cherubims, namely in the endes therof.
 9 And the Cherubims spread out theyr wynges aboue on hys, & couered y^e mercy seate therewith: And their faces were one to another, euen to the mercy seate. Warde were the faces of y^e Cherubims.
 10 And he made the table of Sittim wood: two cubites [was] the length thereof, and a cubite the breadth, and a cubite and a halfe the height of it.
 11 And he ouerlayde it with fine golde, and made therbnto a crowne of golde rounde about.
 12 And made therbnto an hoope of an hande brode rounde about: and made upon the hoope a crowne of golde rounde about.
 13 And he caste for it foure rynges of golde,

(a) Some think that the Cherubims & mercy seate, were cast both together, & were made all of one peece.

- golde, and put the rynges in the foure corners that were in the foure feete thereof.
- 14 Euen harde by the hoope were the ringes into the which the barres were put, to beare the table withall.
- 15 And he made the barres of Sittim wood, and couered them with golde, to beare the table withall.
- 16 And made the vessels for the table of pure gold, his dishes, his [incense] cuppes, his couerynges, & his bowles to polyre out with all.
- 17 And he made the candelsticke of pure golde, euen of a whole worke made he the candelsticke, his staffe, his braunches, his bolles, his knoppes, and his flowres were of one peece.
- 18 Sixe braunches proceeding out of the sides thereof: three braunches of the candelsticke out of the one side thereof, and three braunches of the candelsticke out of the other side thereof.
- 19 And in one braunch three bolles made like vnto almondes, with a knop and a flowre: and in another braunch three bolles made like almondes, with a knop and a flowre: and so throughout the sixe braunches that proceede out of the candelsticke.
- 20 And vpon the candelsticke selfe, were foure bolles after the fashion of almondes, with knoppes and floures.
- 21 Under euery two braunches a knop of the same, and a knop vnder two braunches of the same, and a knop vnder two braunches of the same according to the sixe braunches that proceede out of it.
- 22 And the knoppes and the braunches proceeded out of it: and it was all one peece of pure thicke golde.
- 23 And he made his seuen lampes, with the snuffers, and vessels for the snuffe, of pure golde.
- 24 Euen of a talent of pure golde made he it, with all the vessels thereof.
- 25 And he made the incense altier of Sittim wood: the length of it was a cubite, and the breadth a cubite, for it was foure square: and two cubites hye, with hornes proceeding out of it.
- 26 And he couered it with pure golde, both the top and the sides thereof round about, and the hornes of it: and made vnto it a crowne of golde round about.
- 27 And he made two rynges of golde for it [euen] vnder the crowne thereof in the two corners of it, & in the two sides thereof, to put barres in, for to beare it withall.
- 28 And he made the barres of Sittim wood, & ouerlayde them with golde.
- 29 And he made the holy anoynting oyle, and the sweete pure incense, after the apotaries craft.

¶ The xxxviii. Chapter.

1 The framing of the altier of burnt sacrifice. 8 Of the brasen lauer. 9 Of the entraunce. 24 The accompt and summe of the price offered of the people.

1
A



And he made the burnt offering altier of Sittim wood: five cubites was the length thereof, and five cubites the breadth [euen] foure square, and three cu-

bites hye.

2 And he made vnto it hornes in the foure corners of it, proceeding out of it: and he ouerlayde it with brasse.

3 And he made all the vessels of the altier, the ashpannes, and besomes, and basins, fleshhokes, & fire pannes: all the vessels thereof made he of brasse.

4 And he made a brasen grediron of networke vnto the altier, rounde about a lowe beneath, vnto the middest of the altier.

5 And cast foure ringes of brasse for the foure endes of the grediron, to put barres in.

6 And he made the barres of Sittim wood, and couered them with brasse:

7 And put the barres into the ringes in the foure corners of the altier to beare it with all, and made the altier holowe within the boordes.

8 And he made the lauer of brasse, and the foote of it also of brasse of the glasses of the women assemblyng, which came together at the doore of the tabernacle of the congregation.

9 And he made the court on the south side, full south: and the hanginges of the court were of whyte twined silke, hauing a hundred cubites.

10 Their

Or, as some
read for
that is, tonges.

10 Their pillers were twentie, and their
brassen sockettes twentie: but the knop-
pes of the pyllers and their hoopes
were of siluer.

11 And on the northsyde the hangynges
were an hundred cubites, their pillers
were twentie, and their sockettes of
brasse twentie: but the knoppes and the
hoopes of the pyllers were of siluer.

12 On the west syde were hangynges of
fiftie cubites, ten pillers, and their ten
sockettes: but the knoppes and the
hoopes of the pyllers were of siluer.

13 And towarde the east syde full easte,
were hangynges of fiftie cubites.

14 The hangynges of the one syde of the
gate were fiftene cubites long, with
three pillers and three sockettes.

15 And of the other side of the court gate,
were hangynges also of fiftene cubites
long, with three pillers & three sockettes.

16 All the hangynges of the court rounde
about, were of whyte twyned silke:

17 But the sockettes of the pillers were
of brasse, and the knoppes & the hoopes
were of siluer, and the coueryng of the
heades was of siluer: and all the pil-
lers of the court were hooped about
with siluer.

18 And the hangyng of the gate of the
court was needle worke, of blew silke,
purple, scarlet, and whyte twyned silke:
twentie cubites long, & fiue in breadth,
ouer against the hangynges of the court.

19 And their pillers were foure, and their
foure sockettes of brasse, & the knoppes
of siluer, and the heades ouerlayde with
siluer, and hooped about with siluer.

20 And all the ^(a) pynnes of the taberna-
cle and of the court rounde about, were
of brasse.

21 This is the ^(b) summe of the tabernacle
[euē] of the tabernacle of y congregati-
on, as it was couēted accordyng to the cō-
maundement of Moyses, for the office
of the Leuites by the hande of Jtha-
mar, sonne to Aaron the priest.

22 And Betsaleel the sonne of Uri, the
sonne of Hur, of the tribe of Iuda,

made all that the Lorde commaunded
Moyses:

23 And with hym was Aholiab, sonne of
Ahisamach, of the tribe of Dan, a cun-
nyng workeman, an embzoderer, and a
worker of needle worke, in blew silke,
purple, scarlet, and whyte twyned silke.

24 All the golde that was occupped for
all the worke of the holy place, was the
golde of the waue offering, twentie
and nine talentes, and seuen hundred
and thirtie sicles, after the sicke of the
sanctuarie.

25 And the summe of siluer of them that
were numbred in the congregation,
was an hundred talentes, and a thou-
sande seuen hundred and thre score
and fiftene sicles, after the sicke of the
sanctuarie.

26 For euery man an halfe weyght, euē
halfe a sicke, after the sicke of the sanc-
tuarie, for all them that went to be
numbred, from twentie yere olde and
aboue, euē for sixe hundred thousande
and thre thousande, and fiue hundred
and fiftie men.

27 And of the hundred talentes of siluer
were cast the sockettes of the sanctuarie,
and the sockettes of the bayle: an hun-
dred sockettes of the hundred talentes,
a talent to euery socket.

28 And of the thousande seuen hundred
seuentie and fiue sicles, he made
knoppes to the pillers, and ouerlayde
the heades, and hooped them.

29 And the brasse of the waue offering
was thre score & ten talentes, and two
thousande and foure hundred sicles.

30 And therwith he made the sockettes
to the doore of the tabernacle of the
congregatiō, and the brassen altier, & the
brassen grediron for it, with all the
vessels of the altier,

31 And the sockettes of the court rounde
about, and the sockettes for the court
gate, and all the pinnes of the taberna-
cle, and all the pinnes of the court
rounde about.

(a) The cur-
tains of the ta-
bernacle were
fastened with
these pynnes to
stay the that
they were not
blown with
wynde hither
and thither.

(b) The per-
ticular peeces
by number
deliuered to
the Leuites.

¶ The .xxxix. Chapter.

1 The deckyng of Aaron. 2 The Ephod, or coueryng of the shoulders. 8 The Pettorale, or furniture for the brest. 22 The coate. 30 The holy plate. 31 The people offereth the Lorde all that he commaunded to be done.



And of the blew silke, purple, & scarlet, they made vestmentes of ministracion, to do seruice in the holy place: and made the holpe garmentes for Aaron

as the Lorde commaunded Moyses.

2 And he made the Ephod of golde, blew silke, purple, scarlet, and whyte twyned silke.

3 And they dyd beate the golde into thynne plates, and cut it into wyers to worke it in the blew silke, purple, scarlet, and in the fine whyte with brodered worke.

4 And they made two sydes for it, to close them by by the two edges.

5 And the brodering of the girdle that was vpon it, was of the same stuffe, and after the same worke, of golde, blew silke, purple, scarlet, and twyned whyte silke, as the Lord commaunded Moyses.

6 And they wrought Onyx stones closed in ouches of golde, and graued as signettes are grauen, with the names of the chyldren of Israel.

7 And he put them on the shoulders of the Ephod, that they shoulde be stones for a remembraunce of the chyldren of Israel, as the Lorde commaunded Moyses.

8 And he made the brestlap of brodered worke lyke the worke of the Ephod, euen of gold, blew silke, purple, scarlet, and twyned whyte silke.

9 It was foure square: and they made the brestlap double, an hande breadth long, and an hande breadth brode.

10 And they fylled it with foure rowes of stones. The first rowe, a Sardius, a Topazius, and a Smaragdus.

11 The seconde rowe, a Rubie, a Sapphire, and a Diamonde.

12 In the thirde rowe, a Lyncurius, an Achates, and an Amethyst.

13 In the fourth rowe, a Turcas, an Onyx, and a Jaspis: and they were closed in ouches of golde in their inclosers.

14 And the twelue stones were grauen as signets, with the names of the chil-

dren of Israel, euery stone with his name, accordyng to the twelue tribes.

15 And they made vpon the brestlap two fastenyng chaynes of wythen worke and pure golde.

16 And they made two ouches of golde, and two golde ringes: and put the two ringes in y two corners of the brestlap.

17 And they put the two chaynes of golde in the two ringes in the corners of the brestlap.

18 And the two endes of the two chaynes they fastened in the two ouches, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 And they made two ringes of golde, and put them on the two corners of the brestlap vpon the edge of it [which was] on the insyde by the Ephod.

20 And they made two golden ringes, and put them on the two sydes of the Ephod, beneath on the fore syde of it, and ouer agaynst his felowe, aboue vpon the brodering of the Ephod.

21 And they strayned the brestlap by his ringes vnto the ringes of the Ephod, with a lase of blew silke, that it myght be vpon the brodering of the Ephod, & that the brestlap shoulde not be loosed from of the Ephod, as the Lorde commaunded Moyses.

22 And he made the tunicle vnto the Ephod of wouen worke, altogether of blew silke:

23 And there was a hole in the myddest of the tunicle, as the collar of a partlet, with a bande rounde about the collar, that it shoulde not rent.

24 And in the tunicle they made hemmes with pomgranates of blew silke, purple, scarlet, and whyte twyned silke.

25 And they made litle belles of pure golde, and put them amongst the pomgranates rounde about vpon the edge of the tunicle.

26 A bell and a pomgranate, a bell and a pomgranate rounde about the hemmes of the tunicle to minister in, as the Lord commaunded Moyses.

27 And they made coates of fine whyte silke of wouen worke, for Aaron and his sonnes.

28 And a mitre of fine whyte silke, and goodly bonettes of fine whyte silke, and linnen sloppes of twyned whyte silke.

29 And a girdle of twyned whyte silke, blew, purple, and scarlet, euen of needle worke, as the Lorde commaunded Moyses.

30 And they made the plate of the holy crowne of fine golde, and wrote vpon it with grauen worke as signets are grauen, *The holynes of the Lorde.*

31 And tyed vnto it a lase of blew silk, to fasten it an hye vpon the mitre, as the Lorde commaunded Moyses.

32 Thus was all the worke of the tabernacle [euen] of the tabernacle of the congregation finished: And the children of Israel did accordyng to al that the lorde commaunded Moyses, euen so did they.

33 And they brought the tabernacle vnto Moyses [euen] the tabernacle and all his furniture, his taches, his boordes, his barres, his pillers, & his sockettes.

34 The coueryng of Rammes skynnes redde, and the coueryng of Tarus skynnes, and the hangyng bayle,

35 The arke of the testimonie, and the barres therof, and the mercie seate,

36 The table and all the vessels thereof,

and the shewe bread,

37 The pure candlesticke with y^e lampes therof, euen with the lampes to be prepared, and al the vessels therof, and the oyle for lyght,

38 The golden aulter, and the annointyng oyle, and the sweete incense, and the hangyng of the tabernacle doore,

39 And y^e brasen aulter with his grediron of brasse, his barres and all his vessels, the lauer and his foote.

40 The curtaynes of the court with his pillers and sockettes, the hangyng to the court gate and his pynnes and cordes, and all the vessell of the seruice of the tabernacle, euen of the tabernacle of the congregation.

41 The ministeryng vestmentes to serue in the holy place, & the holy vestmentes for Aaron the priest, and his sonnes raymentes to minister in, in y^e priestes office:

42 Accordyng to all that the Lorde commaunded Moyses, euen so the chyldren of Israel made all the worke.

43 And Moyses dyd loke vpon all the worke: and beholde, they had done it as the Lorde had commaunded, euen so had they done it: and Moyses blessed them.

The. xl. Chapter.

2 The tabernacle is erected. 34 A cloude, the signe of the presence of the Lorde couereth the tabernacle.



1 **A**ND the Lorde spake vnto Moyses, saying: In the first day of the first ^(a) moneth shalt thou set vp the tabernacle, euen the tabernacle of the congregation.

2 And put therein the arke of the testimonie, and couer the arke with the bayle: and thou shalt bring in the table, and order it accordyng to the appoyntment therof:

3 And thou shalt bring in the candlesticke, and lyght his lampes,

4 And set the incense aulter of golde before the arke of the testimonie, and put the hangyng at the doore of the tabernacle.

5 And set the burnt offeryng aulter before the doore of the tabernacle [euen] of the tabernacle of the congregation.

6 And set the lauer betweene the tabernacle of the congregatiō and the aulter, and put water therein.

7 And make the court rounde about, & hang vp the hangyng at the court gate.

8 And thou shalt take the annoyntyng oyle, and annoynt the tabernacle, and all that is therein, and halow it with all the vessels therof: and it shalbe holy.

9 And thou shalt annoynt the aulter of burnt offeryng and all his vessels, and sanctifie the aulter: and it shalbe an aulter most holy.

10 And thou shalt also annoynt the lauer and his foote, and sanctifie it.

11 And thou shalt bring Aaron and his sonnes vnto the doore of the tabernacle of the congregation, and walsh them with water.

12 And thou shalt put vpon Aaron the holy vestmentes, and annoynt hym, & sanctifie hym, that he may minister vnto me

(a) In the seconde pere of their coming out of Egypt.

to me in the priestes office.

- 14 And thou shalt byng his sonnes, and clothe them with garmentes.
- 15 And annoynt them as thou diddest annoynt their father, that they may minister vnto me in the priestes office: For their annoyntyng shalbe an enerlasting priesthood vnto them throughout all their generations.
- 16 And Moyses dyd accordyng to all that the Lorde commaunded hym, euen so dyd he.
- 17 Thus was the tabernacle reared by the first day in the first moneth, in the ^(b)seconde yere.
- 18 And Moyses reared by the tabernacle, and fastened his sockettes, and set by the boordes therof, and put in the barres of it, and reared by his pillers.
- 19 And spread abroad the tent ouer the tabernacle, and put the coueryng of the tent an hye aboue it, as the Lorde commaunded Moyses.
- 20 And he toke the ^(c)testimonie, and put it in the arke, and set the barres to the arke, and put the mercie seate an hye vpon the arke.]
- 21 And he brought the arke into the tabernacle, and hanged by the bayle, and covered the arke of the testimonie, as the Lorde commaunded Moyses.
- 22 And he put the table in the tabernacle of the congregation in the north syde of the tabernacle without the bayle,
- 23 And set the bread in order before the Lorde [euen] as the Lorde had commaunded Moyses.
- 24 And he put the candlesticke in the tabernacle of the congregation, ouer agaynst the table towarde the south syde of the tabernacle,
- 25 And set by the lampes before y^e Lorde: as the Lorde commaunded Moyses.
- 26 And he put the golden altar in the

tabernacle of the congregation before the bayle,

- 27 And burnt sweete incense thereon, as the Lorde commaunded Moyses.
- 28 And he hanged by the hangyng at the doore of the tabernacle:
- 29 And set the burnt offeryng altar by the entryng in of the tabernacle [that is] the tabernacle of the congregation, and offered burnt offerynges, and meate offerynges thereon, as the Lorde commaunded Moyses.
- 30 * And he set the lauer betweene the tabernacle of the congregation and the altar, and powred water therein, to walshewithall.
- 31 And Moyses, Aaron, and his sonnes, washed their handes and their feete thereat,
- 32 When they went into the tabernacle of the congregation, and when they went to the altar they washed them selues, as the Lorde commaunded Moyses.
- 33 And he reared by the court rounde about the tabernacle and the altar, and set by an hangyng at the court gate: and so Moyses finished the worke.
- 34 * And the cloude covered the tabernacle of the congregatiō, and the glorie of the Lorde fylled the tabernacle.
- 35 And Moyses coulde not enter into the tabernacle of the congregation, because the cloude abode thereon, and the glorie of the Lorde fylled the tabernacle.
- 36 And when the cloude was taken by from of the tabernacle, the children of Israel toke their iourneys throughout their armies:
- 37 And whē the cloude was not taken by, they iourneyed not tyll it was taken by.
- 38 For the ^(d)cloude of the Lord was vpon the tabernacle by day, and fire by night, in the sight of all the house of Israel throughout all their armies.

¶ The ende of the seconde booke of Moyses, called
in the Hebrue Vellechemoth, and in the
Latine, Exodus.

(b) Of the coming of the children of Israel out of Egypt.

(c) That is, the tables of the lawe.

Exod 12.

Num 9.

(d) That is, the presence of God which was vpon the tabernacle by day, and fire by night, in the sight of all the house of Israel throughout all their armies.

The thirde booke of Moyfes, called in the Hebrue ^(a)Uaicrah, and in the Latine Leuiticus.

The first Chapter.

The order of burnt offerynges. 10 Of Sheepe or Goates. 14 Of Birdes.

This toke so named, that the same is called of the Leuiticus, and other ceremonies of the lawe, vpon the which the Leuiticus were committed & governed by the Lorde.

Moyles with euidence declare that these sacrifices were instituted of God, & not of man. When any private man shall offer for himselfe a burnt sacrifice. That by cuttall sacrifices were offerings of the passion and death of Christ, and of his gospill, which should afterward be published thorow all the world: men hath not dreamed it, but the holy ghoſt hath taught us, & hath confirmed it by many testimonies of the old Testament, as of the newe. 1. Cor. 13. 2. 1. Pet. 1. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



And the Lord called vnto Moyles, and spake vnto him out of the tabernacle of the congregation, saying: Speake vnto the children of Israel, & thou shalt say vnto them: If a man of you bring a sacrifice vnto the Lorde, ye shall bring your sacrifice from among these cattell, euen fro among the beefes and the sheepe.

If his sacrifice be a burnt offeryng of beefes, let hym offer a male without blemishe, and bring hym of his owne voluntarie wyll, vnto the doore of the tabernacle of the congregation before the Lorde.

And he shall put his hande vpon the head of the burnt sacrifice, and it shall be accepted for hym to be his attonement.

And he shall kill the bullocke before the Lord: And the priestes Aarons sonnes shall bring the blood, and sprinkle it rounde about vpon the aulter that is by the doore of the tabernacle of the congregation.

And then shall he flay the burnt offeryng, and he we hym in peeces.

And the sonnes of Aaron the priest shall put fire vpon the aulter, and put wood vpon the fire.

And the priestes Aarons sonnes shall lay the partes, euen the head and the fat, vpon the wood that is on the fyre in the aulter.

But the inwardes and the legges thereof shall he washe in water,

& the priest shall burne all in the aulter, that they may be a burnt sacrifice, an offeryng made by fire for a sweete odour vnto the Lorde.

And if his sacrifice be of flockes, namely of the sheepe or goates, let hym bring a male without blemishe for a burnt offeryng:

And let hym kyll it on the north syde of the aulter, before the Lorde: And the priestes Aarons sonnes, shall sprinkle the blood round about vpon the aulter.

And he shall cut it into his peeces, euen with his head and his fat: and the priest shall put them vpon the wood that lyeth vpon the fire in the aulter.

But he shall washe the inwardes and the legges with water, and the priest shall bring altogether, and burne it vpon the aulter for a burnt offeryng, an oblation made by fire for a sweete savour vnto the Lorde.

If the burnt offeryng for the sacrifice of the Lorde be of fowles, he shall bring his sacrifice of turtle doves, or of the young pigeons.

And the priest shall bring it vnto the aulter, and bring the necke a sunder of it, and burne it on the aulter: but the blood therof shall be wrough out vpon the syde of the aulter.

And he shall plucke away his croppe with his fethers, and cast them besyde the aulter on the east part, in the place of ashes.

And he shall breake the wynges of it, but plucke them not asunder: And the priest shall burne it vpon the aulter, euen vpon the wood that is vpon the fire, that it may be a burnt offeryng, an oblation made by fire for a sweete savour vnto the Lorde.

The he-brewes worde signifieth, to be cut or pinched with a nail of the finger.

¶ The .ij. Chapter.

1 The order of meate offerynges. 4 Of bread baken. 11 There shall be no leuen in any offeryng. 13 All meate offerynges must be seasoned with salt.

1
A



1 The soule that will offer a meate offeryng vnto the Lorde, his offering shall be of fine flowre: and he shall poure oyle vpon it, and put frankensence thereon:

2 And shall bring it vnto Aarons sonnes the priestes: And he shall take therout his handfull of the flowre, & of the oyle with all the frankensence, and the priest shall burne it for a memoriall of hym vpon the aulter, to be an offeryng made by fire for a sweete sauour vnto the Lorde.

3 And the remnant of the meate offeryng shall be Aarons and his sonnes, a thyng most^(a) holy of the sacrifices of the Lorde, made by fire.

4 If thou bring also a meate offeryng that is baken in the ouen, let it be an unleaunened cake of fine flowre myngled with oyle, or an unleaunened wafer anoynted with oyle.

5 If thy meate offeryng be baken in the fryng pan, it shall be of unleaunened flowre myngled with oyle.

6 And thou shalt part it in peeces, and poure oyle thereon: that it may be a meate offeryng.

7 And yf thy meate offeryng be a thyng broyled vpon the grediron, let it be of flowre myngled with oyle.

8 And thou shalt bring the meate offeryng that is made of these thynges vnto the lord, & shalt deliuer it vnto the priest, that he may offer it vpon the aulter.

9 And the priest shall take from the meate offeryng a memoriall therof, and shall burne it vpon the aulter: that it may be a burnt offeryng for a sweete sauour vnto the Lorde.

10 And that which is left of the meate offeryng, shall be Aarons & his sonnes: It is a thyng moste holpe of the offerynges of the Lorde made by fire.

11 All the meate offerynges which ye shall bring vnto the Lorde, shall be made without leauen: For ye shall neither burne leauen nor^(b) hony in any offeryng of the Lorde made by fire.

12 In the oblation of the first frutes ye shall offer them vnto the Lorde: but they shall not be burnt vpon the aulter for a sweete sauour.

13 * All the meate offerynges also shall thou season with salt, neither shalt thou suffer the salt of the couenaunt of thy God to be lackyng from thy meate offeryng: but vpon all thyne offerynges, thou shalt bring^(c) salt.

14 And yf thou offer a meate offeryng of the first frutes vnto the Lorde, thou shalt offer for the meate offeryng of thy first frutes, eares of corne dryed by the fire [euen] beaten wheate, of full eares.

15 And thou shalt put oyle vpon it, and lay frankensence thereon: that it may be a meate offeryng.

16 And the priest shall burne part of the beaten corne, and part of that oyle with all the frankensence, for a remembrance: and it shall be a sacrifice vnto the Lorde made by fire.

(a) Because it doth remayne of that which was burnt in the honour of God, and therfore myghe not be eaten but of the holy, that is, the priestes.

(b) The fruit of the tree as hony: Of this thyng may be burnt: kept only be offerd: for so. Math. 23. Mark. 9.

(c) By the ceremonye the nature of the figure is signified: For the wheat is beaten by the oyle, and that belongeth to hym, and the sacrifice is made to God by the oyle, and the fat is burnt: that they may be offered: that they may be offered.

¶ The .iiij. Chapter.

1 The order of peace offerynges. 6 Of Sheepe. 7 Of Lambes. 12 Of Goates.

1
A



1 And if his sacrifice be a peace offeryng, and he take it from among the droues, whether it be a male or female, he shall bring such as is without blemishe before the Lorde.

2 And put his hande vpon the head of his offeryng, and kyll it at the doore of the tabernacle of the congregation: And

Aarons sonnes the priestes shall sprinkle the blood vpon the aulter round about.

3 And he shall offer somewhat of the peace offeryng, to be a sacrifice made by fire vnto the Lorde: euen the * fat that couereth the inwardes, and all the fat that is vpon the inwardes:

4 And the two kidneys, and the fat that is on them, and vpon the flankes, & the kyll with the lyuer shall he take away: with the kidneys.

5 And

Exo. 29.

5 And Aarons sonnes shall burne them on the aulter, With the burnt sacrifice which is vpon the wood that is on the fire, to be a burnt sacrifice made by fire for a sweete sauour vnto the Lorde.

6 If he bring a peace offering vnto the Lorde from of the flocke, let hym offer male or female, but without blemishe.

7 [And] yf he offer a Lambe for his sacrifice, he shall bring it before the Lorde,

8 And put his hand vpon his offerings head, and kyll it before the doore of the tabernacle of the congregation: and Aarons sonnes shall sprinkle the blood therof rounde about the aulter.

9 And of the peace offering let hym bring a sacrifice made by fire vnto the Lorde, the fat thereof, and the rumpe altogether, which they shall take of harde by the backe bone: and the fat that couereth the inwardes, and all the fat that is vpon the inwardes,

10 And the two kidneyes, and the fat that is vpon them, and vpon the flankes, and the kall that is vpon the liuer shall he take away with the kidneyes.

11 And the priest shall burne them vpon the aulter, to be the foode of a sacrifice made by fire vnto the Lorde.

12 If his offering be a Goate, he shall bring it before the Lorde,

13 And put his hande vpon the head of it, and kyll it before the tabernacle of the congregation: and the sonnes of Aaron shall sprinkle the blood therof vpon the aulter rounde about.

14 And he shall bring therof his offering, euen a sacrifice made by fire vnto the Lorde, the fat that couereth y inwardes, & all the fat that is vpon the inwardes.

15 And the two kidneyes, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer shall he take away with the kidneyes.

16 And the priest shall burue them vpon the aulter, for the foode of the sacrifice made by fire for a sweete sauour: All the fat is the Lordes.

17 Let it be a perpetuall statute for your generations throughout your dwellinges, y ye eate neither fat nor blood.

(a) That is, all your dwelling places. Gene. ix. a.

The .iiij. Chapter.

1 The offering made for sinnes done of ignorance, 13 for the whole congregation, 22 for the ruler.



1 And the Lorde spake vnto Moyses, saying: Speake vnto the chyldren of Israel, and saye, If a soule shall sinne through ignorance in any of the commaundementes of the Lorde which ought not to be done, but shall do contrarie to any of them:

2 As yf the priest that is annoynted, do sinne accordyng to the^(a) sinne of the people, let hym bring for his sinne which he hath sinned, a young bullocke without blemishe, vnto the Lorde for a sinne offering.

3 And he shall bring the young bullocke vnto the doore of the tabernacle of the congregation before the Lorde, and shall put his hand vpon the young bullockes head, and kill the young bullocke before the Lorde.

4 And the priest that is annoynted* shall take of the young bullockes blood, and bring it into the tabernacle of the congregation.

5 And the priest shall dippe his finger in the blood, and sprinkle therof seuen tymes before the Lorde, euen before the bayle of the sanctuarie.

6 And the priest shall put some of the blood before the Lorde, vpon the hornes of the aulter of sweete insence, which is in the tabernacle of the congregation, & shall powre all the blood of the young bullocke vnto the bottome of the aulter of burnt offering, which is at the doore of the tabernacle of the congregation.

7 And he shall take away all the fat of the bullocke for the sinne offering, the fat that couereth the inwardes, and all the fat that is about the inwardes,

8 And the two kidneyes, and the fat that is vpon them, & vpon the flankes, and the kall vpon the liuer shall he take away with the kidneyes,

9 As it was taken away in the bullocke of the peace offerings: and let the priest burne them vpon the aulter of burnt offering.

10 *But the skinne of the young bullocke,

Exo. xxix. c

(a) By offering sinne; doctrine to do anything whereby people sinne, or els if the people sinne through the priests fault, their sinne is required at his hands.

Leuit. ix. c.

- and all his flesh, with his head and his legges, with his inwardes & his dung, [shall he beare out]
- 12 And cary the whole bullocke altogether out of the hoast vnto a cleane place, euen where the ashes are powred out, & burne hym there on wood in the fire: euen by the place where the ashes are cast out, shall he be burnt.
- 13 If the whole congregation of Israel sinne through ignorance, & the thing be hyd from the eyes of the multitude, and haue done somewhat agaynst any of the commaundementes of the Lord which shoulde not be done, and haue offended:
- 14 whē the sinne which they haue sinned is knowen, the congregatiō shall bring a young bullocke for the sinne, & bring him before the tabernacle of the congregation,
- 15 And the elders of the multitude shall put their handes vpon the head of the bullocke before the Lord: And the bullocke shall be slayne before the Lord.
- 16 And the priest that is annoynted, shall byrning of the bullockes blood into the tabernacle of the congregation.
- 17 And the priest shall dippe his finger in the blood, and sprinckle it seuen tymes before the Lord, euen before the vayne.
- 18 And shall put of the blood vpon the hornes of the altar, which is before the Lord in the tabernacle of the congregation, and shall powre all the blood vnto the bottome of the altar of burnt offering, which is before the doore of the tabernacle of the congregation.
- 19 And he shall take his fat from hym, and burne it vpon the altar,
- 20 And shall do with this bullocke as he byd with the bullocke for sinne, euen so shall he do with this: And the priest shall make an attonement for them, and it shall be forgiven them.
- 21 And he shall byrning this bullocke without the hoast, & burne him as he burned the first bullocke: For it is an oblation for the sinne of the congregation.
- 22 When a Lord sinneth, and comitteth through ignorance any of these thynges which the Lord his God hath forbidden to be done in his commaundementes, and hath offended:
- 23 And if his sinne be shewed vnto hym which he hath done, he shall byrning his offering, [euen] an hee goate without blemishe,
- 24 And lay his hande vpon the head of the

- hee goate, and kyl it in the place where the burnt offering is vled to be kylled before the Lord: For it is a sinne offering.
- 25 And let the priest take of the blood of the sinne offering with his finger, & put it vpon the hornes of the burnt offering altar, and powre his blood vnto the bottome of the burnt offering altar,
- 26 And burne all his fat vpon the altar, as the fat of the peace offerings: And the priest shall make an attonement for him as concerning his sinne, & it shall be forgiven him.
- 27 If one of the common people of the lande sinne through ignorance, & commit any of the thynges which the Lord hath forbidden in his commaundementes to be done, and so hath trespassed:
- 28 If his sinne which he hath sinned come to his knowledge, he shall byrning for his offering a shee goate from among the flockes without blemishe for his sinne which he hath sinned,
- 29 And lay his hande vpon the head of the sinne offering, and slay the sinne offering in the place of burnt offerings.
- 30 *And the priest shall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offering altar, & powre all the blood vnto the bottome of the altar,
- 31 And shall take away all his fat, as the fat of the peace offering is taken away: And the priest shall burne it vpon the altar, that it may be a sweete savour vnto the Lord, and the priest shall make an attonement for hym, and it shall be forgiven hym.
- 32 And yf he byrning a sheepe for a sinne offering, he shall byrning a female without blemishe,
- 33 And lay his hande vpon the head of the sinne offering, and slea it for a sinne offering in the place where they kill the burnt offering.
- 34 And the priest shall take of the blood of the sinne offering with his finger, & put it vpon the hornes of the burnt offering altar, and shall powre the blood thereof vnto the bottome of the altar.
- 35 *And he shall take away all the fat thereof, as the fat of the sheepe of the peace offering is wont to be taken away: And the priest shall burne it vpon the altar, that it may be the Lordes burnt sacrifice, and the priest shall make an attonement for his sinne that he hath committed, and it shall be forgiven hym.

(b) Other by knowledge of hym selfe to haue sinned & confessyng his fault, or some other hath revealed it vnto hym.

¶ The. vj. Chapter.

1 Of othes. 2 The cleansing of hym that toucheth vncleane thynges. 6 The purgation of an othe. 15 And of sinne done by ignoraunce.



If a soule sinne, and heare the voyce ^(a) of swearing, and is a witness, whether he hath scene or knowen of it, if he do not vtter it, he shall beare his sinne.

1 Either if a soule touche any vncleane thyng, whether it be the carion of an vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping thynges, and is not ware of it: beholde, he is vncleane, and hath offended.

2 Either if he touche any vncleanness of man, whatsoeuer vncleanness it be that a man is wont to be defiled with: all, and is not ware of it, and commeth to y^e knowledge of it, he hath trespassed.

3 Either if a soule sweare, and pronounceth with his lippes to do euill or to do good, whatsoeuer it be that a man shall pronounce with an othe, and the thyng be hyd from hym, and commeth to the knowledge of it, and hath offended in one of these:

4 When he hath sinned in one of these thynges, he shall confesse that he hath sinned in that thyng.

5 Therfore shall he bryng his trespass offering vnto the Lorde, for his sinne whiche he hath sinned, a female from the flocke, a lambe or a shee goate, for a sinne offering: And the priest shall make an attonement for hym concerning his sinne.

6 *And if he be not able to bryng a sheepe, he shall bryng for his trespass whiche he hath sinned, two turtle doves, or two young pigeons vnto the Lorde: one for a sinne offering, & the other for a burnt offering.

7 And he shall bryng them vnto y^e priest, which shall offer the sinne offering first, and wryng the necke a sunder of it, but plucke it not cleane of.

8 And he shall sprinckle of the blood of the sinne offering vpon the side of the aulter, and the rest of the blood shall he powre by the bottome of the aulter: for it is a sinne offering.

9 And he shall offer the seconde for a burnt offering, as the maner is: and so shall the priest make an attonement for

hym for the sinne whiche he hath sinned, and it shall be forgeuen hym.

10 And if he be not able to bryng two turtle doves, or two young pigeons, then he that hath sinned shall bryng for his offering the tenth part of an Epha of fine floure for a sinne offering: but put none oyle thereto, neither put any frankensence thereon: for it is a sinne offering.

11 Then shall he bryng it to the priest, and the priest shall take his handfull of it for a remembraunce thereof, & burne it vpon the aulter, to be a sacrifice for the Lorde made by fire: for it is a sinne offering.

12 And the priest shall make an attonement for hym as touchyng his sinne that he hath sinned in one of these, and it shall be forgeuen hym: And the remnant shall be the priestes, as a meate offering.

13 And the Lorde spake vnto Moyses, saying:

14 If a soule trespasse and sinne thoroowe ignoraunce in thynges that are consecrated vnto the Lorde, let hym bryng for his trespass vnto the Lorde, a Ramme without blemishe out of the flockes, valued in money at two sicles, after ^{*} the sicle of the sanctuarie, that it may be for a trespass offering.

Exod. xxx.

15 And he shall make amendes for the harme that he hath done in the holy thyng, & let hym put the fift part more thereto, and geue it vnto the priest: And the priest shall make an attonement for hym, with the Ramme that is for the trespass, and it shall be forgeuen hym.

16 If a soule sinne, and commit any of these thynges whiche are forbydden to be done by the commaundementes of the Lorde, and ^(b) wylt it not, & hath offended, and beare his sinne:

17 Then shall he bryng a Ramme without blemishe out of the flocke, that is esteemed to be worth a trespass offering, vnto the priest: And the priest shall make an attonement for hym concerning his ignoraunce, wherein he erred, and was not ware, and it shall be forgeuen hym.

18 This is a trespass offering, for the trespass committed against the Lorde.

This is diversely expounded, because the Hebrew word hath a double signification: this is of sense as some thinke it. If a Judge doth minister an othe to any private man, to declare the truth of any thyng that he hath scene, & do it not, he sinneth: other thus. If any man see his neighbour commit any sinne, which is by the lawe of God execrable or detestable, and did conuise it, & not open it as muche as in him did lye, he did sinne: some other taketh it thus. All such as byd heare any man curse, banne, and abuse the name of God, & byd not open it vnto the magistrate, byd sinne: the first sense is best liked.

Leuit. xii. d.
Luke. ii. d.

(b) And both afterwarde knowledge hym selfe to haue offended, and thinkech hym selfe to be gyltie of that sinne.

The.vj. Chapter.

6 The offering for sinnes whiche are done wyllyngly. 9 The lawe of the burnt offerings. 13 The fire must abyde euermore vpon the altar. 20 The offering of Aaron and his sonnes.

A 1



And the Lorde spake vnto Moyses, saying.

If a soule sinne and trespasse agaynst the Lorde, and denie vnto his neyghbour that which was taken him

to kepe, or that was put into his hands, or doth violent robberie or wrong vnto his neyghbour,

Or if he haue founde that which was lost, and denieth it, and sweareth falsely vpon whatsoever thing it be that a man doth, and sinneth therein:

If he haue so sinned and trespassed, he shall restore agayne that he toke violently away, or the wrong which he did, or that whiche was deliuered hym to kepe, or the lost thyng which he founde:

And all that about whiche he hath sworne falsely, he shall restore it agayne in the whole summe, and shall adde the fifth part more thereto, and geue it vnto him to whom it appertayneth, the same day that he offereth for his trespasse.

And let him bryng for his trespasse vnto the Lorde a Ramme without blemishe out of the flocke, that is esteemed worth a trespasse offering vnto y^e priest.

And the priest shall make an attonement for hym before the Lorde, and it shall be forgeuen hym whatsoever thing it be that he hath done and trespassed therein.

And the Lorde spake vnto Moyses, saying:

Commannde Aaron and his sonnes, saying: (This is the lawe of the burnt offering. * The burnt offering shall be vpon the harty of the altar all nyght, vnto the mornyng, and the fire shall be kyndled on the altar.)

And the priest shall put on his linnen garment, and his linnen breeches vpon his fleshe, and take away the ashes vpon the whiche the fire consumed the burnt sacrifice in the altar, and he shall put them beside the altar,

And put of his rayment, and put on other, and carry the ashes out without the hoast vnto a cleane place.

The fire vpon the altar shall burne

styll, & neuer be put out: But the priest shall laye wood on it euery day in the morning, and put the burnt sacrifice vpon it, and he shall burne thereon the fat of the peace offerings.

The fire shall euere burne vpon the altar, and neuer go out.

* This is the lawe of the meate offering, which Aarons sonnes shall bryng before the Lord, euen before the altar:

And one of them shall take his hand full of the floure of the meate offering, and of the oyle, and al the franckensence whiche is vpon the meate offering, and shall burne it vnto a remembraunce vpon the altar for a sweete sauour, euen a memoriale of it vnto the Lorde.

And of the rest therof, shall Aaron and his sonnes eate: vneleuened shall it be eaten in the holy place, euen in the court of the tabernacle of the congregation, they shall eate it.

It shall not be baken with leauen: I haue geuen it vnto them for their portion of my sacrifices made by fire: It is most holy, as is the sinne offering, and the trespasse offering.

All the males among the chyldren of Aaron shall eate of it: It shall be a statute for euere in your generations concerning the sacrifice of the Lorde made by fire: let euery one that toucheth it, be holy.

And the Lorde spake vnto Moyses, saying:

This is the offering of Aaron, and of his sonnes, whiche they shall offer vnto the Lord in the day when he is annoynted: The tenth part of an Epha of floure for a meate offering perpetuall, halfe of it in the morning, and halfe therof at nyght.

In the frying panne it shall be made with oyle, and when it is fryed, thou shalt bryng it in: and the baken peeces of the meate offerings shalt thou offer for a sweete sauour vnto the Lorde.

And the priest of his sonnes, that is annoynted in his steede, shall offer it: It is the Lordes ordinaunce for euere, it shall be burnt altogether.

For euery meate offering that is made

Exo.xxix.g

Ex.xxviii.g

(a) The fire shall euere burne vpon the altar, and neuer go out. (b) This is the lawe of the meate offering, which Aarons sonnes shall bryng before the Lord, euen before the altar: (c) And one of them shall take his hand full of the floure of the meate offering, and of the oyle, and al the franckensence whiche is vpon the meate offering, and shall burne it vnto a remembraunce vpon the altar for a sweete sauour, euen a memoriale of it vnto the Lorde. (d) In the frying panne it shall be made with oyle, and when it is fryed, thou shalt bryng it in: and the baken peeces of the meate offerings shalt thou offer for a sweete sauour vnto the Lorde. (e) And the priest of his sonnes, that is annoynted in his steede, shall offer it: It is the Lordes ordinaunce for euere, it shall be burnt altogether. (f) For euery meate offering that is made

for the priest, shalbe burnt altogether, and shall not be eaten.
 24 And the Lorde spake vnto Moyses, saying:
 25 Speake vnto Aaron, and vnto his sonnes, and say, This is the lawe of the sinne offering: In the place where the burnt offering is kylled, shall the sinne offering be kylled before the Lorde, for it is most holy.
 26 * The priest that offereth it, shall eate it: In the holy place shall it be eaten, euen in the court of the tabernacle of the congregation.
 27 Whatsoeuer shall touche the fleshe

thereof, shall be holy: and when there droppeth of the blood therof vpon any garment, thou shalt washe that whereon it droppeth, in the holy place.
 28 * But the earthen pot that it is sodden in, shall be broken: And yf it be sodden in a brasen pot, it shall be scoured, & rensed in the water.
 29 All the males among the priestes shall eate therof, for it is most holy.
 30 And no sinne offering whose blood is brought into the tabernacle of the congregation to reconcile withall in the holy place, shall be eaten: but shall be burnt in the fire.

Leui..xv.d

Osee.iii.b.

The. vii. Chapter.

1 Trespasse offerynge. Sinne offerynge. 11 Of peace offerynge.
 23 The fat and the blood may not be eaten.



Likewyse this is the lawe^(a) of the trespasse offering: it is moste holy.

In the place where they kyl the burnt offering, shall they kyl

the trespasse offering also, & the blood thereof shall he sprinckle rounde about vpon the aulter.

3 All the fat thereof shall he offer, the rumpe, and the fat that couereth the inwardes,

4 And the two kydneyes, and the fat that is on them, and vpon the flankes, and the kalle that is on the liuer shall thou take away with the kydneyes.

5 And the priest shall burne them vpon the aulter, to be a sacrifice made by fire vnto the Lorde: for it is a trespasse offering.

6 All the males among the priestes shall eate thereof: it shall be eaten in the holy place, for it is most holy.

7 As the sinne offering is, so is the trespasse offering, one law serueth for both: that wherwith the priest shall make attonement, shall be his.

8 And the priest that offereth any mans burnt offering, shall haue the skynne of y burnt offering whiche he hath offred.

9 And all the meate offering that is baken in the ouen, and that is dressed in the panne, and in the frying panne, shall be the priestes that offereth it.

10 And euery meate offering that is mingled with oyle, and that is drye, shall pertayne vnto all the sonnes of Aaron, and one shall haue as muche as another.

11 This is the law of the peace offering, whiche he shall offer vnto the Lorde.

12 If he offer it to geue thanks, he shall byng vnto his^(b) thanke offering unlea- uened cakes mingled with oyle, and unlea- uened wafers annoynted with oyle, and cakes mingled with oyle of fine floure fryed.

13 He shall byng his offering, with cakes of unlea- uend bread for his peace offer- ings, to geue thanks:

14 And of all the sacrifice he shall offer one for an heaue offering vnto the Lorde, and it shall be the priestes that sprinckled the blood of the peace offer- ings.

15 And the fleshe of his peace offerings for thanks geuing, shall be eate the same day that it is offred: And let hym leaue nothyng of it vntill the morowe.

16 But if the offering of his sacrifice be a bove, or of his owne free wyll, it shall be eaten the same day that he offereth his sacrifice: and if ought remayne vntill the morowe, it may be eaten.

17 But as muche of the offered fleshe as remayneth vnto the thirde day, shall be burnt with fire.

18 And if any of the flesh of his peace offer- ings be eaten in the thirde day, then

It shall:

(a) Because it was altogether burnt in fire, or that the priestes only did eate it.

(b) The Hebrew word significth to praise & geue thanks. this sacrifice they used, when any man know- ledged himself to be a sinner and confessed his sinne vnto the lorde, willing to recon- cile him selfe vnto hym.

The.vj. Chapter.

6 The offering for sinnes whiche are done wyllyngly. 9 The lawe of the burnt offerings. 13 The fire must abyde euermoze upon the aulter. 20 The offering of Aaron and his sonnes.

A



And the Lorde spake vnto Moyses, saying.

If a soule sinne and trespasse agaynst the Lorde, and denie vnto his neyghbour that which was taken him

to kepe, or that was put into his hands, or doth violent robbetrie or wrong vnto his neyghbour,

Or if he haue founde that which was lost, and denieth it, and sweareth falsely vpon whatsoeuer thing it be that a man doth, and sinneth therein:

If he haue so sinned and trespassed, he shall restore agayne that he toke violently away, or the wrong which he did, or that whiche was deliuered hym to kepe, or the lost thyng which he founde:

And all that about whiche he hath sworne falsely, he shall restore it agayne in the whole summe, and shall adde the fift part more thereto, and geue it vnto him to whom it appertayneth, the same day that he offereth for his trespasse.

And let him bryng for his trespasse vnto the Lorde a Ramme without blemishe out of the flocke, that is esteemed worth a trespasse offering vnto y priest.

And the priest shall make an attouement for hym before the Lorde, and it shall be forgiven hym whatsoeuer thing it be that he hath done and trespassed therein.

And the Lorde spake vnto Moyses, saying:

Commande Aaron and his sonnes, saying: (This is the lawe of the burnt offering. * The burnt offering shall be vpon the hartsh of the aulter all nyght, vnto the mornynge, and the fire shall be kyndled on the aulter.)

And the priest shall put on his linnen garment, and his linnen breeches vpon his fleshe, and take away the ashes vpon the whiche the fire consumed the burnt sacrifice in the aulter, and he shall put them beside the aulter,

And put off his rayment, and put on other, and carry the ashes out without the hoast vnto a cleane place.

The fire vpon the aulter shall burne

still, & neuer be put out: But the priest shall laye wood on it euery day in the morning, and put the burnt sacrifice vpon it, and he shall burne thereon the fat of the peace offerings.

The fire shall ever burne vpon the aulter, and neuer go out.

* This is the lawe of the meate offering, which Aarons sonnes shall bryng before the Lord, euen before the aulter:

And one of them shall take his handfull of the floure of the meate offering, and of the oyle, and al the frankensence whiche is vpon the meate offering, and shall burne it vnto a remembraunce vpon the aulter for a sweete sauour, euen a memoriale of it vnto the Lorde.

And of the rest therof, shall Aaron and his sonnes eate: vnleauened shall it be eaten in the holy place, euen in the court of the tabernacle of the congregation they shall eate it.

It shall not be baken with leauen: I haue geuen it vnto them for their portion of my sacrifices made by fire: It is most holy, as is the sinne offering, and the trespasse offering.

All the males among the chyldren of Aaron shall eate of it: It shall be a statute for euer in your generations concerning the sacrifice of the Lorde made by fire: let euery one that toucheth it, be holy.

And the Lorde spake vnto Moyses, saying:

This is the offering of Aaron, and of his sonnes, whiche they shall offer vnto the Lord in the day when he is annoynted: The tenth part of an Epha of floure for a meate offering perpetuall, halfe of it in the morning, and halfe therof at nyght.

In the frying panne it shall be made with oyle, and when it is fryed, thou shalt bryng it in: and the baken peeces of the meate offerings shalt thou offer for a sweete sauour vnto the Lorde.

And the priest of his sonnes, that is annoynted in his steede, shall offer it: It is the Lordes ordinaunce for euer, it shall be burnt altogether.

For euery meate offering that is made

Exo.xxix.g

Ex.xxviii.g

Chaple by his death en passion par euh sumers, consumeth d sinnes, and his holy spirit heateth and warmeth all saythfull Num.xxv. Leuit.ii.

C

D

for

for the priest, shalbe burnt altogether, and shall not be eaten.
 24 And the Lorde spake vnto Moyses, saying:
 25 Speake vnto Aaron, and vnto his sonnes, and say, This is the lawe of the sinne offering: In the place where the burnt offering is kylled, shall the sinne offering be kylled before the Lorde, for it is most holy.
 26 *The priest that offereth it, shall eat it: In the holy place shall it be eaten, euen in the court of the tabernacle of the congregation.
 27 Whatsoeuer shall touche the fleshe

thercof, shalbe holy: and when there droppeth of the blood therof vpon any garment, thou shalt washe that whereon it droppeth, in the holy place.
 28 *But the earthen pot that it is sodden in, shall be broken: And yf it be sodden in a brasen pot, it shall be scoured, & rensed in the water.
 29 All the males among the priestes shall eat therof, for it is most holy.
 30 And no sinne offering whose blood is brought into the tabernacle of the congregation to reconcile withall in the holy place, shall be eaten: but shall be burnt in the fire.

Leui. xv. d

The. vii. Chapter.

1 Trespasse offerynge. Sinne offerynge. 11 Of peace offerynge.
 23 The fat and the blood may not be eaten.



Likewyse this is the lawe^(a) of the trespasse offering: it is moste holy.

In the place where they kyl the burnt offering, shall they kyl

the trespasse offering also, & the blood thereof shall he sprinckle rounde about vpon the aulter.

3 All the fat thereof shall he offer, the rumpe, and the fat that couereth the inwardes,

4 And the two kydneyes, and the fat that is on them, and vpon the flankes, and the kyll that is on the liuer shall thou take away with the kydneyes.

5 And the priest shall burne them vpon the aulter, to be a sacrifice made by fire vnto the Lorde: for it is a trespasse offering.

6 All the males among the priestes shall eat thereof: it shall be eaten in the holy place, for it is most holy.

7 As the sinne offering is, so is the trespasse offering, one law serueth for both: that wherewith the priest shall make attonement, shall be his.

8 And the priest that offereth any mans burnt offering, shall haue the skynne of y burnt offering whiche he hath offred.

9 And all the meate offering that is baken in the ouen, and that is dressed in the panne, and in the frying panne, shall be the priestes that offereth it.

10 And euery meate offering that is mingled with oyle, and that is drye, shall pertayne vnto all the sonnes of Aaron, and one shall haue as muche as another.

11 This is the law of the peace offering, whiche he shall offer vnto the Lorde.

12 If he offer it to geue thankes, he shall bryng vnto his^(b) thanke offering unlea- uened cakes mingled with oyle, and unlea- uened wafers annoynted with oyle, and cakes mingled with oyle of fine floure fryed.

13 He shall bryng his offering, with cakes of unlea- uend bread for his peace offer- ynge, to geue thankes:

14 And of all the sacrifice he shall offer one for an heaue offering vnto the Lorde, and it shall be the priestes that sprinckled the blood of the peace offer- ynge.

15 And the fleshe of his peace offerynge for thankes geuing, shall be eatē the same day that it is offred: And let hym leaue nothyng of it vntill the morowe.

16 But if the offering of his sacrifice be a- voue, or of his owne free wyll, it shall be eaten the same day that he offereth his sacrifice: and if ought remayne vntill the morowe, it may be eaten.

17 But as muche of the offered fleshe as remayneth vnto the thirde day, shall be burnt with fire.

18 And if any of the flesh of his peace offer- ynge be eaten in the thirde day, then

(a) Because it was altogether burnt & for, or that y priestes only did eat it.

(b) The he- brew woode signifieth to praye & geue thankes, this sacrifice they vse, when any mā know- ledged himself to be a sinner and confessed his sinns vnto the lorde, wil- ling to recon- cile him selfe vnto hye.

shall he that offereth it obtayne no fauour, neither shall it be reckened vnto him, but shall be an abomination: therefore the soule that eateth of it, shall beare his sinne.

19 And the fleshe that toucheth any vncleane thing, shall not be eaten, but burnt with fire: and of this fleshe all that be cleane, shall eat therof.

20 But if any soule eate of the fleshe of the peace offering that pertayneth vnto the Lord, hauing his vncleanness vpon him: the same soule shall be cut of from among his people.

21 Moreover, the soule that doth touche any vncleane thyng, that is of the vncleanness of man, or of any vncleane beast, or any abomination that is vncleane, and then eate of the fleshe of the peace offering whiche pertayneth vnto the Lord: that soule shall be cut of from his people.

22 And the Lord spake vnto Moyses, saying:

23 Speake vnto the chyldren of Israel, and say: Ye shall eate no maner fat of beeuves, of sheepe, and of goates.

24 Neuerthelater, the fat of the beast that dyeth alone, and the fat of that which is torne with wilde beastes, shall be occupied in any maner of vse: but ye shall in no wyse eate of it.

25 For whosoever eateth the fat of the beast, of which men vse to bring an offering made by fire vnto the Lord: that soule that eateth it, shall be cut of from his people.

26 Moreover, ye shall eate no maner of blood, whether it be of foule or of beast, in any your dwelllynges.

27 Whatsoever soule it be that eateth any maner of blood, the same soule shall be cut of from his people.

28 And the Lord talked with Moyses, saying:

29 Speake vnto the chyldren of Israel, and say: he that bringeth his peace offering vnto the Lord, let hym bring his gift vnto the Lord of his peace offering:

30 Let his owne handes bring the offerings of the Lord made by fire: euen the fat with the brest shall he bring, that the brest may be waued for a waue offering before the Lord.

31 And the priest shall burne the fat vpon the aulter, and the brest shall be Aarons, and his sonnes.

32 And the ryght shoulder shall ye geue vnto the priest for an heaue offering of your peace offerings.

33 The same that offereth the blood of the peace offerings and the fat among the sonnes of Aaron, shall haue the right shoulder for his part:

34 For the waue brest and the heauy shoulder haue I taken of the chyldren of Israel, eue of their peace offerings, and haue geuen them vnto Aaron the priest, & vnto his sonnes, by a statute for euer fro among the chyldren of Israel.

35 This is the annoynting of Aaron, and the annoynting of his sonnes concerning the sacrifices of the Lord made by fire, in the day when he offered them to be priestes vnto the Lord.

36 And these be the [portions] whiche the Lord commaunded to be geuen them in the day of their annoynting from among the chyldren of Israel, by a statute for euer in their generations.

37 This is the law of the burnt offering, and of the meate offering, and of the sacrifice for sinne and trespassse, for consecrations, and for the peace offering:

38 whiche the Lord commaunded Moyses in the mount of Sinai, when he commaunded the chyldren of Israel to offer their sacrifices vnto the Lord in the wyldernesse of Sinai.

The. viij. Chapter.

The annoynting of Aaron and his sonnes.

Ex. xxviii. a



1 And the Lord spake vnto Moyses, saying: Take Aaron and his sonnes with hym, and the vestures, and the annoynting oyle, and a bullocke for a sinne offering, and two Rammes, and a basket

of vneleuened bread:

3 And gather thou all the congregation together vnto the doore of the tabernacle of the congregation.

4 And Moyses dyd as the Lord commaunded hym: and the people were gathered together vnto the doore of the tabernacle of the congregation.

5 And

Leuit. iii. c.

Gen ix. a. Leuit. v. vii. c. and. xix. f. Deut. xii. b. i. Reg. xiiii. e

Nu. xvii. c.

f

ed

5 And Moyses sayd vnto the congrega-
 tion: This is the thing which the Lord
 commaunded to be done.
 6 And Moyses brought Aaron and his
 sonnes, and washed them with water:
 7 And put vpon him the coate, and gyrd-
 ed hym with a gyrdle, and put vpon
 hym the robe, and put the Ephod ther-
 en, whiche he gyrded with the brode-
 red garde that was in the Ephod, and
 bounde it vnto him therewith.
 8 And he put the brestplate theron, and
 put in the brestplate the Urin and the
 Chummini.
 9 And he put the cap of estate vpon his
 head, and put vpon the cap, euen vpon
 the forefront, the golden plate, the holy
 crowne, as the Lorde commaunded
 Moyses.
 10 * And Moyses toke the annoynting
 oyle, and annoynted the tabernacle and
 al that was therein, and sanctified them.
 11 And sprinkled therof vpon the aulter
 seuen tymes, and annoynted the aulter
 and all his vesselles, the lauer and his
 foote, to sanctifie them.
 12 And he powred of the annoynting oyle
 vpon Aarons head, & annoynted hym,
 to sanctifie hym.
 13 And Moyses brought Aarons sonnes,
 and put coates vpon them, and gyrded
 them with gyrdles, and put bonettes
 vpon their heades, as the Lorde com-
 maunded Moyses.
 14 * And he brought the Bullocke for the
 sinne offering: and Aaron & his sonnes
 put their handes vpon the head of the
 Bullocke for the sinne offering.
 15 And Moyses slewe hym, and toke the
 blood, which he put vpon the homes of
 the aulter rounde about with his fin-
 ger, and purified the aulter, and powred
 the blood at the bottome of the aulter, &
 sanctified it, to make reconciliatiō vpo it.
 16 And he toke all the fat that was vpon
 the inwardes, and the kall of the liuer,
 and the two kydneys and their fat, and
 Moyses burned it vpon the aulter.
 17 But the Bullocke, & his hide, his flesh,
 and his dounge, he burnt with fyre
 without the hoast, as the Lorde com-
 maunded Moyses.
 18 And he brought the Ramme for the
 burnt offering, and Aaron & his sonnes
 put their handes vpon the head of the
 Ramme,
 19 whiche Moyses killed, and sprinkled

the blood vpo the aulter rounde about.
 20 And Moyses cut the Ramme into his
 peeces, and burnt the head, the peeces,
 and the fat.
 21 And washed þ inwardes & the legges
 in water, & Moyses burnt the Ramme
 euerywhyte vpon the aulter: for it was
 a burnt sacrifice for a swete sauour, and
 an offering made by fire vnto the Lord,
 as the Lorde commaunded Moyses.
 22 * And he brought the other Ramme,
 namely the Ramme of consecrations:
 and Aaron and his sonnes put their
 handes vpon the head of the Ramme,
 23 whiche Moyses slewe, and toke of the
 blood of it, and put it vpon the tip of Aa-
 rons right eare, and vpon the thumbe
 of his ryght hande, and vpon the great
 toe of his ryght foote.
 24 And Moyses brought Aarons sonnes,
 and put of the blood on the tippe of the
 right eare of them, & vpon the thumbes
 of theyr right handes, & vpon the great
 toes of their ryght feete: and Moyses
 sprinkled the blood vpon the aulter
 rounde about.
 25 * And he toke the fat, and the rumpe,
 and all the fat that was vpon the in-
 wardes, and the kall of the liuer, and
 the two kydneys with their fat, and the
 ryght shoulder.
 26 And out of the basket of unleauned
 bread that was before the Lorde, he
 toke one unleauned cake, and a cake of
 oyled bread, and one wafer, & put them
 on the fat, and vpon the right shoulder:
 27 And put altogether vpon Aarons han-
 des, & vpon his sonnes handes, and wa-
 ued it a waue offering before the Lord.
 28 And Moyses toke them from of their
 handes, and burnt them vpon the aul-
 ter for a burnt offering: These were
 consecrations for a swete sauour and
 sacrifice made by fire vnto the Lorde.
 29 * And Moyses toke the brest, and wa-
 ued it for a waue offering before the
 Lorde: for of the Ramme of consecra-
 tions, it was Moyses part, as the Lorde
 commaunded Moyses.
 30 And Moyses toke of the annoynting
 oyle, and of the blood which was vpon
 the aulter, & sprinkled it vpon Aaron
 and vpon his garmentes, and vpon his
 sonnes and on his sonnes garmentes
 with him: and sanctified Aaron and his
 vestures, and his sonnes and his sonnes
 vestures with hym.

31 And Moyses sayde vnto Aaron and his sonnes: Woyle the fleshe at the doore of the tabernacle of the congregation, and there * eate it with the bread that is in the basket of consecration, and as I commaunded, saying, Aaron and his sonnes shall eate it.

32 And that whiche remaineth of the fleshe and of the bread, shall ye burne with fyre.

33 And ye shall not depart from the doore of the tabernacle of the congregation seuen dayes, vntyll the dayes of your con-

secrations be at an ende: for seuen dayes shall he fill your hande.

34 As he did this day: euen so the Lorde hath commaunded to do, to make an attonement for you.

35 Therefore shall ye abyde at the doore of the tabernacle of the congregation day and nyght seuen dayes long, and kepe the watch of the Lord, and ye shall not dye: for so I am commaunded.

36 And so Aaron and his sonnes, dyd all thinges whiche the Lorde commaunded by the hande of Moyses.

The. ix. Chapter.

8 The fyrst offeringes of Aaron. 22 Aaron blesseth the people. 23 The glozie of the Lorde is shewed.



AND in the eyght day, Moyses called Aaron and his sonnes, and the elders of Israel.

And he sayd vnto Aaron: Take thee a young Calfe for a sin offering,

and a Ramme for a burnt offering, both without blemishe, and bryng them before the Lorde.

And vnto the chyldren of Israel thou shalt speake, saying: Take ye an hee Goate for a sinne offering, and a Calfe & a Lambe both of a yere olde, without blemishe, for a burnt sacrifice.

Also a Bullocke & a Ramme for peace offeringes, to offer before the Lord, and a meate offering mingled with oyle: for to day the Lord will appeare vnto you.

And they brought that whiche Moyses commaunded, before the tabernacle of the congregation: and all the congregation came and stode before the Lord.

And Moyses sayd: This is the thyng whiche the Lord commaunded that ye should do, & the glozy of the Lorde shall appeare vnto you.

* And Moyses sayde vnto Aaron: Go vnto the aulter, and offer the sacrifice for thy sinne, & thy burnt offering, and make an attonement for thee and for the people: & thou shalt offer the offering of the people, and make an attonement for them, as y^e Lord comaunded.

Aaron therfore went vnto the aulter, and slewe the Calfe of the sinne offering, whiche was for him selfe.

And the sonnes of Aaron brought the blood vnto him, and he dypt his finger in the blood, and put it vpon the hornes

of the aulter, and powred the blood at the bottome of the aulter.

10 But the fat and the two kydneys, and the kalle of the liuer of the sinne offering, he burnt vpon the aulter, as the Lorde commaunded Moyses.

11 The fleshe and the hyde he burnt with fyre without the hoast.

12 And he slewe the burnt offering, * and Aarons sonnes brought vnto hym the blood, whiche he sprinckled rounde about vpon the aulter. Leuit. iia.

13 And they brought the burnt offering vnto hym with the peeces therof, & the head: and he burnt [them] vpon the aulter.

14 And he dyd washe the inwardes and the legges, and burnt them vpon the burnt offeryng in the aulter.

15 And then he brought the peoples offering, taking the Goate whiche was the sinne offering for the people, & slewe it, & offered it for sinne, as he dyd the first.

16 And brought the burnt offering, and offered it as the maner was.

17 * And he brought the meate offering, and filled his hande therof, and burnt it vpon the aulter, beside the burnt sacrifice of the morning. Leuit. iia.

18 He slewe also the Bullocke and the Ramme for the peace offering, whiche was for the people: and Aarons sonnes brought vnto hym the blood, which he sprinckled vpon the aulter round about:

19 And the fat of the Bullocke, and of the Ramme, the rumpe, and that couereth the inwardes, and the kidneyes, and the kalle of the liuer.

20 And they put the fat vpon the breastes, and he burnt the fat vpon the aulter:

21 But the breastes and the ryght shoul-

der

Exo. xxix. f.

Hebre v. a. and. vii. d.

25

offerings of the children of Israel.

15 The heane shoulder & the waue brest shall they bring in with the sacrifices made by fire of the fat, to waue it for a waue offering before the Lord: and it shall be thine and thy sonnes with thee by a lawe for ever, as the Lord hath commaunded.

16 And Moyses sought the goate that was offered for sinne, & see, it was burnt. And he was angry with Eleazar and Ithamar the sonnes of Aaron whiche were left alive, saying:

17 Wherefore haue ye not eaten the sinne offering in the holy place: seing it is most holy, & God hath geuen it you, to beare

the sinne of the congregation, to make agreement for them before the Lord.

18 Beholde, y^e blood of it was not brought in within the holy place: Ye shoulde haue eaten it in the holy place, as I commaunded.

19 And Aaron sayde vnto Moyses: Beholde, this day haue they offered their sinne offering, and their burnt offering before the Lord: ^(b) and suche thinges are come vnto me, if I had eaten the sinne offering to day, shoulde it haue ben accepted in the sight of the Lord:

20 And when Moyses hearde that, he was content.

(b) I haue not left this bone of any contempt or negligence, but both my chyldren be dead: and how could I be meritorious in such a lamentable case of my chyldren.

The xi. Chapter.

¹ Of beastes, fishes, and byrdes: whiche be cleane, and whiche be vncleane.



1 **A**ND the Lord spake vnto Moyses and Aaron, and sayde vnto them:

2 Speake vnto the chyldren of Israel, and say: * These are the

beastes whiche ye shall eate, among all the beastes that are on the earth.

3 Whatsoeuer parteth the hoofe, and is clouen footed, and chaweth cud among the beastes, that shall ye eate.

4 Neuerthelesse, these shall ye not eate, of them that chawe cud, and deuideth the hoofe: [onlye] as is the Camell, whiche chaweth cud, but he deuideth not the hoofe, therefore is he vncleane vnto you.

5 Euen so the Conie whiche chaweth the cud, but deuideth not the hoofe, he is vncleane to you.

6 And the Hare, though he chaweth the cud, yet because he deuideth not y^e hoofe, he is therefore vncleane to you.

7 **B** And agayne the Swyne, though he deuide the hoofe, and is clouen footed, yet he chaweth not the cud, he is vncleane to you.

8 Of their fleshe shall ye not eate, and their carkasses shall ye not touche: but let them be vncleane to you.

9 These shall ye eate, of all that are in the waters: whatsoeuer hath finnes and skales in the waters, seas, and riuers, that shall ye eate.

10 And all that haue not finnes nor skales in the sea and riuers, of all that moue and liue in the waters, let them be abhominacion vnto you.

11 They I say, shall be an abhominacion vnto you: ye shall not eate of their flesh, but abhorre their carkasses.

12 Let all that haue no finnes nor skales in the waters, be abhominable vnto you.

13 These are they whiche ye shall abhorre among the foules, and that ought not to be eaten, for they are an abhominacion: The Eagle, the Goshauke, and the Osprey,

14 The Vultur, and the RYTE after his kinde,

15 And all Rauens after their kinde,

16 The Estrich, the nyght Crowe, the Cooke, and the Hauke after his kynde,

17 The

- 17 The Falcon, the Cormorant, the great Owl,
- 18 The Wacke, the Pellicane, the Pye,
- 19 The Storke, the Jay after his kinde, the Lapyng, and the Swalowe.
- 20 Let all foules that creepe and go vpon all foure, be an abomination vnto you.
- 21 Yet these may ye eate, of every creeppng thyng that hath wynges, and go vpon foure [feete]: euen those that haue not bolwynges aboue vpon their feete, to leape withall vpon the earth.
- 22 Euen these of them ye may eate: the Arbe after his kinde, the Selaam after his kinde, the Hargol after his kinde, and the Hagab after his kinde.
- 23 All [other] foules that creepe and haue foure feete, shalbe abomination vnto you.
- 24 In such ye be vncleane: and whosoever toucheth the carkasse of them, shalbe vncleane vntyll the euen:
- 25 And whosoever beareth the carkasse of them, shall washe his clothes, and be vncleane vntyll the euen.
- 26 And every beast that hath hoofe, and is not clouen footed, nor chaweth cud, such are vncleane vnto you: every one that toucheth them, shalbe vncleane.
- 27 And whatsoeuer goeth vpon his palbes, among all maner bestes that go on all foure [feete] such are vncleane vnto you: and who so doth touche their carkasse * shalbe vncleane vntyll the euen.
- 28 And he that beareth the carkasse of them, shall washe his clothes, and be vncleane vntyll the euen: for such are vncleane vnto you.
- 29 And let these also be vncleane to you, among the thynges that creepe vpon the earth: the weasel, and the Mouse, and the Toade after ther kinde:
- 30 The Hedhogge, the Stellio, the Lacert, the Snayle, and the Hoole.
- 31 These are vncleane to you among all that creepe: whosoever doth touche them when they be dead, shalbe vncleane vntyll the euen.
- 32 And whatsoeuer any of the dead carkasses of them doth fall vpon, shalbe vncleane, whether it be vessell of wood, or rayment, or skinne, or sacke, or whatsoeuer vessell it be that any worke is

- brought in: and it must be plunged in the water, and it shalbe vncleane vntyll the euen, and so shall it be cleansed.
- 33 All maner of earthen vessell wherinto any of them falleth, shalbe vncleane, with all that therein is, * and it shalbe broken. Leu. vi. d.
- 34 All maner meate also that is vled to be eaten, yf any such water come vpo it, shalbe vncleane: And all maner drynke that is vled to be drunke in all maner such vessels, shalbe vncleane.
- 35 And every thyng that their carkasse falleth vpon, shalbe vncleane, whether it be ouen or kettle, let it be broken: For they are vncleane, and shalbe vncleane vnto you.
- 36 Neuerthelater, yet the fountaynes, and Welles, and collection of waters, shalbe cleane styll: but that which toucheth their carkasses, shalbe vncleane. R.
- 37 If the dead carkasse of any such fall vpon any seede vled to sow, it shall yet be cleane styll:
- 38 But and yf any water be polvred vpon the seede, and a dead carkasse fall thereon, it shalbe vncleane vnto you.
- 39 If any beast of which ye may eate, dye, and any man touche the dead carkasse thereof, he shalbe vncleane vntyll the euen.
- 40 He that eateth of the dead carkasse of it, shall washe his clothes, and be vncleane vntyll the euen: And he also that beareth the carkasse of it, shall washe his clothes, and be vncleane vntyll the euen.
- 41 Let every creepng thyng that creepeth vpon the earth be an abomination, and not be eaten. G
- 42 Whatsoeuer goeth vpon the brest, and whatsoeuer goeth vpon foure, or that hath mo feete among all creepng thynges that creepe vpon the earth: of that see ye eate not, for they are abominable.
- 43 Ye shall not make your soules abominable with nothyng that creepeth, neither make your selues vncleane with them, that ye shoulde be defyled therby.
- 44 For I am the Lorde your God: Be sanctified therfore, and ye shalbe holy, for I am holy: and ye shall not defyle your soules with any maner of creepng thyng that creepeth vpon the earth:
- 45 For

offerings of the children of Israel.
 15 The heaue shoulder & the waue brest shall they bring in with the sacrifices made by fire of the fat, to waue it for a waue offering before the Lorde: and it shall be thine and thy sonnes with thee by a lawe for euer, as the Lorde hath commaunded.
 16 And Moyses sought the goate that was offered for sinne, & see, it was burnt. And he was angry with Eleazar and Ithamar the sonnes of Aaron whiche were left aliue, saying:
 17 Wherefore haue ye not eaten the sinne offering in the holy place: seing it is most holy, & God hath geuen it you, to beare

the sinne of the congregation, to make agreement for them before the Lorde.
 18 Beholde, ^p blood of it was not brought in within the holy place: He shoulde haue eaten it in the holy place, as I commaunded.
 19 And Aaron sayde vnto Moyses: Beholde, this day haue they offered their sinne offering, and their burnt offering before the Lorde: ^b and suche thinges are come vnto me, if I had eaten the sinne offering to day, shoulde it haue ben accepted in the sight of the Lorde:
 20 And when Moyses hearde that, he was content.

(b) I haue not left this done of any contempt, but both my chyldren be de ad: and how could I be merie in such a so- full & lamenta- ble case of my chyldren.

The xi. Chapter.

ⁱ Of beastes, fishes, and byrdes: whiche be cleane, and whiche be vncleane.

Gen. vii. a.
Deut. xiii. a
Actes x. c.



AND the Lorde spake vnto Moyses and Aaron, and sayde vnto them:

Speake vnto the chyldren of Israel, and say: * These are the

beastes whiche ye shall eat, among all the beastes that are on the earth.

1 Whatsoeuer parteth the hooft, and is clouen footed, and chalweth cud among the beastes, that shall ye eat.

2 Neuerthelesse, these shall ye not eat, of them that chawwe cud, and deuideth the hooft: [onlye] as is the Camell, whiche chawweth cud, but he deuideth not the hooft, therefore is he vncleane vnto you.

3 Euen so the Conie whiche chawweth the cud, but deuideth not the hooft, he is vncleane to you.

4 And the Hare, though he chawweth the cud, yet because he deuideth not ^p hooft, he is therefore vncleane to you.

5 And agayne the Swyne, though he deuide the hooft, and is clouen footed, yet he chawweth not the cud, he is vncleane to you.

8 Of their fleshe shall ye not eat, and their carkasses shall ye not touche: but let them be vncleane to you.

9 These shall ye eat, of all that are in the waters: whatsoeuer hath finnes and skales in the waters, seas, and riuers, that shall ye eat.

10 And all that haue not finnes nor skales in the sea and riuers, of all that moue and liue in the waters, let them be abhominacion vnto you.

11 They I say, shall be an abhominacion vnto you: ye shall not eat of their flesh, but abhorre their carkasses.

12 Let all that haue no finnes nor skales in the waters, be abhominable vnto you.

13 These are they whiche ye shall abhorre among the foules, and that ought not to be eaten, for they are an abhominacion: The Eagle, the Goshauke, and the Osprey,

14 The Vultur, and the Kytte after his kinde,

15 And all Rauens after their kinde,

16 The Estrich, the nyght Crowe, the Cockowe, and the Hauke after his kynde,

17 The

17 The Falcon, the Cormorant, the great Owl,
 18 The Hake, the Pellicane, the Pye,
 19 The Storke, the Jay after his kinde, the Lapwng, and the Swalowe.
 20 Let all foules that creepe and go vpon all foure, be an abhominacion vnto you.
 21 Yet these may ye eate, of euery cree-
 pyng thyng that hath wynges, and go vpon foure [feete]: euen those that haue not bowynges aboue vpon their feete, to leape withall vpon the earth.
 22 Euen these of them ye may eate: the Arbe after his kinde, the Selaam after his kinde, the Hargol after his kinde, and the Hagab after his kinde.
 23 All [other] foules that creepe and haue foure feete, shalbe abhominacion vnto you.
 24 In such ye be vncleane: and whoso-
 euer toucheth the carkasse of them, shalbe vncleane vntyll the euen:
 25 And whosoever beareth the carkasse of them, shall washe his clothes, and be vncleane vntyll the euen.
 26 And euery beast that hath hoofe, and is not clouen footed, nor chaweth cud, such are vncleane vnto you: euery one that toucheth them, shalbe vncleane.
 27 And whatsoeuer goeth vpon his pawes, among all maner bestes that go on all foure [feete] such are vncleane vnto you: and who so doth touche their carkasse * shalbe vncleane vntyll the euen.
 28 And he that beareth the carkasse of them, shall washe his clothes, and be vncleane vntyll the euen: for such are vncleane vnto you.
 29 And let these also be vncleane to you, among the thynges that creepe vpon the earth: the weasel, and the Mouse, and the Toade after ther kinde:
 30 The Hedhogge, the Stellio, the Lacert, the Snayle, and the Doole.
 31 These are vncleane to you among all that creepe: whosoever doth touche them when they be dead, shalbe vncleane vntyll the euen.
 32 And whatsoeuer any of the dead car-
 kasses of them doth fall vpon, shalbe vncleane, whether it be vessell of wood, or rayment, or skinne, or sacke, or what-
 soeuer vessell it be that any worke is

wrought in: and it must be plunged in the water, and it shalbe vncleane vntyll the euen, and so shall it be cleansed.
 33 All maner of earthen vessell wherin-
 to any of them falleth, shalbe vncleane, with all that therein is, * and it shalbe broken. Leu. vi. d.
 34 All maner meate also that is vsed to be eaten, yf any such water come vpon it, shalbe vncleane: And all maner drynke that is vsed to be drunke in all maner such vessels, shalbe vncleane.
 35 And euery thyng that their carkasse falleth vpon, shalbe vncleane, whether it be ouen or kettle, let it be broken: For they are vncleane, and shalbe vncleane vnto you.
 36 Neuerthelater, yet the fountaynes, F.
 and Welles, and collection of waters, shalbe cleane styll: but that which toucheth their carkasses, shalbe vncleane.
 37 If the dead carkasse of any such fall vpon any seede vsed to sow, it shall yet be cleane styll:
 38 But and yf any water be polluzed vpon the seede, and a dead carkasse fall thereon, it shalbe vncleane vnto you.
 39 If any beast of which ye may eate, dye, and any man touche the dead carkasse thereof, he shalbe vncleane vntyll the euen.
 40 He that eateth of the dead carkasse of it, shall washe his clothes, and be vncleane vntyll the euen: And he also that beareth the carkasse of it, shall washe his clothes, and be vncleane vntyll the euen.
 41 Let euery creepyng thyng that cree- G
 peth vpon the earth be an abhominacion, and not be eaten.
 42 Whatsoeuer goeth vpon the brest, and whatsoeuer goeth vpon foure, or that hath mo feete among all creepyng thynges that creepe vpon the earth: of that see ye eate not, for they are abhominable.
 43 Ye shall not make your soules abhominable with nothyng that creepeth, neither make your selues vncleane with them, that ye shoulde be defyled therby.
 44 For I am the Lorde your God: Be sanctified therfore, and ye shalbe holy, for I am holy: and ye shall not defyle your soules with any maner of creepyng thyng that creepeth vpon the earth:
 45 For

45 For I am the Lorde that brought you out of the lande of Egypt, to be your God: ye shalbe holy therfore, for I am holy.
46 This is the lawe of beastes & foules, and of euery lyuyng creature that mo-

ueth in the waters, and of euery creature that creepeth vpon the earth,
47 That there may be a difference betweene the vncleane and cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

Leuit.v.c.

¶ The .xij. Chapter.

1 The lawe howe women shoulde be purged after their deliqueraunce.



1 **A**ND the Lorde spake vnto Moyses, saying:

2 Speake vnto the children of Israel, and say: yf a woman hath conceaued seede, and borne a man chylde,

3 she shalbe vncleane seuen dayes: euen according to the dayes of the seperation of her infirmitie shall she be vncleane.

4 And in the eyght day, the fleshe of the childes* foreskinne shalbe cut away.

5 And she shall then continue in þ blood of her purifying thre and thirtie dayes: she shall touche no halowed thyng, nor come into the sanctuarie, vntyll the tyme of her purifying be out.

6 If she beare a mayde chylde, she shalbe vncleane two weekes, accordyng as in her seperation: and she shall continue in the blood of her purifying thre score

and sixe dayes.

7 *And when the dayes of her purifying are out, whether it be for a sonne or for a daughter, she shall bring a lambe of one yere olde for a burnt offering, and a young pigeon or a turtle doue for a sinne offering, vnto the doore of the tabernacle of the congregation, vnto the priest:

8 which shall offer them before the Lord, and make an attonement for her, and she shalbe purged of the issue of her blood.* And this is the lawe for her that hath borne a male or female.

9 But and yf she be not able to bring a lambe, she shall bring *two turtles or two young pigeons, the one for þ burnt offering, & the other for a sinne offering: And the priest shall make an attonement for her, and she shalbe cleane.

Gen.xvii.b.
Luk.ii.d.

Gen.xvii.b.
Luk.ii.d.

Luk.ii.d.

Leuit.v.b.

Luk.ii.d.

¶ The .xiiij. Chapter.

1 The prestes must haue a consideration, and iudge who are lepers.
47 Of the leperous garmentes.



1 **A**ND the Lorde spake vnto Moyses & Aaron saying:

2 The man that shall haue in the skinne of his fleshe, a swellyng, either a scabbe, or a

3 glistryng whyte, and the plague of leprosie be in the skinne of his fleshe, he shalbe brought vnto Aaron the priest, or vnto one of his sonnes the prestes.

4 And the priest shall loke on the soze in the skinne of his fleshe: and when the heere in the soze is turned to whyte, and

the soze also seeme to be lower then the skinne of his fleshe, it is a plague of leprosie: and the prestes shall loke on hym, and iudge hym vncleane.

5 If there be a whyte plecke in þ skinne of his fleshe, and seeme not to be lower then the skinne, nor the heere thereof is turned vnto whyte, the priest shall shut vp [hym that hath] the plague seue dayes.

6 And þ priest shall loke vpon hym againe the seuenth day: and if the plague seeme to hym to abide styll, & the plague growe not in the skinne, the priest shall shut vp [hym that hath] þ plague, seuen dayes mo.

6 And

2

- 6 And the priest shall loke on him agayne the seuenth day: Then yf the plague be darker, and not growen in the skynne, the priest shall iudge hym cleane, for it is but a scabbe: And he shall washe his clothes and be cleane.
- 7 But yf the scabbe growe in the skynne after that he is seene of the priest and iudged cleane, he shalbe seene of the priest agayne.
- 8 If the priest see that the scabbe be growen abrode in the skynne, the priest shall make hym vncleane: ^[for] it is a leprosie.
- 9 When the plague of the leprosie is in a man, he shalbe brought vnto the priest.
- 10 And the priest shall see hym: And yf the swellyng be whyte in the skynne, and haue made the heere whyte, and there be rawe fleshe in the swellyng,
- 11 It wilbe an olde leprosie in the skynne of his fleshe, and the priest shall make hym vncleane, and shall not shut hym vp, seyng he is vncleane.
- 12 If a leprosie breake out abrode in the skynne, and couer all the skynne from his head to his foote wheresoeuer the priest loketh,
- 13 Then the priest shall consider: and yf the leprosie haue couered all his fleshe, he shall iudge the plague to be cleane, because it is all turned into whytensse, and he shalbe cleane.
- 14 But and if there be rawe fleshe on him when he is seene, he shalbe vncleane.
- 15 And the priest shall see the rawe fleshe, and declare hym to be vncleane: for the rawe fleshe is vncleane, seyng it is a leprosie.
- 16 Or yf the rawe fleshe turne agayne and chaunge vnto whyte, he shall come to the priest:
- 17 And the priest shall see him: & behold, yf the soze be chaunged vnto whyte, the priest shall iudge the plague cleane, and he shalbe cleane.
- 18 The fleshe also in whose skynne there is a byle, and is healed,
- 19 And in the place of the byle there appeare a whyte rysyng, either a shynnyng whyte and somewhat reddishe, it shall be seene of the priest.
- 20 And yf when the priest seeth hym, it appeare lower then the skynne, and the heere therof be chaunged vnto whyte, the priest shall iudge hym vncleane: for it is a plagne of leprosie, broken out of the byle.
- 21 But and yf the priest loke on it, and there be no whyte heeres therein, and yf it be not lower then the skynne, but be darker, the priest shall shut hym vp seuen dayes.
- 22 And yf it spreade abrode in the skynne, the priest shall make hym vncleane, seyng it is a soze.
- 23 But and yf the spot stande styll and growe not, it is a scarre of a byle, and therfore the priest shall declare hym to be cleane.
- 24 If there be any fleshe in whose skynne there is a hotte burnyng, and the quicke fleshe that burneth haue a whyte spot, somewhat reddishe or whyte,
- 25 The priest shall loke vpon it: and yf the heere in that bright spot be chaunged to whyte, and it appeare lower then the skynne, it is a leprosie broken out of the burnyng, and therfore the priest shall iudge hym vncleane, seyng it is y^e plague of leprosie.
- 26 But yf the priest loke on it, and there be no whyte heere in the bryght spot, and be no lower then the other skynne, but be darker, the priest shall shut hym vp seuen dayes.
- 27 And the priest shall loke on hym the seuenth day: and yf it be growen abrode in the skynne, the priest shall iudge hym vncleane, seyng it is y^e plague of leprosie.
- 28 And yf the spot stande styll in it, and growe not in the skynne, but is darke, it is a risyng of the burnyng, and the priest shall therfore declare hym cleane, seyng it is a scarre of the burnyng.
- 29 If man or woman hath a soze vpon the head or the bearde,
- 30 The priest shall see the soze: and yf it appeare lower then the skynne, and there be in it a yelowe heere and thynne, the priest shall iudge hym vncleane, seyng that the same frettyng is a token of leprosie vpon the head or bearde.
- 31 And yf the priest loke on the soze of the feet, and it seeme not lower then the skynne, and that the heere is not blacke, the priest shall shut vp the frettyng soze seuen dayes.
- 32 And in the seuenth day the priest shall loke on the soze: and yf the fret be not growen, and there be in it no yelowe heere, and the fret seeme not lower then the skynne,
- 33 He shalbe shauen, but the fret shall he not shaued: and the priest shall shut vp the

- the fret seuen dayes mo.
- 34 And in the seuenth day the priest shall loke on the fret : and yf the fret be not growen in the skynne, noz seeme lower then the other skynne, the priest shall cense him: & he shall washe his clothes, and be cleane.
- 35 But if the fret growe in the skynne after his censing,
- 36 The priest shall loke on hym: and yf the fret be growen in the skynne, the priest shall not seeke for yelowe heere, for he is vncleane.
- 37 But if he see the fret stande still, & that there is blacke heere growen by therein, the fret is healed, & he shalbe cleane, & the priest shal declare him to be cleane.
- 38 If there be many white spottes in the skinne of the fleshe of man or woman,
- 39 The priest shall loke vpon it : and yf the spottes in the skynne of their fleshe be somewhat darke and whyte withal, it is a frekell growyng in the skynne: therfore he is cleane.
- 40 And the man whose heere is fallen of his head, he is baulde, yet cleane.
- 41 And he that hath his heere fallen of on the part of his head towarde his face, is forehead baulde, yet cleane.
- 42 If there be in y baulde head or baulde forehead a whyte reddishe soze, there is leprosie sprong vp in his baulde head or baulde forehead.
- 43 And the priest shall loke vpon hym: & yf the rysyng of the soze be whyte reddishe in his baulde head or baulde forehead, after the maner of leprosie which is in the skynne of the fleshe,
- 44 Then he is a leprous man & vncleane: And the priest shal make him vncleane, for the plague therof is in his head.
- 45 The leper in whom the plague is, shal haue his clothes rent, & his head bare, & shall put a coueryng vpon his lippes, and shall crye: vncleane, vncleane.
- 46 And as long as the disease lasteth vpon hym, he shalbe defiled and vncleane: he shall dwell alone, euen* Without the campe shall his habitation be.
- 47 The garment also that the plague of leprosie is in, whether it be a woollen garment or a linnen garment,
- 48 whether it be in the warpe or woofe of linnen or of woollen, either in a skin, or any thyng made of skynne:
- 49 If the disease be light greene, or some what reddishe in the garnēt or skinne, whether it be in the warpe or woofe, or any thyng that is made of skinne: then it is a plague of leprosie, & shalbe shewed vnto the priest.
- 50 The priest therfore shal see the plague, and shut it vp seuen dayes.
- 51 And he shall loke on the plague the seuenth day: which, yf it be increased in the garment, whether it be in y warpe or woofe, or in a skinne, or in any thyng that is made of skinne, it is the leprosie of a frettyng soze, it is vncleane.
- 52 And he shall burne that garment, either warpe or woofe, whether it be woollen or linnen, or any thyng that is made of skinne wherin the plague is, for it is a frettyng leprosie, it shalbe burnt in the fire.
- 53 If the priest see that the plague is not growen in the garment, either in the warpe or woofe, or in whatsoeuer thing of skinne it be,
- 54 The priest shall commaunde them to washe the thyng wherin the plague is, and he shall shut it vp seuen dayes mo.
- 55 And the priest shall loke on the plague agayne after that it is washed: and yf the plague haue not chaunged his colour, and is spread no further abroad, it is vncleane, thou shalt burne it in the fire: for it is fret inwarde, whether it be bauld behynd [in the head] or before.
- 56 And yf the priest see that the plague is darker after that it is washed, he shall cut it out of the garment or out of the skinne, or out of the warpe, or out of the woofe.
- 57 And yf it appeare styll in the garment, either in the warpe, or in the woofe, or in any thyng made of skinne: it is a spreadyng plague, thou shalt burne that wherin the plague is, with fire.
- 58 Howeuer the garment, either warpe or woofe, or whatsoeuer thing of skinne it be which thou hast washed, yf the plague be departed therfrom, it shalbe washed once agayne, and then it shalbe cleane.
- 59 This is the lawe of the plague of leprosie in a garment whether it be woollen or linnen, either in the warpe or woofe, or in any thyng of skinnes, to make it cleane or vncleane.

3 The clensyng of the leper, 34 and of the house that he is in.



And the Lorde spake vnto Moyses, saying:

* This is the lawe of the leper in the day of his clensyng: he shalbe brought vnto the priest,

And the priest shal go

out without the campe, and the priest shal loke vpon hym, and yf the plague of leprosie be healed in the leper,

Then shall the priest commaunde to take for hym that is clensed, two lyue birdes and cleane, and cedar wood, and a scarlet [lase] and ysope.

And the priest shall commaunde that one of the birdes be killed in an earthen vessell, and vpon runnyng water.

And he shall take the lyuyng birde, with the cedar wood, the scarlet [lase] and the ysope, and shall dippe them, and the liuyng birde in the blood of the slaine birde vpon the runnyng water.

And he shall sprinckle vpon hym that must be clensed of his leprosie seuen tymes, and clense hym, and shall let the lyuyng birde go free into the fielde.

And he that is clensed shall washe his clothes, and shauē of all his heere, and washe hym selfe in water, that he may be cleane: And after that shall he come into the hoast, and shall tary without his tent seuen dayes:

But in the seuenth day, he shall shauē of all his heere, [namely] his head, his bearde, and his browes, euen all his heere shalbe shauen of: And he shall washe his clothes, and also washe his fleche in water, and he shalbe cleane.

In the eyght day he shall take two hee lambe without blemishe, and an ewe lambe of a yere olde without blemishe, and thre tenth deales of fine flowre for a meate offeryng myngled with oyle, and a ^(a) logge of oyle.

And the priest that maketh him cleane, shall bryng the man that is to be made cleane, & thole thynges, before the Lorde at the doore of the tabernacle of the congregation.

And the priest shall take one lambe, and offer hym for a trespassse offeryng, & the logge of oyle, and waue them for a waue offeryng before the Lorde.

13 And he shal slea the lambe in the place where the sinne offeryng and the burnt offeryng are slayne, euen in the holy place: for as the sinne offeryng is the priestes, euen so is the trespassse offeryng, seyng it is most holy.

14 And the priest shall take of the blood of the trespassse offeryng, and put it vpon the tippe of the ryght eare of hym that is to be clensed, and vpon the thumbe of his right hande, and vpon the great toe of his ryght foote.

15 The priest shall take of the logge of oyle, and powre it into the paulme of his left hande:

16 And he shall dippe his ryght finger in the oyle that is in his left hande, and sprinckle of the oyle with his finger seuen tymes before the Lorde.

17 And of the rest of the oyle that is in his hande, shall the priest put vpon the tippe of the ryght eare of hym that is for to be clensed, and vpon the thumbe of his ryght hande, and vpon the great toe of his ryght foote, euen vpon the blood of the trespassse offeryng.

18 And the remnaunt of the oyle that is in the priestes hande, he shal powre vpon the head of hym that is for to be clensed: and the priest shall make an attonement for hym before the Lorde.

19 And the priest shall offer the sinne offeryng, and make an attonement for hym that is to be clensed from his vncleannesse, and then shall he kyll the burnt offeryng.

20 And the priest shall offer the burnt offeryng and the meate offeryng vpon the aulter: and the priest shall make an attonement for hym, & he shalbe cleane.

21 * If he be pooze and cannot get so much, he shall take one lambe for a trespassse offeryng, to waue it for his attonement, and a tenth deale of fine flowre myngled with oyle for a meate offeryng, and a logge of oyle, Leuit. v. b.

22 And two turtle doves, or two young pigeons, such as he is able to get: wherof the one shalbe for a sinne offeryng, and the other for a burnt offeryng.

23 And he shall bryng them the eyght day for his clensyng vnto the priest before the doore of the tabernacle of the congregation

- congregation before the Lord.
- 24 And the priest shall take the lambe that is for the trespass offering, & the logge of oyle, and waue them for a waue offering before the Lord.
- 25 And he shall kill the lambe for the trespass offering, and the priest shall take of the blood of the trespass offering, and put it vpon the tippe of his right eare that is to be cleansed, and vpon the thombe of his right hande, and vpon the great toe of his right foote.
- 26 And the priest shall powre of the oyle into the pauline of his owne left hande:
- 27 And the priest shall with his right finger, sprinkle of the oyle that is in his left hand, seven tymes before the Lord.
- 28 And the priest shall put of the oyle that is in his hande, vpon the tippe of the right eare of hym that is to be cleansed, & vpon the thombe of his right hande, and vpon the great toe of his right foote, euen in the place where the blood of the trespass offering was put.
- 29 And the rest of the oyle that is in the priestes hande, he shall put vpon the head of hym that is to be cleansed, that he may make an attonement for him before the Lord.
- 30 And he shall offer one of the turtle doves, or of the young pigeons, such as he can get:
- 31 Such [I say] as he is able to get: the one for a sinne offering, & the other for a burnt offering, with the meate offering: And the priest shall make an attonement for hym that is to be cleansed before the Lord.
- 32 This is the lawe of hym in whom is the plague of leprosie, and whose hande is not able to get that which pertaineth to his cleansing.
- 33 And the Lord spake vnto Moyses and Aaron, saying:
- 34 When ye be come vnto the lande of Chanaan, which I geue you in possession, and yf I put the plague of leprosie in a house of the land of your possession:
- 35 He that oweth the house shall come, & tell the priest, saying: We thinke that there is as it were a plague in my house.
- 36 Then the priest shall commaunde them to emptye the house, before the priest go into it to see the plague, that all that is in the house be not made vncleane: and then must the priest go in, to see the house.
- 37 And he shall see the plague: and yf the plague be in the walles of the house, & that there be hollowe strakes, greenish
- or reddishe, which seeme to be lower then the wall it selfe:
- 38 Then the priest shall go out of the house, to the doore of the house, and shut vp the house seven dayes.
- 39 And the priest shall come agayne the seventh day, & yf he see that the plague be increased in the walles of the house,
- 40 Then the priest shall commaunde them to take away the stones in which the plague is; and let them cast them into a foule place without the citie,
- 41 And he shall commaunde the house to be scraped within rounde about, and powre out the dust that they scrape of, without the citie into a foule place.
- 42 And they shall take other stones, and put them in the place of those stones, and other mortar to plaster the house withall.
- 43 And if the plague come agayne, & breake out in the house after that he hath taken away the stones and scraped the house, & after that he hath plastered the house,
- 44 Then the priest shall come and see it: & yf that the plague hath growen further in the house, it is a fretting leprosie in the house, it is therefore vncleane.
- 45 And he shall breake downe the house, and the stones of it, and the timber thereof, and all the mortar of the house: and he shall cary them out of the citie into a foule place.
- 46 Moreover, he that goeth into the house all the while that it is shut vp, shall be vncleane vntill the euen.
- 47 He also that sleepeth in the house, shall washe his clothes: he likewise that eateth in the house, shall washe his clothes.
- 48 And yf the priest come and see that the plague hath spread no further in the house after that it is newe plastered: the priest shall iudge that house cleane, because the plague is healed.
- 49 And let hym take to cleanse the house withall, two birdes, cedar wood, and a scarlet [I say] and ysope.
- 50 And he shall kill one of the birdes in an earthen vessell, & vpon running water:
- 51 And take the cedar wood, and the ysope, and the scarlet [I say] with the living birde, and dippe them in the blood of the slayne birde, and in the running water, & sprinkle the house seven tymes.
- 52 And he shall cleanse the house with the blood of the birde, & with the running water, with the living birde, with the cedar wood, & the ysope, and the scarlet [I say].

53 But he shall let the luyng birde flee out of the towne into the brode fieldes, & so make an attonement for the house, and it shalbe cleane.

54 This is the lawe for all maner plague of leprosie and fret,

55 And of the leprosie of garment & house, 36 For a swellng, for a scabbe, and for a thynnyng whyte,

57 To teache when it must be made vncleane, and cleane: this is the lawe of leprosie.

The .xv. Chapter.

2 19 The maner of purgyng the vncleannesse both of men and women. 31 The children of Israel must seperate them selues from vncleannesse.



And the Lorde spake vnto Moyses and Aaron, saying:

Speake vnto the children of Israel, and say vnto them: Whosoever hath a runnyng issue

out of his fleshe, is vncleane by reason of that issue.

And this shalbe his vncleannesse in his issue: if his fleshe runne, or yf his fleshe be stopped from his issue, then it is vncleannesse.

Euery bed wheron he lyeth that hath the issue, is vncleane: and euery thyng wheron he sitteth, is vncleane.

Whosoever toucheth his bed, shall washe his clothes and bath hymselfe in water, and be vncleane vntyll the euen.

And he that sitteth on any thing wheron he sat that hath the issue, shal washe his clothes, and bath him selfe in water, and be vncleane vntyll the euenyng.

He that toucheth the fleshe of him that hath the issue, shall washe his clothes, and bathe hym selfe in water, and be vncleane vntyll the euen.

If he also that hath the issue, spyt vpon hym that is cleane, he shall washe his clothes, and bath him selfe in water, and be vncleane vntyll the euen.

And what saddle soeuer he rydeth vpon that hath y issue, shalbe vncleane.

And whosoever toucheth any thyng that was vnder hym, shalbe vncleane vnto the euen: And he that beareth any such thynges shall washe his clothes, and bathe hym selfe in water, and be vncleane vntyll the euen.

And whosoever he toucheth that hath the issue, and haue not washed his handes in water, shall washe his clothes and bathe hym selfe in water, and be vncleane vntyll the euen.

12 The vessell of earth that he toucheth

which hath the issue, shalbe broken: and all vessels of wood shalbe rensed in water.

13 When he also that hath any issue, is clensted of his issue, he shall number him seuen dayes for his clensyng, and washe his clothes, and bathe his fleshe in runnyng water, and so shall he be cleane.

14 And the eyght day he shall take to hym two turtle doues, or two young pigeons, and come before the Lorde vnto the doore of the tabernacle of the congregation, & geue them vnto the priest.

15 And the priest shall offer them, the one for a sinne offeryng, and the other for a burnt offeryng: and the priest shall make an attonement for hym before the Lorde, as concernyng his issue.

16 If any mans seede depart fro hym in his sleepe, he shall washe all his fleshe in water, and be vncleane vntyll y euen.

17 And euery garment, and euery skinne wherin is such seede of sleepe, shalbe washed with water, and be vncleane vntyll the euen.

18 And if he y hath such an issue of seede, do lye with a woman, they shall both washe them selues with water, and be vncleane vntyll the euen.

19 Also yf a woman shall haue an issue, [and] her issue in her fleshe shalbe blood, she shalbe put apart seuen dayes: Whosoever toucheth her, shalbe vncleane vntyll the euen.

20 And all that she lyeth vpon in y tyme of her seperation, shalbe vncleane: lyke as euery thing also that she sitteth vpon, is vncleane.

21 Whosoever toucheth her bed, shall washe his clothes, and bathe hym selfe with water, and be vncleane vntyll the euen.

22 And whosoever toucheth any thyng that she sat vpon, shall washe his clothes, and bathe hym selfe in water, and be

- be vncleane vntyll the euen.
- G** 23 So that whether he toucheth her bed, or any vessel wheron she hath sytten, he shalbe vncleane vntyll the euenyng.
- Leuit. 15. c. 24 *And yf a man lye with her, and her seperation come vpon hym, he shalbe vncleane seuen dayes: and all the bedde wheron he lyeth shalbe vncleane.
- 25 Also if a woman haue an issue of her blood many dayes, out of the tyme of her seperation, or if it runne beyond her seperation, let all the dayes of the issue of her vncleanenesse, be euen as y dayes of her seperation, [for] she is vncleane.
- 26 Every bedde whereon she lyeth as long as her issue lasteth, shalbe vnto her as the bedde of her seperation: and whatsoeuer she sitteth vpon shalbe vncleane, as the vncleanenesse of her seperation.
- 27 And whosoever toucheth any of these shalbe vncleane, and shall washe his clothes, and bathe hym selfe in water, and be vncleane vntyll the euen.
- 28 But if she be cleansed of her issue, she

- shall count her seuen dayes: and after that, she shalbe cleane.
- 29 And in the eyght day, she shall take vnto her two turtles, or two young pigeons, and bryng them vnto the priest, before the dooze of the tabernacle of the congregation.
- 30 And the priest shall offer the one for a sinne offeryng, and the other for a burnt offeryng, and make an attonement for her before the Lord, as concerning the issue of her vncleanenesse.
- 31 Thus shall ye syft the chyldren of Israel from their vncleanenesse, that they dye not in their vncleanenesse: if they defyle my tabernacle that is among them.
- 32 This is the lawe of hym that hath an issue, and of hym whose seede runneth from hym in his sleepe, and is defyled therein:
- 33 Also of her that for her seperation is put apart, & of whosoever hath a runnyng issue, whether it be man or woman, and of hym that lyeth with her which is vncleane.

¶ The. xvj. Chapter.

2 What Aaron must do. 8 Of the scape goate. 14 The cleansing of the sanctuarie. 17 Of the feast of the cleansing. 21 Aaron confesseth the sinnes of the chyldren of Israel.

Leuit. x. a.



3. Reg. 8 b.

- A** 1 And the Lord spake vnto Moyses* after the death of y two sonnes of Aaron, when they offered before y Lord, and dyed.
- 2 And the Lord sayde vnto Moyses: Speake vnto Aaron thy brother, that he come not at all tymes into the holy place within the vayle, before the mercie seate which is vpon the arke, that he dye not: For I wyll appeare in the cloude vpon y mercie seate.
- 3 But with this thyng shall Aaron come into the holy place: euen with a young bullocke for a sinne offeryng, and with a ramme for a burnt offeryng.
- 4 He shall put the holy linnen coate vpon hym, and shall haue linnen breeches vpon his fleshe, and shall be girded with a linnen girdle, and with a linnen cap shall he be attired. These are holy garmentes: therfore shall he washe his fleshe in water when he doth put them on.
- 5 And he shall take of the congregation

- of the chyldre of Israel, two hee goates for a sinne offeryng, and a ramme for a burnt offeryng.
- 6 And Aaron shall offer his bullocke for his sinne offering, *and make an attonement for hym and for his house.
- 7 And he shall take the two hee goates, and present them before the Lord at the dooze of the tabernacle of the congregation.
- 8 And Aaron shall cast lottes ouer the two goates: one lot shalbe for the Lord, and the other for the scape goate.
- 9 And Aaron shall bryng the goate vpon which the Lordes lot fell, and offer hym for a sinne offeryng.
- 10 But the goate on which the lot fell to be the scape goate, shalbe set alie before the Lord to reconcile with, and to let hym go as a scape goate into the wilderness.
- 11 And Aaron shall bryng the bullocke for his sinne offeryng, and reconcile for hym selfe and for his house, and shall kyll the bullocke for his sinne offeryng.
- 12 And he shall take a censer full of
- burnyng

Hebr. ix. 5.

burning coales from of the aulter before the Lorde, and shall fill his hand full of sweete incense beaten small, and bryng them within the vayne.

And put the incense vpon the fire before the Lorde, that the cloude of the incense may couer the mercy seate that is vpon the witnesse, and he shall not dye.

^C 14 * And he shall take of the blood of the bullocke, and sprinckle it with his finger vpon the mercy seate eastward: and before the mercy seate shall he sprinckle of the blood with his finger seuen tymes.

Then shall he kyll the goate that is the peoples sinne offering, & bryng his blood within the vayne, & do with that blood as he dyd with the blood of the bullocke, sprincklyng it vpon the mercy seate, and before the mercy seate.

16 And he shall reconcile the holy place from the vncleanneses of the chyldren of Israel, and from their trespasses in all their synnes: And so shall he do for the tabernacle of the congregation that is set among them, euen among their vncleanneses.

^{Leui.} 17 * And let there be no body in the tabernacle of the congregation when he goeth in to make an attonement in the holy place, vntyll he come out, and haue made an attonement for hym selfe, and for his houtholde, and for all the congregation of Israel.

18 And he shall go out vnto the aulter that is before the Lorde, and reconcile vpon it, and shall take of the blood of the bullocke, and of the blood of the goate, and put it vpon the hornes of the aulter rounde about.

19 So shall he sprinckle of the blood vpon it with his finger seuen tymes, and cleanse it, & halowe it from the vncleannesse of the chyldren of Israel.

20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the aulter, he shall bryng the liue goate.

^D 21 And Aaron shall put both his handes vpon the head of the liue goate, and confesse ouer hym all the misdeedes of the chyldren of Israel, and all their trespasses in all their synnes, puttyng them vpon the head of the goate, and send him away by the hand of a conuenient man, into the wyldernesse.

22 And the goate shall beare vpon hym all theyr misdeedes vnto the lande ^(a) of

seperation, and he shall let the goate go into the wyldernesse.

23 After Aaron shall come into the tabernacle of the congregation, and put of the linnen clothes whiche he put on when he went in into the holy place, and leaue them there.

24 And let hym washe his fleshe with water in the holy place, and put on his owne rayment, and then come out, and offer his burnt offering, and the burnt offering of the people, and make an attonement for hym selfe, and for the people.

25 And the fat of the sinne offering shall he burne vpon the aulter.

26 And he that carryed forth the goate for the scape goate, shall washe his clothes, and bathe his fleshe in water, and then come into the hoast.

27 And the bullocke for the sinne offering, & the goate for the sinne offering, whose blood was brought in to cleanse the holy place, shall one carry out without the hoast to be burnt in the fire, with their skynnes, their fleshe, and their dounge.

28 And he that burneth them, shall wash his clothes, and bathe his fleshe in water, and then come into the hoast.

29 And this shall be an ordinance for ever vnto you: that in the tenth day of the seventh moneth ye humble your soules, and do no worke at all, whether it be one of your owne countrey, or a straunger that sojourneth among you.

30 For that day shall the priest make an attonement for you to cleanse you, and that ye may be cleane from all your synnes before the Lorde.

31 Let it be a Sabbath of rest vnto you, and ye shall humble your soules by an ordinance for ever.

32 And the priest whom he shall annoynt, and whom he shall consecrate to minister in his fathers steade, shall make the attonement, and shall put on the linnen clothes, and holy vestmentes.

33 And shall reconcile the holy sanctuarie, and the tabernacle of the congregation, and shall cleanse the aulter, & make an attonement, for the priestes, and for all the people of the congregation.

34 And this shall be an ^{*} everlastyng ordinance vnto you, to make an attonement for the chyldren of Israel for all their synnes once a yere. And he dyd as the Lorde commaunded Moyses. Exo. xxx. d.

The. xvij. Chapter.

4 All sacrifice must be brought to the doore of the tabernacle. 7 To deuyls may they not offer. 10 They may not eat blood.

1
A



AND the Lorde spake vnto Moyles, saying: Speake vnto Aaron and vnto his sonnes, and vnto all the chyl- dzen of Israel, and say vnto them: This is the thing whiche the Lorde hath char- ged, saying:

What man soeuer of the house of Is- rael kylleth an ore, or lambe, or goate in the hoast, or that kylleth it out of the hoast,

And bryngeth it not vnto the doore of the tabernacle of the congregation, to offer an offering vnto the Lorde before the dwelling place of the Lord, ^(a) blood shalbe imputed vnto that man, he hath shed blood, and that man shalbe cut of from among his people.

Wherfore, when the chyl- dzen of Israel bryng their offerings that they offer in the wylde felde, they shall bryng them vnto the Lorde, euen vnto the doore of the tabernacle of the congrega- tion by the priest, to offer them for peace offerings vnto the Lorde.

And the priest shall sprinckle the blood vpon the aulter of the Lorde, whiche is before the doore of the tabernacle of the congregation, and burne the fat for a sweete sauour vnto the Lorde.

And let them no more offer their offer- rings vnto deuyls, after ^(b) whom they haue gone a whoyng: This shalbe an ordinaunce for euer vnto them in their generations.

And thou shalt say vnto them: what- soeuer man it be of the house of Israel, or of the straungers whiche soiourne a- mong you, that offereth a burnt offe-

ring or sacrifice,

9 And bryngeth it not vnto the ^(c) doore of the tabernacle of the congregation to offer it vnto the Lorde: that man shal- be cut of from among his people.

10 And whatsoeuer man it be of the house of Israel, or of the straungers that so- iourne among you, that eateth any ma- ner of blood, I wyll set my face against that soule that eateth blood, and wyll cut hym of from among his people:

11 For the life of the fleshe is in the blood, and I haue geuen it vnto you vpon the aulter, to make an attonement for your soules: for this blood shall make an at- tonement for the soule.

12 Therefore I sayd vnto the chyl- dzen of Israel: Let no soule of you eat blood, neither let any straunger that soiour- neth among you, eat blood.

13 And whatsoeuer man it be of the chyl- dzen of Israel, or of the straungers that soiourne among you, whiche hunteth and catcheth any beast or soule that may be eaten, let hym powre out the blood thereof, and couer it with dust.

14 For the lyfe of the fleshe is the blood of it [ioyned] with his lyfe: therefore I sayde vnto the chyl- dzen of Israel, * ye shal eat the blood of no maner of fleshe, for the life of all fleshe is the blood ther- of: whosoever eateth it, shalbe cut of.

15 And every soule that eateth it whiche dyed alone, or that whiche was torne with wylde beastes, whether it be one of your owne countrey, or a straunger, he shall washe his clothes, and bathe hym selfe in water, and be vncleane vnto the euen: and then shall he be cleane.

16 If he washe them not, nor bathe his fleshe, he shall beare his sinne.

(c) That they myght haue no occasion to commit whate ere, or to swaie from the lawe of God.

(a) That man shalbe char- ged with as muche as if he had kyl- led a man.

(b) Being ge- uen and redye to the worship- ping of them, and to commit idolatry.

Gen. ix. 4. Leuit. xiii. d. and. xviii. d.

The. xvij. Chapter.

3 The Israelites may not walke after the maner of the Egyptians nor Chanaanites. 6 what degrees of kindred may marry together.

1
A



AND the Lorde spake vnto Moyles, saying: Speake vnto the chyl- dzen of Israel, and say vnto them: I am the Lorde your God.

3 After the doynge of the lande of Egypt wherein ye dwelt, shall ye not do: and after the doinges of the lande of Chanaan whyther I wyll bryng you, shall ye not do: neither walke in their ordinaunces.

4 But do after my iudgementes, and kepe

kepe mine ordinaunces, to walke therein: I am the Lorde your God.

Ye shall kepe therfore mine ordinaunces, and my iudgements: * Which if a man do he shall lyue in them: I am the Lorde.

None shall approche to any kinred of his fleshe, for to vncouer their nakednesse: I am the Lorde.

* The nakednesse of thy father, & the nakednesse of thy mother shalt thou not vncouer, for she is thy mother: therfore

shalt thou not discover her nakednesse.

8 * The nakednesse of thy fathers wife shalt thou not discover: for it is thy fathers nakednesse.

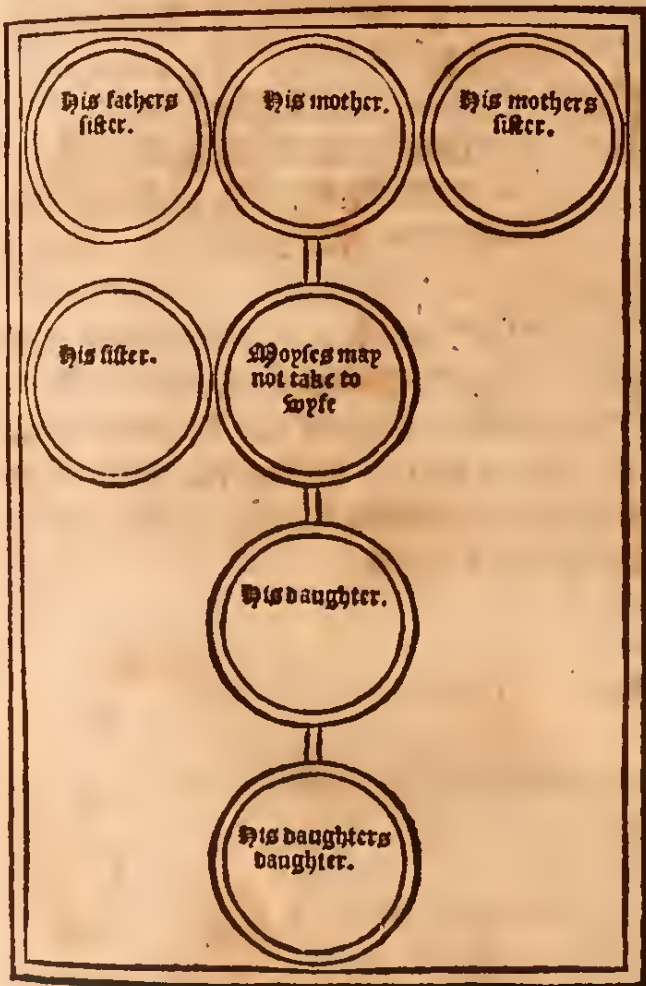
9 * Thou shalt not discover the nakednesse of thy sister, the daughter of thy father, or daughter of thy mother, whether she be borne at home, or without.

10 Thou shalt not vncouer the nakednesse of thy sonnes daughter, or thy daughters daughter, for that is thyn owne nakednesse.

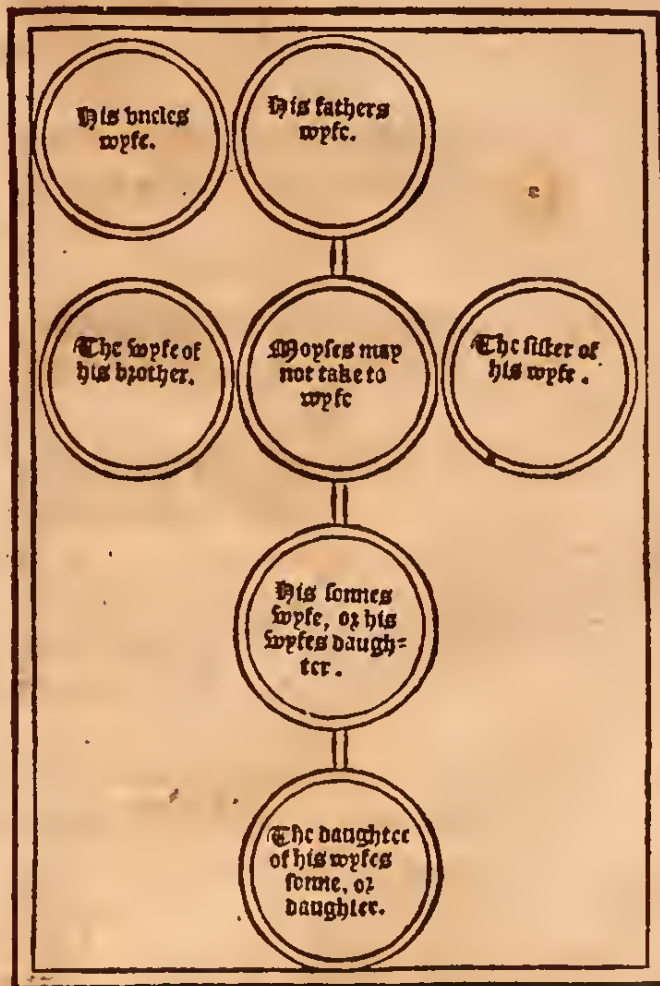
Deu. xxii. d. and. xxvii. c. i. Cor. v. a.

(a) That is, it is not lawfull for any man to vncouer the nakednes of his sister borne both by one father and mother, nor his sister the daughter of his father, nor his sister the daughter of his mother in matrimonic or other wyse.

¶ Degrees of kinred, whiche let matrimonie, as it is set forth in the. xviii. of Leuiticus.



¶ Degrees of affinitie or aliaunce, whiche let matrimonie, as it is set forth in the xviii. of Leuiticus.



¶ Therfore as Moses may not marry with women that are of his kinred or aliaunce, according to that which is here aboue contayned: Likewise Marie Moyles sister, may not marry with the men whiche are of her kinred and aliaunce. And it is to be noted, that besides the persons here specified, are comprised the ascending and descending of the same degree, either of kinred or aliaunce.

11 The nakednesse of thy fathers wiues daughter begotten of thy father, which is thy sister: thou shalt not discover her nakednesse.

12 * Thou shalt not vncouer the nakednesse of thy fathers sister: for she is thy fathers kinswoman.

13 Thou shalt not discover the naked-

nesse of thy mothers sister: for she is thy mothers kinswoman.

14 Thou shalt not vncouer the nakednesse of thy fathers brother, that is, thou shalt not go in vnto his wyfe, whiche is thyn aunt.

15 Thou shalt not discover y nakednesse of thy daughter in lawe, for she is thy sonnes

sonnes wyte: therefore shalt thou not vncouer her nakednesse.

Leuit.xx.c. 16 *Thou shalt not vncouer the nakednesse of thy brothers wife, for that is thy brothers nakednesse.

Mat.xiii.a. 17 Thou shalt not discouer the nakednesse of the wyfe and her daughter, neither shalt thou take her sonnes daughter, or her daughters daughter, to vncouer their nakednesse: For they are her kinshwomen, and it were wickednesse.

Gen.xxix.c. 18 *Thou shalt not take a wyfe and her sister also, to vere her, that thou wouldest vncouer her nakednesse vpon her in her lyfe [tyme].

Leuit.xv.c. 19 *Thou shalt also not go vnto a woman to vncouer her nakednesse, as long as she is put apart for her vncleannesse.

Ezec.xxii.c. 20 *Moreover, thou shalt not lye with thy neighbours wyfe, to defile her with seede.

Leuit.xx.b. 21 Thou shalt also not geue of thy^(a) seede to offer it vnto *Holoch, neither shalt thou defile the name of thy God: I am the Lorde.

ii.Reg.xi.a. (a) Seedes here put for chyldren. Leuit.xx.b.

Rom.i.d. 22 *Thou shalt not lye with mankynde as with womankynde, for it is abhominacion.

Leuit.xx.b. 23 Thou shalt lye with no maner of beast to defile thy selfe therewith: neither shall any woman stande before a beast

to lye downe therto, for it is vnnaturall confusion.

24 Be shall not defile your selues in any of these thinges: for in all these, the nations are defiled whiche I cast out before you.

25 Wherthrough the lande is defiled, and I wyll visite the wyckednesse thereof vpon it, yea and the lande it selfe hath vomited out her inhabitauntes.

26 *Be shall kepe therfore mine ordinaunces and my iudgementes, and commit none of these abhominacions, neither any of your owne nation, nor any straunger that sojourneth among you:

27 (For all these abhominacions, haue the men of the lande done whiche were before you, and the lande is defiled.)

28 Shall not the lande spewe you out also if ye defile it, as it spewed out the nations that were before you:

29 For whosoever shall commit any of these abhominacions, the same soules that commit them shall be cut of from among their people.

30 Therefore shall ye kepe myne ordinaunces, that ye commit not one of these abhominable customes whiche were committed before you, and that ye defile not your selues therein: I am the Lorde your God.

The. xix. Chapter.

1 A repetition of lawes pertaynyng to the ten commaundementes. 9 A consideration for the poore. 26 Witchcraft is forbidden.



1 **A**ND the Lorde spake vnto Moyses, saying:

2 Speake vnto all the congregation of y^e chyldren of Israel, and say vnto them: *Be shalbe holy, for I the Lorde your God am holy.

3 Be shall feare euery man his mother and his father, & kepe my Sabbathes: I am the Lorde your God.

4 Be shal not looke vnto idols, nor make you moulten goddes: I am the Lorde your God.

5 If ye offer a peace offering vnto the Lorde, ye shall offer it at your pleasure.

Leuit.vii.d. 6 *It shalbe eaten the same day ye offer it, and on the morowe: And if ought remaine vntyll the thirde day, it shalbe burnt in the fire.

7 And if it be eaten the thirde day, it is vncleane, and not accepted.

8 Therefore he that eateth it, shall beare his sinne, because he hath defiled the hallowed thing of the Lorde, and that soule shalbe cut of from among his people.

9 *When ye reape the harvest of your land, thou shalt not thorowly reape the corners of the fielde, neither shalt thou gather the gleanings of thy harvest.

10 Thou shalt not dishonest thy vineyarde, neither gather in thorowly the grapes of thy vineyarde, but thou shalt leaue them for the poore and straunger: I am the Lorde your God.

11 *Be shall not steale, neither deale falsely, neither lye one to another.

12 *Be shall not sweare by my name falsely, neither shalt thou defile the name of thy God: I am the Lorde.

13 Thou

Leuit.xi.g. i.Pet.i.c.

Leuit.23.b. Deut.24.d.

Ephe.iii.e. Zacha.viii. Math.v. Exod.xx. Deut.v.

13 Thou shalt not do thy neighbour wrong, neither rob hym * neither shall the workmans hyre abyde with thee vntyll the mornyng.

14 Thou shalt not despise the deafe, * neither put a stumblng blocke before the blynde, but shalt feare thy God: I am the Lorde.

15 Ye shall do no vnrightheousnesse in iudgement, * thou shalt not fauour the person poore, nor honour the person mightie, but in righteousnes shalt thou indge thy neighbour.

16 Thou shalt not go by and do wne with tales among thy people, neither shalt thou stande ^(a) agaynst the blood of thy neighbour: I am the Lorde.

17 * Thou shalt not hate thy brother in thyne heart, but shalt in any wyse * rebuke thy neighbour, & suffer not sinne vpon hym.

18 * Thou shalt not auenge nor wayte to do displeasure agaynst the chyldren of thy people, but shalt loue thy neighbour euen as thy selfe: I am the Lorde.

19 Ye shall kepe mine ordinaunces. Thou shalt not let cattell gender with a contrary kinde, neither sow thy fielde with mingled seede, neither shalt thou put on any mingled garment of linnen and wollen.

20 Whosoever lieth and medleth with a woman that is a bondmayde betrothed to a husbände, but not redeemed, nor freedome geue her, she shall be scourged, [but] they shall not dye, because she was not free.

21 And he shall byng for his trespassse vnto the Lorde, before the doore of the tabernacle of y congregation, a Ramme for a trespassse offering.

22 And the priest shall make an attone-ment for hym with the Ramme which is for the trespassse before the Lord, con-ternyng his sinne whiche he hath done: and the sinne whiche he hath done, shall be forgeuen him.

23 When ye come to the lande, and haue planted all maner of trees conuenient to be eaten of, ye shall counte the fruite thereof as vncircumcized: euen thre

ye shall they be ^(b) vncircumcized vnto you, and shall not be eaten of.

24 But in the fourth yere, all the fruite of them shall be holy and commendable to the Lorde.

25 In the fifth yere shall ye eate of the fruite thereof, that it may yeelde vnto you the encrease thereof: I am the Lorde your God.

26 * Ye shall not eate vpon blood, neither shall ye vse witchcraft, nor obserue tymes.

27 * Ye shall not rounde the corners of your heades, neither shalt thou marre the tuftes of thy bearde.

28 Ye shall not rent your fleshe for any soules sake, nor print any markes vpon you: I am the Lorde.

29 Thou shalt not make thy daughter common, that thou wouldest cause her to be an whore, lest the lande also fall to whoredome, and become ful of wickednesse.

30 Ye shall kepe my Sabbathes, & feare my sanctuarie: I am the Lorde.

31 Ye shall not regarde them that worke with spirites, * neither seeke after soothsayers to be defiled by them: I am the Lorde your God.

32 * Thou shalt ryse by before the hore head, and reuerence the face of the olde man, and dreade thy God: I am the Lorde.

33 If a straunger sojourne with thee in your lande, ye shall not beree hym.

34 * But the straunger that dwelleth with you, shall be as one of your owne nation, and thou shalt loue hym as thy selfe, for ye were straungers in the lande of Egypt: I am the Lorde your God.

35 Ye shall do no vnrightheousnesse in iudgement, in metyarde, in wayght, or in measure.

36 True balaunces, true wayghtes, a true epha, and a true hin shall ye haue: I am the Lorde your God whiche brought you out of the lande of Egypt.

37 Therefore shall ye obserue all my ordinaunces, and al my iudgements, and do them: I am the Lorde.

(b) That is, vnclean space of the first thre yeres.

Leuit. xii. d.

Leui. xxi. a. Ezec. xliii. c.

"Dz, reme reme.

i. Reg. 18. a.

Eccle. viii. a. i. Tim. v. a.

Exo. xxi. e.

"Heb. stones of iustice, because they vsed stones for their wayghtes.

vnto you to possesse it, even a lande that floweth with mylke and hony: I am the Lorde your God, whiche haue seperated you from other nations.

25 And therefore shall ye put difference betweene cleane bestes and vncleane, betweene vncleane foules and cleane: ye shal not defile your soules in bestes and foules, and in all maner creeping thinges that the grounde byngeth forth, whiche I haue seperated from

you as vncleane.
26 Therefore shall ye be holy vnto me, for I the Lorde am holy, and haue seuered you from other nations, that ye shoulde be myne.

27 * If there be a man or woman that worketh with a spirit, or that is a soothsayer, let them dye: Men shall ouerwhelme them with stones, their blood be vpon them.

Deu. xviii. b
i. Reg. 28. a.

¶ The. xxj. Chapter.

A lawe for the priestes.



AND the Lorde sayde vnto Moyses, Speake vnto the priestes the sonnes of Aaron, & say vnto them: Let none be defiled by a corse among his people:

But by his kynsman that is nye vnto him, [that is] by his mother and his father, by his sonne, and his daughter, and his brother,

And by his sister a mayde that is nye vnto hym, whom no man hath knowen: for her shall he be defiled.

But he shall not be defiled vpon hym that hath auctoritie among his people, to pollute him selfe.

Let them not make * baldnesse vpon their head, nor haue of y lockes of their bearde, nor make any cuttings in their fleshe.

They shalbe holy vnto their God, and not pollute the name of their God, for the sacrifices of the Lorde made by fire, [and] the bread of their God they do offer, therefore they shall be holy.

* Let them not take a wyfe that is an whore, or polluted, nor put from her husband: for such a one is holy vnto his god.

Thou shalt sanctifie hym therefore, for he offereth by the bread of thy God: he shall therefore be holy vnto thee, for I the Lorde which sanctifie you, am holy.

If a priestes daughter fall to play the whore, she polluteth her father, therefore must she be burnt with fire.

He that is the hie priest among his brethren, vpon whose head the annoynting oyle was powred, and that consecrated his hand to put on y vestments, shal not vncouer his head, nor rent his clothes:

* Neither go to any dead body, nor make hym selfe vncleane by his father

or his mother.

12 Neither shall go out of the sanctuarie, nor pollute the holy place of his God, for the crowne of the annoynting oyle of his God, is vpon him: I am the Lorde.

13 * He shall take a mayde vnto his wife.

Eze. xiiii. f.

14 But a wydowe, a deuorced woman, or a polluted, or a harlot, these shall he not marrie: but shall take a mayde of his owne people to wyfe.

15 Neither shal he defile his seede among his people: for I am the Lorde whiche sanctifie hym.

16 And the Lorde spake vnto Moyses, saying:

17 Speake vnto Aaron, and say: Whosoever of thy seede in their generations hath any deformitie, let hym not prease for to offer bread vnto his God:

18 * For whosoever hath any blemishe, shall not come neare: as if he be blynde or lame, or that hath a * brused nose, or that hath any misshapen member:

ii. Reg. v. b.

* Or, flat.

19 Or is broken footed, or broken handed,

20 Or is crooke backt, or bleare eyed, or haue a webbe or other blemishe in his eyes, or be skurvic, or skabbed, or hath his stones broken:

21 No man that hath a blemishe, & is of the seede of Aaron the priest, shall come nye to offer the sacrifices of the Lorde made by fire: when he hath a deformitie, let him not prease to offer the bread of his God.

22 Let him eate the bread of his God, even of the most holy, and of the holy:

23 Only let him not go in vnto y bayle, nor come nye the aulter, because he is deforimed, that he pollute not my sanctuarie: for I am the Lorde that sanctifie them.

24 And Moyses tolde it vnto Aaron and to his sonnes, and vnto all the chyldren of Israel.

The .xxij. Chapter.

; who ought to abstayne from eating the thinges that were offered. 19 Howe, what, and when they shoulde be offered.

1
A



AND the Lorde spake vnto Moyses, saying: Speake vnto Aaron and his sonnes, that they be seperated from the holy thinges of the children of Israel, and

that they pollute not my holy name in those thinges whiche they halowe vnto me: I am the Lorde.

Say vnto them: Whosoever he be of all your seede among your generations after you, that goeth vnto the holy thinges whiche the chyldren of Israel halowe vnto the Lorde, hauing his vncleannes vpon hym, that soule shall be cut of from out of my sight: I am the Lorde.

Leuit. xv. a.

4 * What man soeuer of the seede of Aaron is a leper, or hath a running issue, he shall not eate of the holy thinges, vntyll he be cleane: And who so toucheth any man that is vncleane [by reason] of a dead body, or a man whose seede runneth from hym in his sleepe,

5 Or whosoever toucheth any creeping thyng, whereby he may be made vncleane, or a man, of whom he may take vncleannes, whatsoeuer vncleannes he hath:

6 The same soule that hath touched any suche, shalbe vncleane vntyll euen, and shall not eate of the holy thinges, vntyll he haue washed his fleshe with water.

7 And when the sunne is downe, he shalbe cleane, and shall afterwarde eate of the holy thinges, forasmuche as it is his foode.

Exod. xxii c.

8 * Of a beast that dyeth alone, or is rent with wyld beasts, wherby he may be defiled, he shall not eate: I am the Lorde.

9 Let them kepe therefore myne ordinaunce, lest they for the same lade sinne vpon them, and dye for it, if they defile it: I the Lorde sanctifie them.

10 There shall no straunger eate of the holy thyng, neither a ghest of y priests, neither shall an hyred seruaunt eate of the holy thyng.

11 But if the priest bye any soule with money, he shall eate of it, like as he that

is borne in his house: they shall eate of his meate.

12 If the priestes daughter also be married vnto a staunger, she may not eate of the halowed heaue offeringes:

13 Notwithstanding, if y priestes daughter be a wydowe or deuorced, and haue no chylde, but is returned vnto her fathers house agayne, she shall eate of her fathers meate, aswell as she dyd it in her youth: But there shall no straunger eate therof.

14 If a man eate of the holy thyng vnto wittingly, he shal put the fift part therof vnto, and geue it vnto the priest with the halowed thyng.

15 And the priestes shall not defile the holy thinges of the chyldren of Israel, whiche they offer vnto the Lorde:

16 To lade them selues with mysdoynge and trespasse while they eate their holy thinges: for I the Lorde do halowe them.

17 And the Lorde spake vnto Moyses, saying:

18 Speake vnto Aaron and his sonnes, and vnto all the chyldren of Israel, and say vnto them: Whatsoeuer he be of the house of Israel, or straunger in Israel, that wyll offer his sacrifice for all his bowes, and for all his freewyll offeringes whiche they wyll offer vnto the Lorde for a burnt offering:

19 He shall offer at your pleasure, a male without blemishe, of the beefes, of the sheepe, or of the goates.

20 But whatsoeuer hath a blemishe, that shall ye not offer: for it shal not be acceptable for you.

21 And whosoever byngeth a peace offering vnto the Lorde, to accomplyshe his bowe, or a freewyll offering in beefes or sheepe, it shalbe perfite to be accepted, there shalbe also no blemishe therein.

22 Blynde, or broken, or lame, or hauyng a wen, or skurue, or scabbed, ye shall not offer suche vnto the Lorde, nor put a burnt offering of any suche vpon the aulter vnto the Lorde.

23 A bullocke or a sheepe that hath any member superfluous or lackyng, mayest thou offer for a freewyll offering: but for a bowe it shall not be accepted.

24 Ye shall not offer vnto the Lord that which is bruised, or crushed, or broken, or cut away, neither shall you make any offering therof in your lande.

25 Neither of a straungers hande shall ye offer the bread of your God of any such, because their corruption is in the, and they haue deformitie in the seruies: and therfore shall they not be accepted for you.

26 And the Lord spake vnto Moyses, saying:

27 When a bullocke, or a sheepe, or a goate is brought forth, it shall be seven dayes vnder the danime: And from the eyght day and thenceforth, it shall be accepted for a burnt sacrifice vnto the Lord.

28 And whether it be cowe or ewe, ye shall not kyll it and her young both in one day.

29 When ye will offer a thanke offering vnto the Lord, offer it wyllyngly:

30 And the same day it must be eaten by, so that ye leaue none of it vntill the morowe: I am the Lord.

31 Therfore shall ye kepe my commaundementes and do them: I am the Lord.

32 Neither shall ye pollute my holy name, but I will be halowed among the children of Israel: I am the Lord which halowe you,

33 And that brought you out of the lande of Egypt to be your God: I am the Lord.

The xxiii. Chapter.

2 Of the holy dayes. 3 Of the Sabbath. 5 The Passouer. 6 The feast of unleavened bread. 10 The feast of the first frutes. 16 Whitsontide. 24 The feast of blowing trumpettes. 34 The feast of tabernacles.



1 And the Lord spake vnto Moyses, saying: 2 Speake vnto the children of Israel, and say vnto the: The feastes of the Lord which ye shall call holy conuocations, euen these are my feastes.

3 * Sixe dayes ye shall worke: but the seventh day is the Sabbath of rest, an holy conuocation, so that ye do no worke therein: it is the Sabbath of the Lord in all your dwellynges.

4 These are the feastes of the Lord, euen holy conuocations, which ye shall proclayme in their seasons.

5 In the fourteenth day of the first moneth at euen, is the Lordes* Passouer:

6 And on the fifteenth day of the same moneth, is the feast of unleavened bread vnto the Lord: seven dayes ye must eate unleavened bread.

7 * In the first day ye shall haue an holy conuocation: ye shall do no seruite worke therein.

8 But ye shall offer sacrifices made by fire vnto the Lord throughout these seven dayes: and in the seventh day is an holy conuocation, ye shall do no seruite worke therein.

9 And the Lord spake vnto Moyses, saying:

10 Speake vnto the children of Israel, and say vnto them: * When ye be

come into the lande which I geue vnto you, and reape downe the harvest therof, ye shall bring a sheafe of the first frutes of your harvest vnto the priest:

11 Which shall waue the sheafe before the Lord, to be accepted for you: and euen the morowe after the Sabbath the priest shall waue it.

12 And ye shall offer that day when ye waue the sheafe, an hee lambe without blemishe of a yere olde, for a burnt offering vnto the Lord:

13 And the meate offering therof, shall be made of two tenth deales of fine floure myngled with oyle, to be a sacrifice made by fire vnto the Lord for a sweete savour: and the drynke offering therof shall be of wine, euen the fourth deale of an hyu.

14 And ye shall eate neither bread nor parched corne, nor greene eares, vntill y selfe same day that ye haue brought an offering vnto your God: Let this be a lawe for euer in your generations, and in all your dwellynges.

15 And ye shall count vnto you from the morowe after the Sabbath, euen from the day that ye brought the sheafe of the waue offering, seven Sabbathes they shall be complet:

16 Euen vnto the morowe after y seventh Sabbath shall ye number fiftie dayes, and ye shall bring a newe meate offering vnto the Lord.

17 And

17 And ye shall bryng out of your habitations two waue loaves made of two tenth deales of fine flowre, and that are made with leauen, for first frutes vnto the Lorde.

Num. 28 d.

18 And ye shall bryng with the bread seven lambs without deformitie, of one yere of age, and one young bullocke, and two rammes, which shall serue for a burnt offering vnto the Lorde, with their meate offerings and their drinke offerings, to be a sacrifice made by fire for a sweete sauour vnto the Lorde.

19 Then ye shall prepare an hee goate for a sinne offering, and two lambs of one yere olde for peace offerings.

20 And the priest shall waue them with the bread of the first frutes for a waue offering before the Lorde, and with the two lambs: they shall be holy to the Lorde for the priestes.

21 And ye shall proclayme the same day, that it may be an holy conuocation vnto you: ye shall do no seruite worke therein, let it be a lawe for euer in all your dwellinges throughout your generations.

Leuit. 19 b. Deut. 24. d.

22 And when ye reape downe the harvest of your lande, thou shalt not make cleane riddaunce of the corners of thy field: when thou reapest, neither shalt thou make any after gatherung of thy harvest, but shalt leaue them vnto the poore and the straunger: I am the Lorde your God.

23 And the Lorde spake vnto Moyses, saying:

24 Speake vnto the chyldren of Israel, and say: In the seventh moneth, in the first day of the moneth shall ye haue Sabbath, euen the remembraunce of blowyng of trumpettes, an holy conuocation.

Num 19. a.

25 Ye shall do no seruite worke therein, but offer sacrifice made by fire vnto the Lorde.

Leuit. 15. f.

26 And the Lorde spake vnto Moyses, saying:

27 The tenth day also of the selfe seventh moneth is a day of reconcilyng, therefore shall it be an holy conuocation vnto you & ye shall humble your soules, and offer sacrifice made by fire vnto the Lord.

That is, You shall fast.

28 Ye shall do no worke y same day, for it is a day of recõciling, to make an attonement for you before the Lord your God.

29 For whatsoeuer soule it be that humblyeth not hym selfe that day, he shall be

cut of from among his people.

30 And whatsoeuer soule do any worke that day, the same soule wyll I destroy from among his people.

31 Ye shall do no maner worke therfore: let it be a lawe for euer in your generations, and in all your dwellinges.

32 Let it be vnto you a Sabbath of rest, and ye shall humble your soules in the ninth day of the moneth at euen: from euen to euen shall ye celebrate your Sabbath.

33 And the Lorde spake vnto Moyses, saying:

34 Speake vnto the chyldren of Israel, & say: The fifteenth day of the same seventh moneth is the feast of tabernacles seven dayes vnto the Lorde.

Num 29 b. 2. Esd. 5. c. 2. Macha. 1. c.

35 The first day is an holy conuocation: ye shall do no seruite worke.

36 Seven dayes ye shall offer sacrifice made by fire vnto the Lorde, and in the eyght day shall be an holy conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lorde: It is the solempne assemblie, and ye shall do no seruite worke therein.

37 These are the feastes of the Lorde, which ye shall call holy conuocations, for to offer sacrifice made by fire vnto the Lorde, burnt offering, meate offering, sacrifices, and drynke offerings, euery thyng vpon his day:

38 Besyde the Sabbathes of the Lorde, and besyde your giftes, besyde all your bowes, and all your free offerings, which ye geue vnto the Lorde.

39 Moreover, in the fifteenth day of the seventh moneth when ye haue gathered in the fruite of the lande, ye shall kepe holy day vnto the Lorde seven dayes: The first day shall be a Sabbath, lyke wise in the eyght day shall be a Sabbath.

40 And ye shall take you in the first day the frutes of goodly trees, braunches of palme trees, and the bowes of thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seven dayes.

41 And ye shall kepe this feast vnto the Lorde seven dayes in the yere: It shall be a lawe for euer in your generations, that ye kepe it in the seventh moneth.

42 Ye shall dwell in bootes seven dayes: euen all that are Israelites borne shall dwell in bootes:

43 That your chyldren after you may knowe

knowe howe that I made the children of Israel to dwell in boothes when I brought them out of the lande of Egypt:

I am the Lorde your God. 44 And Moyses declared vnto the children of Israel the feastes of the Lorde.

The. xxiiij. Chapter.

1 The oyle for the lampes, 15 He that blasphemeth must be stoned, 17 He that killeth shall be killed, &c.



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And the Lorde spake vnto Moyses, saying:

* Commaunde the children of Israel that they bring vnto thee pure oyle olīue beaten for the lycht, to cause

the lampes to burne continually,

Without the bayle of witnessse in the tabernacle of the congregation shall Aaron dresse them both euening and morning before the Lorde alwayes: Let it be a lawe for euer in your generations.

He shall dresse the lampes vpon y pure candlesticke before y Lord perpetually.

And thou shalt take fine floure, and bake twelue cakes therof, two tenth deales shall be in one cake.

And thou shalt set the in two rowes, sixe on a rowe, vpon the pure table before the Lorde.

And put pure frankensence vpon the rowes, that they may be bread of remembraunce, and an offering made by fire vnto the Lorde.

8 Euery Sabbath he shall put them in rowes before the Lorde euermore, of the chyldren of Israel shall they be offered for an euerlastyng couenaunt.

9 And they shall be Aarons and his sonnes, which shall eat them in the holy place: For they are most holy vnto hym of the offerynges of the Lorde made by fire, by a perpetuall statute.

10 And the sonne of an Israelitische wife, whose father was an Egyptian, went out among the children of Israel: And this sonne of the Israelitische wyfe and a man of Israel stroue together in the hoast.

11 And the Israelitische womans sonne ^(a)blasphemed the name of the Lorde, and cursed, and they brought hym vnto Moyses: His mothers name was Selomith, which was the daughter of Dibri, of the tribe of Dan.

12 And they put hym in ward, that the minde of y Lorde might be shewed the.

13 And the Lorde spake vnto Moyses, saying:

14 Wryng the cursed speaker without the hoast,

^(a)This place is diuersly expounded, but of the learnedst sort thus, that is, that the sonne of the Egyptian cursed the other, and wished hym an euill ending or some calamitie, and that not simply, but by the name of God. He sayde not only I wishe thee an euill, but added and in open word named the name of God, saying: The Lorde geue thee a vengeance, or the Lord destroy thee euertlastyng. Thus to wish harme by the name of God, is to misuse & prophane y name of God, and is a blasphemie agaynst the first table and seconde commaundment.

hoast, and let all that hearde hym, put their handes vpon his head, and let all the multitude stone hym.

15 And thou shalt speake vnto y^e children of Israel, saying: whosoever curseth his God, shall beare his sinne.

16 And he that blasphemeth the name of the Lorde, let hym be slayne, and all the multitude shall stone hym to death: whether he be borne in the lande, or a straunger, when he blasphemeth the name of the Lorde, let hym be slayne.

D 17 And he that killeth any man, let hym dye the death.

18 And he that killeth a beast, let hym make hym good, beast for beast.

19 And yf a man cause a blemishe in his

neighbour: as he hath done, so shall it be done to hym.

20 Broke for broke, *eye for eye, and tooth for tooth: euen as he hath blemished a man, so shall he be blemished agayne.

21 And he that killeth a beast, let hym restore it: and he that killeth a man, let hym dye.

22 Ye shall haue one maner of lawe, euen for the straunger aswell as for one of your owne countrey: for I am the Lorde your God.

23 And Moyses tolde the childre of Israel, & they brought hym that had cursed out of the hoast, and stoned hym with stones: And the children of Israel dyd as the Lorde commaunded Moyses.

Math. v. f. Exo. xxx. c.

¶ The .xxv. Chapter.

2 The Sabbath of the seuen yeres, 8 and of the yere of Jubilee, otherwise called the fiftieth yere. 23 The sale and redeemyng of landes, houses, and persons.



AND the Lorde spake vnto Moyses in mount Sinai, saying:

Speake vnto the children of Israel, and say vnto them: when ye be come into y^e lande

which I geue you, the lande shall rest and kepe Sabbath vnto the Lorde.

3 Sixe yeres thou shalt sowe thy fielde, and sixe yeres thou shalt cut thy vineyarde, and gather in the fruite therof.

4 But the *seuenth yere shall be a Sabbath of rest vnto the lande, the Lordes Sabbath it shall be: thou shalt neither sowe thy fielde, nor cut thy vineyarde.

5 That which groweth of the owne accorde of thy harvest, thou shalt not reape, neither gather the grapes that thou hast left behynde: for it is a yere of rest vnto the lande.

6 And the rest of the lande shall be meate for you, euen for thee, for thy seruaunt, & for thy mayde, for thy hired seruaunt, and for the straunger that sojourneth with thee:

7 And for thy cattell, and for the bestes that are in thy lande, shall all the encrease therof be meate.

8 And thou shalt number seuen Sabbathes of yeres vnto thee, euen seuen tymes seuen yere, and the space of the seuen Sabbathes of yeres wylbe vnto thee nine and fourtie yeres.

9 And then thou shalt cause to blowe

the trumpet of the Jubilee in the tenth day of the seuenth moneth, euen in y^e day of attonement shall ye make the trumpet blowe throughout all your lande.

10 And ye shall halowe that yere, euen the fiftieth yere, and proclayme libertie throughout all the lande vnto all the inhabiteres thereof: for it shall be a Jubilee vnto you, and ye shall returne every man vnto his possession, and every man vnto his kined agayne.

11 A yere of Jubilee shall that fiftieth yere be vnto you: Ye shall not sowe, neither reape that which groweth of it selfe, neither gather the grapes that are left:

12 For that yere of Jubilee shall be holy vnto you: but ye shall eate of the encrease therof out of the fielde.

13 In the yere of this Jubilee ye shall returne every man vnto his possession agayne.

14 If thou sellest ought vnto thy neyghbour, or byest ought of thy neyghbours hande, ye shall not oppresse one another.

15 But according to the number of yeres after the Jubilee yere thou shalt bye of thy neyghbour: and accordyng vnto the number of yeres of the fruite he shall sell vnto thee.

16 According vnto the multitude of yeres he shall encrease the price therof, and according to the fewnesse of yeres, he shall minishe the price of it: for the ^(a) number of fruite doth he sell vnto thee.

17 Oppresse not ye therfore every man his

(a) Why he selleth vnto thee & why it which may rise of the grounde all those yeres vntill the yere of Jubilee.

Exod. xxi. b

Deut. xv. a.

his neighbour, but thou shalt feare thy God: For I am the Lorde your God.

18 Wherefore ye shall do after myne ordinaunces, and kepe my lawes, and do them, and ye shall dwell in the lande in safetie.

19 And the lande shall geue her fruite, and ye shall eate your fyll, and dwell therein in safetie.

20 And yf ye shall say, What shall we eate the seventh yere: for we shall not sowe, nor gather in our increase:

21 I wyll sende my blessing vpon you in the sixt yere, and it shall bryng forth fruite for thre yeres.

22 And ye shall sowe the eyght yere, and eate yet of olde fruite vntyll the ninth yere: euen vntill her frutes come ye shall eate of olde store.

23 The lande shall not be solde to waste: for the lande is myne, & ye be but staungers and sojourners with me.

24 In all the lande of your possession, ye shall graunt a redemption for the lande.

25 If thy brother be waxed poore, and hath solde away of his possession, and yf any of his kinne come to redeeme it, let hym bye out that which his brother solde.

26 And yf he haue no man to redeeme it, and his hande hath gotten and founde as much as may be sufficient to bye it out agayne:

27 The let hym count howe long it hath ben solde, and delyuer the rest vnto the man to whom he solde it, that he may returne to his possession agayne.

28 But and yf his hande can not get sufficient to restore to the other agayne, the that which is solde shall remayne in the hande of hym that hath bought it, vntyll the yere of Jubilee: and in the Jubilee it shall come out, and he shall returne vnto his possession agayne.

29 And yf a man sell a dwelling house in a walled citie, he may bye it out agayne within a whole yere after it is solde: within a yere may he redeeme it.

30 But and yf he bye it not out agayne within the space of a full yere, then the house that is in the walled citie, shall be stablished, as translated to hym that bought it and his successours after hym, & shall not go out in the Jubilee.

31 But the houses of byllages, which haue no walles rounde about them, are counted as the fieldes of the countrey:

and therefore they may be bought out agayne, and shall go out in the Jubilee.

32 Notwithstanding, the cities of the Leuites, and the houses of the cities of their possession, may the Leuites redeeme at all seasons.

33 And yf a man purchase of the Leuites, the house that was solde, and the citie of their possession, shall go out in the yere of Jubilee: for the houses of the cities of the Leuites, are their possession among the children of Israel.

34 But the fieldes of the suburbes of their cities may not be solde: for it is their perpetuall possession.

35 If thy brother be waxen poore and fallen in decay with thee, thou shalt relieue hym as a straunger or sojourner, that he may lyue with thee.

36 *And thou shalt take none vsurie of hym, or bantage: but thou shalt feare thy God, that thy brother may lyue with thee.

37 Thou shalt not geue hym thy money vpon vsurie, nor lende him thy victuels for encrease.

38 I am the Lorde your God, which brought you out of the lande of Egypt, to geue you the lande of Chanaan, and to be your God.

39 *If thy brother that dwelleth by thee be waxen poore, and be solde vnto thee, thou shalt not compell hym to serue as a bonde seruaunt:

40 But as an hired seruaunt, and as a sojourner he shall be with thee, and shall serue thee vnto the yere of Jubilee.

41 And then shall he depart from thee, both he and his children with hym, and shall returne vnto his owne kinred agayne, and vnto the possession of his fathers shall he returne.

42 For they are my seruautes, which I brought out of the lande of Egypt, and shall not therefore be solde as bondmen.

43 Thou shalt not rule ouer hym cruelly, but shalt feare thy God.

44 Thy bondseruaunt and thy bonde-mayde which thou shalt haue, shall be of the heathen that are rounde about you: of them shall ye purchase seruautes and maydes.

45 Moreover, of the children of y^e strangers that are sojourners among you, of them shall ye bye, & of their families that are with you, which they begat in your lande: these shall be your possession.

¶

Exod. 22. d.
Deut. 23. d.
Ezech. 22. c.

Exod. 21. a.
Deut. 15. c

- 46 And ye shall take them as inheritance for your children after you, to possesse them for an inheritance, they shall be your bondmen for euer: but ouer your brethren the children of Israel, ye shall not rule one ouer another cruelly.
- 47 If a sojourner or straunger ware riche by thee, and thy brother that dwelleth by hym ware poore, and sell hym selfe vnto the straunger or sojourner by thee, or to the stocke of the straungers kinne:
- 48 After that he is solde, he may be redeemed agayne: one of his brethren may redeeme hym:
- 49 Either his vncle, or his vncles sonne may bye hym out: or any that is nye of kinne vnto hym of his kindred, may redeeme hym: either yf his hande can get so much, he may be bought out.
- 50 And he shall reckon with hym that bought hym, from the yere that he was solde in, vnto the yere of Jubilee: and the price of his beyng, shall be accordyng vnto the number of yeres, accordyng to the tyme of an hired seruaunt shall he be with hym.
- 51 If there be yet many yeres behynde, accordyng vnto them let hym geue agayne for his deliuerance, of the money that he was bought for.
- 52 If there remaine but fewe yeres vnto the yere of Jubilee, let hym count with hym agayne: and accordyng vnto his yeres, geue hym agayne for his redemption.
- 53 And he shall be with hym yere by yere as an hired seruaunt: and the other shall not raigne cruelly ouer him in thy sight.
- 54 If he be not redeemed thus, he shall go out in the yere of Jubilee, both he and his children with hym:
- 55 For vnto me the children of Israel are seruauntes, they are my seruauntes which I brought out of the lande of Egypt: I am the Lorde your God.

¶ The. xxvj. Chapter.

3 They are blessed that kepe those thynges that God biddeth. 14 A curse to them that breake them.

Deut. v. 2.



- 1 I shall * make you no idols nor graue image, neither reare you by any pillar, neither shall ye set by any image of stone in your lande to bowe downe vnto it: for I am the Lorde your God.
- 2 Ye shall kepe my Sabbathes, and reuerence my sanctuarie: for I am the Lorde.
- 3 If ye walke in my ordinaunces, and kepe my commaundementes, & do the:
- 4 I wyll sende you rayne in due season, and the lande shall yeelde her increase, and the trees of the fielde shall geue their fruite:
- 5 And your thresshyng shall reache vnto the vintage, & the vintage shall reache vnto sowyng tyme: and ye shall eate your bread in plenteousnesse, and dwell in your lande safely.
- 6 And I wyll sende peace in the lande, and ye shall lye downe without any man to make you afrayde: And I wyll ridde euill bestes out of the lande, and there shall no sworde go throughout your lande.
- 7 And ye shall chase your enemies, and

they shall fall before you vpon y^e sworde.

8 * And five of you shall chase an hundred, and an hundred of you shall put ten thousande to flight: & your enemies shall fall before you vpon the sworde.

9 For I wyll haue respect vnto you, and make you increase, and multiplie you, and set by my couenaunt with you.

10 And ye shall eate olde store, and cary out olde, because of the newe.

11 * And I wyll make my dwelling place among you, and my soule shall not lothe you.

12 I wyll walke among you, and wilbe your God, and ye shall be my people.

13 I am the Lorde your God which brought you out of the lande of Egypt, that ye shoulde not be their bondmen, and I haue broken the chaynes of your yoke, and made you go vpright.

14 * But and if ye wyll not hearken vnto me, nor wyll not do after these commaundementes:

15 And yf ye shall dispise myne ordinaunces, either if your soule abhorre my lawes, so that ye wyll not do all my commaundementes, but breake my couenaunt,

16 I also wyll do this vnto you: For I wyll

Iesu xxxii.

23

ii. Cor. vi.

Deut. 28. 1. Mala. 2.

Wyll byng vpon you fearefulnesse, consumption, and the burnyng ague to consume your eyes, and gender sorowe of heart: And ye shall sow your seede in vayne, for your enemies shall eate it.

17 And I Wyll set my face agaynst you, & ye shall fall before your enemies: they that hate you shall raigne ouer you, *and ye shall see whē no man foloweth you.

18 And yf ye Wyl not yet for all this hearken vnto me, then Wyll I punishe you seuen tymes more for your sinnes:

19 And Wyll breake the pride of your power, and I Wyll make your heauen as iron, and your earth as brasse.

20 And your labour shall be spent in vayne: for your lande shall not geue her increase, neither shall the trees of the lande geue their frutes.

21 And if ye walke contrarie vnto me, and Wyll not hearken vnto me, I Wyll byng seuen tymes mo plagues vpon you, accordyng to your sinnes.

22 I Wyll also sende in Wylde beastes vpon you, which shall robbe you of your children, and destroy your cattell, and make you fewe in number, and cause your hye wayes to be desolate.

23 And if ye may not be reformed by these thynges, but shall walke contrary vnto me:

24 Then Wyll I also walke contrarie vnto you, and Wyl punishe you yet seuen tymes for your sinnes.

25 And I Wyll sende a sworde vpon you, that shall auenge my couenaunt: And when ye are gathered together within your cities, I Wyll sende the pestilence among you, and ye shall be delyuered into the hande of the enemye.

26 And whē I haue broken the ^(a) staffe of your bread ^(b) ten wyues shall bake your bread in one ouen, and they shall deliuer you your bread agayne by wayght, ye shall eate, and not be satisfied.

27 And if ye Wyl not yet for all this hearken vnto me, but walke agaynst me:

28 I Wyll walke contrary vnto you also in indignation, and Wyll chastise you seuen tymes more for your sinnes.

29 *And ye shall eate the fleshe of your sonnes, and the fleshe of your daughters shall ye deuour.

30 I Wyll destroy your hye places, and cut away your images, and cast your carkasses vpon y^e bodyes of your idols, and my soule shall abhorre you.

31 And I Wyll make your cities desolate, and bring your sanctuarie vnto naught, and Wyll not smell the sauour of your sweete odours.

32 I Wyll byng the lande vnto a wilderness, and your enemies which dwell therein shall wonder at it.

33 And I Wyll strowe you among the heathen, and Wyll drawe out a sworde after you: and your lande shall be waste, and your cities desolate.

34 Then shall the lande enioy her Sabbathes as long as it lyeth voyde, and ye shall be in your enemies lande: euen then shall the lande rest and enioy her Sabbathes.

35 As long as it lyeth voyde, it shall rest: because it dyd not rest in your Sabbathes when ye dwell vpon it.

36 And vpon them that are left alyue of you, I Will sende a fayntnesse into their heartes in the landes of their enemies: and the sounde of a shakyng leafe shall chase them, and they shall flee as fleyng from a sworde: they shall fall, no man folowyng vpon them.

37 They shall fall one vpon another as it were before a sworde, euen no man folowyng vpon them, and ye shall haue no power to stand before your enemies.

38 And ye shall perishe among the heathen, and the lande of your enemies shall eate you vp.

39 And they that are left of you, shall pine away in their vnrightheousnesse [euen] in your enemies landes, & in the misdeedes of their fathers shall they consume with them.

40 And they shall confesse their misdeedes and the misdeedes of their fathers, for their trespass which they haue trespassed agaynst me, and for that also that they haue walked contrary vnto me.

41 Therefore, I also Wyll walke contrary vnto them, and Wyl bring them into the lande of their enemies: And then at the least way their vncircumcised heartes shall be tamed, and they shall willingly accept their sinne.

42 Then I Wyll remember my couenaunt with Jacob, and my couenaunt with Isahac, and my couenaunt with Abraham Wyll I remember, and Wyll thynke on the lande.

43 The lande also shall be left of them, and shall enioy her Sabbathes while she lyeth waste without them: And they shall

“ That is, the punishment for their sinne.

G

shall willingly accept their sinne, because they dispised my lawes, & because their soule abhorred my ordinaunces.

44 And yet for all that, When they be in the lande of their enemies, * I Wyll not cast them away, neither Wyll abhorre them to destroy them vtterly, and to breake my conenaunt with them: for I am the Lorde their God.

45 I Wyll for their sakes remember the

couenaunt of olde, when I brought the out of the lande of Egypt in the sight of the heathen, that I myght be their God: I am the Lorde.

46 These are the ordinaunces, and iudgements, and lawes, which the Lorde made betweene hym and the children of Israel in mount Sinai by the hande of Moyles.

¶ The. xxvij. Chapter.

1 Of diuers bowes, and of tithes. 28 A thyng separte from the vse of man, can not be solde, nor redeemed: but, remayneth to the Lorde.



AND the Lorde spake vnto Moyles, saying:

Speake vnto the children of Israel, and say vnto them: If any man wyl make a^(a) singular bowe of a person

vnto the Lorde, by thy estimation,

3 Then thy estimation shalbe thus: Of the male from twentie yeres olde vnto sixtie, shalbe by thy estimation fiftie * sicles of siluer, after the sicle of the sanctuarie:

4 And if it be a female, then thy valuation shalbe thirtie sicles.

5 And from five yeres to twentie, thy valuation shalbe of the male twentie sicles, and of the female ten sicles.

6 And from a moneth vnto five yeres, thy estimation shalbe of the male at five sicles of siluer, and the female at three sicles of siluer.

7 And from sixtie yeres olde and aboue, if he be a male, then thy price shalbe fiftene sicles, and for the female ten sicles.

8 But if he be poozer then thou hast esteemed hym, he shall present hym selfe before the priest, and the priest shall value hym: accordyng as the hande of hym that bowed is able to get, even so shall the priest value hym.

9 If it be a beast of which men byng an offeryng vnto the Lorde, all that any man geueth of such vnto the Lord, shalbe holy.

10 He shall not alter it, nor chaunge it, a good for a bad, or a bad for a good: And if he chaunge beast for beast, then both the same beast and it also wherwith it was chaunged, shalbe holy.

11 If it be any maner of vncleane beast, of which men do not offer a sacrifice vnto the Lorde, he shall set the beast before the priest:

12 And the priest shall value it, whether it be good or bad: and as the priest setteth it, so shall it be.

13 But if he wyl bye it agayne, he shall geue the fift part more aboue that it was set at.

14 If any man dedicate his house to be holy vnto the Lorde, the priest shall set it, whether it be good or bad: and as the priest hath set it, so shall it stande.

15 And when he that sanctified it wyl redeeme his house, let hym geue the fift part of the money that it was iudged at therto, and it shalbe his.

16 If a man halowe a peece of his inherited lande vnto the Lorde, thou shalt value it accordyng to the seede therof: An homer of barley seede shalbe set at fiftie sicles of siluer.

17 If he halowe his fiede immediately fro the yere of Jubilee, it shalbe worth accordyng as thou doest esteeme it.

18 But and if he halowe his fiede after the Jubilee, the priest shall reckon vnto hym the money, accordyng to the number of the yeres that remayne, vnto the yeres of Jubilee folowyng, and it shalbe abated by thy estimation.

19 If he that consecrated the fiede wyl redeeme it agayne, let hym put the fift part of the price that thou didst value it at therunto, and it shalbe his.

20 And if he wyl not redeeme the fiede, but selleth the fiede to another man: he [that bowed] may redeeme it no more.

21 But when the fiede goeth out in the yere

1

A. 2

(a) As of his soune or his daughter.

Num. iii. g.

ere of Jubilee, and it shalbe holy vnto the Lord, euen as a fielde seperate from common vles, and it shalbe the priestes possession.

22 If a man sanctifie vnto the Lorde a fielde which he hath bought, and is not of the grounde of his inheritauce:

23 The priest shal recken vnto him what it is worth vnto the yere of Jubilee, and he shall geue the price that it is set at the same day, as a thyng consecrate vnto the Lorde.

24 And in the yere of Jubilee, the fielde shall retorne vnto him of whom it was bought, to hym whose inheritauce of lande it was.

25 And all thy valuation shalbe according to the sicke* of the sanctuarie: One sicke contayneth twentie gerahs.

26 *But the first borne of the beastes that is the Lordes first borne, may no man sanctifie, whether it be ore or sheepe, for it is the Lordes alredie.

27 If it be an vncleane beast, he shall redeeme it as thou shalt set it at, and geue the fift part more therto: Or if it be not redeemed, it shalbe solde accorpyng to thy estimation.

28 Notwithstandyng, nothyng seperate from the common vse that a man doth

seperate vnto the Lorde of all that he hath, whether it be man or beast, or lande of his inheritauce, may be solde or redeemed: for euery thyng seperate from the common vse, is most holy vnto the Lorde.

29 Nothing seperate from the common vse, whiche shalbe seperate from man, shalbe redeemed, but dye the death.

30 Euery tith of the lande also, both of the seede of the lande, and of the fruite of the trees, is the Lordes, and is sanctified vnto the Lorde.

31 And if a man wyll redeeme ought of his tithes, let hym adde the fift part thereto.

32 And euery tythe of ore and of sheepe, and of euery beast that goeth vnder the (a) rod, euen euery tenth shalbe holy vnto the Lorde.

33 He shall not looke if it be good or bad, nor chaunge it: els if he chaunge it, both it and that it was chaunged withall, shalbe halowed, and may not be redeemed.

34 These are the commaundementes whiche the Lorde commaunded by Moyses vnto the chyldren of Israel in mount Sinai.

(a) That is, every tenth as it ys set by tale, whether it be male or female without exception or respect.

¶

¶ The ende of the thirde booke of Moyses.

The fourth booke of Moyſes, called

in the Hebrew Vaiedabbar, and in the Latin Numeri.

The first Chapter.

1 All that are apt for battaile, are numbred. 49 The tribe of Levi must minister in the tabernacle.



And the Lord spake vnto Moyſes in the Wildernesse of Sinai, in the tabernacle of the congregation, the first day of the seconde moneth

in the second yere after they were come out of the lande of Egypt, saying:

Take ye the summe of all the multitude of the children of Israel, after their kinredes & householdes of their fathers, with the number of their names, all that are males, head by head,

From twentieth yeres olde and aboue, euen all that go forth to the warre in Israel: thou and Aaron shall number them throughout their armies.

And with you shall be men of euery tribe, such [as are] the heades of the houses of their fathers.

And these are the names of the men that shall stand with you: of [the tribe of] Ruben, Elizur, the sonne of Sedeur.

Of Simeon, Seluniel the sonne of Suri Saddai.

Of Iuda, Nahesson, the sonne of Amiadab.

Of Issachar, Nathanael the sonne of Zuar.

Of Zabulon, Eliab the sonne of Helo.

Among the children of Ioseph: of Ephraim, Elisama the sonne of Ammihud: of Manasse, Gameliel the sonne of Pedazur.

Of Benjamin, Abidan the sonne of Gedeon.

Of Dan, Ahiezer the sonne of Ammihud.

Of Aser, Hagiuel the sonne of Ocran.

Of Gad, Elisah the sonne of Ducl.

Of Rephthali, Ahira y sonne of Enan.

There were of great fame in the congregation, princes of the tribes of their fathers, and heades ouer thousandes in Israel.

And Moyſes & Aaron toke these men whiche are expressed by their names.

18 And they called all the congregation together the first day of the second moneth, and they were reckened throughout their kinredes and houses of their fathers, accordyng to the number of their names, from twentieth yeres olde and aboue, head by head.

19 As the Lorde commaunded Moyſes, euen so he numbred them in the Wildernesse of Sinai.

20 So were the children of Ruben, Israels eldest sonne, throughout their generations, and their kinredes, and houses of their fathers, accordyng to the number of their names, head by head, all males from twentieth yeres old & aboue, as many as did go forth to the warre:

21 The number of them that were of the tribe of Ruben, was fourtie & six thousande, and five hundred.

22 Of the children of Simeon throughout their generations, & their kinredes, and houses of their fathers, the summe of the in the number of names head by head, all the males from twentieth yeres and aboue, whosoever myght go forth to the warre:

23 The summe of them that were of the tribe of Simeon, fiftie & nine thousande and three hundred.

24 Of the children of Gad throughout their generations, and their kinredes, & householdes of their fathers, the number of the names from twentieth yeres & aboue, all that went forth to y warre:

25 The number of them that were of the tribe of Gad, was fourtie and five thousand, six hundred and fiftie.

26 Of the children of Iuda throughout their generations, and their kinredes, and houses of their fathers, the number of names fro twentieth yeres & aboue, all that were able to go forth to y warre:

27 The number of them that were of the tribe of Iuda, was threescore and foure teene thousande, and six hundred.

28 Of the children of Issachar throughout their generations, & their kinredes, & houses of their fathers, the number of names from twentieth yeres and aboue, whiche went all forth to the warre:

29 The

This fourth booke of Moyſes, is called the booke of Numbers: because in the begynnyng of it, Moyſes & Aaron ded number the children of Israel, & that by their tribes

Exo. xxx. b
Nu. xxvi. a
ii. Reg. 24. a

- 29 The number of them that were of the tribe of Issachar, was fiftie and foure thousande and foure hundred.
- 30 Of the chyldren of Zabulon, throughout their generations, & their kinredes, and houses of their fathers, the number of names from twentieth yeres and above, all which were able to go forth in the host:
- 31 The number of them that were of the tribe of Zabulon, was fiftie and seven thousande and foure hundred.
- 32 Of the chyldren of Joseph [namely] of the chyldren of Ephraim throughout their generations, and their kinredes and houses of their fathers, the number of names from twentieth yeres & above, all that went out to the warre:
- 33 The number of them that were of the tribe of Ephraim, was fourtie thousand and five hundred.
- 34 Of the chyldren of Manasse throughout their generations, & their kinredes, and houses of their fathers, the number of names from twentieth yeres olde and above, all that went out to the warre:
- 35 The number of them that were of the tribe of Manasse, was thirtie and two thousande and two hundred.
- 36 Of the chyldren of Benjamin throughout their generations, & their kinredes and houses of their fathers, the number of names from twentieth yeres and above, all that went forth to the warre:
- 37 The number of them that were of the tribe of Benjamin, was thirtie and five thousande, and foure hundred.
- 38 Of the chyldren of Dan throughout their generations, and kinredes, and houses of their fathers, the number of names from twentieth yeres olde and above, all that went forth to the warre:
- 39 The number of them that were of the tribe of Dan, was threescore and two thousande and seven hundred.
- 40 Of the chyldren of Aser throughout their generations, and their kinredes, and houses of their fathers, the number of the names from twentieth yeres and above, all that went out to the warre:
- 41 The number of them that were of the tribe of Aser, was fourtie and one thousande and five hundred.
- 42 Of the chyldren of Nephthali throughout

- out their generations, and their kinredes, and houses of their fathers, the number of names from twentieth yeres and above, all that myght go forth to the warre:
- 43 The number of them that were of the tribe of Nephthali, was fiftie and three thousande and foure hundred.
- 44 These are the summes which Moyses and Aaron numbred, and the princes of Israel, those twelue men which were euery one for the house of their fathers.
- 45 So were all the numbers of the chyldren of Israel throughout the houses of their fathers, from twentieth yeres and above, all that went forth to the warre in Israel:
- 46 All they I say, were in number * sixe hundred thousand, and three thousand, five hundred and fiftie. Exod.xii.f. Num.xi.e.
- 47 But the Leuites after the tribes of their fathers, were not numbred among them.
- 48 For the Lorde spake vnto Moyses, saying:
- 49 Only thou shalt not number the tribe of Leui, neither take the summe of them among the chyldren of Israel.
- 50 But thou shalt appoynt the Leuites ouer the tabernacle of wytnesse, & ouer all the vessels therof, and ouer all thinges that are in it: yea, they shall beare the tabernacle, and all the vessels therof, and they shall minister in it, and shall dwell rounde about the tabernacle.
- 51 And whē the tabernacle goeth forth, the Leuites shall take it downe: and when the tabernacle is to be pitched, the Leuites shall set it vp: and if any stranger come nye, he shall dye.
- 52 And the chyldren of Israel shall pitch their tentes, euery man in his owne campe, and euery man vnder his owne standerd throughout their hostes.
- 53 But the Leuites shall pitche rounde about the tabernacle of wytnesse, that there be no wrath vpon the congregation of the chyldren of Israel: and the Leuites shall kepe the watche of the tabernacle of wytnesse.
- 54 And the chyldren of Israel dyd accordyng to all that the Lorde commaunded Moyses, euen so dyd they.

¶ The. ij. Chapter.

2 The order of the tentes. The heades of the kinredes of Israel.



1 **A**ND the Lorde spake vnto Moyses and Aaron, saying:

2 Every man of the chyldren of Israel shal pitche vnder his owne standerd, & vnder the

3 ensigne of their fathers houses: farre of about the tabernacle of the congregati- on shall they pitche.

4 On the east side towarde the rising of the sunne, shall they of the standerd of the hoast of Iuda pitche, throughout their armie: And Nahesson the sonne of Aminadab, shalbe captayne of the sonnes of Iuda.

5 And his hoast & the number of them, threescore and fourtene thousande and sixe hundred.

6 Next vnto hym shall they that be of the tribe of Issachar pitch: and Nathanael the sonne of Zuar, shalbe captayne of the chyldren of Issachar.

7 His hoast and the number thereof, fiftie & foure thousand and foure hundred.

8 And then the tribe of Zabulon, and Eliab the sonne of Helon, shalbe captayne ouer the chyldren of Zabulon.

9 And his hoast & the number of them, fiftie and seuen thousand and foure hundred.

10 So that the whole number of the whole hoast of Iuda, are an hundred thousande, fourscore and sixe thousand, and foure hundred, throughout their armie: and these shall first moue.

11 On the southside shalbe the standerd of the hoast of Ruben, according to their armie: and the captayne ouer the sonnes of Ruben, shalbe Elizur the sonne of Sedeur.

12 And his hoast & the number of them, fourtie and sixe thousand and fiue hundred.

13 And last by hym shall the tribe of Simeon pitche, and the captayne ouer the sonnes of Simeon, shalbe Salumiel the sonne of Zuri Saddai.

14 And his hoast & the number of them, fiftie and nine thousande and three hundred.

15 And the tribe of Gad also, and the captayne ouer the sonnes of Gad, shalbe Eliasaph the sonne of Ducl.

16 And his hoast & the number of them, fourtie and fiue thousande, sixe hundred and fiftie.

17 All that were numbred with the campe of Ruben, an hundred thousande, fiftie and one thousande, foure hundred and fiftie, throughout their armie: and they shall set forth in the seconde place.

18 And the tabernacle of the congregati- on shall go with the hoast of the Le- uites, in the middes of the campe: And as they lye in their tentes, euen so shall they proceede in the iourney, every man in his degree, and vnder their owne standerdes.

19 On the west side shalbe the standerd of the campe of Ephraim, accordyng to their armie, and the captayne ouer the sonnes of Ephraim, shalbe Elisama the sonne of Amihud.

20 His hoast and the number of them, fourtie thousande and fiue hundred.

21 And last by hym, shalbe the tribe of Manasse: and the captayne ouer the sonnes of Manasse, shalbe Gamaliel the sonne of Pedazur.

22 His hoast and the number of them, thirtie and two thousande, and two hundred.

23 And the tribe of Benjamin also: and the captayne ouer the sonnes of Benia- min, shalbe Abidan y sonne of Gedeon.

24 His hoast & the number of them, thir- tie and fiue thousande & foure hundred.

25 All the number of the campe of Ephraim, were an hundred thousande, eyght thousande, and an hundred, thro- uout their armie: and they shall go in the thirde place.

26 The standerd of the hoast of Dan, shal- kepe the north side with their armie: and the captayne ouer the chyldren of Dan, shalbe Ahiezer the sonne of Am- mi Saddai.

27 His hoast and the number of them, threescore and two thousande, and se- uen hundred.

28 And last by hym shal the tribe of Aser pitch: and the captayne ouer the sonnes of Aser, shalbe Pagiel y sonne of Ocrai.

29 His hoast & the number of them, four- tie and one thousand and fiue hundred.

30 And the tribe of Nephthali: & the cap- tayne ouer the chyldren of Nephthali, shalbe

shalbe Ahira the soune of Enan.
 30 His hoast and the number of them,
 fiftie and thre thousande and foure
 hundred.

31 All they that were numbred with the
 hoast of Dan, were an hundred thou-
 sande, fiftie and seuen thousand and sixe
 hundred: And they shall go hymnmost
 with their standerdes.

32 These are the fimmes of the chyldren
 of Israel throughout the houses of
 their fathers, euen all the numbers that

pitched throughout their hoasts, sixe
 hundred thousande, thre thousand, siue
 hundred and fiftie.

33 But the Leuites were not numbred
 among the chyldren of Israel, as the
 Lorde commaunded Moyses.

34 And the chyldren of Israel dyd accor-
 dyng to all that the Lorde commaun-
 ded Moyses, so they pitched with their
 standerdes, and so they iourneyed euery
 one throughout their kinredes, accor-
 dyng to the householdes of their fathers.

The. iij. Chapter.

The Leuites go not to battell, but minister in the sanctuarie. 21 They pitche
 their tentes next to the habitation.



These also are the gene-
 rations of Aaron and
 Moyses, in y day that
 the Lorde spake with
 Moyses in mount Si-
 nai.

And these are the
 names of the sonnes of Aaron: Nadab
 the eldest sonne, and Abihu, Eleazar,
 and Ithamar.

* These are the names of the sonnes
 of Aaron whiche were * priestes an-
 noynted, and whose hande was conse-
 crated to minister.

4 And Nadab and Abihu dyed before
 the Lorde, when they offred straunge
 fire befor the Lorde in the wyldernesse
 of Sinai, and had no chyldren: And E-
 leazar and Ithamar ministred in the
 sight of Aaron their father.

5 And the Lorde spake vnto Moyses,
 saying:

6 Bryng the tribe of Levi, and set them
 before Aaron the priest, * that they may
 serue hym:

7 And take the charge with hym, euen
 the charge of the whole congregation
 before the tabernacle of the congregati-
 on, to do the seruice of the tabernacle.

8 They shall kepe all the instrumentes
 of the tabernacle of the congregation,
 & haue the charge of the chyldren of Is-
 rael, to do the seruice of the tabernacle.

9 And thou shalt geue the Leuites vnto
 Aaron and to his sonnes: for they are
 geuen and deliuered vnto hym of the
 chyldren of Israel.

10 And thou shalt appoynt Aaron and

his sonnes to wayte on their priestes of-
 fice: and the straunger that commeth
 nye, shalbe slayne.

11 And the Lorde spake vnto Moyses,
 saying:

12 Beholde, I haue taken the Leuites
 from among the chyldren of Israel* for
 all the first borne that openeth the ma-
 trice among the chyldren of Israel, and
 the Leuites shalbe mine.

Exod. xiii. a
 Num. viii. c.

13 Because all the first borne are myne:
 for the same day that I smote all the
 first borne in the lande of Egypt, I ha-
 lowed vnto me all the first borne in Is-
 rael, both man and beast, and mine they
 shalbe: I am the Lorde.

14 And the Lorde spake vnto Moyses in
 the wyldernesse of Sinai, saying:

15 Number the chyldren of Levi after
 the houses of their fathers in their kin-
 redes: All that are males from a mo-
 neth old and aboue, shalt thou number.

16 And Moyses numbred them, accor-
 dyng to the worde of the Lorde, as he
 was commaunded.

17 * And these were the chyldren of Levi
 in their names: Gerson, and Caath,
 and Merari.

18 And these are the names of the chyl-
 dren of Gerson in their kinredes: Lib-
 ni, and Semci.

19 The sonnes of Caath in their kinredes:
 Amram, Iesaar, Hebron, and Oziel.

20 And the sonnes of Merari in their kin-
 redes: Baheli, and Busi. These are
 the kinredes of the Leuites, accor-
 dyng to the houses of their fathers.

21 Of Gerson came the kinred of the Lib-
 nites

- rites and the kindred of the Semeites. These are the kindredes of the Gersonites,
- 22 And the summe of them after the number of all the males, from a moneth olde and aboue, was counted seven thousande and five hundred.
- 23 And the kindredes of the Gersonites shall pitch behinde the tabernacle westwarde.
- 24 The captayne and most auncient of the house of the Gersonites, shall be Elisaph the sonne of Lael.
- 25 And the charge of the chyldren of Gerson in the tabernacle of the congregation, shall be the tabernacle and the pavilion, the couering thereof, and the bayle of the doore of the tabernacle of the congregation:
- 26 And the hangynges of the court, and the curtayne of the doore of the court whiche is rounde about the tabernacle, and the aulter, and the cordes of it for all the seruice thereof.
- 27 And of Caath, came the kindred of the Amramites, and the kindred of the Isecharites, the kindred of the Hebronites, and the kindred of the Ozielites: These are the kindredes of the Caathites.
- 28 And the number of all the males from a moneth olde and aboue, was eyght thousande and sixe hundred, hauing the charge of the sanctuarie.
- 29 And the kindred of the chyldren of Caath, shall pitch on the south syde of the tabernacle.
- 30 The captayne and most auncient of the house of the kindred of the Caathites, shall be Elisaphan the sonne of Oziel.
- 31 And their charge shall be the arke, the table, the candelsticke, and the aulters, & the vessels of the sanctuarie that they minister in, and the bayle, & whatsoeuer belongeth to the ministracion thereof.
- 32 And Eleazar the sonne of Aaron the priest, shall be captayne ouer all the captaynes of the Levites, and haue the ouersight of them that wayte vpon the sanctuarie.
- 33 And of Merari came the kindred of the Mahelites, and the kindred of the Musites: These are y^e kindredes of Merari.
- 34 And the summe of them accordyng to the number of al the males, from a moneth olde and aboue, was sixe thousand and two hundred.
- 35 The captayne and the most auncient of their house that were of the kindred of Merari, was Zuriel the sonne of Abihael: and these shall pitche on the north syde of the tabernacle.
- 36 And vnder the custodie and charge of the sonnes of Merari, shall be y^e boordes of the tabernacle, & the barres, pylles, and sockettes therof, and all the vessels therof, and all that serueth therto:
- 37 And the pylles of the court rounde about, with their sockets, their pinnes, and their cordes.
- 38 But on the forefront of the tabernacle towarde the east, before the tabernacle of the congregation eastwarde, shall Moyse & Aaron and his sonnes, pitche and wayte to kepe the sanctuarie, and to kepe the chyldren of Israel: And the straunger that commeth nye, shall be slayne.
- 39 And the whole summe of the Levites whiche Moyse and Aaron numbred at the commaundement of the Lorde throughout their kindredes, euen all the males from a moneth olde and aboue, was* twentie and two thousande.
- 40 And the Lorde sayde vnto Moyse: Number all y^e first borne that are males among the chyldren of Israel, from a moneth olde and aboue, and take the number of their names.
- 41 And thou shalt appoynt the Levites to me (for I am the Lorde) for all the first borne of the chyldren of Israel, and the cattell of the Levites for all the first gendred of the cattell of the chyldren of Israel.
- 42 And Moyse numbred, as the Lorde commaunded hym, all the first borne of the chyldren of Israel.
- 43 And all the first borne males, rehearsed by their names, from a moneth olde and aboue, accordyng to their number, were twentie and two thousande, two hundred and threescore and thirteene.
- 44 And the Lorde spake vnto Moyse, saying:
- 45 Take the Levites for al the first borne of the chyldren of Israel, and the cattell of the Levites for their cattell, & the Levites shall be myne: I am the Lorde.
- 46 And for the redeeming of the two hundred and threescore and thirteene, which are mo then the Levites, in the first borne of the chyldren of Israel,

(a) 47 Take

(a) Sicles were of two sortes: the one common, the other belonging to the sanctuarie, and that of the sanctuarie was double the waight of the common. The common sicle wayed two grotes, and the sanctuarie sicle foure. The scripture in this place, and in the thirtie of Exodus, and Ezechiel fourthie and fiue, sayeth, that the sanctuarie sicle doth waye twentie Gerahs, whiche the Grecians do call Obolus, & we in Englyshe, an halfe penny. When eyght grotes of our money was an ounce: and the Hebrewes do thinke that Obolus doth waye the waight of sicle barlye coynes.

- 47 Take five sicles of enery head, after the wayght of the sanctuarie, * the sicle contaynyng twentie gerahs.
- 48 And geue the money wherewith the odde number of them is redeemed, vnto Aaron and his sonnes.
- 49 And Moyles toke the redemption money of them that were redeemed, beyng mo then the Leuites:

- 50 Of the first borne of the children of Israel toke he this money: [euen] a thousande three hundred and three score and five sicles, after y^e sicle of the sanctuarie.
- 51 And Moyles gaue the money of them that were redeemed, vnto Aaron and his sonnes, according to the word of the Lorde, euen as the Lorde commaunded Moyles.

The. iiij. Chapter.

The offices of the Leuites.



AND the Lorde spake vnto Moyles and Aaron, saying:

Take the summe of the chyldren of Caath fro among the sonnes of Levi, after their kindredes and houses of their fathers:

From thirtie yeres and aboue, vntill fiftie, all that enter into the hoast for to do the worke in the tabernacle of the congregation.

This shalbe the office of the chyldren of Caath in the tabernacle of the congregation, [about] the most holy.

And when the hoast remoueth, Aaron and his sonnes shall come and take downe the couering bayle, and wrap the arke of wytnesse in it:

And shall put thereon a coueryng of Badgers skynnes, and shall spreade vpon it a cloth that is altogether of blew silke, and put in the barres therof.

7 And vpon the sheue table, they shall spreade abroad a cloth of blew silke, and put thereon the dishes, [incense] cuppes, and goblets, and pottes to powre with: and there shalbe bread thereon continually.

8 And they shall spreade vpon them a couering of skarlet, and couer the same with a couering of Badgers skynnes, and put in the barres thereof.

9 And they shall take a cloth of blew silke, and couer the candellsticke of light, with his lampes, snuffers, and censars, and all the oyle vessels whiche they occupie about it.

10 And they shall put both it and all the vessels thereof, within a coueryng of Badgers skynnes, and put it vpon a barre.

11 And vpon the golden altier, they shall

spreade a cloth of blew silke, and couer it with a couering of Badgers skynnes, and put to the barres therof.

12 And they shall take all the instrumentes wherewith they minister in the sanctuarie, and put a cloth of blew silke vpon them, and couer them with a couering of Badgers skynnes, and put them on a barre.

13 And they shall take away the ashes from the altier, and spreade a purple cloth thereon.

14 And put vpon it all the vessels thereof that they minister withall, euen the cole pannes, the fleshe hookes, the fire shouels, the basens, & the other vessels of the altier: and they shall spreade vpon it a couering of Badgers skynnes, and put to the barres of it.

15 And when Aaron & his sonnes haue made an ende of couering the sanctuarie, and all the vessels of the sanctuarie, agaynst that the hoast remoue, then the sonnes of Caath shall come in for to beare: but they shall not touche any hollye thyng, lest they dye. And this is the charge of the sonnes of Caath, in the tabernacle of the congregation.

16 And to the office of Eleasar the sonne of Aaron the priest, pertayneth the oyle for the light, the sweete incense, the dayly meate offering, and the annoynting oyle, and the ouersight of all the tabernacle, and of all that therein is, both in the sanctuarie, and in all the vessels thereof.

17 And the Lorde spake vnto Moyles and Aaron, saying:

18 We shall not cut of the tribe of the kindred of the Caathites, from among the Leuites:

19 But thus do vnto them, that they may lyue and not dye: when they go vnto

- rites and the kindred of the Semeites. These are the kindredes of the Gersonites,
- 22 And the summe of them after the number of all the males, from a moneth old and aboue, was counted seuen thousande and five hundred.
- 23 And the kindredes of the Gersonites shall pitch behinde the tabernacle westwarde.
- 24 The captayne and most auncient of the house of the Gersonites, shall be Elisaph the sonne of Lael.
- 25 And the charge of the chyldren of Gerson in the tabernacle of the congregation, shall be the tabernacle and the pavilion, the covering thereof, and the bayle of the doore of the tabernacle of the congregation:
- 26 And the hangynges of the court, and the curtayne of the doore of the court whiche is rounde about the tabernacle, and the altier, and the cordes of it for all the seruice thereof.
- 27 And of Caath, came the kindred of the Amramites, and the kindred of the Izecharites, the kindred of the Hebronites, and the kindred of the Ozielites: These are the kindredes of the Caathites.
- 28 And the number of all the males from a moneth olde and aboue, was eyght thousande and sixe hundred, hauing the charge of the sanctuarie.
- 29 And the kindred of the chyldren of Caath, shall pitch on the south syde of the tabernacle.
- 30 The captayne and most auncient of the house of the kindred of the Caathites, shall be Elisaphan the sonne of Oziel.
- 31 And their charge shall be the arke, the table, the candelsticke, and the altiers, & the vessels of the sanctuarie that they minister in, and the bayle, & whatsoever belongeth to the ministracion therof.
- 32 And Eleazar the sonne of Aaron the priest, shall be captayne ouer all the captaynes of the Levites, and haue the ouersight of them that wayte vpon the sanctuarie.
- 33 And of Merari came the kindred of the Gabelites, and the kindred of the Gersites: These are the kindredes of Merari.
- 34 And the summe of them accordyng to the number of all the males, from a moneth olde and aboue, was sixe thousand and two hundred.
- 35 The captayne and the most auncient of their house that were of the kindred of Merari, was Zuriel the sonne of Abihael: and these shall pitch on the north syde of the tabernacle.
- 36 And vnder the custodie and charge of the sonnes of Merari, shall be the boordes of the tabernacle, & the barres, pylles, and sockettes therof, and all the vessels therof, and all that serueth therto:
- 37 And the pylles of the court rounde about, with their sockettes, their pinnes, and their cordes.
- 38 But on the forefront of the tabernacle towarde the east, before the tabernacle of the congregation eastwarde, shall Moyses & Aaron and his sonnes, pitch and wayte to kepe the sanctuarie, and to kepe the chyldren of Israel: And the straunger that commeth nye, shall be slayne.
- 39 And the whole summe of the Levites whiche Moyses and Aaron numbred at the commaundement of the Lorde throughout their kindredes, euen all the males from a moneth olde and aboue, was *twentie and two thousande.
- 40 And the Lorde sayde vnto Moyses: Number all the first borne that are males among the chyldren of Israel, from a moneth olde and aboue, and take the number of their names.
- 41 And thou shalt appoynt the Levites to me (for I am the Lorde) for all the first borne of the chyldren of Israel, and the cattell of the Levites for all the first gendred of the cattell of the chyldren of Israel.
- 42 And Moyses numbred, as the Lorde commaunded hym, all the first borne of the chyldren of Israel.
- 43 And all the first borne males, rehearsed by their names, from a moneth olde and aboue, accordyng to their number, were twentie and two thousande, two hundred and threescore and thirteene.
- 44 And the Lorde spake vnto Moyses, saying:
- 45 Take the Levites for all the first borne of the chyldren of Israel, and the cattell of the Levites for their cattell, & the Levites shall be myne: I am the Lorde.
- 46 And for the redeeming of the two hundred and threescore and thirteene, which are mo then the Levites, in the first borne of the chyldren of Israel,

(a) 47 Take

(a) Sicles were of two sortes: the one common, the other belonging to the sanctuarie. and that of the sanctuarie was double the wayght of the common. The common sicle wayed two grotes, and the sanctuarie sicle four. The scripture in this place, and in the thirte of Exodus, and Ezechiel fourtie and sixe, sayeth, that the sanctuarie sicle doth waye twentie Scachs, whiche the Grecians do call Obolus, & we in Englyshe, an halfe penny, when eyght grotes of our money was an ounce: and the Hebrewes do thinke, that Obolus doth waye the wayght of threene baile coynes.

47 Take fine sicles of enery head, after the wayght of the sanctuarie, * the sicle contaynyng twentie gerahs.
 48 And geue the money wherewith the odde number of them is redeemed, vnto Aaron and his sonnes.
 49 And Moyses toke the redemption money of them that were redeemed, beyng mo then the Levites:

50 Of the first boone of the children of Israel toke he this money: [euen] a thousande three hundred and three score and fine sicles, after y^e sicle of the sanctuarie.
 51 And Moyses gaue the money of them that were redeemed, vnto Aaron and his sonnes, according to the word of the Lorde, euen as the Lorde commaunded Moyses.

The. iiij. Chapter.

The offices of the Levites.



AND the Lorde spake vnto Moyses and Aaron, saying:

Take the summe of the chyldren of Caath fro among the sonnes of Levi, after their kindredes and houses of their fathers:

From thirtie yerres and aboue, vntill fittie, all that enter into the hoast for to do the worke in the tabernacle of the congregation.

This shalbe the office of the chyldren of Caath in the tabernacle of the congregation, [about] the most holy.

And when the hoast remoueth, Aaron and his sonnes shall come and take downe the couering bayle, and wrap the arke of wytnesse in it:

And shall put thereon a coueryng of Badgers skynnes, and shall spreade vpon it a cloth that is altogether of blew silke, and put in the barres therof.

7 And vpon the sheue table, they shall spreade abrode a cloth of blew silke, and put thereon the dishes, [incense] cuppes, and goblets, and pottes to powre with: and there shalbe bread thereon continually.

8 And they shall spreade vpon them a couering of skarlet, and couer the same with a couering of Badgers skynnes, and put in the barres thereof.

9 And they shall take a cloth of blew silke, and couer the candelsticke of light, with his lampes, snuffers, and censars, and all the oyle vessels whiche they occupie about it.

10 And they shall put both it and all the vessels thereof, within a coueryng of Badgers skynnes, and put it vpon a barre.

11 And vpon the golden aulter, they shall

spreade a cloth of blew silke, and couer it with a couering of Badgers skynnes, and put to the barres therof.

12 And they shall take all the instrumentes wherewith they minister in the sanctuarie, and put a cloth of blew silke vpon them, and couer them with a couering of Badgers skynnes, and put them on a barre.

13 And they shall take away the ashes from the aulter, and spreade a purple cloth thereon.

14 And put vpon it all the vessels thereof that they minister withall, euen the cole pannes, the fleshe hookes, the fire shouels, the basens, & the other vessels of the aulter: and they shall spreade vpon it a couering of Badgers skynnes, and put to the barres of it.

15 And when Aaron & his sonnes haue made an ende of couering the sanctuarie, and all the vessels of the sanctuarie, agaynst that the hoast remoue, then the sonnes of Caath shall come in for to beare: but they shall not touche any holye thyng, lest they dye. And this is the charge of the sonnes of Caath, in the tabernacle of the congregation.

16 And to the office of Eleasar the sonne of Aaron the priest, pertayneth the oyle for the light, the sweete incense, the dayly meate offering, and the annoyntyng oyle, and the ouersight of all the tabernacle, and of all that therein is, both in the sanctuarie, and in all the vessels thereof.

17 And the Lorde spake vnto Moyses and Aaron, saying:

18 He shall not cut of the tribe of the kindred of the Caathites, from among the Levites:

19 But thus do vnto them, that they may lyue and not dye: when they go vnto

- the most holy things: let Aaron and his sonnes go in, and appoint them euery one to his office, and to his charge.
- 20 But let them not go in, to see when the holy things are folden vp, lest they dye.
- D** 21 And the Lorde spake vnto Moyses, saying:
- 22 Take also the summe of the chyldren of Gerson, throughout the houses of their fathers, and throughout their kinredes.
- 23 From thirtie yeres olde, and aboue, vntill fiftie yeres, shalt thou number them, al that enter into the assemblie for to do seruice in the tabernacle of the congregation.
- 24 And this is the seruice of the kinred of the Gersonites, to serue and to beare.
- 25 They shall beare the curtaynes of the tabernacle, and the tabernacle of the congregation, his couering, and the couering of Badgers skinner that is an hye vpon it, and the bayle of the doore of the tabernacle of the congregation:
- 26 And the curtaynes of the court, and the bayle that is in the entring in of the gate of the court, whiche is neare the tabernacle, and neare the aulter rounde about, with the cordes, and al the instrumentes that serue vnto them, & all that is made for them, and so shall they serue.
- 27 At the mouth of Aaron & his sonnes, shall all the seruice of the chyldren of the Gersonites be done, in all their charges and in all their seruice: and ye shall appoynt vnto them all their burdens to kepe.
- E** 28 And this is the seruice of the kinred of the chyldren of Gerson in the tabernacle of the cōgregation, and their watche shall be vnder the hand of Ithamar the sonne of Aaron the priest.
- 29 And thou shalt number the sonnes of Merari after their kinredes, and after the houses of their fathers:
- 30 From thirtie yeres olde and aboue, vnto fiftie yeres shalt thou number them, euery one that enter into the assemblie, to do the seruice of the tabernacle of the congregation.
- 31 And this is their office and charge, according to all their seruice in the tabernacle of the congregation: The borders of the tabernacle, with the barres, pylles, and sockettes therof.
- 32 And the pylles that are round about the court, with their sockettes, pinnes,
- and cordes, & with all the instrumentes of it, for all their seruice: And by name ye shall recken the instrumentes of their office and charge.
- 33 This is the seruice of the kinredes of the sonnes of Merari, according to all their office in the tabernacle of the congregation, vnder the hand of Ithamar the sonne of Aaron the priest.
- 34 And Moyses and Aaron and the princes of the multitude, numbred þ sonnes of the Caathites, after their kinredes and houses of their fathers,
- 35 From thirtie yeres olde, and aboue, vnto fiftie yeres, all that enter into the assemblie, to do seruice in the tabernacle of the congregation.
- 36 And the numbers of them throughout their kinredes, were two thousande, seuen hundred, and fiftie.
- 37 This is the number of the kinredes of Caath, [namely] all that might do seruice in the tabernacle of the congregation, which Moyses and Aaron did number, according to the commaundement of the Lorde by the hande of Moyses.
- 38 Also the numbers of the sonnes of Gerson throughout their kinredes and houses of their fathers:
- 39 From thirtie yeres olde, & aboue, vnto fiftie yeres, all that enter into the assemblie for to do seruice in the tabernacle of the congregation.
- 40 And the numbers of them throughout their kinredes, and houses of their fathers, were two thousande, sixe hundred, and thirtie.
- 41 This is the number of the kinredes of the sonnes of Gerson, of all that dyd seruice in the tabernacle of the congregation, whiche Moyses and Aaron dyd number, according to the commaundement of the Lorde.
- 42 And the numbers of the kinredes of the sonnes of Merari throughout their kinredes and houses of their fathers:
- 43 From thirtie yeres olde, and vp, vnto fiftie yeres, all that enter into the assemblie for the seruice of the tabernacle of the congregation.
- 44 And the numbers of them after their kinredes, were thre thousand and two hundred.
- 45 These be the summes of the kinredes of the sonnes of Merari, which Moyses & Aaron numbred, according to the word of the Lorde, by the handes of Moyses.
- 46 And

46 And so al the numbers of the Leuites, which Moyles, Aaron, and the Lordes of Israel numbred after their kinredes and householdes of their fathers:
 47 From thirtie yeres olde and vp, vnto fiftie yeres, euery one that came to do his duetie, office, seruice, and charge in the tabernacle of the congregation. So

the numbers of them were seven thousande, fise hundred, and fourescore.
 48 Accordyng to the worde of the Lorde dyd [Aaron] number them by the hande of Moyles, euery one accordyng to their seruice and charge: Thus [were] they of that tribe numbred, as the Lorde commaunded Moyles.

The .v. Chapter.

7 The knowledgyng of sinne. 8 The cleansyng of sinne.
 12 The lawe of gelousie.



AND the Lorde spake vnto Moyles, saying: Commaunde the children of Israel that they * put out of the hoast euery leper, and euery one that hath an

issue, & whosoever is defiled by the dead: Both male and female shal ye put out, euen out of the hoast shal ye put them, that they defile not their ^(a) tentes, among which I dwell.

4 And the children of Israel dyd so, and put them out of the hoast: euen as the Lorde spake vnto Moyles, so dyd the children of Israel.

5 And the Lorde spake vnto Moyles, saying:

6 Speake vnto the children of Israel: When a * man or woman shall commit any sinne that men comit, and trespasse agaynst the Lorde: When that person shall trespasse,

7 Then they shall knowledg their sinne which they haue done, and let hym restore againe the hurt that he hath done, with his principall, and put the fift part of it more therto, and geue it vnto hym whom he hath trespassed agaynst.

8 But and if the man haue no ^(b) kinsman to restore the hurt vnto, let the trespasse be made good vnto the Lorde, and it shalbe the priestes, beside the Ranne of the attonement, wherby an attonement shalbe made for hym.

9 And euery heaue offering that is made of the holy thynges of the children of Israel which they bring vnto the priest, shalbe his.

10 And euery mans halowed thynges shalbe his: whatsoeuer any man geueth the priest, it shalbe his.

11 And the Lorde spake vnto Moyles, saying:

12 Speake vnto the children of Israel, and say vnto them: If any mans wyfe go aside, and trespasse agaynst hym,

13 So that another man lye with her fleshly, and it be hid from the eyes of her husbände, and is kept close that she is defyled, and there is no witnesse agaynst her, neither she taken with the maner,

14 And the spirite of gelousie cometh vpon hym, so that he is gelous ouer his wyfe which is defyled: or if the spirite of gelousie come vpon hym, so that he is gelous ouer his wyfe which is yet vndefyled:

15 Then let the man bring his wyfe vnto the priest, and bring her offering with her, the tenth part of an ^(c) Epha of barley meale: but let hym put no oyle vpon it, nor put frankensence thereon, for it is an offering of gelousie, an offering for a remembraunce, causyng the sinne to be thought vpon.

16 And the priest shall bring her, and set her before the Lorde.

17 And the priest shall * take holy water in an earthen vessel, and of the dust that is in the floore of the tabernacle, the priest shal take it, and put it into y^e water.

18 And let the priest set the woman before the Lorde, and vncouer the womans head, and put the offering of memoriall in her handes, which is the gelousie offering: and the priest shall haue bytter and cursed water in his hande.

19 And the priest shall charge her by another, and say vnto the woman: If no man haue lye with thee, neither hast gone aside to vncleannesse without thy husbände, then haue thou no harme of this bitter and cursed waters.

20 But and if thou hast gone aside from thyne husbände, and art defiled, and some man hath lye with thee beside thyne husbände:

21 Then

^(c) Epha containeth thre bushels. The tenth deale of an Epha containeth onlye, so muche as fouretye egges shelles can comprise. In hym is a measure of thinges liquid containing as much as xii. logges, eche logge holdeth as much as s. eggshells can holde. But Omer, or Homer, which is also called Corus in Latine, containeth the measure of thre Ephas, that is as much as a thousande and fourescore and ten eggshelles can contene.

- 21 (Then þ priest shal charge the woman with an othe of cursing, & the priest shall say vnto the woman) the Lorde make thee accursed and detestable for the othe among the people, when the Lord doth make thy thigh to rot, & thy belly swell.
- 22 These cursed waters go into the bowels of thee, that they may make thy belly swell, and thy thigh to rotte. And let the woman say, Amen amen.
- D** 23 And let the priest write these curses in a booke, and shall blot them out with the bitter waters:
- 24 And geue the woman those bitter and cursed waters to drinke, & those cursed and bitter waters may enter into her.
- 25 And then the priest shall take the gelousie offeryng out of the womans hande, and waue it before the Lorde, and byng it vnto the aulter.
- 26 And the priest shall take an handfull of the offeryng for a memoriall, & burne

- it vpon the aulter, and then make the woman drynke the waters:
- 27 And when he hath made the woman drynke the waters, if she be defiled and haue trespassed agaynst her husbände, then shall the cursed and bytter waters go into her, and her belly shall swell, and her thigh shall rotte: and the woman shall be a curse among her people.
- 28 And yf the woman be not defiled, but is cleane, she shall haue no harme, but shall conceaue and beare.
- 29 This is the lawe of gelousie, when a wyfe goeth aside from her husbände, and is defiled:
- 30 Or when the spirit of gelousie cometh vpon a man, and he beyng gelous ouer his wyfe, doth byng her before þ Lord: And the priest shall do to her accordyng vnto all this lawe,
- 31 And the man shall be gilty, and this woman shall beare her sinne.

¶ The .vi. Chapter.

2 The lawe of the consecration of the Nazarites. 24 The blessing of the people.



AND the Lorde spake vnto Moyses, saying: Speake vnto the children of Israel, and say vnto them: whē either man or woman doth seperate them selues to bolbe a bolbe of^(a) a Nazarite, to seperate them selues vnto the Lorde:

3 He shall seperate him selfe from wine and strong drynke, and shall drynke no vineger of wine or of strong drinke, nor shall drinke whatsoeuer is pressed out of grapes, and shall eate no freshe grapes, neither yet dried.

4 As long as his abstinence endureth, shall he eate nothyng that is made of the vine tree, or of the cornels, or of the huske of the grape.

5 And as long as he bolbeth and is seperated, there shall no rasure come vpon his head, vntyll his dayes be out in the which he seperateth hym selfe vnto the Lorde, he shall be holy, and shall let the lockes of his heere growe.

B 6 As long as he seperateth hym selfe vnto the Lorde, he shall come at no dead body.

7 He shall not make hym selfe vncleane at the death of his father, mother, brother, or sister: because that the consecra-

tion of his God is vpon his head,

8 All the dayes of his seperation, he is holy vnto the Lorde.

9 And if any man dye sodenly before him, or he be ware, the head of his consecration shall be defiled: and he shall shaue his head the day of his cleansyng, euen the seuenth day shall he shaue it.

10 And the eyght day he shall byng two turtles, or two young pigeons, to the priest, before the dooze of the tabernacle of the congregation.

11 And the priest shall offer the one for a sinne offeryng, and the other for a burnt offeryng: and make an attonement for hym as concernyng that he sinned by the dead, and shall halowe his head the same day.

12 And he shall consecrate vnto the Lorde the tyme of his seperation, & shall bring a lambe of a yere olde for a trespasse offeryng: but the dayes that were before are lost, because his consecration was defiled.

13 This is the lawe of the Nazarite: when the tyme of his consecration is out, he shall be brought vnto the dooze of the tabernacle of the congregation:

14 And he shall byng his offeryng vnto the Lorde, an hee lambe of a yere olde without blemishe for a burnt offeryng, and

(a) The Lorde hath left free this bolbe to the discretion & wyl of persons, without limiting any certayne tyme for the obseruation of it. They who here this bolbe, were as the light of godliness and holinesse among other, and holden for the most excellent in honour and vertue: and therefore haue they taken þ name of Nazarites. For the hebrewe word Nazar, wherof the word of Nazarites cometh, signifyeth separete.

and a shee lambe of a yere olde without
 blemishe for a sinne offering, & a ramme
 without blemishe also for peace offer-
 rynges,
 15 And a basket of unleaunened bread,
 euen cakes of fine floure mingled with
 oyle, and wafers of unleaunened bread
 annoynted with oyle, with their meate
 offerrynges and drynke offerrynges.
 16 And the priest shall bryng them before
 the Lorde, and offer his sinne offerryng
 and his burnt offerryng.
 17 And shall prepare the ramme for a
 peace offering vnto the Lorde, with the
 basket of unleaunened bread: and the
 priest shall make also his meat offerryng
 and his drynke offerryng.
 18 And the Nazarite shal haue the head
 of his consecration at the doore of the
 tabernacle of the congregation, and shal
 take the heere of the head of his conse-
 cration, and put it in the fire which is
 vnder the peace offerryng.
 19 And the priest shall take the sodden
 shoulder of the ramme, and one unlea-
 unened cake out of the basket, and one
 unleaunened wafer also, and put them

vpon the handes of the Nazarite, after
 he hath shauen his consecration.
 20 And the priest shall waue them before
 the Lorde: And these holy thynges
 shalbe the priestes, with the waue brest
 and the heaue shoulder: and then the
 Nazarite may drynke wine.
 21 This is the lawe of the Nazarite
 which hath bowed his offerryng vnto
 the Lorde for his consecration, besides
 those thynges that his hande can get:
 according to the bowe which he bowed,
 euen so he must do after the lawe of his
 consecration.
 22 And the Lorde spake vnto Moyses,
 saying:
 23 Speake vnto Aaron and his sonnes,
 saying: On this wyse ye shall blesse the
 chyldren of Israel, and say vnto them:
 24 The Lorde blesse thee, and kepe thee:
 25 The Lorde make his face shine vpon
 thee, and be mercyfull vnto thee:
 26 The Lorde lyft vp his countenance
 vpon thee, and geue thee peace.
 27 And they shall put my name vpon the
 chyldren of Israel, and I wyll blesse
 them.

¶ The.vij. Chapter.

2 The offerryng of the lordes and heades of Israel. 89 God speaketh from the
 mercie seate to Moyses.



AND When * Moyses
 had full set vp the ta-
 bernacle, & annoynted
 and sanctified it, and all
 the instrumentes ther-
 of, the aulter also & all
 the vessels therof: and
 had annoynted them & sanctified them.

2 Then the princes of Israel, heades
 ouer the houses of their fathers (which
 were the lordes of the tribes, and ouer
 them that were numbred) offered,
 3 And brought their sacrifice before the
 Lorde, six covered charettes, & twelue
 oren: one charet for two lordes, and
 for one an ore, and they brought them
 before the tabernacle.
 4 And the Lorde spake vnto Moyses,
 saying:
 5 Take it of them, that they may be to
 do the seruike of the tabernacle of the
 congregation, and thou shalt geue them
 vnto the Levites, to euery man accor-
 dyng vnto his office.

6 And Moyses toke the charettes and
 the oren, & gaue them vnto the Levites.
 7 Two charettes and foure oren he
 gaue vnto the sonnes of Gerson, accor-
 dyng vnto their office.
 8 And foure charettes & eyght oren he
 gaue vnto the sonnes of Merari, accor-
 dyng vnto their offices, vnder p hande of
 Ithamar the sonne of Aaron the priest. Num.iii.b.
 9 * But vnto the sonnes of Caath he
 gaue none: because the charge of the
 sanctuarie belonged vnto them, which
 they dyd beare vpon shoulders.
 10 And the princes offered for the dedi- B
 catyng of the aulter in the day that it
 was annoynted, and brought their sa-
 crifices before the aulter.
 11 And the Lorde sayde vnto Moyses:
 The princes shal bryng their offerrynges,
 euery day one prince, for the dedicating
 of the aulter.
 12 And so on the first day dyd Nahesson
 the sonne of Aminadab, of the tribe of
 Iuda, offer his sacrifice.
 13 And

- 13 And his offeryng was a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the waight of the sanctuarie, and they were both full of fine floure, mingled with oyle, for a meate offeryng:
- C** 14 An [incense] cup of ten sicles of golde, full of incense:
- 15 A young bullocke, a ramme, a lambe of a yere olde, for a burnt offeryng:
- 16 An hee goate for a sinne offeryng:
- 17 And for a peace offeryng, two oxen, five rammes, five hee goates, & five lambes of one yere olde. This was the gift of Nathiel the sonne of Aminadab.
- 18 The seconde day Nathaniel the sonne of Zuar, captayne ouer Isachar, did offer:
- 19 And he offered for his gyft, a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the sicle of the sanctuarie, both full of fine floure mingled with oyle, for a meate offeryng:
- 20 An [incense] cup of golde of ten sicles, full of incense:
- D** 21 One young bullocke, a ramme, a lambe of a yere olde, for a burnt offeryng:
- 22 And an hee goate for a sinne offeryng:
- 23 And for a peace offeryng, two oxen, five rammes, five hee goates, five lambes of one yere olde. This was the offeryng of Nathanael the sonne of Zuar.
- 24 The thirde day, Eliab the sonne of Helon, captayne of the children of Zabulon, did offer:
- 25 And his gyft was, a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the sicle of the sanctuarie, and both were full of fine floure mingled with oyle, for a meate offeryng:
- 26 A golden [incense] cup of ten sicles, full of incense:
- 27 A young bullocke, a ramme, a lambe of a yere olde, for a burnt offeryng:
- 28 An hee goate for a sinne offeryng:
- 29 And for a peace offeryng, two oxen, five rammes, five hee goates, five lambes of one yere olde. This was the offeryng of Eliab the sonne of Helon.
- 30 The fourth day, Elizur the sonne of Sedeur, captayne of the children of Ruben, dyd offer.
- 31 And his gyft was, a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the sicle of the sanctuarie, both full of fine floure mingled with oyle, for a meate offeryng:
- 32 A golden [incense] cup of ten sicles, full of incense:
- 33 A young bullocke, a ramme, a lambe of a yere olde, for a burnt offeryng:
- 34 An hee goate for a sinne offeryng:
- 35 And for a peace offeryng, two oxen, five rammes, five hee goates, & five lambes of one yere olde. This was the offeryng of Elizur the sonne of Sedeur.
- 36 The fift day, Selumiel the sonne of Zuri Saddai, captayne of the children of Simeon, offered:
- 37 His gyft was, a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the sicle of the sanctuarie, and they were both full of fine floure mingled with oyle, for a meate offeryng:
- 38 A golden [incense] cup of ten sicles, full of incense:
- 39 A young bullocke, a ramme, a lambe of a yere olde, for a burnt offeryng:
- 40 An hee goate for a sinne offeryng:
- 41 And for a peace offeryng, two oxen, five rammes, five hee goates, five lambes of one yere olde. This was the offeryng of Selumiel the sonne of Zuri Saddai.
- 42 The sixt day, Eliasaph the sonne of Ducl, captayne of the children of Gad, offered:
- 43 His gyft was, a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the sicle of the sanctuarie, both full of fine floure mingled with oyle for a meate offeryng:
- 44 A golden [incense] cup of ten sicles, full of incense:
- 45 A young bullocke, a ramme, a lambe of a yere olde, for a burnt offeryng:
- 46 An hee goate for a sinne offeryng:
- 47 And for a peace offeryng, two oxen, five rammes, five hee goates, five lambes of one yere olde. This was the offeryng of Eliasaph, the sonne of Ducl.
- 48 The seuenth day, Elisama the sonne of Amud, captayne of the children of Ephyraim, offered:
- 49 And his sacrifice was, a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the sicle of the sanctuarie, both full of fine floure mingled with oyle, for a meate offeryng:

- fine flour mingled with oyle for a meat offering:
- 50 A golden [incense] cup of ten sicles, full of incense.
- 51 A young bullocke, a ramme, a lambe of a yere olde, for a burnt offering:
- 52 An hee goate for a sinne offering:
- 53 And for a peace offering, two oxen, five rammes, five hee goates, five lambes of a yere olde. This was the offering of Elisama, the sonne of Amiud.
- 54 The eyght day, offered Gamaliel the sonne of Pedazur, the captayne of the children of Manasses.
- 55 And his offering was, a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after þ sicle of the sanctuarie, both full of fine flour mingled with oyle for a meate offering:
- 56 A golden [incense] cup of ten sicles, full of incense
- 57 A young bullocke, a ramme, a lambe of a yere olde for a burnt offering,
- 58 An hee goate for a sinne offering:
- 59 And for a peace offering two oxen, five rammes, five hee goates, five lambes of a yere olde. This was the offering of Gamaliel the sonne of Pedazur.
- 60 The ninth day, Abidan the sonne of Gedeon captayne of the children of Beniamin, offered.
- 61 And his gift was a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the sicle of the sanctuarie, both full of fine flour mingled with oyle for a meate offering:
- 62 A golden [incense] cup of ten sicles, full of incense:
- 63 A young bullocke, a ramme, a lambe of one yere olde for a burnt offering:
- 64 An hee goate for a sinne offering:
- 65 And for a peace offering, two oxen, five rammes, five hee goates, five lambes of one yere olde. This was the offering of Abidan the sonne of Gedeon.
- 66 The tenth day, Ahiezer the sonne of Ammi Saddai, captayne of the childre of Dan offered.
- 67 And his offering was, a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the sicle of þ sanctuarie, both full of fine flour mingled with oyle for a meate offering:
- 68 A golden [incense] cup of ten sicles, full of incense:
- 69 A young bullocke, a ramme, a lambe of a yere olde for a burnt offering:
- 70 An hee goate for a sinne offering:
- 71 And for a peace offering, two oxen, five rammes, five hee goates, five lambes, of a yere olde. This was the offering of Ahiezer the sonne of Ammi Saddai.
- 72 The eleuenth day, Bagiel the sonne of Ocran, captayne of the children of Aser, offered.
- 73 And his offering was, a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the sicle of the sanctuarie, both full of fine flour mingled with oyle for a meat offering:
- 74 A golden [incense] cup of ten sicles, full of incense:
- 75 A young bullock, a ramme, a lambe of a yere olde for a burnt offering:
- 76 An hee goate for a sinne offering:
- 77 And for a peace offering, two oxen, five rammes, five hee goates, five lambes of one yere olde. This was the offering of Bagiel the sonne of Ocran.
- 78 The twelfth daye, Ahira the sonne of Enan, captaine of the children of Rephthali, offered.
- 79 And his offering was, a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles, after the sicle of the sanctuarie, both full of fine flour mingled with oyle for a meate offering:
- 80 A golden [incense] cup of ten sicles, full of incense:
- 81 A young bullocke, a ramme, a lambe of one yere olde for a burnt offering:
- 82 An hee goate for a sinne offering:
- 83 And for a peace offering, two oxen, five rammes, five hee goates, five lambes of one yere olde. This was the offering of Ahira the sonne of Enan.
- 84 This was the dedication of the aulter in the day when it was annoynted by the princes of Israel: twelue chargers of siluer, twelue siluer boules, twelue [incense] cuppes of golde.
- 85 Euery charger conteynyng an hundred and thirtie sicles of siluer, euery boule seuentie: And all the siluer vessels conteyned two thousande & foure hundred sicles, after the sicle of the sanctuarie.
- 86 And the golden [incense] cuppes were twelue, full of incense, conteynyng ten sicles a peece after þ sicle of the sanctuarie: so that all þ golde of the [incense] cuppes was an hundred and twentie sicles.
- 87 All the bullockes for the burnt offering were twelue, the rammes twelue, the lambes of a yere olde twelue, with their

their meate offerynges: and the hee
goates for sune offeryng, twelue.
88 And all the oxen for the peace offerynges were twentie and foure, the rammes sirtie, the hee goates sirtie, the lambes of a yere olde sirtie. This was the dedication of the aulter, after that it was annoynted.

89 And when Moyses was gone into the tabernacle of the congregatiō to speake with hym, he hearde the voyce of one speakyng vnto hym from of the mercie seate that was vpon the arke of witnessse betweene the two Cherubims, and he talked with hym.

¶ The .viii. Chapter.

2 The order of the lampes. 4 The fourme of the candlesticke. 6 The cleansyng and offeryng of the Levites. 24 The age of the Levites when they be receaued into seruice, or dimissed.



1 **A**ND the Lorde spake vnto Moyses, saying:
2 Speake vnto Aaron, and say vnto hym:
3 When thou settest by the lampes, the seven lampes shal geue light
4 towarde þe forefront of the candlesticke.

5 And Aaron dyd euen so, and lyghted the lampes thereof towarde the forefront of the candlesticke, as the Lorde commaunded Moyses.

6 And this was the worke of the candlesticke, euen of golde beaten out with the hammer, both the shaft and the flowres therof was beaten out with þe hammer: accordyng vnto the paterne which the Lorde had shewed Moyses, euen so he made the candlesticke.

7 And the Lorde spake vnto Moyses, saying:

8 Take the Levites from among the children of Israel, and cleanse them.

9 And thus shalt thou do vnto them, when thou cleansest them: Sprinckle water of purisyng vpon them, and let them shaue all their flesh, and let them washe their clothes, and so make them selues cleane.

10 Then let them take a young bullocke with his meate offeryng [euen] fine floure minged with oyle, and another young bullocke shalt thou take for a sune offeryng.

11 And thou shalt bryng the Levites before the tabernacle of the congregation, thou shalt gather the whole multitude of the children of Israel together,

12 And bryng the Levites before the Lorde, and the children of Israel shall put their handes vpon the Levites.

13 And Aaron shall waue the Levites

before the Lorde for a wane offeryng of the children of Israel, that they may execute the ministratiō of the seruice of the Lorde.

14 And the Levites shal put their handes vpon the heades of the bullockes: and thou shalt offer the one for a sinne offeryng, and the other for a burnt offeryng vnto the Lorde, that thou mayest make an attonement for the Levites.

15 And thou shalt set the Levites before Aaron and his sonnes, and waue them for a waue offeryng vnto the Lorde.

16 And thus thou shalt seperate the Levites from among the children of Israel, and the Levites shalbe myne.

17 After that, shall the Levites go in, to do the seruice of the tabernacle of the congregation: And thou shalt cleanse them, & waue them for a waue offering:

18 For they are geuen and deliuered vnto me from among the children of Israel for such as open every wombe, euen for the first borne of all the children of Israel haue I taken them vnto me.

19 * For all the first borne of the children of Israel are mine, both man and beast: since the day that I smote every first borne in the lande of Egypt, I sanctified them for my selfe.

20 And I haue taken the Levites for all the first borne of the children of Israel.

21 And haue geuen the Levites as a gift to Aaron and his sonnes from among the children of Israel, to do the seruice of the children of Israel in the tabernacle of the congregation, and to make an attonement for the children of Israel: that there be no plague among the children of Israel, if the children of Israel come nye vnto the sanctuarie.

22 And Moyses, and Aaron, and all the congre-

congregation of the children of Israel, dyd with the Levites: accordyng vnto all that the Lorde comaunded Moyles concernyng the Levites, euen so did the children of Israel vnto them.

21 And the Levites were purified, and washed their clothes: And Aaron wauned them as a waue offeryng before the Lorde, and made an attonement for them, to cleanse them.

22 After that, went the Levites in, to do their seruice in the tabernacle of the congregation before Aaron and his sonnes: as the Lorde had comaunded Moyles concernyng the Levites, euen so they dyd vnto them.

23 And the Lorde spake vnto Moyles, saying:

24 This is it that belongeth vnto the Levites: * From twentie and fiue yeres olde and bywarde, they shall go in to wayte vpon the seruice of the tabernacle of the congregation. Nu. xxiii. c.

25 And from the age of fiftie yeres, they shall cease waytyng vpon the seruice therof, and shall serue no more:

26 But shall minister with their brethren in the tabernacle of the congregation, to kepe thynges committed to their charge: but shall do no more seruice. Thus therfore shalt thou do vnto the Levites touchyng their charge, ☞

¶ The. ix. Chapter.

2 The Passouer. 13 Punishment for such as kepeth it not. 15 Of the cloude.



And the Lorde spake vnto Moyles in the wilderness of Sinai, in the first moneth of the seconde yere, after they * were come out of the lande of Egypt,

saying:

2 Let the children of Israel celebrate the Passouer at the tyme appoynted therunto:

3 Eueny fourteenth day of this moneth at euen: ye shall kepe it in his season accordyng to all the ceremonies of it, and accordyng to all the maners therof, shall ye kepe it.

4 And Moyles spake vnto the children of Israel, that they should celebrate the Passouer.

5 And they kept the Passouer the fourteenth day of the first moneth at euen in the wilderness of Sinai: accordyng to all that the Lorde comaunded Moyles, euen so dyd the children of Israel.

6 And certayne men were defiled by a dead man, that they myght not kepe the Passouer the same day, and they came before Moyles & Aaron the same day.

7 And those men sayde vnto hym, we are defiled by a dead man: wherfore are we kept backe, that we may not offer an offeryng vnto the Lorde in due season, among the children of Israel:

8 And Moyles sayd vnto them: Stande still, and I wyll heare what the Lorde wyll commaunde concernyng you.

9 And the Lorde spake vnto Moyles, saying:

10 Speake vnto the children of Israel, and say: If any man be vncleane by the reason of a coarse, or be in a way farre distaunt from you and from your generations, he shall kepe the Passouer vnto the Lorde.

11 The fourteenth day of the seconde moneth at euen let them kepe it: and eate it with vneleuened bread, & sorbe hearbes.

12 Let them leaue none of it vnto the morning, * noz breake any bone of it: But accordyng to all the ordinance of the Passouer, let them kepe it. Exod. xii. g.
Ioh. xix. f.

13 But the man that is cleane, and is not in a iourney, and yet was negligent to kepe the Passouer: the same soule shall be cut of from his people, because he brought not the offeryng of the Lorde in his due season, that man shall beare his sinne.

14 And if a straunger dwell among you, and wyll kepe the Passouer vnto the Lorde: accordyng to the ordinance of the Passouer and maner therof, so shall he do. He shall haue one lawe both for the straunger, and for hym that was borne in the same lande.

15 And the same day that the tabernacle was reared vp, a * cloude covered the tabernacle, [namely] the tabernacle of the testimonie: and at euen, there was vpon the tabernacle, as it were the apperaunce of fire, vntyll the morning. Exod. xl. c.
3 Reg. 8. b.

- 16 So it was allway: the cloude couered it by day, and the appearaunce of fire by nyght.
- 17 And when the cloude was taken vp from the tabernacle, then the children of Israel iourneyed: and in the place where the cloude abode, there the children of Israel pitched their tentes.
- 18 At the mouth of the Lorde the childre of Israel iourneyed, and at the mouth of the Lorde they pitched: And as long as the cloude abode vpon the tabernacle, they lay styll:
- 19 And when the cloude taried styll vpon the tabernacle long tyme, the children of Israel kept the watche of the Lorde, and iourneyed not.
- 20 And when the cloude abode a fewe dayes vpon the tabernacle, they abode in their tentes, accordyng to the commaundement of the Lorde: and they

iourneyed also at the commaundement of the Lorde.

- 21 And when the cloude abode vpon the tabernacle from euen vnto the mornynge, & was taken vp in the mornynge, then they iourneyed: whether it was by day or by nyght that the cloude was taken vp, they iourneyed.
- 22 Or if the cloude taried two dayes, or a moneth, or a yere vpon the tabernacle and remayned thereon, the children of Israel remayned styll and iourneyed not: And as soone as the cloude was taken vp, they iourneyed.
- 23 At the mouth of the Lorde they rested in the tentes, and at the commaundement of the Lorde they iourneyed, keepyng the watche of the Lorde at the commaundement of the Lorde by the hande of Moyses.

The .x. Chapter.

2 The trumpettes of siluer, and their vse. 11 The Israelites depart from Sinai. 14 The captaynes of the hoast are numbred. 30 Obab refuseth to go with Moyses.



1 And the Lorde spake vnto Moyses, saying: Make thee two trumpettes of siluer: of an whole peece shalt thou make them, that thou mayest vse them to call

the congregation together, and when the campe shall iourney.

2 And when they shal blowe with them, all the multitude shall resort to thee before the doore of the tabernacle of the congregation.

3 And if they blowe but one trumpet, then the princes which are heades ouer the thousandes of Israel shall come vnto thee.

4 But if ye blowe an alarme, the hoastes that lye on the east partes shall go forwarde.

5 And if ye blowe the alarme the second tyme, the hoast that lyeth on the south side shall take their iourney: for they shall blowe an alarme when they take their iourneyes.

6 But when the congregation is to be gathered together, they shall blowe without an alarme.

7 And the sonnes of Aaron the priestes shall blowe with their trumpettes, and ye shall haue them as a lawe for euer in your generations.

8 And if ye go to warre in your lande agaynst your enemies that bere you, ye shall blowe an alarme with the trumpettes, and ye shall be remembred before the Lorde your God, to be saued from your enemies.

9 Also in the day of your gladnesse, and in your feast dayes, & in the begynnynge of your monethes, ye shall blowe the trumpettes ouer your burnt sacrifices and peace offerynges, that they may be a remembraunce for you before your God: I am the Lorde your God.

10 And it came to passe the twentieth day of the seconde moneth in the seconde yere, that the cloude was taken vp from of the tabernacle of the testimonie.

11 And the children of Israel toke their iourney out of the desert of Sinai, and the cloude rested in the wilderness of Pharan.

12 And they first toke their iourney at the mouth of the Lorde by the hande of Moyses.

13 In the first place went the standerde of the hoast of the children of Iuda accordyng to their armies: whose captayne was Nahasson the sonne of Aminadab.

14 And ouer the hoast of the tribe of the children of Issachar, was Nathanael the sonne of Zuar.

15 And ouer the hoast of the tribe of the children

chyl dren of Zabulon, was Eliab the sonne of Helon.
 17 And the tabernacle was take downe, and the sonnes of Gerson and Merari went foorth bearing the tabernacle.
 18 And the hoast of Ruben went foorth with their standerd and armies, whose captaine was Elizur y sonne of Sedeur.
 19 And ouer the hoast of the tribe of the chyl dren of Simeon, was Salanuel the sonne of Suri Saddai.
 20 And ouer the hoast of the tribe of the chyl dren of Gad, was Eliasaph the sonne of Ducl.
 21 The Caathites also went forwarde and bare the sanctuarie, & the other dyd set vp the tabernacle against they came.
 22 And the standerd of the hoast of the chyl dren of Ephraim went foorth accordyng to their armies, whose captayne was Elisama the sonne of Ammiud.
 23 And ouer the hoast of the tribe of the sonnes of Manasse, was Gamaliel the sonne of Pedazur.
 24 And ouer the hoast of the tribe of the sonnes of Beniamin, was Abidan the sonne of Gedeon.
 25 And the standerd of the hoast of the chyl dren of Dan came foorth (gathering all the hoastes together) throughout their armies, whose captaine was Ahiezzer the sonne of Ammi Saddai.
 26 And ouer the hoast of the tribe of the chyl dren of Aser, was Pagiel the sonne of Ochran.
 27 And ouer the hoast of the tribe of the chyl dren of Nephthali, was Ahira the

sonne of Enan.
 28 These are the iourneys of the chyl dren of Israel throughout their armies, and thus the hoastes remoued.
 29 And Moyles sayde vnto Hobab the sonne of Raguel the Madianite, which was Moyles father in lawe: We go vnto the place of whiche the Lorde sayde, I wyll geue it you. Come thou therfore with vs, and we wyll do thee good: for the Lorde hath promised good vnto Israel.
 30 And he answered hym: I wyll not go, but wyl depart to mine owne lande, and to my kined.
 31 He said: Oh nay, leaue vs not, for thou knowest our mansions in the wyldernes, and thou mayest be to vs in steade of eyes.
 32 And if thou go with vs, looke what goodnesse the Lorde sheweth vnto vs, the same wyll we shewe vnto thee.
 33 And they departed from the mount of the Lorde thre dayes iourney, and the arke of the couenant of the Lorde went before them in y thre dayes iourney, to search out a resting place for the.
 34 And the cloude of the Lorde was vpon them by day, when they went out of the campe.
 35 And when y arke went foorth, Moyles sayde: *Rise vp Lorde, and let thine enemies be scattered, and let them that hate thee, flee before thee.
 36 And when the arke rested, he sayde: Returne O Lord, vnto the many thousandes of Israel.

Psal. lxxviii a

¶ The. xj. Chapter.

1 The people murmureth. 4 They desire fleshe. 6 They lothe Manna. 11 The wa- uering fayth of Moyles. 16 The Lorde deuidenth the burthen of Moyles to seuentie of the auncientes, and they prophesie. 31 It raigneth quayles. 33 The fleshe raue- ners are punished.

1 **A**ND WHEN * the people dyd wickedly, it was a displeasure in the cares of the Lorde: And when the Lorde hearde it, his countenance was prouoked to wrath, and the fire of the Lord burnt among them, and consumed them that were the vttermost of the hoast.
 2 And the people cryed vnto Moyles: And when Moyles made intercession vnto the Lorde, the fire quenched.
 3 And he called the name of the place Taberah, because the fire of the Lorde



burnt among them.
 4 And a number of people that was among them fell a lustyng, and turned them selues, and wept (euen as dyd also the chyl dren of Israel) and sayd: Who shall geue vs fleshe to eate?
 5 We remember the fishe which we did eate in Egypt for naught, & the cucumbers, & melons, leekes, onions & garleek.
 6 But now our soule is dyled away: for we can see nothing els, saue Manna.
 7 The Manna was as * coriander seede, and to see to lyke (a) Bedellion.
 8 And the people went about and gathered it, & grounde it in milles, or beat it in morters,

Exod. xvi. g

(a) Some cal- leth it a whise pprecious stone, & some a whyte pearle.

morters, and baked it in pannes, and made cakes of it: And the taste of it, was lyke vnto the taste of freshe oyle.

9 And when the deaſe fell downe vpon the hoast in the nyght, the Danna fell vpon it.

10 And when Moyses hearde the people weepe throughout their houtholdes, euery man in the doore of his tent, the wrath of the Lord was kindled exceedingly, and it greened Moyses also.

11 And Moyses sayde vnto the Lord: Wherefore hast thou dealt cruelly with thy seruaunt: And wherefore haue I not founde fauour in thy sight, seying that thou puttest the wayght of all this people vpon me?

12 Haue I conceaued all this people: Or haue I begotten them, that thou shouldest say vnto me, Carry them in thy bosome as a nurse beareth the suckyng chyld, vnto the lande which thou swearst vnto their fathers?

13 Where shoulde I haue fleshe to geue vnto all this people, whiche weepe before me, saying: Geue vs fleshe that we may eate.

14 I am not able to beare all this people alone, seying it is to heauie for me.

15 If thou deale thus with me, kyll me I pray thee, if I haue founde fauour in thy sight, & I see not my wretchednesse.

Ezec viii.d. 16 And the Lord sayde vnto Moyses: * Gather vnto me threescore and ten men of the elders of Israel, which thou knowest that they are the elders of the people & officers ouer them: and thou shalt bryng them vnto the tabernacle of the congregation, that they may stande there with thee:

17 And I wyll come downe, and talke with thee there, and take of the spirite which is vpon thee, and put vpon them, and they shall beare the burthen of the people with thee, lest thou be constrained to beare it alone.

Exod xvi.c. 18 And say thou vnto the *people, Be halowed agaynst to morowe, and ye shall eate fleshe: for your whyning is in the cares of the Lord, seying ye sayd, Who shall geue vs fleshe to eate: We were happy in Egypt: Therefore the Lord wyll geue you fleshe, and ye shall eate.

19 We shall not eate one day nor two, nor five dayes, neither ten, nor twentie dayes:

20 But euen a moneth long, butill it come

out at the nostrils of you, and it shall be lothsome vnto you, because that ye haue cast the Lord aside whiche is among you, and haue wept before hym, saying: Why came we thus out of Egypt:

21 And Moyses sayde: * Sixe hundred thousand footemen are there of the people, among which I am: And thou hast sayd, I wyll geue them fleshe, that they may eate a moneth long.

22 Shall the sheepe & the oxen be slayne for them, to finde them: either shall all the fishe of the sea be gathered together for them, to suffise them:

23 And the Lord sayde vnto Moyses: Shall * the Lordes hande be waxed short: Thou shalt see now whether my word shall come to passe vnto thee or not.

24 And Moyses went out, and tolde the people the saying of the Lord: and gathered the threescore and ten elders of the people, and set them rounde about the tabernacle.

25 And the Lord came downe in a cloude, and spake vnto him, and toke of the spirite that was vpon him, and gaue it vnto the threescore & ten elders: And when the spirite rested vpon them, they prophesied, and dyd not ceasse.

26 But there remayned two of the men in the hoast, the name of the one was Eldad, and the name of the other Bedad: And the spirite rested vpon them, (and thei were of them that were written, and went not out vnto the tabernacle) and they prophesied in the hoast.

27 And there ran a young man, and tolde Moyses, and sayd: Eldad and Bedad do prophesie in the hoast.

28 And Iosuah the sonne of Nun the seruaunt of Moyses, one of his young men answered, and sayde: My lord Moyses, * forbyd them.

29 And Moyses sayd vnto hym: Enuiest thou for my sake: * Woulde God that all the Lordes people could prophesie, and that the Lord woulde put his spirite vpon them.

30 And Moyses gate hym into the hoast, he and the elders of Israel.

31 And there went forth a wynde from the Lord, and * brought quayles from the sea, & let them fall about the hoast, euen a dayes iourney rounde about on euery side of the hoast, and [they did flee in the ayre] as it were two cubites hye ouer the earth.

32 And

32 And the people stode by all that day, and all that nyght, and all the next day, and they gathered quayles: And he that gathered litle, gathered ten homers ful: And they spread them abroad for their vse, rounde about the hoast.

kindled against the people, & the Lorde smote the people with an exceedingly great plague.

Psal. 78. d.

34 And he called the name of the place, The graues of lust: because the buried the people that lusted there.

35 And the people toke their journey from the graues of lust vnto Hazeroth, and abode at Hazeroth.

Num. 33. c.

The. xij. Chapter.

1 Aaron and Miriam grudge agaynst Moyses, leprosie, and healed at the prayer of Moyses.

10 Miriam is strycken with



10 **A**nd Miriam and Aaron spake agaynst Moyses, because of the women of Ethiopia whiche he had taken: for he had take to wife one of Ethiopia.

and similitudes of the Lord shall he see: wherfore then were ye not afrayde to speake against my seruaunt Moyses?

9 And the Lord was moued vnto wrath agaynst them, and he went his way.

10 And the cloude departed from the tabernacle, and beholde Miriam was become leprous, as it were snowe: And Aaron looked vpon Miriam, and beholde, she was leprous.

ii. Par. 26. d.

11 And Aaron saide vnto Moyses: Alas my Lorde, I beseeche thee put not the sinne vpon vs whiche we haue foolishlye committed and sinned.

12 Oh, let her not be as one dead, of whom the fleshe is halfe consumed when he cometh out of his mothers womb.

13 And Moyses cryed vnto the Lorde, saying: Heale her now, O God, I beseeche thee.

14 And the Lorde sayde vnto Moyses: If her father had spit in her face, should she not be ashamed seuen dayes? Let her be shut out of the hoast seuen dayes, and after that, let her be receaved in againe.

15 And Miriam was shut out of the hoast seuen dayes: and the people remoued not, tyll she was brought in againe.

16 And afterwarde the people remoued from Hazeroth, and pitched in the wilderness of Pharan.

(a) If her father vpon displeasure shuld spit in her face, she may not presume to come into his presence by the space of seuen dayes: howe muche more shall she not presume to come vnto me. Nu. xxiii. d.

The. xiiij. Chapter.

1 Certayne men are sent to searche the lande of Chanaan. 24 They bring of the fruite of the lande. 31 Caleb comforteth the people, agaynst the discouraging of the other spies.



1 **A**nd the Lorde spake vnto Moyses saying: 2 * Sende men out to searche the lande of Chanaan, whiche I geue vnto the chyldren of Israel: of euery

tribe of their fathers shall ye sende a man, and let them all be suche as are rulers among them,

3 And Moyses at the commaundement of the Lorde, sent forth out of the wilderness of Pharan, suche men as were all heades of the chyldren of Israel.

¶ ij

4 Their

- 4 [Their names are these. Of the tribe of Ruben, Sammua the sonne of Zacur.
 5 Of the tribe of Simeon, Saphat the sonne of Hori.
 6 Of the tribe of Iuda, Caleb the sonne of Iephune.
 7 Of the tribe of Ilachar, Igal the sonne of Ioseph.
 8 Of the tribe of Ephraim, Osea the sonne of Nun.
 9 Of the tribe of Benjamin, Palti the sonne of Raphu.
 10 Of the tribe of Zabulon, Gaddiel the sonne of Sodi.
 11 Of the tribe of Ioseph, nameliy of the tribe of Manasse, Gaddi the sonne of Sufi.
 12 Of the tribe of Dan, Aniel the sonne of Gemalli.
 13 Of the tribe of Aser, Sethur the sonne of Michael.
 14 Of the tribe of Nephthali, Nahabi the sonne of Naphsi.
 15 Of the tribe of Gad, Guel the sonne

of Gachi.]

- 16 These are the names of the men which Moyles sent to spie out the land: And Moyles called the name of Osea the sonne of Nun, Iosuah.
 17 And Moyles sent them foorth to spie out the lande of Chanaan, and said vnto them: Get you by this way southward, that ye may go by into the hie countrey,
 18 And see the lande what maner thing it is, and the people that dwelleth therein, whether they be strong or weake, eyther fewe or many:
 19 And what the land is that they dwell in, whether it be good or bad, and what maner of cities they be that they dwell in, whether they dwell in tentes or walled towne:
 20 And what maner of lande that is, whether it be fat or leane, and whether there be trees therein or not. Be of good courage, and byng of the fruite of the lande: And it was about the tyme that grapes are first ripe.



- 21 And so they went by, and searched out the lande from the wildernesse of Zin, vnto Rehob, as men come to hemath.
 22 And they ascended vnto the south, and come vnto hebron, where Ahiman was and Selai, and Chalmi, the somes of Anac. Hebron was buylt seven yeres before Zoan in Egypt.
 23 And they came vnto the ryuer of Escol, and cut downe there a bbranch with one clouster of grapes, and wayne bare it vpon a staffe: and [they brought] also of the pomegranates, and of the figges.
 24 And the place was called the riuier Escol, because of y cluster of grapes whiche the children of Israel cut downe thence.
 25 And they turned backe agayne from searching of y lande after fourtie dayes.
 26 And they went, and came to Moyles and Aaron, and vnto all the multitude of the chyldren of Israel in the wyldernesse Pharan to Cades, and brought them

them worde, and also vnto all the congregation, and shewed them the fruite of the lande.

27 And they tolde hym, and sayde : we came vnto the lande whyther thou sendest vs, & surely it floweth with milke and hony, and here is of the fruite of it.

28 Neuerthelesse, the people be strong that dwell in the lande, and the cities are walled and exceeding great: and moreover, we sawe the chyldren of Anac there.

29 The Amalechites dwell in the south countrey: and the Hethites, and the Jebusites, and the Amozites dwell in the mountaynes: & the Chanaanites dwell by the sea, and by the coast of Iordane.

30 And Caleb stilled the people before Moyses, saying: Let vs go vp at once,

and possesse it, for we be able to overcome it.

31 But the men that went by with him, sayde: we be not able to go by agaynst the people, for they are stronger then we.

32 And they brought by an euill report of the lande whiche they had searched, saying vnto the children of Israel: The lande whiche we haue gone through to searche it out, is a lande that eateth by the inhabitours therof, and the people that we sawe in it, are men of a great stature.

33 And there we sawe also giauntes the chyldren of Anac [whiche come] of the giauntes: And we seemed in our sight as it were grasshoppers, and so we dyd in their sight.

The .xiiij. Chapter.

2 The people murmure agaynst God. 10 And woulde haue stoned Caleb and Josuah. 37 The searchers of the lande dye. 45 Amalech kylleth the Israelites.



AND all the multitude of the people cried out, and wept throughout that nyght.

And all the chyldren of Israel murmured agaynst Moyses and Aaron, and the whole congregation sayde vnto them: Wouide God that we had dyed in the lande of Egypt, either that we had dyed in this wyldernesse.

3 wherefore hath the Lorde brought vs vnto this lande to fall vpon the sword, and that our wyues and our chyldren should be a pray: were it not better that we returne vnto Egypt agayne?

4 And they sayd one to another: Let vs make a captayne, and returne vnto Egypt agayne.

5 Then Moyses & Aaron fell (a) on their faces before all the assemblie of the congregation of the chyldren of Israel.

6 And Josuah the sonne of Nun, and Caleb the sonne of Iephune [whiche were] of them that searched the lande, rent their clothes:

7 And spake vnto all the companie of the chyldren of Israel, saying: The lande whiche we walked through to searche it, is a very good lande.

8 If the Lord haue a loue to vs, he will

bring vs into this lande and geue it vs, whiche is such a lande as floweth with mylke and hony.

9 But in any wyse rebell not ye agaynst the Lorde, * neither feare the people of the lande, for they are but (b) bread for vs: Their shilde is departed from them, and the Lorde is with vs, feare them not therfore.

10 But all the congregation hade stoned them with stones: And the glory of the Lorde appeared in the tabernacle of the congregation before all the chyldren of Israel.

11 And the Lorde sayde vnto Moyses: How long do this people prouoke me, and how long wyll it be yer they beleue me, for all the signes which I haue shewed among them:

12 I will synyte them with the pestilence and destroy them, and wyll make of thee a greater nation and mightier then they.

13 And Moyses sayde vnto the Lorde: Then the Egyptians shall heare it, (for thou broughtest this people in thy might from among them.)

14 And it wyll be tolde to the inhabiteurs of this lande also: for they haue hearde lyke wyse, that thou Lorde art among this people, and that thou Lorde art

Deut.xx.a.
(b) we shall easily overcome them.

seeue face to face, and that thy cloude standeth ouer them, & that * thou goest before them by day tyme in a pyller of a cloude, and in a pyller of fire by nyght.

15 If thou shalt kyll all this people as they were but one man: then the nations whiche haue hearde the fame of thee, wyll say:

16 Because the Lord is not able to bryng in this people into the lande whiche he sware vnto them, therefore he hath slaine them in the wyldernesse.

17 And nowe I beseeche thee, let the power of my Lord be great, accordyng as thou hast spoken, saying:

18 The Lord is long yer he be angrie, and of great mercy, and suffreth iniquitie and sinne, and leaueth no man innocent, and visiteth the vnrightheousnesse of the fathers vpon the chyldren, in the thirde and fourth generations.

19 Be mercyfull I beseeche thee vnto the sinne of this people accordyng vnto thy great mercy, as thou hast forgeuen this people from Egypt, euen vntyll nowe.

20 And the Lord sayde: I haue forgeuen it, accordyng to thy request.

D 21 But as truely as I liue, all the earth shalbe filled with the glory of the Lord.

22 But all those men whiche haue scene my glory, and my miracles whiche I did in Egypt and in the wildernesse, and haue tempted me nowe this ten tymes, and haue not hearkened vnto my voyce:

23 Shall not see the lande whiche I sware vnto their fathers, neither shall any of them that prouoked me see it.

Iosue. xiii. b 24 But my seruaunt * Caleb, because he had another maner of spirite, (and because he hath folowed me vnto the vtmost) hym wyll I bryng into the lande which he hath walked in, and his seede shall inherite it.

25 And also the Amalechites and Chanaanites, remayne in the valley: To morowe turne you, and get you into the wyldernesse, euen by the way of the red sea.

26 And the Lord spake vnto Moyses and Aaron, saying:

27 Howe long doth this euill multitude murmure agaynst me: I haue hearde the murmurings of the chyldren of Israel with the whiche they murmure agaynst me.

28 Tell them therefore: As truely as I liue sayeth the Lord, I wyll do vnto

you euen as ye haue spoken in myne eares:

29 Your carkasses shall fall in the wyldernesse: And all you that were tolde throughout your numbers from twentie yeres and aboue, whiche haue murmured agaynst me,

30 Shall not come into the lande ouer which I lifted vp myne hand to make you dwell therein, saue Caleb the sonne of Iephune, and Iosuah the sonne of Nun.

31 But your chyldren whiche ye sayde shoulde be a pray, them I wyll bryng in, and they shall knowe the lande whiche ye haue refused.

32 And your carkasses shall fall in this wyldernesse.

33 And your chyldren shall wander in the wildernesse fourtie yeres, and suffer for your whordome, vntyll your carkasses be wasted in the wyldernesse.

34 After the number of the dayes in whiche ye searched out the lande, euen fourtie dayes, * euery day for a yere shall ye beare your vnrightheousnesse, euen fourtie yeres, and ye shall knowe my breache of promise.

35 I the Lord haue sayde, that I wyll do it vnto all this euill congregation that are gathered together agaynst me: For in this wildernesse they shalbe consumed, and there they shall dye.

36 And the men whiche Moyses sent to searche the lande, and whiche (when they came agayne) made all the people to murmure agaynst hym, and brought vp a sclauder vpon the lande:

37 Euen those men that dyd bryng vp that sclauder vpon it as though it had ben euill, dyed in a great * plague before the Lord.

38 But Iosuah the sonne of Nun, and Caleb the sonne of Iephune, whiche were of the men that went to searche the lande, liued styll.

39 And Moyses tolde these sayinges vnto all the chyldren of Israel, and the people toke great sorowe.

40 And they rose vp early in the morning, and gate them vp into the toppe of the mountayne, saying: * lo, we be here, and wyll go vp vnto the place of which the Lord sayde: For we haue sinned.

41 And Moyses sayde: wherfore transgresse ye thus the worde of the Lord: it wyll not come well to passe.

- 42 Go not by therefore, for the Lorde is not among you: that ye be not slayne before your enemies.
- 43 For the Amalechites and the Chanaanites^(a) are there before you, & ye wyll fall vpon the sworde, because ye are turned away from the Lorde, & the Lorde wyll not be with you.

- 44 But they presumed obstinately to go by into the hyll top: Neuerthelater, the arke of the couenaunt of the Lorde and Moyses, departed not out of the hoast.
- 45 Then the Amalechites and the Chanaanites which dwelt in that hill, came downe, and smote them, and consumed them euen unto Hozma.

¶ The. xv. Chapter.

² The drinke offeringes of them that enter into the lande. ³⁰ The punishment of hym that sinneth of arroganie or pride. ³² Of hym that gathered stiches on the Sabbath day.



And the Lorde spake vnto Moyses, saying: Speake vnto the children of Israel, and say vnto them: * When ye be come into the lande of your habitations,

whiche I geue vnto you:

And will make an offering by fire vnto the Lorde, namely a burnt offering, or a sacrifice to fulfill a bowe, or a free offering, or in your principall feastes, to make a sweete sauour vnto the Lorde, of the heard, or of the focke:

Then * let hym that offereth his offering vnto the Lord, bryng also a meate offering of a tenth deale of floure, mingled with the fourth part of an hin of oyle.

And the fourth part of an hin of wine for a drinke offering shalt thou prepare with the burnt offering, or any other offering, for one lambe.

Or if it be a ramme, thou shalt prepare for a meate offering two tenth deales of floure, mingled with the thirde part of an hin of oyle.

And for a drinke offering, thou shalt offer the thirde part of an hin of wine, for a sweete sauour vnto the Lorde.

And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a bowe or peace offering vnto the Lorde:

Let him bring with a bullocke a meate offering of three tenth deales of floure, mingled with halfe an hin of oyle.

And thou shalt bryng for a drinke offering, euen halfe an hin of wine, for an offering made by fire of a sweete sauour vnto the Lorde.

After this maner shall it be done for a

bullocke, or for a ramme, or for a lambe, or a kid,

12 According to the number that ye shall prepare, so shall ye do to euery one, according to their number.

13 All that are borne of the countrey, shall do these thynges after this maner, to offer an offering made by fire of a sweete sauour vnto the Lorde.

14 And if a straunger sojourne with you, or whosoever be among you in your generations, and wyll offer an offering made by fire of a sweete sauour vnto the Lorde: euen as ye do, so he shall do.

15 One ordinance shall be both for you of the cōgregation, and also for the straunger that dwelleth [with you:] It shall be an ordinance for euer in your generations: as ye are, so shall the straunger be before the Lorde.

16 One lawe and one maner shall serue, both for you, and for the straunger that sojourneth with you.

17 And the Lorde spake vnto Moyses, saying:

18 Speake vnto the chyldren of Israel, and say vnto them: * when ye be come into the land to the which I bring you,

19 Then when ye wyll eat of the bread of the lande, ye shall offer by an heane offering vnto the Lorde.

20 Ye shall offer by a cake of the first of your dowe for an heane offering: * as ye do the heane offering of the barne, euen so ye shall heane it.

21 Of the first of your dowe ye shall geue vnto the Lorde an heane offering in your generations.

22 And if ye haue erred, and obserue not all these commaundementes which the Lorde hath spoken vnto Moyses,

23 Euen all that the Lorde hath com-

Deut. viii. e.]

Leu. xxiii. b.

- maunded you by the hande of Moyses, from the [first] day that the Lorde commaunded Moyses, and hence forwarde among your generations.
- 24 If ought be committed ignorauntly of the congregation, al the multitude shall offer a bullocke for a burnt offering, to be a sweete sauour vnto the Lord, with the meate offering and drinke offering therto accordyng to the maner, and an hee goate for a sinne offering.
- 25 And the priest shall make an attone- ment for all the multitude of the chyldren of Israel, and it shalbe forgeuen them, for it is ignoraunce: And they shal byng their offering, a sacrifice made by fire vnto the Lord, & their sinne offering before the Lorde for their ignoraunce.
- 26 And it shalbe forgeuen vnto all the con- gregation of the chyldren of Israel, and vnto the straunger that dwelleth among you, seyng all the people were in ignoraunce.
- 27 * If any one soule sinne through igno- raunce, he shall byng a shee goate of a yere olde for a sinne offering.
- 28 And the priest shall make an attone- ment for the soule that sinneth igno- rauntly, when he sinneth by ignoraunce before the Lorde to reconcile hym, and that it may be forgeuen hym.
- 29 And both thou that art borne of the chyldren of Israel, and the straunger that dwelleth among you, shall haue one lawe who so doth sinne thoroowe ignoraunce.
- 30 But the soule that doth ought ^(a) pre- sumptuously, whether he be borne in the lande or a straunger, the same blas- phemeth the Lorde: and that soule shalbe cut of from among his people.
- 31 Because he hath despised the worde of the Lorde, and hath broken his com- maundement, that soule therefore shal- be vtterly cut of, and his ^(b) sinne shalbe vppon hyu.

Leuit. iiii. f.

E

(a) The pre- sumptuous, by an hygh hande, that is, boldly, arrogantly, and contemp- tuously.

(b) That is, he shall suffer for his iniqui- tie.



- 32 And whyle the chyldre of Israel were in the wyldernesse, they founde a man that gathered sticke vpon the * Sab- bath day.
- 33 And they that founde hym gathering sticke, brought hym vnto Moyses and Aaron, and vnto all the congregation.
- 34 * And they put hym in warde, seyng it was not declared ^(c) what shoulde be done to hym.
- 35 And the Lorde sayde vnto Moyses: Let the man dye, & let all the multitude
- stone him with stones without the hoast.
- 36 And all the multitude brought hym without the hoast, and stoned hym with stones, and he dyed, as the Lorde commaunded Moyses.
- 37 And the Lorde spake vnto Moyses, saying:
- 38 Speake vnto the chyldren of Israel, and byd them, that they * make them fringes in the borders of their garments throughout their generations, and put vpon the fringe of the borders a ribande

Exo. xxi. c.

Leui 24. d.
(c) Seing it was not de- creed what death he should dye.

Deut. xxi.

aribande of blewe silke.
 39 And the fringe shalbe vnto you to loke vpon, that ye may remember all the comaundementes of the Lorde, and do them: and that ye seeke not after your owne heart, or your owne eyes, after the which ye vse to go a whoyng.

40 But ye shall remember rather, and do all my comaundementes, and be holy vnto your God.

41 I am the Lorde your God, which brought you out of the lande of Egypt, for to be your God: I am the Lorde your God.

The.xvj. Chapter.

The rebellion of Corah, Dathan, and Abiram. 31 They perishe with their companie.



1 **A**ND* Corah the sonne of Isaac, the sonne of Caath, the sonne of Levi, went a part with Dathan and Abiram, the sonnes of Eliab, & On the sonne of Peleth, the sonne of Ruben:

2 And they rose vp before Moyses, with certayne of the children of Israel, two hundred & fiftie, which were captaynes of the multitude, famous in the congregation, and men of renoune.

3 And they gathered them selues together agaynst Moyses and Aaron, and sayde vnto them: We take much vpon you, seyng all the multitude are holy euery one of them, and the Lorde is among them: Why lyst you your selues vp aboute the congregation of the Lord?

4 And when Moyses hearde it, he fell vpon his face,

5 And spake vnto Corah and vnto all his company, saying: To morowe the Lord wyll shewe who are his, who is holy, and who ought to approche vnto hym: and whom he hath chosen, he will cause to come neare vnto hym.

6 This do therfore: Take you firepannes, both Corah & all his companie,

7 And do fire therein, and put incense in them before the Lorde to morowe: And the man whom the Lorde doth chose, the same shalbe holy: We take much vpon you ye sonnes of Levi.

8 And Moyses sayd vnto Corah: *heare I pray you, ye sonnes of Levi,

9 Seemeth it but a small thyng vnto you, that the God of Israel hath separated you from the multitude of Israel, and brought you to hym selfe, to do the seruice of the tabernacle of the Lorde, and to stande before the multitude, and to minister vnto them:

10 He hath taken thee to hym, and all thy brethren the sonnes of Levi with thee: and seeke ye the office of the priest also:

11 For which cause both thou and all thy companie are gathered together against the Lorde: And what is Aaron, that ye murmure agaynst hym?

12 And Moyses sent, and called Dathan and Abiram the sonnes of Eliab: which sayde, We wyll not come vp.

13 Is it a small thyng, that thou hast brought vs out of the land that floweth with mylke and honie, to kyll vs in the wilderness: except thou make thy selfe lorde and ruler ouer vs also?

14 Moreover, thou hast not brought vs vnto a lande that floweth with mylke & honie, neither geuen vs inheritance of fieldes and vineyardes: wylt thou put out the eyes of these men: We wyll not come vp.

15 And Moyses wared very angry, and sayde vnto the Lorde, Turne not thou vnto their offering: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moyses sayde vnto Corah: We thou & al thy companie before the Lord, both thou, they, and Aaron, to morowe.

17 And take euery man his censur, and put incense in them, and byng ye before the Lorde euery man his censur, euen two hundred and fiftie censers: thou also and Aaron, euery one his censur.

18 And they toke euery man his censur, and put fire in them, and layde incense thereon, and stode in the doore of the tabernacle of the congregation with Moyses and Aaron.

19 And Corah gathered all the congregation agaynst them, vnto the doore of the tabernacle of the congregation: And the glorie of the Lorde appeared vnto all the congregation.

20 And the Lorde spake vnto Moyles and Aaron, saying:

21 Seperate your selues from among this congregation, that I may consume them at once.

22 And they fell vpon their faces, and sayde: * O God, the God of spirites of all fleshe, hath not one man sinned: wilt thou be wroth with all the multitude:

23 And the Lorde spake vnto Moyles, saying:

24 Speake vnto the congregation, and say: Get you away from about the tabernacle of Cozah, Dathan, & Abiram.

25 And Moyles rose vp, and went vnto Dathan and Abiram: and the elders of Israel folowed hym.

D 26 And he spake vnto the congregation, saying: Depart I pray you from the tentes of these wicked men, and touche nothyng of theirs, lest ye perishe in all their sinnes.

27 And so they gate them from the tabernacle of Cozah, Dathan, and Abiram, on euery syde: And Dathan & Abiram came out, & stode in the doore of their tentes, with their wiues, their sonnes, and their litle children.

28 And Moyles sayde: Hereby ye shall knowe that the Lorde hath sent me to do all these workes, for I haue not done them of myne owne mynde.

29 If these men dye the common death of all men, or if they be visited after the visitation of all men, then the Lorde hath not sent me:

30 But and if the Lorde make a ^(a) newe thyng, and the earth open her mouth, and swallowe them vp with all that they haue, and they go downe quicke into the pit: then ye shall vnderstande that these men haue prouoked y^e Lorde.

E 31 And as soone as he had made an ende of speaking al these wordes, the ground cloue asunder that was vnder them:

32 And the earth opened her mouth, and swallowed them vp, and their houses, and all the men that were with Cozah, and all their goodes.

33 And they and all that they had went downe alyue vnto the pit, and the earth closed vpon them: and they perished from among the congregation.

34 And all Israel that were about them, fled at the crye of them: And they sayde, lest the earth swallowe vs vp also.

35 And there came out a fire from the

Lorde, and consumed the two hundred and fiftie men that offered incense.

36 And the Lorde spake vnto Moyles, saying:

37 Speake vnto Eleazar the sonne of Aaron the priest, that he take vp the censers out of the burnyng, and scatter the fire here and there, for they are halowed,

38 The censers of these sinners^(b) agaynst their owne soules: let them make of them brode plates for a coueryng of the aulter: For they offered them before the Lorde, and therfore they are halowed, and they shalbe a signe vnto the children of Israel.

39 And Eleazar the priest toke the brasen censers, which they that were burnt had offered, and made brode plates for a^(c) coueryng of the aulter,

40 To be a remembraunce vnto the children of Israel, that no straunger which is not of the seede of Aaron, come neare to offer incense before the Lorde, that he be not lyke vnto Cozah and his companie, as the Lorde sayde to hym by the hande of Moyles.

41 But on the morowe, all the multitude of the children of Israel murmured agaynst Moyles and Aaron, saying: We haue kylled the people of the Lorde.

42 And whē the multitude was gathered agaynst Moyles and Aaron, they looked towarde the tabernacle of the congregation: And beholde, the cloude couered it, and the glorie of the Lorde appeared.

43 And Moyles and Aaron came before the tabernacle of the congregation.

44 And the Lorde spake vnto Moyles, saying:

45 Get you from among this congregation, that I may consume thē quickly. And they fell vpon their faces.

46 And Moyles sayd vnto Aaron: Take a censer, and put fire therein out of the aulter, and powre on incense, and go quickly vnto the congregation, & make an attonement for them: For there is wrath gone out from the Lorde, and there is a plague beguine.

47 And Aaron toke as Moyles commaunded hym, and raine into the midde of y^e congregation: and beholde, the plague was beguine among the people, and he put on incense, and made an attonement for the people.

48 And whē he stode betweene the dead and

Num. xvii. a

(b) That hee destroyed the censers by their owne sinnes, being the causes of their owne deaths.

(c) To be a remembraunce vnto the children of Israel, of what mighte had agaynst rebellion.

n That is if the Lorde do a thyng not seene before.

Deut. xi. a. Num. 26. b. Plal. lxxi. c.

G

and them that were alyue, the plague was stayed.

49 They that dyed in the plague, were fourteene thousand and seven hundred, besyde them that dyed about the con-

spiracie of Corah.

50 And Aaron went againe vnto Moyses before the doore of the tabernacle of the congregation, and the plague was stayed.

The .xvij. Chapter.

¶ Aarons rodde buddeth and beareth blossomes, wherby his priesthod is confirmed.

A
1
2



AND the Lorde spake vnto Moyses, saying: Speake vnto the children of Israel, and take of euery one of them a rodde, after the houses of their fa-

thers, of all their princes accordyng to the familie of their fathers, euen twelue rodde: and write euery mans name vpon his rodde.

3 And write Aarons name vpon the rodde of Leui: for euery rodde shalbe for y^e head of the house of their fathers.

4 And put them in the tabernacle of the congregation; before [the arke] of the testimonie, where I wyll declare my selfe vnto you.

5 And the mans rodde whom I chose, shall blossom: And I wyll make ceasse from me the grudgynges of the children of Israel, wherby they grudge agaynst you.

6 And Moyses spake vnto the children of Israel, and all the princes gaue hym a rodde, one rodde for euery prince, accordyng to their fathers houses, euen twelue rodde: and the rodde of Aaron was among their rodde.

7 And Moyses put the rodde before the Lorde in the tabernacle of witnesse.

8 And on the morowe, Moyses went into the tabernacle of witnesse: and beholde, * the rodde of Aaron for the house of Leui was budded, and brought forth buddes, bare blossomes, and rype almondes.

9 And Moyses brought out all y^e rodde from before the Lorde, vnto all the children of Israel: and they looked vpon them, and toke euery man his rodde.

10 And the Lorde sayde vnto Moyses: Bryng Aarons rodde agayne before the witnesse, to be kept for a token to the rebellious children, and that their murmyryng may ceasse from me, and that they dye not.

11 And Moyses dyd as the Lorde commaunded hym, euen so dyd he.

12 And the children of Israel spake vnto Moyses, saying: Beholde, we are wasted away and perished, we all come to naught.

13 Whosoever cometh nye, or approacheth to the tabernacle of the Lord, shall dye: Shall we vtterly consume away, and dye?

B

Hebr. ix. ad

The .xviii. Chapter.

1 The office of the Leuites. 8 The tithes and first frutes must be geuen them.

20 Aarons heritage.

A
1
2



AND the Lorde sayde vnto Aaron: Thou & thy sonnes, and thy fathers house with thee, shall beare the iniquitie of the sanctuarie: And thou and thy sonnes

with thee, shall beare the iniquitie of your priestes office.

2 * And thy brethren of the tribe of Leui, & of thy fathers household thou shalt bring with thee, that they may be ioyn-

ned vnto thee, and minister vnto thee: but thou and thy sonnes with thee [shal minister] before the tabernacle of witnesse.

3 They shall kepe thy charge, euen the charge of all the tabernacle: only let them not come nye the vessels of the sanctuarie and the aulter, that they and ye also dye not.

4 And they shalbe ioyned with thee, and kepe the charge of the tabernacle of the congregation for all the service of the tabernacle:

tabernacle: and let no stranger come nye vnto you.

5 Therfore shall ye kepe the charge of the sanctuarie, and the charge of the aulter, that there fall no more wrath vpon the children of Israel:

6 Beholde, I haue taken your brethren the Leuites from among the children of Israel, which as a gyft of yours are geuen vnto the Lorde, to do the serui^{ce} of the tabernacle of the congregation.

7 Therfore shalt thou & thy sonnes with thee kepe your priestes office for all thynges that pertayne vnto the aulter and within the bayle: And ye shal serue, for I haue geueⁿ your priestes office vnto you as a gift, and therfore y^e stranger that commeth nye, must be slayne.

8 And the Lorde spake vnto Aaron: Beholde, I haue geuen thee the keeping of myne heaue offerynges, of all the halowed thynges of the children of Israel [euen] vnto thee I haue geuen the for the annoynting, and to thy sonnes for an ordinaunce for euer.

9 This shalbe thyne of the most holy thynges [referred] from the fire [of the aulter.] All their sacrifices for all their meate offerynges, sinne offerynges, or trespasse offerynges, which they bryng vnto me, that shalbe most holy vnto thee, and to thy sonnes.

10 In the most holy place shalt thou eate it, and all that are males shall eate of it, let it be holy vnto thee.

Leuit. vi. d. 11 And this also is thyne: *the heaue offerynges of their gyftes, throughout all the waue offerynges of the children of Israel: I haue geuen them vnto thee, & thy sonnes and thy daughters with thee, to be a dutie for euer: and all that are cleane in thy house, shall eate of it.

12 All the ^(a)fat of the oyle, & al the fat of the wine, & of the wheate, which they shall offer vnto the Lorde for first frutes, the same haue I geuen vnto thee.

13 And whatsoeuer is first rype in their lande which they bryng vnto the Lorde, shalbe thyne, and all that are cleane in thyne house, shall eate of it.

14 All thynges seperate from the common vse in Israel, shalbe thyne.

15 All that breaketh the matrice in all fleshe that men bryng vnto the Lorde, whether it be of men or beastes, shalbe thyne: Neuerthelater, the first borne of man shalt thou redeeme, & the first borne

of vncleane beastes shalt thou redeeme.

16 Those that are to be redeemed, shalt thou redeeme from y^e age of a moneth, accordyng to thyne estimation, for the money of five sicles, after the sicle of the sanctuarie, which is twentie gerahs.

17 But the first borne of a cowe, sheepe, & goate, shalt thou not redeeme, for they are holy: therfore thou shalt sprinckle their blood vpon the aulter, and shalt burne their fat as a sacrifice made by fire, for a sweete sauour vnto the Lorde.

18 And the fleshe of them is thyne, * as the waue brest and the right shoulder: these are thyne. Leuit. vii. d.

19 All the heaue offerynges of holy thynges which the children of Israel offer vnto the Lorde, haue I geuen thee & thy sonnes and thy daughters with thee, to be a duetie for euer: let it be a salted conenaunt for euer before y^e Lorde, both vnto thee, & to thy seede with thee. O that is, sure, stable, & incorruptible.

20 And y^e Lorde spake vnto Aaron: *Thou shalt haue no inheritaunce in their lande, neither shalt thou haue any part among them: I am thy part & thy inheritaunce among the children of Israel. Deut. 18. a. Eccle. 4. 3. g.

21 Beholde, I haue geuen the children of Leui all the tenth in Israel to inherite, for the serui^{ce} which they serue in the tabernacle of the congregation.

22 Neither must the children of Israel henceforth come nie y^e tabernacle of the congregation, lest they beare sinne, & die.

23 But the Leuites shal do y^e serui^{ce} in the tabernacle of the congregation, & beare their sinne: It shalbe a lawe for euer in your generations, that among y^e childreⁿ of Israel they possesse no inheritaunce.

24 But the tithes of the childreⁿ of Israel which they pay as an heaue offeryng vnto the Lorde, I haue geuen y^e Leuites to inherite: and therfore I haue sayde vnto them, Among the children of Israel ye shall possesse no inheritaunce.

25 And the Lorde spake vnto Moyses, saying:

26 Speake vnto the Leuites, and say vnto them: When ye take of the children of Israel the tithes which I haue geuen you of the for your inheritaunce, ye shall take an heaue offering of y^e same for the Lorde, euen the tenth part of that tithe.

27 And this your heaue offeryng shalbe reckened vnto you, euen as though it were of the corne of the barne, or as the fulnesse of the wine presse.

28 Of this maner ye shall therfore offer an heaue offeryng vnto the Lorde, of all your tithes which ye receaue of the children of Israel, and ye shall geue therof the Lordes heaue offeryng to Aaron the priest.

29 Of all your gistes ye shall offer all the Lordes heaue offeryng, euen all the fat of the same, [to wit] the holy thynges therof.

30 Therfore thou shalt say vnto them: when ye haue taken away the fat of it

from it, it shalbe counted vnto the Leuites, as if it were y increase of the corne floore, or the increase of the winepresse.

31 And ye shall eat it in all places, both ye and your householdes, for it is your rewarde for your seruice in the tabernacle of the congregation.

32 And ye shall beare no sunne by the reason of it, when ye haue offered from it the fat of it: neither shall ye pollute the holy thynges of the children of Israel, lest ye dye.

¶ The .xix. Chapter.

2 Of the redde Cowe. 14 The lawe of hym that dyeth in a tent, 16 and of hym also that toucheth any vncleane thyng.



AND the Lorde spake vnto Moyses & Aaron, saying:

This is the ordinance of the lawe which the Lord hath commaunded, saying:

Speake vnto the children of Israel that they bring thee a redde cowe without spot, and wherin is no blemishe, and vpon which neuer came yoke.

And ye shall geue her vnto Eleazar the priest, that he may byrug* her without the hoast, and cause her to be slayne before his face:

And let Eleazar the priest take of her blood with his finger, and sprinckle it directly before the tabernacle of the congregation seven tymes.

And cause the cowe to be burnt in his sight, with* her skinne, fleshe, & blood: and the dung of her shal he burne also.

And let the priest take Cedar wood, and hysope, and scarlet [lase] and cast it in the middes of the burnyng of the cowe.

Then let the priest washe his clothes, and he shall bathe his fleshe in water, and then come into the hoast, and the priest shalbe vncleane vntyll the euen.

And he that burneth her shall washe his clothes in water, & bathe his fleshe in water, and be vncleane vntyll euen.

And a man that is cleane, shall gather vp the ashes of the cowe, and lay them without the hoast in a cleane place, and it shalbe kept for the multitude of the children of Israel* for a water of sepe- ration: It is a sinne offeryng.

Therfore he that gathereth the ashes of the cowe, shall washe his clothes,

and remayne vncleane vntill euen: And it shalbe vnto the children of Israel, and vnto the straüger that dwelleth among them, a statute for ever.

11 *He that toucheth the dead body of any man, shalbe vncleane seven dayes.

12 And he shall purifie hym selfe with this water the thirde day, & the seuenth day he shalbe cleane: But if he purifie not hym selfe the thirde day, then the seuenth day he shall not be cleane.

13 Whosoener toucheth the dead carse of any man that is dead, & purgeth not hym selfe, defileth the tabernacle of the Lorde, and that soule shalbe cut of from Israel, because the water of sepe- ration was not sprinckled vpon hym: he shalbe therfore vncleane, his vncleanness is yet vpon hym.

14 This is the lawe of a man that dyeth in a tent: All that come into the tent, and all that is in the tent, shalbe vncleane seven dayes.

15 And all the vessels that be open, which haue no coueryng bounde vpon them, shalbe vncleane.

16 And whosoener toucheth one that is slayne with a sworde in the fieldes, or a dead person, or a bone of a dead man, or a graue, shalbe vncleane seven dayes.

17 Therfore, for an vncleane person they shal take of the burnt ashes of the sinne offeryng, and runnyng water shalbe put therto in a vessell.

18 And let a cleane person* take hysope, & dippe it in the water, and sprinckle it vpon the tent, and vpon all the vessels, and vpon the persons that were therein, and vpon hym that touched a bone, or a slaine person, or a dead body, or a graue.

19 And

Num. xxi. c.
Eccle. 24. d.
Agg. ii. c.

Psal. li. b.

- 19 And the cleane person shall sprinckle vpon the vncleane the thirde day and the seuenth day: And the seuenth day he shall purifie hym selfe, and washe his clothes, & bathe hym selfe in water, and shalbe cleane at euen.
- 20 But the man that is vncleane, and purifieth not him selfe, the same soule shalbe cut of from among the congregation: because he hath defiled the sanctuarie of the Lorde, and the water of seperation hath not ben sprinckled vpon hym, therfore shall he remayne vncleane.
- 21 And it shalbe a perpetuall lawe vnto them, that he that sprinckleth the water of seperation, shall washe his clothes: and he that toucheth the water of seperation, shalbe vncleane vntyll euen.
- 22 And whatsoever the vncleane person toucheth, shalbe vncleane: And the soule that toucheth [the thyng that was touched of the vncleane person] shalbe vncleane vntyll euen.

¶ The .xx. Chapter.

1 Miriam dyeth. 2 The people murmur. 8 They haue water euen out of the rocke. 12 Moyses and Aaron shall not go into the lande of promise. 14 Edom denieth the Israelites passage through his realme. 25 The death of Aaron, in whose rowme Eleazar succeedeth.

A



AND the children of Israel came with the whole multitude into the desert * of Zin in the first moneth, and the people abode at Cades: And there died

Miriam, and was buried there.

2 But there was no water for the multitude: and they gathered them selues together agaynst Moyses and Aaron.

3 And the people chode with Moyses, and spake, saying: Woulde God that we had perished when our brethren dyed before the Lorde.

4 Why haue ye brought the congregation of the Lorde into this wilderness, that both we and our cattell shoulde dye in it:

5 *Wherfore haue ye made vs to come bp out of Egypt, to bryng vs into this euill place, which is no place of seede, nor of fygges, nor vines, nor pomgranates, neither is there any water to drynke:

6 And Moyses and Aaron went from the presence of the congregation, vnto the doore of the tabernacle of the congregation, and fel vpon their faces, and the glorie of the Lorde appeared vnto them.

7 And the Lorde spake vnto Moyses, saying:

8 Take the rodde, and gather thou and thy brother Aaron the congregation together, and speake vnto the rocke before their eyes, and it shall geue forth his water: And thou shalt bryng them water out of the rocke, to geue the com-

panie drynke, and their bestes also.

9 *And Moyses toke the rodde from before the Lorde, as he commaunded hym.

10 And Moyses and Aaron gathered the congregation together before the rocke, and [Moyses] sayde vnto them: heare ye rebelles, must we fetch you water out of this rocke:

11 And Moyses lyft by his hande, and with his *rodde he smote the rocke two tymes, and the water came out abundantly, and the multitude dranke, and their bestes also.

12 And the Lorde spake vnto Moyses and Aaron: Because ye beleued me not, to sanctifie me in the eyes of the children of Israel, therfore ye shall not bryng this congregation into the lande which I haue geuen them.

13 This is the water of strife, because the children of Israel stroue with the Lorde, and he was sanctified in them.

14 And Moyses *sent messengers from Cades vnto the kyng of Edom, thus sayeth thy brother Israel: Thou knowest all the trauayle that we haue had.

15 Our fathers went downe into Egypt, & we haue dwelt in Egypt a long tyme: and the Egyptians bered vs and our fathers.

16 And when we cryed vnto the Lorde, he hearde our voyce, and sent an angell, and hath fet vs bp out of Egypt: And beholde, we are in Cades, euen in the vttermoost citie of thy border.

17 Let vs passe I pray thee through thy countrey: but *we wyll not go through the fieldes or vineyardes, neither wyll we

Nan. 3. d.

Exo. xvii.

Exod. xvii.

Psal. 78. b.

Iud. xi. c.

Numeri.

We drynke of the water of the foun-
taynes: We wyll go by the kynges hye
way, and neither turne vnto the ryght
haude nor to the left, vntyll we be past
thy borders.

18 And Edom answered hym: Thou
shalt not go by me, lest I come out a-
gaynst thee with the sworde.

19 The children of Israel sayd vnto him,
we wyll go by the beaten way: and if I
and my cattell drynke of thy water, I
wyll pay for it: I wyll but only (with-
out any harme) go through on my feete.

20 He answered: Thou shalt not go
through. And Edom came out agaynst
hym with much people, and with a
mightie power.

21 And thus Edom denied to geue Israel
passage through his countrey: wherfore
Israel turned away from hym.

22 And the children of Israel departed
from Cades, and came vnto mount
Hor, with all the congregation.

23 And the Lorde spake vnto Moyses

and Aaron in mount Hor, harde by the
coast of the lande of Edom, saying.

24 Aaron shalbe gathered vnto his peo-
ple: for he shall not come into the lande
which I haue geuen vnto the children
of Israel, because ye disobeyed my
mouth at the water of strife.

25 Take Aaron and Eleazar his sonne,
and bryng them bp into mount Hor.

26 And cause Aaron to put of his gar-
mentes, and put them vpon Eleazar
his sonne: and Aaron shalbe gathered
vnto his people, and shall dye there.

27 And Moyses dyd as the Lorde com-
maunded: and they went bp into mount
Hor, in the sight of all the nultitude.

28 And Moyses toke of Aarons clothes,
and put them vpon Eleazar his sonne,
* and Aaron dyed there in the toppe of
the mount: And Moyses and Eleazar
came downe out of the mount.

Deut.x.b.

29 When all þ nultitude sawe that Aaron
was dead, they mourned for Aard thir-
tie dayes, all the housholde of Israel.

The xxj. Chapter.

1 Israel banqueteth kyng Arad. 6 The fire serpentes styng them. 24 The kynges,
Sehon and Og are ouercome in battayle.



21 And when kyng* Arad
the Chananite which
dwelt towarde the
south, hearde tell that
Israel came by the
way that the spyes
had founde out, he

fought agaynst Israel, and toke some
of them prisoners.

2 And Israel bowde a bowe vnto the
Lorde, and sayde: If thou wyll deliuer
this people into my hande, I wyll vt-
terly destroy their cities.

3 And the Lorde hearde the voyce of
Israel,

Israel, and deliuered them the Chanaanites: And they destroyed them and their cities, and called the name of the place *Honna.

4 *And they departed from mount Hoz, by the way of the red sea, to compass the lande of Edom: and the soule of the people was sore greued, because of y way.

5 And the people spake agaynst God and agaynst Moyses: *Wherefore haue ye brought vs out of Egypt, for to dye in the wilderness: for here is neither bread nor water, and our soule lotheth this lyght bread.

6 *Wherefore the Lorde sent fierie serpentes among the people, which stong them: and much people of Israel dyed.

7 Therefore the people came to Moyses, & sayd: we haue sinned, for we haue spoken agaynst the Lord and agaynst thee: *make intercession to the Lord that he take away the serpentes from vs. And Moyses made intercession for y people:

8 And the Lorde sayde vnto Moyses: Make thee a fierie serpent, and set it vpon a pole: that as many as are bitten may loke vpon it, and lyue.

9 *And Moyses made a serpent of brasse, and set it vpon a pole: and when the serpent had bitten any man, he behelde the serpent of brasse, and lyued.

10 *And the children of Israel departed thence, and pitched in Dboth.

11 And they departed from Dboth, and pitched at the heapes of Abarim, euen in the wilderness which is before Moab, on the east syde.

12 And they remoued thence, and pitched vpon the riuer of Zared.

13 And they departed thence, and pitched on the other syde of Arnon, which is in the wilderness, and cometh out of the coastes of the Amozites: for Arnon is the border of Moab, betweene Moab and the Amozites.

14 Wherefore, it shalbe spoken in the booke of the warres of the Lord, what thyng he dyd in the red sea, and in the riuers of Arnon,

15 And at the streame of the riuers, that goeth downe to the dwelling of Ar, and lyeth vpon the border of Moab.

16 From thence [they returned] vnto Beer: The same is the Well wherof the Lord spake vnto Moyses: Gather the people together, and I will geue them water.

17 Then Israel sang this song: Spryng

by Well, syng ye vnto it:

18 The princes digged this Well, the captaynes of the people digged it with the lawe geuer, and with their staves. And from the wilderness they went to Mathana:

19 And from Mathana to Bahaliel, and from Bahaliel to Samoth,

20 And from Samoth of the valley that is in the fiede of Moab, vnto the top of the hyll that loketh towarde Iesimon.

21 And Israel sent messengers vnto Sehon kyng of the Amozites, saying:

22 *Let me passe through thy lande, we wyll not tarne into the fieldes or vineyardes, neither drynke of the waters of the Well: but we wyll go along by the kynges hye way, vntyll we be past thy countrey.

23 *But Sehon woulde geue Israel no liſence to passe through his countrey: but gathered all his people together, & went out agaynst Israel into the wilderness: And he came to Iaza, and fought agaynst Israel.

24 *And Israel smote him in the edge of the sword, & conquered his lande from Arnon vnto Iabok, vnto the children of Ammon: For the border of the children of Ammon was *strong.

25 And Israel toke all these cities, and dwelt in all the cities of the Amozites in Heshon, and in all the townes that long therto.

26 For Heshon was the citie of Sehon the kyng of the Amozites, which fought before agaynst y kyng of the Moabites, and toke all his lande out of his hande, euen vnto Arnon.

27 Wherefore they that speake in proverbs, say: Come to Heshon, and let the citie of Sehon be built and repayred.

28 For there is a fire gone out of Heshon, and a flambe from the citie of Sehon, and hath consumed Ar in Moab, and the lordes of Samoth in Arnon.

29 Wo to thee Moab, O people of Chamos ye are vndone: he hath suffered his sonnes to be pursued, & his daughters to be in captiuitie vnto Sehon the kyng of the Amozites.

30 Their empire is lost from Heshon vnto Dibon, and we made a wilderness euen vnto Nopha, which reacheth vnto Medaba.

31 And thus Israel dwelt in the lande of the Amozites.

32 And

Iud. i. d.
Deut. 11. a.

Num. xi. a.

i. Cor. x. c.
Sapi. xvi. a.

Exo. viii. b.
3. Reg. 13. b.
Act. viii. d.

Iohn. iii. b.
4. Reg. 13. a.

Num. 33. c.

D

Num. 22
Deut. 10

Deut. 19

Deut. 12
Iosue. 4

Deut. 12

E

32 And Moyses sent to searche out Jaazer, and they toke the towne belonging

thereto, & rooted out the Amozites that were therein.



33 * And they turned, and went by towarde Basan: And Og the kyng of Basan came out agaynst them, he and all his people to fight at Edrai.

34 And the Lorde sayde vnto Moyses: feare hym not, for I haue deliuered hym into thy hande, and all his people

and his lande, and thou shalt do to him as thou diddest vnto Sehon the kyng of the Amozites whiche dwelt at Hesbon.

35 They smote hym therefore, and his sonnes, and all his people, vntyll there was nothyng left hym, and they conquered his lande.

¶ The. xxij. Chapter.

1 Kyng Balac sendeth for Balaam, whose name in the Hebrewes is written Bileam.
12 God forbyddeth Balaam to curse the Israelites. 21 The angell standeth in his way. 28 Balaams alle speaketh.

1 **A**nd the children of Israel departed and pitched in the fieldes of Moab, on the other side of Iordane from Jericho.

2 And * Balac the sonne of Ziphor, sawe all that Israel had done to y Amozites.

3 And the Moabites were sore afrayde of the people, because they were many, and they were stroken with feare of the chyldren of Israel.

4 And Moab sayde vnto the elders of Madian: Nowe shall this companie lycke by all that are rounde about vs, as an oxe licketh by the grasse of y field. And Balac the sonne of Ziphor, was kyng of the Moabites at that tyme.

5 He sent messengers therefore vnto

* Balaam the sonne of Beor to Bethor, which is by the riuer of the lande of the chyldren of his folke, to call hym, saying: Beholde, there is a people come out of Egypt, and beholde they couer the face of the earth, & dwell ^(a) ouer against me.

Deut. 34. ii. Pet. ii. c.

6 Come nowe therfore I pray thee, and curse me this people, for they are to nightie for me, so peradventure I myght be able to synye them, & to driue them out of the lande: For I wote that he whom thou blessest, is blessed, and whom thou cursest is cursed.

(a) Not farre from me, euen hard by me.

7 And the elders of Moab, and the elders of Madian departed, hauyng the [rewarde] of the southsaying in their hande: And they came vnto Balaam, and tolde hym the wordes of Balac.

B

8 He answered them: Tary here this nyght,

nyght, and I Wyll bryng you worde, euen as the Lorde shall say vnto me. And the lordes of Moab abode with Balaam.

9 And God came vnto Balaam, and sayd: What men are these with thee?

10 And Balaam sayd vnto God: Balac the sonne of Ziphor kyng of Moab hath sent vnto me [saying:]

11 Beholde, there is a people come out of Egypt, and couereth the face of the earth: Come nowe therefore, and curse them for my sake, if so peradventure I may be able to ouercome them in bat-tayle, and to dryue them out.

12 And God said vnto Balaam: Go not thou with them, neither curse the people: for they are blessed.

13 And Balaam rose vp in the mornyng, and sayd vnto the lordes of Balac, Get you vnto your lande: for the Lord Wyll not suffer me to go with you.

C 14 And the lordes of Moab rose vp, and went vnto Balac and sayde: Balaam would not come with vs.

15 And Balac sent againe a greater companie of lordes, and more honourable then they.

16 Whiche came to Balaam, and tolde hym; Thus sayeth Balac the sonne of Ziphor: Oh let nothyng let thee, but come vnto me:

17 For I Wyll greatly promote thee vnto great honour, and Wyll do whatsoeuer thou sayest vnto me: come I pray thee, curse this people for my sake.

18 And Balaam answered and said vnto the seruauntes of Balac: If Balac woulde geue me his house full of syluer and golde, I can not go beyonde the worde of the Lorde my God, to do lesse or more:

19 Nowe therefore I pray thee, tarie ye here this nyght, that I may wit what the Lorde Wyll say vnto me more.

20 And God came vnto Balaam by night, and sayde vnto hym: If the men come to call thee, ryse vp and go with them: but loke what I say vnto thee, that shalt thou do.

D 21 And Balaam rose vp early, and sadled his asse, & went with the lordes of Moab.

22 And the wrath of God was kindled, because he went: And the angell of the Lorde stode in the way to be agaynst hym, as he rode vpon his asse, and his two seruauntes were with hym.

23 And when the asse sawe the angell of the Lorde stand in the way, and hauyng his sworde drawen in his hand, the asse turned aside out of the way, and went out into the field: And Balaam smote the asse, to turne her into the way.

24 But the angell of the Lorde stode in a path betweene the vineyardes, and there was a wall on the one syde, and another on the other.

25 And when the asse sawe the angell of the Lorde, she thrust her selfe vnto the wall, & crucht Balaamis foote agaynst the wall: and he smote her agayne.

26 And the angell of the Lorde went further, & stode in a narrowe place, where was no way to turne either to the right hande, or to the left.

27 And when the asse sawe the angell of the Lorde, she fell downe vnder Balaam: and Balaam was wroth, & smote the asse with a staffe.

28 And the Lorde opened the mouth of the asse, and she sayde vnto Balaam: What haue I done vnto thee, that thou hast smytten me nowe thre tymes?

29 And Balaam sayd vnto the asse, Because thou hast mocked me: I would also there were a sworde in myne hande, for euen nowe woulde I kyll thee.

30 And the asse sayd vnto Balaam: Am not I thine asse, whiche thou hast rydden vpon since the first tyme vnto this day: Was I euer wont to do so vnto thee: he sayde, nay.

31 And the Lorde opened the eyes of Balaam, and he saw the angel of the Lorde standing in the way, hauyng his sworde drawen in his hande: he bowed hym selfe therefore, and fell flat on his face.

32 And the angell of the Lorde said vnto him: Wherefore hast thou smytten thine asse these thre tymes: Beholde, I came out to withstande thee, because [thyne heart] hath declined out of the way before me.

33 And the asse saw me, and turned from me nowe thre tymes: or els if she had not turned fro me, I had surely slayne thee, and saued her aliue.

34 Balaam sayde vnto the angell of the Lorde: I haue sinned, for I wylt not that thou stodest in the way agaynst me: Nowe therefore if it displease thee, I wyll turne home agayne.

35 The angell of the Lorde sayde vnto Balaam, Go with the men: but what I say

(b) He went more to hurt and damage the chyldren of Israel, and for his hys & for his sake, the for any affection he had to obey God, as after. 32. beate.

I say vnto thee, that shalt thou speake.
And so Balaam went with the lordes
of Balac.

36 And when Balac heard that Balaam
was come, he went out to meete hym,
vnto a cite of Moab, whiche is in the
border of Arnon, euē in the vtmost coast.

37 And Balac sayd vnto Balaam: Dyd
I not sende for thee to call thee: And
wherfore camest thou not vnto me: Am
I not able in deede to promote thee vn-
to honour:

38 And Balaam made aunswere vnto

Balac, Lo, I am come vnto thee, and
can I now say any thyng at all: The
worde that God* putteth in my mouth,
that shall I speake.

Nu. xxiii. c.

39 And Balaam went with Balac, and
they came vnto a cite of Streates.

40 And Balac offered oren and sheepe,
and sent [thereof] to Balaam, and to the
lordes that were with hym.

41 And on the morowe Balac toke Ba-
laam, and brought hym by into the hye
places of Baal, that thence he might see
the vtmost part of the people.

¶ The .xxiiij. Chapter.

1 Balaam causeth Balac to buylde aulters.

1 And Balaam said vn-
to Balac: Buylde me
here seven aulters, &
prepare me here seven
oren & seven rammes.

2 And Balac dyd as
Balaam sayde: And
Balac and Balaam offred on euery aul-
ter an oxe and ramme.

3 And Balaam said vnto Balac: Stand
by thy sacrifice, and I will go, if happily
the Lorde will meete me: and whatso-
euer he sheweth me, I wyll tell thee.
And he went by hys.

4 But God met Balaam, & [Balaam]
sayd vnto hym: I haue prepared seven
aulters, and haue offred vpon euery
aulter an oxe and a ramme.

5 And the Lorde put a saying in Bala-
ams mouth, and sayde: Go agayne to
Balac, and say on this wyse.

6 And when he went agayne vnto him,
lo, he stode by his burnt sacrifice, he
and all the lordes of Moab.

7 And he toke by his parable, and sayd:
*Balac the king of Moab hath brought
me fro Mesopotamia, out of the moun-
taynes of the east, [saying] Come, curse
Jacob for my sake, come and defie
Israel.

8 Howe shall I curse hym, whom God
hath not cursed: or howe shall I defie
hym, whom God hath not defied:

9 For from the toppe of the rockes I see
hym, and from the hylles I beholde
hym: lo, the people shall dwell by them
selues, and shal not be reckened among
the nations.

10 Who can tell the^(a) dust of Jacob, and
the number of the fourth part of Isra-
el: I pray God that my soule may dye

9 Balaam blesseth the people.

the death of the righteous, and that my
last ende may be like his.

11 And Balac sayd vnto Balaam: What
hast thou done vnto me: I toke thee to
curse myne enemies, and beholde thou
hast blessed them altogether.

12 He aunswered and sayd: Must I not
take heede to speake that whiche the
lorde hath put in my mouth:

13 And Balac sayde vnto hym: Come I
pray thee with me vnto another place,
whence thou mayest see them, and thou
shalt see but the vtmost part of them,
and shalt not see them all: curse them
out of that place for my sake.

14 And he brought hym into a fielde,
where men myght see farre of, euen to
the toppe of an hyl, and buylt seven
aulters, and offred an oxe and a ramme
on euery aulter.

15 And he said vnto Balac: Stande here
by thy burnt sacrifice, whyle I meete
[the Lorde] yonder.

16 And the Lord met Balaam, and* put
a worde in his mouth, and sayd: Go a-
gayne vnto Balac, and say thus.

Nu. xxii. g.

17 And when he came to hym, beholde
he stode by his burnt sacrifice, and the
lordes of Moab with hym. And Balac
saide vnto hym: What hath the Lorde
sayde:

18 And he toke by his parable, and aun-
swered: Rise by Bala, and heare, and
hearken vnto me thou sonne of Ziphor.

19 *God is not a man that he should lye,
neither the sonne of a mā that he should
repent: should he say & not do: or should
he speake, and not make it good:

i. Cor. i. b.
and. x. c.

20 Beholde, I haue taken vpon me to
blesse: for he hath blessed, and it is not in
my power to aulter it.

- 21 He behelde no vanitie in Jacob, noz saw transgression in Israel: The Lord his God is with hym, and the ioyfull shout of a king is among them.
- 22 God brought them out of Egypt, they haue strength as an Unicorn.
- 23 For there is no sorcerie in Jacob, noz soothsaying in Israel, ^(b) according to this time it shalbe sayde of Jacob and Israel: What hath God wrought?
- 24 Beholde, the people shall ryse vp as a Lion, and heaue vp him self as a young Lion: he shall not lye downe, ^(c) vntyll he eate of the pray, and drinke the blood of them that are slayne.
- 25 And Balac sayde vnto Balaam: Neither curse them, noz blesse them at all.

Num. 24. b

^(b) As it is spoken at this time what wonderous workes the Lord hath done for Israel, so shall it be in time to come.
^(c) Vntill he hath taken the spoyle fro his enemies, and overcome the.

- 26 But Balaam answered and said vnto Balac: Tolde not I thee, saying, All that the Lord speaketh, that I must do:
- 27 And Balac said vnto Balaam: Come I pray thee, and I wyll bring thee yet vnto another place, if at all it will please God, that thou mayst thence curse them for my sake.
- 28 And Balac brought Balaam vnto the toppe of Peor, that looketh towarde Iesimon.
- 29 And Balaam said vnto Balac: Make me here seuen alters, and prepare me here seuen oxen, and seuen rammes.
- 30 And Balac dyd as Balaam had sayd, and offered an ox and a ramme on euerie altar.

¶ The. xxiiij. Chapter.

5 Balaam prophesieth of the kyngdome of Israel, and of the comming of Christe.
 17 Balac is angrie with Balaam. 20 The destruction of the Amalekites, and of the Kenites.

A I



AND When Balaam saw that it pleased the Lorde that he should blesse Israel, he went not as he dyd twise before to meete a soothsaying: but set his face towarde the wyldernesse.

- 2 And Balaam lift vp his eyes, and looked vpon Israel as he lay accordyng to his tribes, and the spirite of God came vpon hym.
- 3 And he toke vp his parable and sayd: Balaam the sonne of Beor hath sayde, and the man whose ^(a) eyes is open hath sayde:
 4 He hath sayde whiche heareth the wordes of God, and seeth the visions of the almightie, and falleth downe with open eyes.
 5 Howe goodly are thy tentes O Jacob, and thyne habitations O Israel:
 6 Euen as the valleys are they layde a brode, & as gardens by the riuers side, as the tentes whiche the Lorde hath pitched, and as cypres trees beside the waters.
 7 The water droppeth out of his bucket, & ^(b) his seele shalbe in many waters, * and his king shalbe hier then ^(c) Agag, and his kyngdome shalbe exalted.
 8 * God brought hym out of Egypt, his strength is as the Unicorn: he shall eate the nations his enemies, & gnawe

Num. 24. d

^(a) He meaneth not the corporall eye, but the eye of the minde.

^(b) They shalbe very fruitfull, as trees & gardens that be watered.
^(c) All the Roman Emperours toke their names of Cesar, as the most noblest Emperour, so the kynges of the Amalekites toke their names of Agag, as the most renowned prince.

their bones, and pearce them through with his arrowes.

- 9 * He couched hym selfe, and lay downe as a Lion, and as an elder Lion: who shall stirre hym vp: Blessed is he that blesseth thee, and cursed is he that curseth thee.
- 10 And Balac was wroth with Balaam, and ^(b) smote his handes together, and Balac said vnto Balaam: I sent for thee to curse mine enemies, and behold thou hast blesseth them this thre tymes.
- 11 Therfore nowe get thee quickly vnto thy place: I thought that I would promote thee vnto honour, but lo the Lord hath kept thee backe from worship.
- 12 Balaam answered vnto Balac: Tolde I not thy messengers whiche thou sendest vnto me, saying:
 13 * If Balac woulde geue me his house full of siluer and golde, I can not passe the word of the Lord, to do either good or bad of mine owne minde: But what the Lorde sayeth, that wyll I speake.
 14 And nowe behold, I go vnto my people: Come therfore, and I wyll aduertise thee what this people shall do to thy folke in the latter dayes.
 15 And he toke vp his parable and sayd: Balaam the sonne of Beor hath sayde, the man whose eye is open, hath sayde:
 16 He hath said that heareth the wordes of God, and hath the knowledge of the most hygh, and beholdeth the vision of the

Gen. xlix. b

^(b) I toke me angrie.

Num. xxiij. d

C

the almightie, and that falleth and his eyes are opened.

17 I shall see him, but not now, I shall beholde him, but not nigh: * There shall come a starre of Jacob, and ryle a scepter of Israel, & shall smyte the coastes of Moab, and vndermine all the chyldren of Seth.

18 * And Edom shall be possessed, & Seir shall fall to the possession of their enemies, and Israel shall do manfully.

19 Out of Jacob shall come he that shall haue dominion, and shall destroy the remnaunt of the citie.

20 And when he looked on Amaleck, he toke by his parable, and said: Amaleck is the first of the nations, * but his latter

ende shall perishe vtterly.

21 And he looked on the Kenites, and toke by his parable, and sayde: Strong is thy dwelling place, and thou puttest thy nest in a rocke.

22 Neuerthelesse, the Kenite shall be rooted out, vntyll Assur take thee prisoner.

23 And he toke by his parable, and sayde: Alas, who shall lyue when God doth this:

24 The shippes also shall come out of the coast of Chittim, and subdue Assur, and subdue Eber, and he hym selfe shall perishe at the last.

25 And Balaam rose by, and went and returned to his place: and Balac also went his way.

¶ The. xxv. Chapter.

1 The people committeth fornication with the daughters of Moab. 8 Phinehes kylleth Zamri and Cozbi. 17 God commaundeth to kylle the Madianites.



AND Israel abode in Sittim, and the people began to commit whoredome with the daughters of Moab.

whiche called the people vnto the sacrifice of their gods: * And the people dyd eate, and bowed downe to their gods.

And Israel coupled hym selfe vnto Baal Peor, and the indignation of the Lorde was kindeled against Israel.

And the Lorde sayde vnto Moyses: Take all the heades of the people, and hang them by before the Lorde against the sunne, that the wrath of the Lordes countenance may be turned away from Israel.

And Moyses sayde vnto the Judges of Israel: * Every one slay his men that were ioyned vnto Baal Peor.

And behold, one of the chyldren of Israel came & brought vnto his brethren a Madianitische woman, euen in the sight of Moyses, and in the sight of all the multitude of the chyldren of Israel, that wept before the doore of the tabernacle of the congregation.

* And when Phinehes the sonne of Eleazar the sonne of Aaron the priest, saw it, he rose by out of the myddes of the companie, & toke a iavelin in his hande,

And went after the man of Israel into the tent, & thrust them through both the man of Israel & also the woman, euen thoro the belly of her: And the

plague ceased fro the chyldre of Israel.

9 * And there dyed in the plague twentie and foure thousande.

10 And the Lorde spake vnto Moyses, saying:

11 * Phinehes the sonne of Eleazar the sonne of Aaron the priest, hath turned myne anger away from the chyldren of Israel, whyle he was zelous for my sake among the, that I had not consumed the chyldre of Israel in my ielousie.

12 wherfore say: beholde, * I geue vnto hym my couenaunt of peace.

13 And he shall haue it, and his seede after hym, euen the couenaunt of the priestes office for euer, because he was zelous for his Gods sake, and made an attonement for the chyldren of Israel.

14 The name of the Israelite thus kylled, which was slayne with the Madianitische woman, was Zamri the sonne of Salu, a Lorde of an house and kirred of Simeon.

15 And the name of the Madianitische woman that was slayne, was Cozbi, the daughter of Zur, a head ouer the people of his fathers house in Madian.

16 And the Lorde spake vnto Moyses, saying:

17 * Were the Madianites, & smyte them:

18 For they trouble you with their wyles, whiche haue begyled you by deceypte in the cause of Peor, & in the cause of their sister Cozbi, the daughter of a Lorde of the Madianites, whiche was slayne in the day of the plague for Peors sake.

i. Cor. x. a.

Eccle. xlv. f. i. Macha. ii. f.

Mala. ii. a.

C

Num. 31. a.

¶ The .xxvj. Chapter.

2 The chyldren of Israel are numbred.



1 **A**ND after the plague, the Lorde spake vnto Moyses, and vnto Eleazar the sonne of Aaron the priest, saying:

*Take the number of

2 al the multitude of the chyldren of Israel, from twentie yeres old and aboue, throughout their fathers houses, all that are able to go to warre in Israel.

3 And Moyses and Eleazar the priest spake vnto them in the fieldes of Moab, by Jordan [ouer against] Jericho, saying:

4 [Ye shall number the people] From twentie yeres & aboue, as the Lorde commaunded Moyses and the chyldren of Israel, when they were come out of Egypt.

5 *Ruben the eldest sonne of Israel. The chyldren of Ruben: Hanoch, of whom commeth the kinred of the Hanochites: and Pallu, of whom commeth the kinred of the Palluites.

6 Of Helron, commeth the kinred of the Helronites: of Charni, commeth the kinred of the Charnites.

7 These are the kinredes of the Rubenites, and they were in number fourtie and thre thousand, seven hundred and thirtie.

8 And the sonnes of Pallu, Eliab.

9 And the sonnes of Eliab, Remuel, Dathan, & Abiram. This is that Dathan and Abiram, which were famous in the congregation, and *stroue against Moyses and Aaron in the company of Cozah, when they stroue agaynst the Lorde.

10 *And the earth opened her mouth, & swallowed them vp: Cozah also was in the death of that multitude, what tyme the fire consumed two hundred and fiftie men: and they became a signe.

11 Notwithstanding, the chyldren of Cozah dyed not.

12 And the chyldren of Simeon after their kinredes, were Remuel, of whom cometh the kinred of the Remuelites: Jamin, of whom commeth the kinred of the Jaminites: Jachin, of whom commeth the kinred of the Jachinites.

13 Of Zareh, commeth the kinred of the Zarehites: And of Saul, commeth the kinred of the Saulites.

14 These are the kinredes of Simeon, euen twentie and two thousande and two hundred.

15 The chyldren of Gad after their kinredes, were Zephon, of whom cometh the kinred of the Zephonites: Haggi, of whom cometh the kinred of the Haggites: Suni, of whom cometh the kinred of the Sunites.

16 Of Ozni, commeth the kinred of the Oznites: and of Eri, commeth the kinred of the Erites.

17 Of Arod, commeth the kinred of the Arodites: Of Ariel, commeth the kinred of the Arielites.

18 These are the kinredes of the chyldren of Gad, according to their numbers, fourtie thousande and five hundred.

19 The chyldren of Juda, Er and Onan, *and Er and Onan dyed in the lande of Chanaan.

20 But the chyldren of Juda after their kinredes, were Sela, of whom cometh the kinred of the Selanites: Phares, of whom commeth the kinred of the Pharezites: Zareh, of whom cometh the kinred of the Zarehites.

21 And the chyldren of Phares, were Helron, of whom commeth the kinred of the Helronites: Hamul, of whom commeth the kinred of the Hamulites.

22 These are the kinredes of Juda after their numbers, threescore and sixteene thousande and five hundred.

23 The chyldren of Isachar after their kinredes, were Thola, of whom cometh the kinred of the Tholaites: Phuaa, of whom cometh the kinred of the Phuaaites.

24 Of Isasub, commeth the kinred of the Isasubites: of Simron, commeth the kinred of the Simronites.

25 These are the kinredes of Isachar after their numbers, threescore and foure thousande and thre hundred.

26 The chyldren of Zabulon after their kinredes, were Sered, of whom cometh the kinred of the Seredites: Elon, of whom cometh the kinred of the Elonites: Jabeliel, of whom commeth the kinred of the Jabelelites.

27 These are the kinredes of the Zabulonites after their numbers, threescore thousande and five hundred.

28 The

Num. i., a.

Gen. xlvii. b
i. Par. v. a.

Num. xvi. a.

Num. xvi. c.

Gen. 39. a.

28 The chyldren of Joseph throughout their kinredes, were Manasse and Ephraim.

29 The chyldren of Manasse, Machir, of whom cometh the kinred of the Machirites: And Machir begat Gilead, and of Gilead cometh the kinred of the Giliadites.

30 And these are the chyldren of Gilead, Hezer, of whom cometh the kinred of the Hezerites: Helech, of whom cometh the kinred of the Helechites.

31 And Asriel, of whom cometh the kinred of the Asrielites: and Sechem, of whom cometh the kinred of the Sechemites.

32 Semida, of whom cometh the kinred of the Semidites: and Hopher, of whom cometh the kinred of the Hopherites.

33 And* Zalpaad the sonne of Hopher had no sonnes, but daughters: And the names of the daughters of Zalpaad, were Mahela, Noa, Hagla, Milcha, and Thirza.

34 These are the kinredes of Manasse, and the number of them fiftie and two thousande and seuen hundred.

35 These are the chyldren of Ephraim after their kinredes: Suthelah, of whom cometh the kinred of the Suthelahites: Becher, of whom cometh the kinred of the Becherites: Thahen, of whom cometh the kinred of the Thahenites.

36 And these are the chyldren of Suthelah: Eran, of whom cometh the kinred of the Eranites.

37 These are the kinredes of the chyldren of Ephraim after their numbers, thirtie and two thousande and five hundred. And these are the chyldren of Joseph after their kinredes.

38 These are the chyldren of Benjamin after their kinredes: Bela, of whom cometh the kinred of the Belaites: Asbel, of whom cometh the kinred of the Asbelites: Ahiram, of whom cometh the kinred of the Ahiramites:

39 Supham, of whom cometh the kinred of the Suphamites: Hupham, of whom came the kinred of the Huphamites.

40 And the chyldren of Bela, were Ard and Naaman, from whence cometh the kinred of the Ardites, and of Naaman the kinred of the Naamites.

41 These are the chyldre of Benjamin af-

ter their kinredes, & after their numbers fourtie & five thousande & sixe hundred.

42 These are the chyldren of Dan after their kinredes: Suhani, of whom cometh the kinred of the Suhamites. These are the householdes of Dan after their kinredes.

43 All the kinredes of the Suhamites were after their numbers threescore and foure thousande, and foure hundred.

44 The chyldren of Aser after their kinredes, were Fenina, of whom cometh the kinred of the Fenmites: Jesui, of whom cometh the kinred of the Jesuites: Bria, of whom cometh the kinred of the Brites.

45 The chyldren of Bria, were Heber, of whom cometh the kinred of the Heberites: Dalchiel, of whom came the kinred of the Dalchielites.

46 And the daughter of Aser, was called Sarah.

47 These are the kinredes of Aser after their numbers, fiftie and thre thousand and foure hundred.

48 The chyldren of Nephthali, after their kinredes, were Jahziel, of whom came the kinred of the Jahzielites: Guni, of whom came the kinred of the Gunites.

49 Jezer, of whom came the kinred of the Jezerites: Sellem, of whom came the kinred of the Sellemites.

50 These are the kinredes of Nephthali accordyng to their householdes, whose numbers is fourtie and five thousande, and foure hundred.

51 These are the numbers of the chyldren of Israel, sixe hundred thousande, and a thousande, seuen hundred and thirtie.

52 And the Lorde spake vnto Moyses, saying:

53 Unto these the lande shalbe deuided to inherite, accordyng to the number of names.

54 To many thou shalt geue the more inheritance, and to fewe the lesse: to euerie [tribe] shall the inheritance be geuen, according to the number therof.

55 Notwithstanding, the lande shalbe deuided by lot, & according to the names of the tribes of their fathers, they shall inherite.

56 According to the lot shall the possession thereof be deuided betweene many and fewe.

57 * These are the numbers of the Leuites

uites after their kinredes: Gerson, of Whom came the kinred of the Gersonites: Caath, of Whom came the kinred of the Caathites: Merari, of Whom came the kinred of the Merarites.

58 These are the kinredes of the Leuites, the kinred of the Libnites, the kinred of the Hebronites, the kinred of the Mahelites, the kinred of the Gussites, the kinred of the Corathites, and Caath begat Amram.

59 And Amrams wyfe was called * Jochebed a daughter of Leui, which was borne vnto Leui in Egypt: And she bare vnto Amram, Aaron, Moyses, and Miriam their sister.

60 And vnto Aaron were borne Nadab and Abihu, Eleazar and Ithamar.

61 * And Nadab and Abihu dyed when they offered straunge fire before the Lorde.

62 And after their numbers, they were * twentie and thre thousande, all males from a moneth olde and aboue: For they were not numbred among the chyldren of Israel, because there was no inheritance geuen them among the chyldren of Israel.

63 These are the numbers when Moyses and Eleazar the priest numbred the chyldren of Israel in the playne of Moab, fast by Iordane [ouer agaynst] Jericho.

64 And among these there was not a man of them whom Moyses & Aaron numbred, when they tolde the chyldren of Israel in the wyldernesse of Sinai.

65 For the Lorde sayde of them: They shall dye in the wyldernesse. And there was not left a man of them, saue Caleb the sonne of Iephune, and Josuah the sonne of Nun.

The .xxvij. Chapter.

1 The lawe of the heritage of the daughters of Zalphaad. 12 The lande of promise is shewed vnto Moyses. 18 In whose steade is appoynted Josuah.



When came the daughters of * Zalphaad the sonne of Iepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasse, of the kinred of Manasse

the sonne of Joseph: whose names were Maala, Noha, Hagla, Melcha and Thirza.

2 And stode before Moyses and Eleazar the priest, and before the lordes, and all the multitude by the doore of the tabernacle of the congregation, saying:

3 Our father dyed in the wyldernesse, and * was not in the company of them that gathered them selues together agaynst the Lorde in the congregation of Corah: but^(a) dyed in his owne sinne, and had no sonnes.

4 Wherefore then is the name of our father taken away from among his kinred, because he hath no sonne: * Geue vnto vs therefore a possession among the^(b) brethren of our father.

5 And Moyses brought their^(c) cause before the Lorde.

6 And the Lorde spake vnto Moyses, saying.

7 The daughters of Zalphaad speake ryght: thou shalt geue them a possessi-

on to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 And thou shalt speake vnto the chyldren of Israel, saying: If a man dye and haue no sonne, ye shall turne his inheritance vnto his daughter.

9 If he haue no daughter, ye shall geue his inheritance vnto his brethren.

10 If he haue also no brethren, ye shall geue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye shall geue his inheritance vnto hym that is next to him of his kinred, and he shall possesse it: And this shall be vnto the chyldren of Israel a lawe of iudgement, as the Lorde hath commaunded Moyses.

12 And the Lorde sayde vnto Moyses: * Get thee vp into this mount Abarim, and beholde the lande whiche I haue geuen vnto the chyldren of Israel:

13 And whē thou^(d) hast seene it, thou shalt be^(e) gathered vnto thy people also, as Aaron thy brother was gathered.

14 For ye were disobedient vnto my mouth in the desert of Zin, in the stryfe of the congregation, neither dyd ye sanctifie me in the^(f) waters before their eyes: * That is, the water of stryfe in Cades

Nu. xxvi. d. and. 36. a. Iosu. xvi. a.

(a) As all men dye for that they are sinners: some deade, died for his sinne, and expounde it thus: not for any particular sinne that he had done, but for that generall sinne that the people of the Jewes had committed, in murmuring against Moyses, for whiche they entered not into the lande of promise. (b) Brethren are here taken for kinsmen. (c) That is, their matter, to be iudged, to know what he shoulde determine, as he did at wayghing matters.

Num. iii. c.

B

Deut. iii. d. and. 34. a.

(d) Thou shalt see it. (e) Thou shalt be gathered vnto thy people also, as Aaron thy brother was gathered. (f) That is, the water of stryfe in Cades

Cades in the Wyldernesse of Zui.

- 15 And Moyses spake vnto the Lorde, saying:
- 16 Let the Lord God of the spirites of all fleſhe ſet a man ouer y congregation,
- 17 which may go out & in before them, and leade them out and in, that the congregation of the Lord be not as ſheepe which haue not a ſheephearde.
- 18 And the Lorde ſayde vnto Moyses: Take thee Joſuah the ſonne of Nun, a man in whom is the ſpirite, and put thyne handes vpon hym,
- 19 And ſet hym before Eleazar the prieſt, and before all the congregation: and geue hym a charge in their ſight.
- 20 And put of thy prayſe vpon hym, that

- all the companie of the children of Iſrael may be obedient.
- 21 And he ſhall ſtande before Eleazar the prieſt, which ſhall aſke counſell for hym after the iudgement of Urin, before the Lorde: And accordyng vnto his worde, ſhall they go out and in, both he and all the children of Iſrael with him, and all the congregation.
- 22 And Moyses dyd as the Lorde commaunded hym: and he toke Joſuah, and ſet hym before Eleazar the prieſt, and before all the congregation:
- 23 * And put his handes vpon hym, and gaue hym a charge, as the Lorde commaunded through the hand of Moyses.

D
 (e) That is, of the prietes owne iudgement, to who God reuealed his wil. Some vnderſtand by Urin, certainty, and illumination.
 (f) By going out and coming in, is meant enterpryng of thinges, and coaſting from enterpryſes.
 Act. v. b.

¶ The .xxviij. Chapter.

What muſt be offered on euery feaſt day.



And the Lorde ſpake vnto Moyses, ſaying: Commaunde the children of Iſrael, and ſay vnto them: My offering and my bread for my ſacrifices which are made by fire for a ſweete ſauour, ſhal ye obſerue to offer vnto me in their due ſeaſon.
 And thou ſhalt ſay vnto them: * This is the offering made by fire, which ye ſhall offer vnto the Lord: two lambes of a yere olde without ſpot, day by day for a continuall burnt offering.
 One lambe ſhalt thou prepare in the morning, and the other at euen.
 * And therto the tenth part of an Epha of flour for a meate offering, mingled with the fourth part of an Hin of beaten oyle.
 It is a dayly burnt offering, ſuch as was ordayned in the mount Sinai for a ſweete ſauour, a ſacrifice made by fire vnto the Lorde.
 And let the drinke offering of the ſame be the fourth part of an Hin for one lambe, and in the holy place ſhalt thou commaunde the wine to be powred vnto the Lorde:
 And the other lambe thou ſhalt offer at euen, after the maner of the meate offering and the drynke offering of the morning, a ſacrifice made by fire, ſhalt thou offer for a ſweete ſauour vnto the Lorde.

- 9 And on the Sabbath day, two lambes of a yere olde without ſpot, and two tenth deales of flour for a meate offering mingled with oyle, and the drynke offering therto.
- 10 This is the burnt offering of euery Sabbath, beſide the dayly burnt offering, and his drynke offering.
- 11 And in the begynnyng of your monthes, ye ſhall offer a burnt offering vnto the Lorde: two young bullockes, and a ramme, and ſeuene lambes of a yere olde without ſpot,
- 12 And three tenth deales of flour for a meate offering mingled with oyle for one bullocke, and two tenth deales of flour for a meate offering mingled with oyle for one ramme.
- 13 And a tenth deale of flour mingled with oyle for a meate offering vnto one lambe, for a burnt offering of a ſweete ſauour, and a ſacrifice made by fire vnto the Lorde.
- 14 And their drynke offerings ſhalbe halfe an Hin of wine vnto one bullocke, and the thirde part of an Hin of wine vnto a ramme, and the fourth part of an Hin vnto a lambe: This is the burnt offering of euery moneth throughout the monthes of the yere:
- 15 And one hee goate for a ſinne offering vnto the Lorde ſhalbe offered, beſides the dayly burnt offering, and his drynke offering.
- 16 * And the fourteenth day of the firſt moneth, is the Paſſouer of the Lorde.

Exo. xii. c.
 Leu. xxii. a.
 Deut. xvi. a.

17 And

17 And in the fifteenth day of the same moneth is the feast: seven dayes long shall vntleuened bread be eaten.

Leu. xxiii. b. 18 In the * first day shall be an holy conuocation, ye shall do no maner of seruite worke therein.

19 But ye shall offer a sacrifice made by fire, for a burnt offering vnto the Lord, two young bullockes, one ramme, and seven lambes of a yere olde, let them be without spot.

20 And let their meate offering be of floure mingled with oyle: three tenth deales also shall ye offer for a bullocke, and two tenth deales for a ramme.

D 21 One tenth deale shalt thou offer for euery lambe of the seven lambes.

22 And a hee goate for a sinne offering, to make attonement for you.

23 Ye shall offer these beside the burnt offering in the mornynge, which is a continuall burnt sacrifice.

24 After this maner ye shall offer throughout the seven dayes, the fleshe of the sacrifice made by fire, for a sweete sauour vnto the Lord: And it shall be

done beside the dayly burnt offering, and his drynke offering.

25 And in the seventh day ye shall haue an holy conuocation, [wherin] ye shall do no seruite worke.

2 Also in the day of your first frutes, when ye bring a newe meate offering vnto the Lord accordyng to your weekes, ye shall haue an holy conuocation, and ye shall do no seruite worke in it.

27 But offer a burnt offering for a sweete sauour vnto the Lord, two young bullockes, a ramme, and seven lambes of a yere olde,

28 With their meate offerings of floure mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto a lambe throughout the seven lambes,

30 And an hee goate to make an attonement for you.

31 This ye shall do, besides the continuall burnt offering and his meate offering, (and they shall be vnto you without spot) with their drynke offerings.

¶ The. xxix. Chapter.

¶ what must be offered the eyght first dayes of the seventh moneth.

1



And in the first day of the ^(a) seventh moneth ye shall haue an holy conuocation, * ye shall do then no seruite worke: For it is a day of blowing the trumpettes

vnto you.

2 And ye shall offer a burnt offering for a sweete sauour vnto the Lord, one young bullocke, one ramme, and seven lambes of a yere olde, without blemishe:

3 And their meate offering shall be made of floure mingled with oyle, three ^(b) tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, throughout the seven lambes:

5 And an hee goate for a sinne offering, to make an attonement for you:

6 Beside the burnt offering of the ^(c) moneth and his meate offering, and beside the dayly burnt offering and his meate offering, and the drynke offerings of the same, which must be done

accordyng vnto the maner of them, for a sauour of sweetnesse, it is a sacrifice made by fire vnto the Lord.

7 * And ye shall haue the tenth day of that moneth an holy ^(d) conuocation, and ye shall humble your soules, and shall do no maner worke therein.

8 But ye shall offer a burnt offering vnto the Lord for a sweete sauour, one young bullocke, a ramme, and seven lambes of a yere olde, which shall be vnto you without blemishe.

9 Their meate offering shall be of floure mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme:

10 And a tenth deale vnto euery lambe, throughout the seven lambes:

11 And an hee goate for a sinne offering, beside the sinne offering of attonement & dayly burnt offering, and the meate and drynke offerings that long to the same.

12 And in the fifteenth day of the seventh moneth, ye shall haue an holy conuocation, and do then no seruite worke, and

(a) Conteynyng part of September and part of October. Leuit. 23. d.

(b) Of the measure Ephra.

(c) Offered in the newe moone, or beginning of euery moneth.

(b) Accompanyng seven weekes betwene Calendes and Idus, as Leuit. 23.

Leu. xxiii. f. (d) Hamde, the feast of reconciliation.

- and ye shall kepe a feast vnto the Lorde seuen dayes long.
- 13 And ye shall offer a burnt offering for a sacrifice made by fire for a sweete savour vnto the Lorde, thirteene young bullockes, two rammes, and fourteene lambes of a yere olde, which shall be without blemishe.
- 14 And their meate offering shall be of floure mingled with oyle, three tenth deales vnto euery one of the thirteene bullockes, two tenth deales to either of the two rammes,
- 15 And one tenth deale vnto eche of the fourteene lambes:
- 16 And one hee goate for a sinne offering, beside the dayly burnt offering, with his meate and drynke offering.
- 17 And the ^(c) seconde day ye shall offer twelue young bullockes, two rammes, fourteene yereyng lambes without spot.
- 18 And let their meate offerings and drynke offerings, vnto the bullockes, rammes, and lambes, be accordyng to the number of them, & after the maner.
- 19 And an hee goate for a sinne offering, beside the dayly burnt offering and his meate and drynke offering.
- 20 And the thirde day ye shall offer a leuen bullocke, two rammes, & fourteene yereyng lambes without spot:
- 21 And let their meate and drynke offerings vnto the bullockes, rammes, and lambes, be after the number of them, and accordyng to the maner.
- 22 And there shall be offered an hee goate for a sinne offering, beside the dayly burnt offering, and his meate & drynke offering.
- 23 In the fourth day, ye shall offer ten bullockes, two rammes, and fourteene yereyng lambes without blemishe.
- 24 Let their meate & drynke offerings vnto the bullockes, rammes, & lambes, be accordyng to the number of them, and after the maner:
- 25 And an hee goate for a sinne offering, beside the dayly burnt offering, & his meate and drynke offering.
- 26 In the fifth day ye shall offer nine bullockes, two rammes, and fourteene lambes of one yere olde without spot:
- 27 And let their meate and drynke offerings vnto the bullockes, rammes, and lambes, be accordyng to the number of them, and after the maner:
- 28 And an hee goate for a sinne offering, beside the dayly burnt offering, and his meate and drynke offering.
- 29 And in the sixt day, ye shall offer eyght bullockes, two rammes, and fourteene yereyng lambes without spot.
- 30 And let their meate and drynke offerings vnto the bullockes, rammes, and lambes, be accordyng to the number of them, after the maner:
- 31 And an hee goate for a sinne offering, beside the dayly burnt offering, and his meate and drynke offering.
- 32 In the seventh day, ye shall offer seuen bullockes, two rammes, and fourteene lambes that are yereynges without blemishe.
- 33 And let their meate and drynke offerings vnto the bullockes, rammes, and lambes, be accordyng to their number, and after the maner:
- 34 And an hee goate for a sinne offering, beside the dayly burnt offering, and his meate and drynke offering.
- 35 In the eyght day, ye shall haue a solempne assemblie, and ye shall do no seruile worke therein:
- 36 But ye shall offer a burnt offering, a sacrifice made by fire for a sweete savour vnto the Lorde, one bullocke, one ramme, & seuen yereyng lambes without spot.
- 37 Let their meate and drynke offerings vnto the bullocke, ramme, and lambes, be accordyng to the number, and accordyng to the maner:
- 38 And an hee goate for a sinne offering, beside the dayly burnt offering, and his meate and drynke offering.
- 39 These thynges ye shall do vnto the Lorde in your feastes, beside ^(f) your bowes & freewil offerings, your burnt offerings, meate offerings, drynke offerings, and peace offerings.
- 40 And Moyses tolde the children of Israel, all that the Lord commaunded him.

The .xxx. Chapter.

2 Of vowes when they shalbe kept, and when not.

A 1



AND Moyses spake vnto the heades of the tribes concernyng the children of Israel, saying: This is the thyng which the Lorde hath commaunded.

Deu. xxiii. d

2 * If a man volue a volue vnto the Lorde, or sweare an othe to bynde his soule: he shall not go backe With his worde, but shall fulfill all that is proceeded out of his mouth.

3 If a woman also volue a volue vnto the Lorde, & bynde her selfe being in her fathers house in the tyme of her youth:

4 And her father heare her volue and bonde which she hath made vpon her soule, & holde his peace therto: then all her vowes and bondes which she hath made vpon her soule, shall stande in effect.

5 But and if her father disallowe her the same day that he heareth al her vowes and bondes which she hath made vpon her soule: they shall not be of value, and the Lorde shall forgeue her, because her father ^(a) disallowed her.

6 If she had an husbände, when she vowed or pronounced ought out of her lippes, wherwith she bounde her soule:

7 And her husbände hearde it, and helde his peace therat the same day he hearde it: then her vowes shall stande, and her bondes wherwith she bounde her soule, shall stande in effect.

8 And if her husbände disallowe her the same day that he hearde it, then he shall make her volue which she hath vpon her, and the openyng of her lippes

wherwith she bounde her soule, of none effect, and the Lorde shall forgeue her.

9 But euery volue of a widowe, and of her that is deuorced, that they haue bounde their soule withall, shall stande in effect with them.

10 If she vowed in her ^(b) husbändes house, or bounde her soule with an othe:

11 And her husbände hearde it, and helde his peace concernyng her, & disallowed her not: then all her vowes shall stande, and euery bonde wherwith she bounde her soule, shall stande.

12 But if her husbände disanulled them the same day ^(c) he hearde them: then nothyng that proceedeth out of her lippes in vowes and bondes wherwith she bounde her soule, shall stande in effect: for her husbände hath disanulled them, and the Lorde shall forgeue her.

13 All vowes and othes that binde to ^(c) humble the soule, may her husbände stablish or breake.

14 But if her husbände holde his peace from ^(d) one day to another, then he stablisheth all her vowes & bondes which she had vpon her: he confirmeth them, because he helde his peace concernyng her the same day that he hearde them.

15 But ^(e) if he breake them, after that he hath hearde them, he shall beare her sinne hym selfe.

16 These are the ordinaunces which the Lord commaunded Moyses betweene a man and his wyfe, and betweene the father and his daughter, beyng yet a damsell in her fathers house.

(b) Her husbände living, or before she be deuorced.

(c) Through mortification, by abstinence of bodily exercise.

(d) Not disannulling her vowes & same day that he heareth it.

(e) Any day after the first day that he heareth them.

(a) Agree not to her volue.

The .xxxj. Chapter.

8 The Madianites are slayne, and their cities burnt, Balaam is slayne. 27 The pray is equally deuided. 49 A present geuen of Israel.

A 1



AND the Lorde spake vnto Moyses, saying:

* Auenge the children of Israel of the Madianites, & afterwarde shalt thou be gathered vnto thy people.

3 And Moyses spake vnto the folke, saying: Harnessse some of you vnto warre,

and let them go vpon the Madianites, & auenge the Lorde of the Madianites.

4 Of euery tribe a thousande, throught out all the tribes of Israel, shall ye sende to the warre.

5 And there were deliuered out of the thousandes of Israel, twelue thousand prepared vnto warre, of euery tribe a thousande.

6 And

Nu. xxxv. d.

6 And Moyses sent the to y warre, euen a thousande of euery tribe, & with them Phinees the sonne of Eleazar the priest to the warre, and the holy vessels, & the trumpets to blowe were in his hande.

7 And they warred agaynst the Madianites as the Lord commaunded Moyses, and slue all the males.

8 And they slue the kynges of Madian among other that were slayne: Name-lye, Eui, and Rekem, Zur, & Hur, and Reba: five kynges of Madian, with ^(a) Balaam the sonne of Beor, whom they slue with the sworde.

9 And the children of Israel toke all the women of Madian prisoners, and their children, and spoyled all their cattel, and all their flockes, and all their goodes.

10 And they burnt all their cities wherin they dwelt, and all their goodly dwellinges, with fire:

11 And they toke all the spoyle, and all the bootie, both of men and beastes.

12 And they brought the captiues, and that which they had taken, and the spoyle, vnto Moyses and Eleazar the priest, and vnto the companie of the children of Israel, euen vnto the hoast that were in the fieldes of Moab by Jordane, ouer agaynst Jericho:

13 And Moyses and Eleazar the priest, and all the lordes of the congregation, went out of the hoast to meete them.

14 And Moyses was angrie with the officers of the hoast, with the captaynes ouer thousandes, and ouer hundredes, which came from the warre & battayle.

15 And Moyses sayde vnto them: Haue ye saued all the ^(b) women alyue?

16 Beholde, these caused the children of Israel through the counceyl of Balaam, to commit trespasse agaynst the Lord in the businesse of ^(c) Beor, and there followed a plague among the congregation of the Lord.

17 Nowe therfore, *slay all the men children, and kyl the women that haue lien with men fleshly.

28 But all the women children that haue not lien with men carnally, kepe alyue for your selues.

19 And ye shall remayne without the hoast seuen dayes, all that haue kylled any person, *and all that haue touched any dead body, and purifie both your selues and your prisoners the thirde day and the seuenth.

20 And purifie all your raymentes, and that is made of skinnes, and all worke of goates heere, and all thinges made of wood.

21 And Eleazar the priest sayde vnto the men of warre which went to the battayle: This is the ordinaunce of the lawe which the Lorde commaunded Moyses:

22 As for golde, siluer, brasse, and iron, tinne, and lead,

23 And all that may abide the fire, ye shall make it go through the fire, and it shall be cleane: Neuerthelesse, it shall be purified with water of seperation: And all that suffereth not the fire, ye shall make go through the water:

24 And washe your clothes the seuenth day, and ye shall be cleane, and afterwarde come into the hoast.

25 And the Lorde spake vnto Moyses, saying:

26 Take the summe of the pray that was taken, both of the persons and of cattell, thou and Eleazar the priest, and the chiefe fathers of the congregation:

27 And deuide the pray into two partes, betweene them that toke the warre vpon them and went out to battayle, and all the congregation.

28 And take a tribute vnto the Lorde of the men of warre which went out to battayle: one soule of five hundred, both of the persons, and of the beefes, and of the asses, and of the sheepe.

29 And ye shall take it of their halfe, and geue it vnto Eleazar the priest, as an heaue offering of the Lorde.

30 And of the halfe of the children of Israel, thou shalt take one portion of fiftie, of the persons, and of the beefes, of the asses, and of the sheepe, and of al maner of beastes, and geue them vnto the Leuites which wayte vpon the charge of the tabernacle of the Lorde.

31 And Moyses and Eleazar the priest, dyd as the Lorde commaunded Moyses.

32 And the bootie, and the rest of the pray which the men of warre had caught, was sixe hundred thousande, and threescore and fiftene thousande sheepe,

33 And threescore and twelue thousande of beefes,

34 And threescore & one thousande asses:

35 And thirtie & two thousande persons in all, of women that had lye by no man.

36 And the halfe, which was the part of them

18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36.

18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36.

18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36.

18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36.

18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36.

them that went out to warre, was in number three hundred thousande, and seven and thirtie thousande, & five hundred, sheepe.

37 And the ⁽¹⁾ Lordes part of the sheepe, was sixe hundred & threescore & fiftene.

38 And the beeces were thirtie and sixe thousande, of which the Lordes part was threescore and twelue.

39 And the asses were thirtie thousande and five hundred, of which the Lordes part was threescore and one.

40 And the ⁽²⁾ persons were sixteene thousande, of which the Lordes part was thirtie and two persons.

41 And Moyses gaue the tribute, which was the Lordes heane offering, vnto Eleazar the priest, as the Lorde commaunded Moyses:

42 And the other ⁽³⁾ halfe of the children of Israel which Moyses deuided from the men of warre,

43 [That is to wit] the halfe that pertayned vnto the congregation, was three hundred thousande, and thirtie & seven thousande, and five hundred, sheepe:

44 And thirtie and sixe thousande beeces:

45 And thirtie thousande asses, and five hundred:

46 And sixteene thousande persons.

47 And Moyses toke of the halfe that pertayned vnto the ⁽⁴⁾ children of Israel, one portion of fiftie, both of the persons and of the cattell, and gaue them vnto

the Leuites which wayted vpon the charge of the tabernacle of the Lorde, as the Lorde commaunded Moyses.

48 And the officers of thousandes of the host, & captaynes ouer the thousandes, and the captaynes ouer the hundredes, came forth,

49 And sayde vnto Moyses: Thy seruauntes haue taken the summe of the men of warre which are vnder our auctoritie, and there lacketh not one man of vs:

50 We haue therfore brought a present vnto the Lord what euery man found, of iewels of golde, bracelets, chaynes, rynges, eare rynges, and spangles, to make an attonement for our soules before the Lorde.

51 And Moyses and Eleazar the priest, toke the golde of them, all the brought iewels.

52 And all the golde of the heane offering that they heaued vp to the Lorde, of the captaynes ouer thousandes & hundredes, was sixteene thousande, seven hundred and fiftie sicles.

53 (For the men of warre had spoyled, euery man ⁽⁵⁾ for hym selfe.)

54 And Moyses and Eleazar the priest toke the golde of the captaynes ouer the thousandes & hundredes, and brought it into the tabernacle of the congregation, for a ⁽⁶⁾ memoriall of the children of Israel before the Lorde.

(1) This is that portion which the souldiers gaue to God.

(2) The persons.

(3) Of that parte of the spoile which was allotted to those that had not ben at warre.

(4) Those that were no souldiers.

(5) Every man.

(6) That God might haue them in remembrance.

The. xxxij. Chapter.

2 To Ruben and Gad and to halfe the tribe of Manasses, is promised the possession beyonde Iordane eastwarde. 7 The Rubenites and the Gadites be rebuked of Moyses. 16 Their promises vnto Moyses.

(a) Ruben was the sonne of Lea Iacobes wyfe, & Gad was sonne to Issachar her hand-mayde.



1 The childre ^(a) of Ruben & the children of Gad had an exceeding great multitude of cattell: And when they sawe the lande of Jazer, & the lande of Gilead, that it was an apt place for cattell,

2 The children of Ruben, and the children of Gad, came & spake vnto Moyses and Eleazar the priest, and vnto the lordes of the congregation, saying:

3 The lande of Ataroth & Dibon, Jazer and Penrah, Hesbon and Elealeh, Sabam, and Rebo, and Beon:

4 Which countrey the Lorde smote before the congregation of Israel, is a

lande meete for cattell, and we thy seruauntes haue cattell.

5 Wherfore said they: If we haue found grace in thy sight, let this lande be geue vnto thy seruauntes to possesse, & bryng vs not ouer Iordane.

6 And Moyses sayde vnto the children of Gad and of Ruben: Shall your brethren go to warre, and ye shall sit here?

7 Wherfore discourage ye the heart of the children of Israel, that they shoulde not go ouer into the lande which the Lorde hath geuen them?

8 Thus dyd your fathers when I sent them from Cades Bernea to see the lande.

9 For when they went by euen vnto the riuier of Eschol, and sawe the lande, they discouraged

(7) That God might haue them in remembrance.

Num. 32

discouraged the heart of the children of Israel, that they should not go into the lande which the Lord hath geue them.

10 And the Lordes Wrath was kindled the same tyme, and he sware, saying:

11 * None of the men that came out of Egypt, fro twentie yeres olde & aboue, shall see the lande which I sware vnto Abraham, Isaac, and Jacob, because they haue not wholly folowed me:

12 Saue Caleb the sonne of Iephune the Kenesite, and Iosuah the sonne of Nun: for they haue constantly folowed the Lord.

13 And the Lord was verie angry with Israel, and made them wander in the wildernesse fourtie yeres, vntyll all the generation that had done euill in the sight of the Lord, were consumed.

14 And beholde, ye are rysen vp in your fathers steade, as an increase of sinfull men, to augment the fierce Wrath of the Lord towarde Israel:

15 For if ye turne away from after hym, he wyll yet agayne leaue the people in the wildernesse, ^(b) and ye shall destroy all this folke.

16 And they went neare hym, and sayde: We wyll builde sheepe foldes here for our sheepe & for our cattell, and [walled] cities for our children:

17 But we our selues wyl go redy armed before the children of Israel, vntyll we haue brought them vnto ^(c) their place: And our children shall dwell in the fenced cities, because of the inhabiteres of the lande.

18 We wyll not returne vnto our houses, vntyll the children of Israel haue inherited, euery man his inheritauce:

19 Neither wyll we inherite with them on yonder side Iordane forwarde, because our inheritauce is fallen to vs on this side Iordane eastwarde.

20 And Moyses sayde vnto them: If ye wyll do this thyng, and go harnessed ^(d) before the Lord to warre,

21 And will go all of you in harnesse ouer Iordane before the Lord, vntill he haue cast out his ^(e) enemies from his sight,

22 And vntyll the lande be subdued before the Lord: then ye shall returne, and be without sinne ^(f) before the Lord and before Israel, and this lande shall be your possession before the Lord.

23 But and if ye wyll not do so, beholde, ye haue sinned agaynst the Lord: and

be sure ^(g) your sinne wyll finde you out. 24 Nowe therfore, builde cities for your children, and foldes for your sheepe, and do that ye haue spoken.

25 The children of Gad, and the children of Ruben, spake vnto Moyses, saying: Thy seruauntes wyll do as my Lorde commaundeth.

26 Our children, our wyues, our sheepe, and our cattell, shall remayne here in the cities of Gilead:

27 But thy seruauntes wyll go all harnessed for the warre, and vnto battayle before the Lorde, as my Lorde sayth.

28 And for their sakes, Moyses commaunded Eleazar the priest, & Iosuah the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel,

29 And Moyses sayde vnto them: If the children of Gad, and the children of Ruben wyl go with you ouer Iordane, all armed, to fyght before the Lorde, then when the lande is subdued before you, ye shall geue them the lande of Gilead to possesse:

30 But and if they ^(h) wyll not go ouer with you in harnesse, they shall haue their possessions among you in the lande of Chanaan.

31 And the children of Gad, and the children of Ruben, answered, saying: As ⁽ⁱ⁾ the Lorde hath sayde vnto thy seruauntes, so wyll we do:

32 * We wyll go harnessed before y Lorde into the lande of Chanaan, that the possession of our inheritauce may be geuen vs on this side Iordane.

33 And Moyses gaue vnto the children of Gad, and to the children of Ruben, and vnto halfe the tribe of Manasse the sonne of Ioseph, the kyngdome of Sehon kyng of the ^(k) Amorites, and the kyngdome of Og kyng of Basan, the lande with the cities therof, in y coastes and cities of the countrey rounde about.

34 And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atoth, Sophan, Jaaser, and Jogbea,

36 Bethnimra, and Betharan, fenced cities: & they built foldes for the sheepe.

37 And the children of Ruben built Heshbon, Eleale, Kiriathaim,

38 Nebo, Baalmeon, and turned their names, and Sibama also: and gaue other names vnto the cities which they builded.

(g) you shall not go vnpruised for your sinne.

E

(h) Duer Iordan.

(i) That which is spoken by Gods messenger, is sayd to be spoken by God.

(k) Those Amorites that dwell on this side Iordan. Some of the dwell by Iordane, of whom mention is made. Ios. 10.

F

39 And

39 And the children of Bachir the sonne of Manasse went to Gilead and toke it, and put out the Amozites that dwelt therein.

40 And Moyses gaue Gilead vnto Bachir the sonne of Manasse, and he dwelt therein.

41 And * Jair the sonne of Manasse went and toke the smal townes therof, and called them ⁽¹⁾ Hauoth Jair.

42 And Robah went and toke Kenath, and the townes longyng therto, and called it Robah, after his owne name.

The. xxxiiij. Chapter.

The iourneis of Israel are numbred. 52 They are commaunded to kyl the Chanaanites.

1 A



These are the iourneis of the children of Israel, which went out of the land of Egypt with their armies, vnder the hand of Moyses and Aaron.

2 And Moyses wrote their goyng out by their iourneis, accordyng to the commaundement of the Lorde: euen these are the iourneis of their goyng out.

3 They departed from ^(b) Rameles the fiftene day of the ^(c) first moneth, on the morowe after the Passouer: and the childre of Israel went out ^(d) with an hie hande in the sight of the Egyptians.

4 (For the Egyptians buryed all their first borne which the Lord had smitten among them, and vpon ^(e) their gods also the Lorde dyd execution.)

5 And the children of Israel remoued from Rameles, and pitched in Suroth.

6 And they departed from * Suroth, and pitched their tentes in Etham, which is in the edge of the wildernesse.

7 And they remoued from Etham, and turned agayne vnto * Pihairoth, which is before Baal Zephon: and they pitched before Migdol.

8 And they departed from Pihairoth: and * went through the middes of the sea into the wildernesse, and went thre dayes iourney in the wildernesse of Etham, and pitched in Harah.

9 And they remoued from Harah, and came vnto * Elim, where were twelue fountaynes of water, and threescore & ten palme trees, & they pitched there.

10 And they remoued from Elim, and camped fast by the red sea.

11 And they remoued from the red sea, and camped in the * wildernesse of Zin.

12 And they toke their iourney out of the wildernesse of Zin, and set vp their

tentes in Daphka.

13 And they departed from Daphka, and lay in Alus.

14 And they remoued from Alus, and lay at * Raphidim, where was no water for the people to drynke.

15 And they departed from Raphidim, & pitched in the * wildernesse of Sinai.

16 And they remoued from the desert of Sinai, & pitched at the * graues of Iust.

17 And they departed from ^(f) sepulchres of Iust, and lay at * Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithma.

19 And they departed from Rithma, and pitched at Rimon Pharez.

20 And they departed from Rimon Pharez, and pitched in Libna.

21 And they remoued from Libna, and pitched at Rissa.

22 And they iourneyed from Rissa, and pitched in Kehelatha.

23 And they went from Kehelatha, and pitched in mount Sepher.

24 And they remoued from mount Sepher, and lay in Harada.

25 And they remoued from Harada, and pitched in Makeloth.

26 And they remoued from Makeloth, and lay at Thahath.

27 And they departed from Thahath, and pitched at Tharath.

28 And they remoued from Tharath, and pitched in Mithca.

29 And they went from Mithca, and pitched in Hasinona.

30 And they departed from Hasinona, and lay at Moseroth.

31 And they departed from Moseroth, and pitched in Bene Jaakan.

32 And they remoued from Bene Jaakan, and lay at Hozgadgad.

33 And they went from Hozgadgad, and pitched in Jethetha.

34 And

(a) The gap= dyng and con= ductyng.

(b) A little in the land of Gosen, (c) which the Jewes call Misraim, which conserneth part of March and part of Egypt.

(d) with great power, and rather diuine then humane.

(e) Their idoles, or their chiefe rulers.

Exod. xiii. d

Exo. xiiii. a.

Exo. xiiii. a.

Exod. xvi. a.

Exod. xvi. a.

Deut. i. 1

(1) The to say, the lages of J

Exod. xviii.

Exod. xix.

Nun. xij.

Nun. xij.

Exo. xvi. a.

Exo. xvi. a.

34 And they remoued from Jethethatha,
and lay at Abzona.
35 And they departed from Abzona, and
lay at Ezeon gaber.
36 And they remoued from Ezeon gaber,
and pitched in the * Wildernesse of Sin,
which is Cades.
37 And they remoued from Cades, and
pitched in mount Hor, which is in the
edge of the lande of Edom.
38 *And Aaron the priest went by into
mount Hor at the commaundement of
the Lorde, and dyed there, even in the
fourtieth yere after the children of Is-
rael were come out of y lande of Egypt,
and in the first day of the fifth moneth.
39 And Aaron was an hundred and
twentic and thre yeres olde when he

dyed in mount Hor.
40 And king Erad the Chanaanite (which
dwelt in the south in the lande of Cha-
naan) hearde of the comynge of the
children of Israel:
41 And they departed* from mount Hor,
and pitched in Zalmona.
42 And they departed from Zalmona,
and pitched in Phunon.
43 And they departed from Phunon,
and pitched in Dboth.
44 And they departed from Dboth, and
pitched in Jim abarim, in the border of
Moab.
45 And they departed from Jim abarim,
and pitched in Dibon Gad.
46 And they remoued from Dibon Gad,
and lay in Almon Diblathaim.

Num xxi,6

Num. xxi. 6



This Charte sheweth the way that the people of Israel passed the space of fourtie yeres, from Egypt (through the desertes of Arabia) till they entred into the lande of Chanaan, as is mentioned in the booke of Exodus, Numeri, & Deuteronomium: It conteyneth also the fourtie and two iourneys or stations, named in this thirtie and thre Chapter of Numeri, with the obseruations of the degrees, aswell of the longitude, as of the latitude of the places of the sayde iourneys, and also the order of the numbers of them.

47 And they remoued from Almon Dib-
lathaim, and pitched in the mountaines

of Abarim before Pabo.
48 And they departed from the moun-
tayne

aynes of Abarim, and pitched in the fieldes of Moab, fast by Jordane [ouer agaynst] Jericho.

49 And they pitched by Jordane, from Beth Jesimoth, * vnto the playne of Sittim in the fieldes of Moab.

50 And the Lorde spake vnto Moyses in the field of Moab by Jordane [ouer agaynst] Jericho, saying:

51 Speake vnto the children of Israel, and say vnto them: * when ye are come ouer Jordane [to enter] into the lande of Chanaan,

52 Ye shall dryue out all the inhabiteurs of the lande before you, and destroy all their pictures, & breake a sunder all their images of mettall, and plucke downe all their hye places.

53 And possesse the lande, and dwell ther-

in: for I haue geuen you the lande to enioy it.

54 And ye shall deuide the inheritaunce of the land by lot among your kinredes, * and geue to the moe, the moze inheritaunce, and to the fewer, the lesse inheritaunce: And your inheritaunce shalbe in the tribes of your fathers, euery mans inheritaunce in the place where his lot falleth.

55 * But and if ye wyll not dryue out the inhabiteurs of the lande before you, then those which ye let remayne of them, shalbe prickes in your eyes, and darteres in your sides, and shall bere you in the lande wherin ye dwell.

56 Moreover, it wyll come to passe, that I shall do vnto you, as I thought to do vnto them.

The xxxiiij. Chapter.

1 The coastes and borders of the lande of promise. 17 Certayne men are assigned to deuide the lande.



AND the Lorde spake vnto Moyses, saying: Commaunde the children of Israel, and say vnto them: When ye come into the lande of Chanaan, (a) this is the

lande that shall fall vnto your inheritaunce, [euen] the lande of Chanaan with her coastes.

3 And * your south quarter shalbe from the wilderness. Zin, along by the coast of Edom, so that your south quarter reache vpon the side of the (b) salt sea eastwarde.

4 And set a compasse from the south by to Acrabim, and Rechae to Zinna: And go out fro the south to Cades Barnea, and go out also to hazar Adar, and go along to Azmon.

5 And set a compasse agayue from Azmon, vnto the (c) riuer of Egypt, and shall go out at the sea.

6 And let your west quarter be the great sea, let the same sea be your west coast.

7 And this shalbe your north quarter: ye shall compasse your border from the great sea, vnto (d) mount Hor.

8 And from mount Hor, ye shall describe your border, tyll it come vnto Hemath, & the end of the coast shalbe at Zedada.

9 And the coast shall reache out to Ziphron, and go out at hazar Enan: This shalbe your north quarter.

10 And ye shall describe your east quarter from hazar Enan to Sepham.

11 And the coast shall go downe from Sepham to Ribla on the east side of Ain: And the same border shall descend and go out at the side of (e) the sea of Cenereth eastwarde.

12 And then go downe along by Jordane, and leaue at the salt sea: And this shalbe your land, with the coastes thereof of rounde about.

13 And Moyses commaunded the children of Israel, saying: This is the land which ye shal inherite by lot, and which the Lorde commaunded to geue vnto nine tribes and an halfe.

14 * For the tribe of the children of Ruben, according to the householdes of their fathers, and the tribe of the children of Gad accordyng to their fathers householdes, and halfe the tribe of Manasse, haue receaued their inheritaunce.

Num. xxv. a

Deut. vii. a

Num. i. g

Judi. i. c

(a) That is to say, this is the description of the lande of Chanaan, which ye shall inherite.

Iosu. xv. a.

(b) Otherwise, the dead sea.

(c) By which riuer some thinke Nilus to be meant: some others Rhinocozura.

(d) Hor, a litle hyl, but not that whercon Aaron dyed.

25

(e) which in the goospe called the lake of Cenereth.

Num. i. g

15 Two tribes and an halfe haue recea-
 ued their inheritaunce on the other side
 of Iordane, ouer agaynst Jericho east-
 warde.
 16 And the Lorde spake vnto Moyses,
 saying:
 17 These are the names of the men
 which shall deuide the lande vnto you:
 Eleazar the priest, and Iosuah the
 sonne of Nun.
 18 And ye shall take also a^(s) Lorde of
 enery tribe, when ye deuide the lande.
 19 The names of the men are these: Of
 the tribe of Iuda, Caleb the sonne of
 Iephune.
 20 Of the tribe of the chyldren of Sime-
 on, Semuel the sonne of Amud.
 21 Of the tribe of Beniamin, Elidad the
 sonne of Cisson.
 22 Of the tribe of the chyldren of Dan,
 the lorde Bucki, the sonne of Fogli.

23 From among the chyldren of Ioseph,
 for the tribe of the chyldren of Manasse,
 the lorde Haniel, the sonne of Ephod.
 24 Of the tribe of the chyldre of Ephraim,
 the lorde Camuel the sonne of Siph-
 tan.
 25 Of the tribe of the sonnes of Zabu-
 lon, the lorde Elisaphan the sonne of
 Pharnach.
 26 Of the tribe of the chyldren of Isa-
 char, the lorde Balthiel the sonne of
 Asan.
 27 Of the tribe of the sonnes of Aser, the
 lorde Abihud the sonne of Salomi.
 28 Of the tribe of the chyldren of Nephtali,
 the lorde Bedael, the sonne of
 Ammihud.
 29 These are they whom the Lord com-
 maunded to deuide the inheritaunce vn-
 the chyldren of Israel in the lande of
 Chanaan.

The .xxxv. Chapter.

2 vnto the Leuites are geuen cities and suburbes. 11 The cities of refuge. 16 The
 lawe of manquellyng. 30 For one mans wytnesse shall no man be condempned.



1 And the Lorde spake
 vnto Moyses in the
 fieldes of Moab by
 Iordane ouer against
 Jericho, saying:
 2 Commaunde y chyld-
 dren of Israel, that
 they geue vnto the Leuites of the^(s) in-
 heritaunce of their possession, * cities to
 dwell in: And ye shall geue also vnto the
 cities of the Leuites, suburbes harde by
 their cities rounde about them.

the suburbes of their cities.

6 And from among the cities whiche ye
 shall geue vnto the Leuites, * there shall
 be sixe cities for refuge, whiche ye shall
 appoynt [to that intent] that he whiche
 kylleth, may flee thither: And to them
 ye shall adde fourtie and two cities mo.

Iosu. xx. 2.

7 So that all the cities whiche ye shall
 geue the Leuites, may be fourtie and
 eyght, them [shall ye geue] With their sub-
 urbes.

B

8 And these cities whiche ye shall geue,
 shall be out of the possession of the chyld-
 dren of Israel. They that haue many,
 shall geue many: but of them that haue
 fewe, ye shall take fewe. Euery one shall
 geue of his cities vnto the Leuites, ac-
 cording to the inheritaunce whiche he
 inheriteth.

9 And the Lorde spake vnto Moyses,
 saying:

10 Speake vnto the chyldren of Israel,
 and say vnto them: * when ye be come
 ouer Iordane into the lande of Cha-
 naan:

Deut. xix. 2
Iosu. xx. 2

11 Ye shall appoynt you cities, to be cities
 of refuge for you: that he whiche sleeth
 a person vnwares, may flee thither.

in that
leuites
by
lorde
xx. 2.

(b) The next of kin to the partie slayne, whiche ought to folowe the suite.

(c) The Deputies vnderstande by the congregation, & Senators and chiefe Judges in the cite.

(d) In the possession of Judubites, Gadites, and the halfe tribe of Manasses.

C

Exod. xxi. d

(e) So dangerous, that a man may dye thereof.

(f) He that is next to his kin to him that is murdered.

- 12 And these cities shalbe vnto you a refuge from the ^(b) auenger of blood: that he which killeth, dye not, vntill he stand before the ^(c) congregation in iudgement.
- 13 And of these cities which ye shal geue, sixe cities shal ye haue for refuge.
- 14 Ye shal geue three ^(d) on this side Iordane, and thre in the land of Chanaan, whiche shalbe cities of refuge.
- 15 And these sixe cities shalbe a refuge, both for the chyldren of Israel, and for the straunger, & for hym that dwelleth among you: that all they whiche kyll any person vnwares, may flee thither.
- 16 *And if any man smyte another with an instrument of iron that he dye, then is he a murtherer, and the murtherer shall dye for it.
- 17 If he smyte hym with throwyng a ^(e) stone, that a man may dye with, and if he dye, he that smote hym is a murtherer: let the same murtherer be slayne therfore.
- 18 Or if he smyte hym with a handweappon of wood that a man may dye with, then if he dye, he is a murtherer: let the same murtherer be slaine therfore.
- 19 ^(f) The reuenger of blood him selfe shal slay the murtherer: when he meeteth hym, he shall slay hym.
- 20 But if he thrust hym of hate, or hurle at hym by laying of wayte, that he dye,
- 21 Or smyte hym with his hande of enmitie that he dye: he that smote hym shall dye the death, for he is a murtherer: the reuenger of the blood shall slay the murtherer when he meeteth hym.
- 22 But if he pushed hym vnadvisedly, and not of hate, or cast vpon hym any thing, and not in laying of wayte,
- 23 Or any maner of stone that a man may dye with, and saw him not, and he caused it to fall vpon hym, and he dye, and was not his enemie, neither sought hym any harme:
- 24 Then the congregation shal iudge betweene the slayer and the reuenger of blood, according to these lawes.
- 25 And the congregation shall deliuer the slayer out of the hande of the reuenger of blood, and the congregation shall restore hym to the cite of his refuge, whyther he was fled: and he shal abide there vnto the death of ^(g) the hie priest, whiche was annoynted with the holy oyle.
- 26 But if the slayer come without the borders of his cite of refuge, whyther he was fled:
- 27 And the reuenger of blood finde hym without the borders of the cite of his refuge, and the reuenger of blood kyll the slayer, he shalbe gyltlesse:
- 28 Because he shoulde haue bydden in the towne of his refuge vntill the death of the hie priest, the slayer shoulde returne vnto the lande of his possession.
- 29 So these thynges shalbe ^(h) a lawe of iudgement vnto you, throughout your generations, in al your dwellinges.
- 30 Whoso kylleth any person, the [Judge] shall put the murtherer to death thorough wytnesses: but one wytnesse shall not testifie agaynst any person, to cause hym to dye.
- 31 Moreouer, ye shal take no recompence for the lyfe of the murtherer whiche is worthy to dye: but he shalbe put to death.
- 32 And ye shall take no recompence for him that is fled to the cite of his refuge, that he shoulde come againe and dwell in the lande before the death of the hie priest.
- 33 So ye shall not pollute the lande whiche ye shall dwell in, for blood defileth the lande: and the lande can not be clesed of the blood that is shed therein, but by the blood of hym that shed blood.
- 34 Defile not therfore the lande whiche ye shal inhabite, for I am in the middes therof: [euen] I the Lord dwell among the chyldren of Israel.

(g) This is a figure of Christ, by whose death our sinnes are pardoned.

(h) This is to iudge by full of testimonies.

¶ The. xxxvj. Chapter.

1 In order for the marriage of the daughters of Zelaphead. 7 The inheritaunce could not be geuen from one tribe to another.



And the chiefe fathers of the families of the chyldren of Geliad, the sonne of Machir, the sonne of Manasse, of the kindred of the sonnes of Ioseph,

came foorth and spake before Moyles, and before the princes the chiefe fathers of the chyldren of Israel,

And sayd: The Lorde commaunded my Lorde to geue the land to inherite by lot to the chyldren of Israel: and my Lorde was commaunded by the Lorde, to geue the inheritaunce of Zelaphead our brother, vnto his daughters.

If they be maryed to any of y^e sonnes of the other tribes of the chyldren of Israel, then shall their inheritaunce be taken from the inheritaunce of our fathers, and shalbe put to the inheritaunce of the tribe which they are receaued into, and so shal it be taken from the lot of our inheritaunce.

And when the Inbilee of the chyldren of Israel commeth, then shall their inheritaunce be put vnto the inheritaunce of the tribe wherinto they are receaued, and so shall their inheritaunce be taken away from the inheritaunce of the tribe of our fathers.

And Moyles commaunded the chyldren of Israel, according to the worde of the Lorde, saying: The tribe of the sonnes of Ioseph haue sayd well.

This therefore doth the Lorde commaunde the daughters of Zelaphead, saying: Let them be wyues, to whom

they them selues thinke best: only to the familie of the tribe of their father shall they marry.

7 So shall not the inheritaunce of the chyldren of Israel remoue from tribe to tribe: for euery one of the chyldren of Israel shall ioyne hym selfe to the inheritaunce of the tribe of his fathers.

8 And euery daughter that possesseth any inheritaunce in any tribe of the chyldren of Israel, shalbe wyfe vnto one of the kindred of the tribe of her father, that the chyldren of Israel may enioy euery man the inheritaunce of his father.

(D) whiche shalbe when there is no male chyldre to inherite.

9 Neither ought the inheritaunce to go from one tribe to another: but euery one of the tribes of the chyldren of Israel shalbe ioyned to his owne inheritaunce.

10 And as the Lorde commaunded Moyles, euen so dyd the daughters of Zelaphead:

11 For Mahela, Thirza, Hagla, Milcha, and Noa the daughters of Zelaphead, were maryed vnto their fathers brothers sonnes.

12 They were wyues vnto the families of the sonnes of Manasse the sonne of Ioseph, and so their inheritaunce remayned in the tribe of the kindred of their father.

13 These are the commaundementes and lawes whiche the Lorde commaunded by the hande of Moyles vnto the chyldren of Israel, in the fieldes of Moab, by Iordane [towards] Jericho.

(e) That is, concerning the ceremonies all and iudiciall lawes.

¶ The ende of the fourth booke of Moyles.

The fifth booke of Moyfes, called in

the Hebrewes, *Elle haddebarim*, and in the Latin,

Deuteronomium.

The first Chapter.

1 A briefe rehearfall of thinges done befoze from Horeb vnto Cades Barnea. 22 Moyfes reproveth the people for their incredulitie. 44 The Israelites are overcome by the Amozites, because they fought agaynst the commaundement of the Lorde.

A I



These be the wordes whiche Moyfes spake vnto all Israel on the other side Jordan in the wyldernesse; in y^e playne ouer agaynst the red sea, betweene Pharan & Thophel, Laban, Hazeroth, and Disahab.

2 There are eleuen dayes iourney from Horeb, by the way of mount Seir, vnto Cades Barnea.

3 And it came to passe in the first day of the eleuenth moneth, in the fourtie yere, that Moyfes spake vnto the chyldren of Israel, accordyng vnto all that the Lorde had geuen hym in commaundement vnto them:

4 After he had slayne Sehon the king of the Amozites whiche dwelt in Heshbon, & Og king of Basan whiche dwelt at Astaroth in Edrai.

5 On the other side Jordane in the land of Moab, began Moyfes to declare this lawe, saying:

6 The Lorde our God spake vnto vs in Horeb, saying: We haue dwelt long ynough in this mount.

7 Turne you and take your iourney, and go to the mount of the Amozites, and vnto all the places nye therevnto, both vnto the playne, and hilles, and dales, to the south, to the seas side, to the lande of Chanaan, and vnto Libanon, euen vnto the great riuer, the riuer Euphrates.

8 Beholde, I haue set the lande before you: Go in and possesse the land which the Lorde swaue vnto your fathers, Abraham, Isahac, and Iacob, to geue vnto them, & to their seede after them.

9 And I spake vnto you in the same time, saying: I am not able to beare you my selfe alone.

10 For the Lorde your God hath multiplied you: so that you be this day as the starres of heauen in number.

11 (The Lorde God of your fathers make you a thousand times so many mo as ye are, and blesse you as he hath promysed you.)

12 Howe can I my selfe alone, beare your cumbrance, your charge, & your stryfe that is among you?

13 Bzynge you men of wysdome, and of vnderstanding, and expert, accordyng to your tribes, and I wyll make them rulers ouer you.

14 And ye aunswered me, & sayde: That which y^e hast spoken, is good for vs to do.

15 And so out of your tribes I toke the chiefe men of wysdome, and that were expert, and made them rulers ouer you, captaynes ouer thousandes, & captaynes ouer hundredes, captaynes ouer fiftie, and captaynes ouer ten, and officers among your tribes.

16 And I charged your Iudges that same tyme, saying: Heare the cause of your brethren, and iudge righteously betweene euery man and his brother, and the straunger that is with hym.

17 We shall haue no respect of any person in iudgement, but you shall heare the small as well as the great: You shall not feare the face of any man, for the iudgement is Gods. And the cause that is to harde for you, referre it vnto me, and I wyll heare it.

18 And I commaunded you the same season, all the thinges which ye should do.

19 And when we departed from Horeb, we went thorow all that great and terrible wyldernesse, as ye haue scene by the way of the mountayne of the Amozites, as the Lorde our God commaunded vs: and we came to Cades Barnea.

20 And I sayd vnto you: We are come vnto y^e mountaine of y^e Amozites, which the Lorde our God doth geue vnto vs.

21 Beholde, the Lorde thy God hath set the lande before thee: go by and possesse it, as the Lorde God of thy fathers hath sayd vnto thee: feare not, neither be discouraged.

22 And ye came vnto me euery one, and sayde: We wyll sende men before vs, to searche vs out the land, and to bzynge vs worde agayne what way we must go by, & vnto what cities we shall come.

23 And

(a) In the countrey of Moab: and this wyldernesse was betwene the plaine of Moab & the sea.

(b) Moyfes repeareth agayne the lawe whiche was geuen fourte yeres befoze, to y^e youth of his people were either vndoone, or to young to iudge: for which second repetitio, this booke is called in greke Deuteronomi, that is, the second lawe.

(c) In the second yere & the second moneth.

Gen. xv. d. and xvii. b.

(d) By the counsell of Iezho my father in lawe.

Exo. xviii. (e) Moyfes had an haire gouernance among them.

(f) To signifye, that expert and knowen men in godlynesse ought to be take to gouerne.

Iosue. viii. d.

Leuit. xix. c. Pro. xxiii. e.

(g) And man is but God minister.

(h) So that it is to be purposed to them fathers, that they enuyed not the lawe of the Lord.

D

Deut. x. a.

Num. xiii. a.

23 And the saying pleased me Well: and I toke twelue men of you, of euery tribe one.

24 Whiche departed, & went by into that mountayne, and came vnto the ^(m)valley Eschol, and searched it out,

25 And toke of the lande in their handes, and brought it vnto vs, and brought vs word agayne, and ^(m)sayd: It is a good lande whiche the Lorde our God doth geue vs.

26 Notwithstanding, ye woulde not go by, but were disobedient vnto the word of the Lorde your God,

27 And murmured in your tentes, and said: Because y^e Lord ^(o)hateth vs, therefore hath he brought vs out of the lande of Egypt, to deliuer vs into the hande of the Amorites, and to destroy vs.

28 Whyther shal we go by: Our brethren haue discouraged our heart, saying: *the people is greater and taller then we, the cities are great, and walled euen by to heauen, and moreover we haue scene the sonnes of the ^(p)Anakims there.

29 Then I sayde vnto you: Dreade not, nor be afraide of them.

30 The ^(q)Lorde your God which goeth before you, he shall fight for you, according to all that he dyd vnto you in Egypt before your eyes:

31 And in the wyldernesse, where thou hast scene howe that the Lord thy God bare thee, euen as a man doth beare his sonne, in al the way which ye haue gone by, vntill ye came vnto this place:

32 And yet in this thing ye did not beleue the Lorde your God.

33 He went in the way before you, to searche you out a place to pitche your tentes in, * in syze by nyght, y^e ye nyght see what way to go, & in a cloude by day.

34 And the Lorde hearde the voyce of your wordes, & was wroth, and sware, saying:

35 *There shall not one of these men, and of this frowarde generation, see that good lande whiche I sware to geue vnto your fathers:

36 Saue Caleb the sonne of Iephune, he shall see it, *and to him wyll I geue the lande that he hath troden vpon, and to his chyldren, because he hath folowed the Lorde.

37 *Also the Lorde was angry with me for your sakes, saying: Thou also shalt not go in thither.

38 But Iosuah the sonne of Nun which ^(r)standeth before thee, he shal go in thither. Encourage hym therefore: for he shall cause Israel to inherite the lande.

39 Moreover, ^(s)your chyldren, which ye sayde should be a pray, and your sonnes whiche in that day had no knowledge betweene good and euill, they shall go in thither, and vnto them wyll I geue it, and they shall enioy it.

40 But as for you, turne your face, and take your iourney into the wildernesse, euen by the way of the red sea.

41 Then ye answered and sayde vnto me, *we haue sinned agaynst the Lord: ^(t)We wyll go by and fight, according to all that the Lorde our God commaunded vs. And when ye had gyrded on euery man his weapons of warre, ye were redie to go by into the hyll.

42 And the Lord sayd vnto me: Say vnto them, go not by, neither fight, for ^(u)I am not among you: lest ye fall before your enemies.

43 And I tolde you these thynges, & you woulde not heare, but disobayed the worde of the Lord, and went presumptuously by into the hyll.

44 And the Amorites whiche dwelt in that mountayne, came out against you, and chased you as bees vse to do, and destroyed you in Seir, euen vnto Horma.

45 And ye came agayne, and wept before the Lorde: but the Lorde ^(v)would not heare your voyce, nor hearken vnto you.

46 And so ye abode in Cadis a long season, according vnto the tyme that ye remained [before.]

E Iosua. xiiii. c.

Num. xx. c. and. 37. c.

(r) Standeth vnto thee.

(s) whiche were vnder twentie yeres olde.

Nu. xiiii. g.
 (t) This doth declare what is the nature of man, which wyll do that whiche God forbiddeth, & wyll not do that whiche God commaunded.
 (u) He sheweth that our strength standeth in Gods assistance.

¶ The .ij. Chapter.

That whiche was done from the tyme they departed from Cades Barnea, vnto the battayle agaynst the kynges, Sehon and Og.

A I



When We ^(a) turned our face, & toke our iourney into the ^(b) Wyldernesse, euen by the way of the red sea, as the Lorde spake vnto me: And we compassed ^(c) mount Seir a long tyme.

2 And the Lorde spake vnto me, saying:

3 We haue compassed this mountayne long inough, turne you northwarde.

4 And warne thou y people, saying: We shall go through the ^(d) coast of your brethren the chyldren of Esau which dwelt in Seir, and they shall be afraide of you.

5 Take ye good heede vnto your selues therfore: We shall not prouoke them, for I wyll not geue you of their lande, no not so much as a foote breadth, *because I haue geuen mount Seir vnto Esau to possesse.

6 We shall bye meate of them for money, to eat, and ye shall procure water of them for money, to drinke.

7 For the Lorde thy God hath blessed thee in all the workes of thy hande, and ^(e) knoweth thy walkyng through this great Wyldernesse this fourtie yeres, and the Lorde thy God hath ben with thee, so that thou hast lacked nothing.

8 And when we were departed from our brethren the chyldren of Esau which dwelt in Seir, through the way of the ^(f) Wyldernesse from Elath, & from Ezion Gaber, we turned and went by the way of the Wyldernesse of Moab.

9 And the Lorde sayd vnto me: *Thou shalt not fight agaynst the Moabites, neither prouoke them to battayle: for I wyll not geue thee of their lande to possesse, because I haue geuen Ar vnto the chyldren of Loth to possesse.

10 The ^(g) Emims dwelt therein in tymes past, a people great, many, and tall, as the ^(h) Anakims,

11 whiche also were taken for giauntes as the Anakims, whom the Moabites call Emims.

12 The Horims also dwelt in Seir before tyme, whom the chyldren of Esau chased out, & destroyed them before them, and dwelt in their steade, as Israel did vnto the lande of his possession, whiche the Lorde gaue them.

13 Nowe ryse vp [sayde I] and get you ouer the riuer Zared: and we went ouer the riuer Zared.

14 The space in whiche we came from Cades Barnea, vntill we were come ouer the riuer Zared, was thirtie and eyght yeres, vntyll all the generation of the men of warre were wasted out from among the hoast, as the Lorde sware vnto them.

15 *For in deede the hande of the Lorde was agaynst them to destroy them fro among y ⁽ⁱ⁾ hoast, til they were consumed.

16 And so it came to passe, that all the men of warre were consumed and dead from among the people.

17 And the Lorde spake vnto me, saying:

18 Thou shalt go thowwe Ar, the coast of Moab, this day:

19 And when thou comest nye vnto the chyldren of Ammon, thou shalt not lay siege vnto the, nor moue warre agaynst them: for I wyll not geue thee of the lande of the chyldren of Ammon any possession, but I haue geuen it vnto the chyldren of Loth to possesse.

20 That also was taken for a lande of giauntes, and giauntes dwelt therein in olde tyme, whom the Ammonites call ^(k) Zamzunimims.

21 A people that was great, many, and tall, as the Anakims: But the Lorde destroyed them before them, and they succeeded them in their inheritauce, and dwelt in their steade:

22 As he dyd for the chyldren of * Esau, whiche dwell in Seir, for whom he destroyed the Horims before them, and they possessed them, and dwelt in their steade vnto this day.

23 And the Auims which dwelt in Hazarim, euen vnto Azza, the ^(l) Caphthorims whiche came out of Caphthor, destroyed them, and dwelt in their steade.

24 Rise ye vp therefore, & take your iourney ouer the ryuer Arnon: Beholde, I haue geuen into thy hande Sehon the Amorite, king of Hesbon and his lande: begin to possesse it, and prouoke hym to battayle.

25 This day will I begynne to sende the feare and dread of thee vpon al nations that are vnder all the heauen, so that they whiche heare speake of thee, shall tremble

(i) That was of the age of fortye yeres & upward.

(k) Call Zamzunims, that is to say, wicked and abhominable. But they called their wickednes with a goodly name, calling them selus, Ephraims, that is, Phisitions or phisicians, to cure a rebelling diues. Geno. 36. b.

(l) That men of Caphthor, as some say, that is, that this people is broken in. Nu. xxi. f.

(a) They received their obedience after Gods chaityng.
(b) The deserts of Sin.
(c) This mountaine appointed to the Idumeans whiche came of Esau

(d) At there return thither, for before they were repelled by the Idumeans.
Num. 20. 21.

Gen. xxiii b

(e) Knowyng by here taken for fauouryng, as in many other places of scripture.

(f) D., desert.

(g) Giauntes, the worde signifyeth terrible men.
(h) Giauntes which came of one Anak.
Num. 13. 23.

tremble and quake before thee.

26 And so I sent messengers out of the wilderness of Kedemoth, unto Sehon king of Heshbon, with wordes of peace, saying:

27 *Let me passe through thy lande, I will go along by the hye way, I will neither turne vnto the ryght hande, nor to the left.

28 Thou shalt sell me meate for money, for to eate, & geue me water for money, for to drinke: Only I will go through on my feete,

29 As the children of Esau, which dwel in Seir, and the Moabites which dwel in Ar, dyd vnto me, vntyll I be come ouer Iordane, into the lande which the Lorde our God geueth vs.

30 But Sehon the kyng of Heshbon woulde not let vs passe by hym: for the Lorde thy God hardened his spirite, and made his heart obstinate, because he woulde deliuer him into thy hande, as it is come to passe this day.

31 And the Lord said vnto me: Beholde, I haue begonne to geue Sehon & his

lande before thee: begynne to possesse and inherite his lande.

32 *Then both Sehon and all his people came out agaynst vs to fight at Iaza,

33 And the Lorde set hym before vs, and we smote hym, and his sonnes, and all his people.

34 And we toke all his cities the same season, and slue the men, women, and children of all the cities, and let nothyng remayne,

35 Saue the cattell onely we caught vnto our selues, and the spoyle of the cities which we toke,

36 From Aroer which is by the brynke of the riuer of Arnon, and from the citie that is in the riuer, vnto Gilead, there was not one citie to strong for vs: The Lorde our God deliuered all vnto vs.

37 Only vnto the lande of the children of Ammon thou camest not, nor vnto euery place of the riuer Iabock, nor vnto the cities in the mountaynes, nor vnto whatsoeuer the Lorde our God forbade vs.

Num. 21. c.
Deut. 20. b.

E

(u) Into our hande.

(o) of footes.

¶ The .iiij. Chapter.

Chynges that chaunfed from the victorie of the two kynges, Sehon, and Og, vnto the institution of Iosuah in Moyles steade.

1 **T**hen we turned, and went by the way to Basan: *And Og the kyng of Basan came out agaynst vs, he and all his people, to fyght at Edrai.

2 And the Lorde sayde vnto me: Feare hym not, for I will deliuer hym, and all his people, and his lande, into thy hande, and thou shalt do vnto hym, as thou diddest vnto Sehon kyng of the Amozites, which dwelt at Heshbon.

3 And so the Lorde our God deliuered into our handes Og also the kyng of Basan, and all his folke: And we smote hym vntyll none was left hym alyue.

4 And we toke all his cities the same season, neither was there a citie which we toke not from them, euen threescore cities throughout the region of Argob, of the kyngdome of Og in Basan.

5 All these cities also were made strong with hye walles, gates, & barres, beside vnwalled towne a great meany,

6 And we utterly destroyed them, as we dyd vnto Sehon kyng of Heshbon,

bryngyng to naught all the cities, with men, women, and children:

7 But all the cattell and the spoyle of the cities, we toke for our selues.

8 And thus we toke the same season out of the hande of two kynges of the Amozites, the land that was on the other side Iordane, from the riuer of Arnon, vnto mount Hermon;

9 (Which Hermon the Sidons call Sirion, and the Amozites call it Senir)

10 All the cities that lay in the playne, and all Gilead, and all Basan vnto Selcha and Edrai, cities of the kyngdome of Og in Basan:

11 For only Og kyng of Basan, remayned of the remnaunt of the giauntes, whose bed was a bed of iron: And is it not yet at Rabbath among the children of Ammon: Nine cubites doth the length thereof contayne, and foure cubites the breadth of it, after the cubite of a man.

12 And so we conquered this lande the same tyme, from Aroer which is by the riuer of Arnon, vnto halfe mount Gilead, *and the cities thereof gaue I vnto the Rubenites and Gadites.

(a) As God commanded them.

B

(b) The more this giant was, the more was gods goodness and power to be magnified for the conquest.
(c) Of the common nature.

Num. 32. f.
Deut. 29. b.
Iosu. 11. b.

13 And

13 And the rest of Gilead, and all Basan of the kyngdome of Og, gaue I vnto the halfe tribe of Manasse: euen all the region of Argob, with all Basan, which is called the lande of giants.

14 Jair the sonne of Manasse, toke all the countrey of Argob, vnto the coastes of Gessuri & Maachati, and called them after his owne name, Basan haueith Jair, vnto this day.

15 And I gaue Gilead vnto Machir.

16 And vnto the Rubenites and Gadites I gaue Gilead vnto the riuer of Arnon, halfe the valley and beyonde, euen vnto the riuer Jabock, which is the border of the children of Ammon:

17 The playne also, and Iordane, and the coast thereof, from Cenereth, euen vnto the sea which is in the playne, euen the salt sea vnder the springes of the hyl, eastwarde.

18 * And I commaunded you the same tyme, saying: The Lorde your God hath geuen you this lande to enioy it: ye shall go harnesssed before your brethren the children of Israel, all that are meete for the warre.

19 Your wyues only, your children, and your cattell (for I knowe that ye haue much cattell) shall abyde in your cities which I haue geuen you,

20 Vntyll the Lorde haue geuen rest vnto your brethren as well as vnto you, and vntyll they also possesse the lande which the Lorde your God hath geuen them beyonde Iordane: and then shall

ye returne agayne, euery man vnto his possession which I haue geuen you.

21 * And I commaunded Josuah hym selfe the same tyme, saying: Thyne eyes haue seene all that the Lorde your God hath done vnto these two kynges: euen so shall he do vnto all kyngdomes whither thou goest.

22 He shall not feare them: for the Lorde your God he shall fyght for you.

23 And I besought the Lorde the same tyme, saying:

24 O Lorde God, thou hast begunne to shewe thy seruaunt thy greatnesse and thy mightie hande: for where is there a God in heauen or in earth, that can do after thy workes, and like to thy power:

25 I pray thee let me go ouer, and see the good lande that is beyonde Iordane, that goodly mountayne, & Libanon.

26 * But the Lorde was angry with me for your sakes, and woulde not heare me. And the Lorde sayde vnto me: Be content, speake no more vnto me of this matter.

27 * Get thee vp into the top of the hyl, & lift vp thyne eyes westwarde, northwarde, southwarde, and eastwarde, and beholde it with thyne eyes: for thou shalt not go ouer this Iordane.

27 But charge Josuah, and encourage hym, and bolden hym: * For he shall go before this people, and he shall deuide vnto the lande which thou shalt see.

29 And so we abode in the valley ouer agaynst the house of Beor.

The .iiij. Chapter.

1 An exhortation to obserue the lawe without addyng therto or diminischyng. 6 Therin standeth our wisdom. 9 we must teache it to our children. 15 No image ought to be made to worship. 26 Threatnynges agaynst them that forsake the lawe of God. 37 God chose the seede, because he loued their fathers. 43 The three cities of refuge.

21



(a) He heere with that his doctrine standeth in yntereste, and not in bare knowledg.

(b) God will be serued according to his word.

1 We therfore harken O Israel, vnto the ordinaunces and lawes which I teache you, for to do them, that so ye may lyue, and go in, & possesse the lande which the Lorde God of your fathers geueth you.

2 He shall put nothyng vnto the word which I commaunde you, neither shall you take ought from it, that ye may kepe the commaundementes of the Lorde your God which I commaunde you.

3 Your eyes haue seene what y Lorde dyd agaynst Baal Beor: for all the men that folowed Baal Beor, the Lorde thy God hath destroyed from among you.

4 But ye that cleaue vnto the Lord your god, are aliue euery one of you this day.

5 Beholde I haue taught you ordinaunces and lawes, such as the Lorde my God comaunded me, that ye should do euen so in the lande whither ye go to possesse it.

6 Kepe them therfore and do them, for that is your wisdom and vnderstandyng

Num. 27. d.

(b) Of Beor, al, or Beor, where the temple was builded.

Num. 27. c.

Num. 34. d.

(c) He meaneth them by gods plagues, shewed on other idolar cities. (d) The God of the Ammonites. Thus was Baal, both signified and or patron.

(e) He meaneth the word, to be without the word, to be without the word, to be without the word, to be without the word.

standyng in the syght of the people, that they may heare all these ordinaunces, and say: Surely it is a wise and vnderstandyng people, it is a great nation.

B 7 For what other nation is so great that gods come so nye vnto, as the Lorde our God is nye ^(c) vnto vs in all thinges as oft as we call vnto hym:

8 **¶** Hea, and what nation is so great, that hath ordinaunces & lawes so righteous, as all this lawe which I set before you this day:

9 Take heede to thy selfe therefore, and kepe thy soule diligently, that thou forget not the thynges which thyne eyes haue seene, and that they depart not out of thy heart all the dayes of thy life: but *teache them thy sonnes, & thy sonnes sonnes.

10 Specially the day that thou stoodest before the Lorde thy God in Horeb, when the Lorde sayd vnto me: Gather me the people together, & I wyll make them heare my wordes, that they may learne to feare me all the dayes that they shall lyue vpon the earth, * and that they may teache their children.

11 He came * and stode also vnder the mountayne, and the mountayne ^(b) burnt with fire euen vnto the middes of heauen, and there was darknesse, cloudes, and mist.

12 And the Lorde spake vnto you out of the middes of the fire, and ye hearde the voyce of the wordes: * but sawe no similitude, saue hearde a voyce only.

13 And he declared vnto you his couenaunt which he commaunded you to do [euen] ten commaundementes, which he wrote vpon two tables of stone.

C 14 And the Lorde commaunded me that same season that I shoulde teache you ordinaunces & lawes, which ye ought to do in the lande whyther ye go to possesse it.

15 Take therfore good heede vnto your selues as pertaynyng vnto your soules, ^(d) (for ye sawe no maner of image in the day that the Lorde spake vnto you in Horeb, out of the middes of fire)

16 Lest ye marre your selues, & make you a grauen image, & picture of any maner of figure, whether it be the likenesse of man or woman.

17 The likenesse of any maner of beast that is on the earth, or the likenesse of any maner fethered soule that fleeth in

the ayre,

18 Or the likenesse of any maner worme that creepeth on the earth, or the likenesse of any maner fishe that is in the waters beneath the earth:

19 * Hea, and lest thou lift by thyne eyes vnto heauen, and when thou seest the sunne, the moone, and the starres, with all the hoast of heauen, shouldest be driuen to worship them, & serue them, and shouldest worship and serue the thynges, which the Lorde thy * God hath made to serue all nations vnder the whole heauen.

20 But the Lorde hath taken you, and brought you out of the ^(e) iron furnace, euen out of Egypt, to be vnto hym a people & inheritaunce, as ye be this day.

21 Furthermore, the Lorde was angry with me for your wordes, and sware that I shoulde not go ouer Iordane, and that I shoulde not go in vnto that good lande which the Lorde thy God geueth thee to inheritaunce.

22 But I must dye in this lande, and shal not go ouer Iordane: But ye shall go ouer, and possesse that good lande.

23 Take heede vnto your selues, that ye forget not y^e appoyntment of the Lorde your God which he made with you, & that ye make you no grauen ^(f) image or likenesse that the Lorde thy God hath forbidden thee.

24 For the Lorde thy God, is a ^(g) consuming fire, and a ^(h) ielous God.

25 When thou shalt beget children, and thy children beget children, and shalt haue remayned long in the lande, ye do wickedly, & make any maner of grauen * image, and worke euyl in the sight of the Lorde thy God, to prouoke hym to anger:

26 I call heauen and earth to recorde agaynst you this day, that ye shall shortly perishe from of y^e lande wher vnto you go ouer Iordane to possesse it: Ye shall not prolong your dayes therein, but shall vtterly be destroyed:

27 And the Lord shall scatter you among the people, and ye shalbe left fewe in number among the nations whyther the Lorde shall bryng you.

28 And there ye shall serue gods which are the worke of mans hande, wood and stone, which neither see, nor heare, nor eate, nor smell.

29 * If from thence thou shalt seke the Lorde

Deut. vii. a. | Sapi 14. a. | Iob. xxxi. c.

Gen. i. b.

(i) Most harde and cruel bondage.

D

(k) To reuerence sent God, or to worship it. this so often forbidden of images declareth howe detestable idolatrye is in gods sight: and also that God did foresee that y^e people shoulde abandone the selues to suche wickednes.

(l) To them that come not to hym in reuerence and feare, but contrarywise resist hym.

(m) So that he will not suffer his honour to be geuen to any other.

E

Deu. xxxa

Lozde thy God, thou ſhalt finde hym, if thou ſeke hym With all thy heart, and With all thy ſoule.

E 30 When thou art in tribulation, & When all theſe thynges that be here ſpoken of, are come vpon thee, euen in the latter dayes, yf thou turne to the Lozde thy God, & ſhalt be obedient vnto his voyce:

31 (For the Lozde thy God is a mercifull God) he Wyll not forſake thee, neither deſtroy thee, *nor forget the appoyntment of thy fathers, which he⁽ⁿ⁾ ſware vnto them.

Leuit. 26.g.

(n) God confirmeth his promiſes by an othe, to ſhew vs we may be the more certified of the hope of our ſaluation.

32 For aſke of the dayes that are paſt, which were before & ſince the day that God created man vpon the earth, and [aſke] from the one ſide of heauen vnto the other, if euer there came to paſſe ſuch a great thyng, or whether any ſuch lyke thyng hath ben hearde as this.

33 Dyd euer any people heare the voyce of God ſpeakyng out of the middes of a fire, as thou haſt hearde, and yet lyued:

34 Or hath God aſſayed to go and take hym a people from among nations, by temptations, by ſignes, by wonders, by warre, by a mightie hand, by a ſtretched out arme, & by great ſightes, accordyng vnto all that the Lozde your God dyd vnto you in Egypt before your eyes:

Pſal. 76.b.)

35 Vnto thee it was ſhewed, that thou mighteſt knowe that the Lord is God, and that there is none other but he.

Exod. xix.c

36 *Out of heauen he made thee heare his voyce, that he might inſtruct thee: & vpon earth he ſhewed thee his great fire, and thou heardeſt his worde out of the middes of the fire.

(o) Of his meeke mercie, not of their merites.

37 And becauſe he^(o) loued thy fathers, he choſe their ſeede after them, & brought thee out in his ſight With his mightie power out of *Egypt,

Exod. xiii.c

F 38 To thruſt out nations great and mightier then thou before thee, and to bryng thee in, and to geue thee their lande to inheritance, as it is come to paſſe this day.

39 Underſtande therfore this day, and

conſider it in thine heart, that the Lozde he is God in heauen aboue, and vpon the earth beneath, neither is there any other.

40 Thou ſhalt kepe therefore his ordinaunces and his commaundementes which I commaunde thee this day, that it may go well With thee, and With thy children after thee, and^(p) that thou mayeſt prolong thy dayes vpon y^e earth, which the Lozde thy God geueth thee for euer.

41 Then Moyſes ſeuered three cities on the other ſide Iordane towarde the ſunne ryſyng:

42 That he ſhoulde flee thither which had kylled his neyghbour vnwares, & hated hym not in tyme paſt, and therefore ſhoulde flee vnto one of the ſame cities, and lyue:

43 Namely Bezer in the Wilderneſſe, euen in the playne countrey of the tribe of Ruben, and Ramoth in Gilead, of the tribe of Gad, and Golan in Baſan, of the tribe of Manaſſe.

44 And ſo this is the lawe which Moyſes ſet before the children of Iſrael:

45 Theſe are the^(q) witneſſes, ſtatutes, and ordinaunces, which Moyſes tolde the children of Iſrael after they came out of Egypt,

(p) Set promiſes to men, not by that they be ſerue it, but to make them cheereful in wel doing, and to ſhew that they ſhall not ſerue him in vaine.

(q) The articles of the covenant that God made with them.

Num. xix.f

46 On the other ſide Iordane, in the valley ouer agaynſt the houſe of Beor, in the lande of Schon king of the Amorites, which dwelt at Heſbon, whom Moyſes & the children of Iſrael ſmote, after they were come out of Egypt,

47 And poſſeſſed his lande, and the lande of Og kyng of Baſan, two kynges of the Amorites, which were on the other ſide Iordane towarde the ſunne riſyng,

48 From Aroer which is by the bancke of the riuer Arnon, vnto mount Sion which is Hermon,

49 And all the playne on the other ſide Iordane eaſtwarde, euen vnto the^(r) ſea which is in the playne vnder y^e ſpringes of the hyl.

(r) Namely the ſalt ſea, or dead ſea.

The v. Chapter.

5 Moyses is the meane betweene God and the people. 6 The lawe is repeated. 23 The people are afrayde at Gods boyce. 29 The Lorde wilsheth that the people woulde feare hym. 32 They must neither decline to the ryght hande, nor left.



And Moyses called all Israel, and sayde vnto them: Heare O Israel the ordinaūces and lawes which I speake in your eares this day, that ye may

learne them, and fulfill them in deede.

2 The Lord our God made a couenaunt with vs in Horeb.

3 The Lorde made not this couenaunt with our fathers, but with vs: euen with vs, which are all here aloue this day.

4 The Lorde talked with you face to face in the mount, out of the middes of the fire:

5 And I stode betweene the Lorde and you the same tyme, and shewed you the worde of the Lord: For ye were afrayde at the sight of the fire, and went not vp into the mount, and he sayde:

6 I am the Lorde thy God, which brought thee out of the lande of Egypt, from the house of bondage.

7 Thou shalt haue none other Gods in my presence.

8 Thou shalt make thee no graven image, or any likenesse of that which is in heauen aboue, and that is in earth beneath, and that is in the waters beneath the earth.

9 Thou shalt neither bowe thy selfe vnto them, nor serue them: for I the Lord thy God, am a ielouse God, visityng the wickednesse of the fathers vpon the children, euen vnto the third and fourth generation among them that hate me:

10 And shewe mercie vpon thousandes, among them that loue me, and kepe my commaundementes.

11 Thou shalt not take the name of the Lorde thy God in bayne: for the Lorde wyll not holde him guiltlesse that taketh his name in bayne.

12 Kepe the Sabbath day, that thou sanctifie it as the Lorde thy God hath commaunded thee.

13 Sixe dayes thou shalt labour, and do all that thou hast to do:

14 But the seventh day is the Sabbath of the Lorde thy God: thou shalt not do

any worke, thou nor thy sonne, nor thy daughter, nor thy man seruaunt, nor thy mayde, nor thine ore, nor thine asse, nor any of thy cattell, nor the straunger that is within thy gates: that thy man seruaunt, and thy mayde, may rest as well as thou.

15 Remember that thou wast a seruaunt in the lande of Egypt, and howe that the Lorde thy God brought thee out thence, through a mightie hande and a stretched out arme: For which cause the Lorde thy God commaunded thee to kepe the Sabbath day.

16 Honour thy father & thy mother, as the Lorde thy God hath commaunded thee: that thy dayes may be prolonged, and that it may go well with thee in the lande which the Lorde thy God geueth thee.

17 Thou shalt not slay.

18 Thou shalt not commit adulterie.

19 Thou shalt not steale.

20 Thou shalt not beare false witnesse agaynst thy neyghbour.

21 Thou shalt not lust after thy neyghbours wyfe, thou shalt not couet thy neyghbours house, his felde, his seruaunt, or his mayde, his ore, his asse, or ought that thy neyghbour hath.

22 These wordes the Lorde spake vnto all your multitude in the mount, out of the middes of the fire, of the cloude, and of the darkenesse, with a great boyce, and added nothyng: and wrote them in two tables of stone, and deliuered them vnto me.

23 And it came to passe, that when ye hearde the boyce out of the middes of the darkenesse (for the mountayne dyd burne with fire) then ye came vnto me, with the captaynes of your tribes, and your elders,

24 And ye sayde: Beholde, the Lorde our God hath shewed vs his glorie and his greatnesse, and we haue hearde his boyce out of the middes of the fire: we haue seene this day that God doth talke with man, and he yet lyueth.

25 Howe therfore why shoulde we dye: that this great fire shoulde consume vs: If we heare the boyce of the Lord our God,

Psal. 136. b.

Exod. xxx. b. (f) By this name father, he comprehendeth also all those that are in degree of superiortie: as princes, magistrates, matters, and maistres. (g) He forbiddeth not onely the outwarde act, but also all rauour & outrage agaynst our neyghbours

Rom. vii. b.

D

(h) That we should do the like.

Exod. xix. d

(1) The ſcrip- ture doth ofte ſaie this word (fleſhe) to ſhew that ma- ns is a brittle and frayle thyng.

Exod. xix. a

Ier. xxiii. b

God any more, We ſhall dye:

26 For what fleſhe hath it ben that ever hearde the voyce of the luyng God ſpeakyng out of the muddes of the fire (as we haue done) and yet dyd lyue:

27 Go thou and heare all that the Lorde our God ſayth, and tell thou vnto vs all that the Lord our God ſayth vnto thee, * and we wyll heare it, and do it.

28 And the Lorde hearde the voyce of your wordes when ye ſpake vnto me, and the Lorde ſayde vnto me: I haue hearde the voyce of the wordes of this people, which they haue ſpoken vnto thee: they haue well ſayde all that they haue ſpoken.

29 * Oh that there were ſuch an heart in them that they woulde feare me, & kepe all my commaundementes alway, that it

myght go well with them, and with their childen for euer:

30 Go, and ſay vnto them, Get you into your tentes agayne:

31 But ſtande thou here by me, and I wyll tell thee all the commaundementes, ordinaunces, & lawes, which thou ſhalt teache them, that they may do them in the lande which I geue the to poſſeſſe.

32 Take heede therfore that ye do in dedde as the Lord your God hath commaun- ded you, and turne not aſide, either to the right hande, or to the left:

33 But walke in all the wayes which the Lorde your God hath commaunded you, that ye may lyue, and that it may go well with you, and that ye may prolong your dayes in the lande which ye ſhall poſſeſſe.

(b) ye ſhall neither put any thyng to my word, nor take therefr.

The. vj. Chapter.

1 An exhortation to feare God and kepe his commaundementes, 5 which is to loue hym with all thine heart, 7 The ſame muſt be taught to the poſte- ritie, 16 Not to tempt God. 25 Righteouſneſſe is conteyned in the lawe.

A I



heſe are the commaun- dementes, ordinaunces, and lawes, which the Lorde your God com- maunded me to teache you, that ye might do them in the lande whi- ther ye go to poſſeſſe it:

Deut. x. c.

2 Namely, that thou mighteſt feare the Lord thy God, & kepe all his ordinaun- ces and his commaundementes which I commaunde thee, thou & thy ſonne, & thy ſonnes ſonne all the dayes of thy lyfe: that thy dayes may be prolonged.

3 Heare therfore O Iſrael, and take heede that thou do it, that it may go well with thee, & that ye may encrease mightily, euen as the Lorde God of thy fathers hath promiſed thee, a lande that ^(a) floweth with mylke and honie.

4 Heare O Iſrael, the Lorde our God is Lorde only.

5 And * thou ſhalt loue the Lorde thy God with all thine heart, and with all thy ſoule, and with all thy myght.

6 * And theſe wordes which I com- maunde thee this day, ſhalbe in thine heart:

7 And thou ſhalt ſhewe them vnto thy children, and ſhalt talke of them when thou art at home in thine houſe, and as thou walkeſt by the way, & when thou

lyeſt downe, and when thou riſeſt vp.

8 And thou ſhalt binde them for a ſigne vpon thine hande, and they ſhalbe as frontettes betweene thine eyes,

9 And thou ſhalt write them vpon the ^(b) poſtes of thy houſe, & vpon thy gates.

10 And when the Lorde thy God hath brought thee into the lande which he ſware vnto thy fathers, Abraham, Iſaac, and Jacob, and ſhall geue to thee great & goodly cities which thou buildeſt not,

11 houſes full of all maner of goodes which thou filledſt not, & wellles digged which thou diggedſt not, vineyardes and olive trees which thou planteſt not, and when thou haſt eaten & art full:

12 Then beware leſt thou forget the Lorde which brought thee out of the lande of Egypt from the houſe of bondage.

13 * Thou ſhalt feare the Lorde thy God and ſerue hym, and ſhalt ^(c) ſwear by his name.

14 See that ye walke not after ſtraunge gods, the gods of the nations which are about you:

15 (For the Lorde thy God is a ielous God among you) leſt the countenance of the Lorde thy God be moued to wrath agaynſt thee, and deſtroy thee from the face of the earth.

16 * We ſhall not tempt the Lorde your God,

(b) By theſe kyndes of ſpache he meaneth mo- thyng but the ſtural melle- tation of the lawe.

Deut. x. d. (c) By laſt ſwearing the the Lorde is our God.

Math. 23.

(a) which hath great ſore of all thynges par- tynng to mans lyfe. Mar. xii. c.

Deut. xi. d.

God, as ye dyd in the place of tempta-
tion.

17 But you shall diligently kepe the com-
maundementes of the Lord your God,
& his testimonies, and his ordinaunces
which he hath commaunded thee:

18 And thou shalt do that which is right
& good in the ^(c)sight of the Lord: that
thou mayest prosper, & that thou mayest
go in & possesse that good lande whiche
the Lord sware vnto thy fathers,

19 To cast out all thyne enemies before
thee, as the Lord hath sayde.

20 And ^(c)when thy sonne asketh thee in
tyme to come, saying: what meaneth
these testimonies, ordinaunces, and
lawes, which the Lord our God hath
commaunded you:

21 Then thou shalt say vnto thy sonne:

We were Pharaos bondmen in Egypt,
and the Lord brought vs out of Egypt
with a mightie hande:

22 And the Lord shewed signes, and
wonders, great and euill vpon Egypt,
vpon Pharaos, and vpon all his house-
holde, before our eyes:

23 And brought vs out from thence, to
bryng vs in and to geue vs the lande
which he sware vnto our fathers.

24 And he hath commaunded vs to do all
these ordinaunces, & to feare the Lord
our God for our wealth all the dayes of
our life, as it is come to passe this day.

25 Moreover, this shalbe our ^(c)righteous-
nesse before the Lord our God, yf we
take heede, & kepe all these commaun-
dementes, as he hath commaunded vs.

(f) No man
can perfectly
fulfill y^e lawes
therefore we
must haue res-
course to
Christe, by
fayth in whom
we are recom-
ted for iust.

¶ The. vij. Chapter.

1 The Israelites may make no couenaunt with the Gentiles. 5 They must destroy their
idols. 8 The election dependeth on the free loue of God. 19 The experience of the power
of God ought to confirme vs. 25 To auoyde all occasion of idolatrie.

1 **W**hen the Lord thy God
shall bryng thee into
y^e lande whither thou
goest to possesse it, and
hath cast out many
nations before thee:

namely the Hethites,
the Gergesites, the Amorites, the Cha-
naanites, the Pherezites, the Hewites,
and the Jebusites, seuen nations, grea-
ter and mightier then thou:

2 *And when the Lord thy God hath
set them before thee, thou shalt smyte
them, and bitterly destroy them, & make
no couenaunt with them, nor haue com-
passion on them.

3 Thou shalt make no mariages with
them: neither geue thy daughter vnto
his sonne, nor take his daughter vnto
thy sonne.

4 For they wyll deceaue thy sonne, that
he should not folowe me, and they shall
serue strange gods: and then wyll the
wrath of the Lord ware hot agaynst
thee, and destroy thee sodenly.

5 But thus ye shall deale with them:
^(a)Ye shall ouerthrowe their aulters, &
bryake downe their pillers, cut downe
their groues, and burne their grauen
images with fire:

6 *For thou art an holy people vnto the
Lord thy God, *the Lord thy God

hath chosen thee, to be a speciall people
vnto hym selfe, aboue all nations that
are vpon the earth.

7 The Lord dyd not set his loue vpon
you, nor chose you because ye were mo
in number then any people (for ye were
the fewest of all people)

8 But because the Lord loued you, and
because he would kepe the *othe which
he had sworne vnto your fathers, ther-
fore hath the Lord brought you out
through a mightie hande, and deliuered
you out of the house of bondage, euen
from the hande of Pharaos kyng of
Egypt.

9 Understande therfore, that the Lord
thy God he is God, and that a true
God, *which kepeth appoyntment and
mercy vnto them that loue hym and
kepe his commaundementes, euen
throughout a thousande generations:

10 And rewardeth them that hate hym
to their ^(b)face, so that he bryngeth them
to naught, and doth not deferre the
tyme, but rewardeth hym that hateth
hym before his face.

11 Kepe thou therfore the commaunde-
mentes, and ordinaunces, and lawes,
whiche I commaunde thee this day,
that thou do them.

12 If ye hearken vnto these lawes, and
obserue & do them: the Lord thy ^(c)God
also

B

Gen. xxi. 6.

Ezod. xx. 2.

(b) Whoness
ly, or in this
lyte.

(c) This co-
mendaunt is
grounded vpon
his free grace:
therefore in res-
compensing
their obedience
he hath respect
to his mercy,
& not to their
merites.

also shall kepe vnto thee the appoyntment and the mercy whiche he sware vnto thy fathers.

13 He wyll loue thee, and blesse thee, and multiplie thee: he wyll also blesse the fruite of thy wombe, and the fruite of thy lande, thy corn, thy wine, and thine oyle, and the increase of thy kine, and the flockes of thy sheepe, in the lande whiche he sware vnto thy fathers to geue thee.

C 14 Thou shalt be blessed aboue all nations: there shall be neither man nor woman vnfruitfull among you, nor any of your cattell shall be barren.

Ezo.xxiii.d 15 Moreouer the Lord wyll *take away from thee all maner infirmities, and wyll put none of the euill diseases * of Egypt (whiche thou knowest) vpon thee: but will sende them vpon all them that hate thee.

Exod.ix.a 16 Thou shalt consume all the nations which the Lord thy God shall deliuer thee: thine eye shall haue no pitie vpon them, neither shalt thou serue their gods, for that shall be thy decay.

17 If thou say in thyne heart: these nations are no then I, howe can I cast them out:

Deut.xx.a. **Iofu.viii.a.** 18 *Thou shalt not feare them: but remember what the Lord thy God dyd vnto Pharao and vnto all Egypt.

19 The great temptations which thyne eyes saw, and the signes and wonders, and the mightie hande, and stretched

out arme, whereby the Lord thy God brought thee out: euen so shall the Lord thy God do vnto all nations of whom thou art afrayde.

20 *Moreouer the Lord thy God wyll sende ^(b) hornets among them, vntil they that are left and hide them selues from thee be destroyed.

21 Thou shalt not feare them: for the Lord thy God is among you, a mightie God and a terrible.

22 For the Lord thy God wyll put out these nations before thee by a litle and a litle: *thou mayest not consume them at once, lest the ^(c) beastes of the fildes increase vpon thee.

23 But the Lord thy God shall geue them ouer before thee, and shall destroy them with a mightie destruction, vntill he haue brought them to naught.

24 *And he shall deliuer their kinges into thyne hande, and thou shalt destroy their name from vnder heauen: There shall no man be able to stande before thee, vntill thou haue destroyed them.

25 The graue images of their gods shalt thou burne with fire: and *couet not the golde and siluer that is on them, nor take it vnto thee, lest thou be ^(e) snared therein: for it is an abomination before the Lord thy God.

26 Bryng not therfore abomination into thine house, lest thou be a cursed thing as it is: but vtterly defie it and abhorre it, for it is a cursed thing.

Exo.xxiii.d
Iof.xxiii.c
(b) There is not so small a creature as the I will not arme to fight on thy syde against them.
D

Exo.xxiii.d
(c) So that it is your commodity that God accomplisheth not his promise to looke as ye would.

Iofu.x.

Iofu.vii.a.
ii.Mac.xii.f.

(e) And be liable to robbery.

The xlviij. Chapter.

2 God humbleth the Israelites to trye what they haue in their heart. 5 God chastiseth them as his chylde. 14 The heart ought not to be proude for Gods benefites. 19 The forgetfulnesse of Gods benefites causeth destruction.

A 1



At the commaundementes which I commaunde thee this day, shall ye kepe for ^(a) to do them, that ye may liue, and multiplie, and go in and possesse the lande whiche the Lord sware vnto your fathers.

2 And thou shalt remember all the way which the Lord thy God led thee this fourtie yeres in the wilderness, for to humble thee, & to ^(b) proue thee, and to knowe what was in thyne heart, whe-

ther thou wouldest kepe his commaundementes, or no.

3 He *humbled thee, and suffered thee to hunger, & fed thee with Manna, which neither thou nor thy fathers knewe of, to make thee knowe that *a man doth not liue by bread onely: but by euery [worde] that proceedeth out of the mouth of the Lord doth a man liue.

4 *Thy rayment waxed not olde vpon thee, neither dyd thy foote ^(c) swell these fourtie yeres.

5 This also shalt thou consider in thine heart: that as a man chastiseth his soule,

Exod.xvi.d
Num.xii.b.

Nath.iii.a.

Deu.xxix.a
(c) As they that go barefooted.

(a) Shewing that it is not enough to heare & word, except we exercise it by example of life.

(b) whiche is declared in affliction, either by patience, or by grudging against Gods visitation.

sonne, euen so the Lord thy God chasteneth thee.

6 Therefore shalt thou kepe the commaundementes of the Lord thy God, that thou walke in his wayes, and feare hym.

7 For the Lord thy God bryngeth thee into a good lande, a lande in the whiche are riuers of water, and fountaines and deapthes that spring out of valleyes and hylles:

8 A lande wherin is wheate and barlie, vineyardes, fightrees, & pomgranates, a lande wherein is oyle oliue and homie:

9 A lande wherin thou shalt eate bread without scarcenes, neither shalt thou lacke any thyng: a land whose stones are iron, and out of whose hylles thou shalt digge brasle.

10 When thou hast eaten therfore & filled thy selfe, thou shalt blesse the Lord thy God for the good lande whiche he hath geuen thee.

11 Beware that thou forget not the Lord thy God, that thou wouldest not kepe his commaundementes, his lawes, and his ordinaunces, whiche I commaunde thee this day:

12 *Pea, and when thou hast eaten and filled thy selfe, and hast buyt goodly houses and dwelt therein:

13 And when thy beastes and thy sheepe are wares many, and thy siluer and golde is multiplied, and all that thou

hast is encreased:

14 Then beware lest thyne heart rylse, and thou forget the Lord thy God, whiche brought thee out of the lande of Egypt, and from the house of bondage:

15 And whiche was thy guyde in the great and terrible wyldernesse [wherein were] fire serpentes, scorpions, and drouth without any water: But he brought out water for thee, euen out of the rocke of flint.

16 He fed thee in the wyldernesse with Manna, which thy fathers knewe not, euen for to humble thee, and to prouue thee, and that he might so do thee good at thy latter ende,

17 Lest thou shouldest say in thine heart, *my power and the myght of myne owne hande hath prepared me this aboundaunce:

18 But remember the Lord thy God, for it is he whiche geueth thee power to get substance, for to make good the promise whiche he sware vnto thy fathers, as appeareth this day.

19 And if thou forget the Lord thy God, and walke after straunge gods, and serue them, and worship them: I testifie vnto you this day, that ye shal surely perishe.

20 As the nations whiche the Lord destroyed before your face, euen so ye shall perishe, because ye woulde not be obedient vnto the voyce of the Lord your God.

(c) Because prosperitie maketh men proude, and to forget God.

i Reg ii. b. (g) Under this worde power, he comprehendeth wisdom, dexterity, diligence, and all other meanes by which men myght get goodes.

(h) If all earthly goodes come only fro God, much more heauenly.

Deut. iii. d.

(i) Denounce or protest.

The .ix. Chapter.

4 God doeth them not good for their owne righteousnesse, but for his owne sake.

7 Moyses putteth them in remembraunce of their sinnes. 17 The two tables are broken.

26 Moyses prayeth for the people.



Care O Israel, thou passest ouer Iordane this day, to go in and possesse nations great and mightier then thy selfe, cities great and walled vnto heauen:

them to naught quickly, as the Lord hath sayde vnto thee.

4 Speake not thou in thyne heart, after that the Lord thy God hath cast them out before thee, saying, for my righteousnesse the Lord hath brought me in, to possesse this lande: but for the wickednesse of these nations the Lord hath cast them out before thee.

(c) If we deserue not worldly thynges, much lesse spiritual thynges.

5 It is not for thy righteousnesse sake, or for thy right heart, that thou goest to possesse their lande: * But for the wickednesse of these nations, the Lord thy God doth cast them out before thee, eue to perfourme the worde whiche the Lord thy God sware vnto thy fathers, Abraham, Isahac, and Jacob.

Leui. x. d.

6 Understand therfore that it is not for thy righteousness sake, that the Lorde thy God doth geue thee this good lande to possesse it, seying thou art a ^(c) stifnecked people.

(c) It is an vntractable ore that refuseth the yoke.

B
(f) This he saith, for that it is most necessarie to haue men brought to the acknowleging of their sinnes.
Exo. xvi. b. and xxxii. c

7 Remember ^(f) & forget not, howe thou prouokedst the Lorde thy God in the wildernesse, since the day that thou didst depart out of the lande of Egypt, vntyll ye came vnto this place, ye haue rebelled agaynst the Lorde.

8 Also in Horeb ye prouoked the Lorde to anger, so that the Lorde was wroth with you, euen to haue destroyed you.

9 When I was gone by into the mount, to receaue the tables of stone, the tables of the couenaunt which the Lorde made with you, and I abode in the mount fourtie dayes & fourtie nightes, whē I neither did eate bread nor drinke water.

10 And the Lorde deliuered me two tables of stone, written with the ^(g) finger of God, and in them was containned all the wordes whiche the Lorde saide vnto you in the mount out of the middes of fire, in the day when ye came together.

(g) After a diuine manner, & not by the deuice of man.

11 And when the fourtie dayes and fourtie nightes were ended, the Lorde gaue me the two tables of stone, the tables of the couenaunt.

12 And the Lorde sayde vnto me: * Arise, and get thee downe quickly from hence, for thy people which thou hast brought out of Egypt, haue ^(h) marred all: They are turned at once out of the waye which I commaunded them, and haue made them a moultten image.

Exod 32. b.

(h) Mens deuynes are corrupt, when they depart from their obedience to god.

13 Furthermore, the Lorde spake vnto me, saying: I haue scene this people, and beholde it is a stifnecked people.

14 ⁽ⁱ⁾ Let me alone, that I may destroy them, & put out the name of them from vnder heauen, and I wyll make of thee a mightie nation, & greater then they be.

(i) Meaning that godly mens prayers do stay Gods vengeance.

15 And I turned me, and came downe from the hyll, euen from the hyll that burnt with fire, and the two tables of the couenaunt were in my handes.

16 And I loked, and beholde ye had sinned agaynst the Lorde your God, and had made you a moultten calfe, and had turned at once out of the way whiche the Lorde had commaunded you.

17 * And I toke the two tables, and cast them out of my two handes, and brake ^(k) them before your eyes.

18 * And I fell downe flat before the

Exod. 32. d.
(k) Whyles godd this of a godly zeale, & not of any humane passion.

Lorde euen as at the first time, & fourtie dayes and fourtie nightes I did neither eate bread nor drinke water, because of all your sinnes which ye sinned, in doying wyckedly in the sight of the Lorde in that ye prouoked hym vnto wrath.

Exod. 24. d. and 34. d.

19 (For I was afrayde, that for the wrath and fiercenes wherwith the Lorde was moued agaynst you, he would haue destroyed you) But the Lorde heard me at that tyme also.

20 The Lorde was very angry with Aaron also, euen to haue ^(l) destroyed hym: and I made intercession for Aaron also the same tyme.

(l) This is so dangerous a thing it is for rulers to suffer wretchednesse to be committed.

21 And I toke your sinne, the calfe which ye had made, and burnt hym with fire, and stamped hym, and grounde hym very small, euen to dust: and I cast the dust therof into the brooke that descended out of the ^(m) mount.

D

22 Also at the burnyng place, at the place of temptyng, and * at the sepulchres of lust, ye prouoked the Lorde to anger.

(m) Horeb Sinai.

23 Likewise when the Lorde sent you from Cadis Barnea, saying, go by and possesse the lande which I haue geuen you: * you rebelled agaynst the worde of the Lorde your God, and neither beleued hym, nor hearkened vnto his voyce.

Num. xi. a.

24 You haue ben rebellious vnto the Lorde since the day that I knewe you.

25 And I fell downe flat before the ⁽ⁿ⁾ Lorde fourtie dayes & fourtie nightes, as I fell downe before: for the Lorde sayde, he would destroy you.

Actes. viii. f.

(n) Describng hereby, that god wyll haue vs to continue in prayer.

26 I made intercession therfore vnto the Lorde, and sayd: * O Lorde God, destroy not thy people and thyne inheritaunce whiche thou hast deliuered through thy great goodnesse, and whiche thou hast brought out of Egypt thorow a myghtie hande.

Exod 34. e.

27 ^(o) Remember thy seruauntes, Abraham, Asahac, and Jacob, and looke not vnto the stubbernesse of this people, nor to their wickednesse and sinne:

(o) That is, thy promise made to them.

28 Lest the lande whence thou broughtest them, say, The Lorde is not able to bring them into the land which he promised them, and because he hated them, therfore hath he carryed them out to slay them in the wyldernesse.

29 Beholde, they are thy people, & thyne inheritaunce, whiche thou broughtest out in thy myghtie power, and in thy stretched out arme.

The. x. Chapter.

5 The seconde tables put in the arke. 8 The tribe of Leui is dedicate to the seruice of the tabernacle. 12 what the Lorde requireth of his. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lorde is the prayse of Israel.

A 1
11. a.
14. d.
17. d.
18. d.
19. d.
20. d.
21. d.
22. d.
23. d.
24. d.
25. d.
26. d.
27. d.
28. d.
29. d.
30. d.
31. d.
32. d.
33. d.
34. d.
35. d.
36. d.
37. d.
38. d.
39. d.
40. d.



At the same season the Lorde sayde vnto me: he we thee two tables of stone lyke vnto the first, and come vp vnto me into the mount, and make thee an

arke of wood.

2 And I wyll wyte in the tables, the wordes that were in the first tables whiche thou brakest, and thou shalt put them in the arke.

3 And I made an arke of ^(a) sittim wood, and hewed two tables of stone lyke vnto the first, and went vp into the mountayne, hauyng the two tables in myne hande.

4 And he wrote in the tables* according to the first wrytyng, the ten commaundementes whiche the Lord spake vnto you in the mount out of the myddes of the fire, in the day when ^(b) you were gathered together: and the Lorde gaue them vnto me.

5 And I departed, and came downe from the hyll, and * put the tables in the arke whiche I had made, and there they be, as the Lorde commaunded me.

6 * And the chyldren of Israel toke their iourney from Beroth of the chyldren of Jakan to Mosera, where ^(c) Aaron dyed and was buryed, and Eleazer his sonne became priest in his steade.

7 From thence they departed vnto Gudgodah: and from Gudgodah to Jetheth, a lande whiche hath riuers of waters.

8 * The same season the Lorde seperated the tribe of Leui, to beare the arke of the couenaunt of the Lorde, and to stande before the Lorde, and to minister vnto hym, and to blesse ^(d) in his name vnto this day.

9 * Wherefore the Leuites haue no part nor inheritauce with their brethren: but the Lorde ^(e) is their inheritauce, as the Lorde thy God hath promysed them.

10 * And I tarped in the mount, euen as at the first time, fourtie dayes and fourtie nyghtes: and the Lorde hearde me

at that tyme also, and the Lorde would not destroy thee.

11 And the Lorde sayde vnto me: Arise, and go forth in the iourneys before the people, that they may go in and possesse the lande whiche I sware vnto their fathers to geue vnto them.

12 And now Israel, what doth the Lord thy God require of thee, * but to feare the Lorde thy God, and to walke in all his wayes, to * loue hym, and to serue the Lord thy God with all thyne heart, and with all thy soule:

13 Namely, that thou kepe the commaundementes of the Lorde, and his ordinaunces whiche I commaunde thee this day for thy wealth.

14 Beholde, heauen and the heauen of heauens, is the Lordes thy God, and the earth with all that therein is.

15 Notwithstandyng, the Lorde had a delight in thy fathers to loue them, and chose their seede after them, euen you aboute all nations, as thou seest this day.

16 ^(f) Circumcise therefore the foreskinne of your heart, and be no more stifnecked.

17 For the Lorde your God, is God of Gods, and Lorde of Lordes, a great God, a mightie and a terrible, * whiche regardeth no mans person, nor taketh rewarde.

18 He doth right vnto the fatherlesse and wydowe, and loueth the straunger, to geue hym foode and rayment.

19 * Loue ye therfore the straunger also: for ye were strangers your selues in the lande of Egypt.

20 * Thou shalt feare the Lord thy God, and hym only shalt thou serue, to hym shalt thou cleane, and sweare by his name.

21 He is thy prayse, & thy God that hath done for thee these great and terrible thinges whiche thyne eyes haue seene.

22 Thy fathers went downe into Egypt * with threescore and ten persons: and now the Lorde thy God hath made thee & multiplied thee as the ^(g) starres of heauen.

Deut. vi. a.
Deut. vi. b.
Mat. xxii. d
Iofua. xxii. d

(e) That is, let all our euyl affections be cut of: he sheweth in these wordes the end of circumcision.
Gala. ii. d.
Rom. ii. d.
Actes. x. e.
Colloff. iii. b
Ephe. vi. b.
i. Pet. i. c.

Exo. xxii. c.
Deut. vi. e.
Mat. iii. d.
Luk. iii. b.

Gen. xli. c.
(g) He alludeth to the promise made to Abraham

The. xj. Chapter.

1 An exhortation to loue God and kepe his lawes. 10 The prayles of Chanaan. 18 To meditate continually the worde of God. 19 To teache it vnto the chyldren. 26 Blessing and cursing.

A



1 Herefore thou shalt loue y Lord thy God, & kepe his obseruances, his ordinaunces, his lawes, & his commaundementes allway.

2 Know you this day, (for I speake not to your chyldren which haue neither knowen nor seene) the chastisement of the Lord your God, his greatnesse, his mightie hande, and his stretched out armie,

3 His miracles and his actes whiche he dyd in the middes of Egypt, euen vnto Pharao the king of Egypt, and vnto all his lande:

4 And what he dyd vnto the hoast of Egypt, vnto their hozles and charets: * howe he brought the water of the red sea vpon them as they pursued you behinde, and how the Lord hath brought them to naught vnto this day:

5 And what he did vnto you in the wilderness, vntill ye came vnto this place:

6 And what he dyd vnto * Dathan and Abiram the sonnes of Eliab the sonne of Ruben: howe the earth opened her mouth and swallowed them, with their householdes & their tentes, and all their substaunce that was in their possession, in the middes of Israel.

7 Doubtlesse, your eyes haue seene all the great actes of the Lord whiche he dyd.

8 Therefore shall ye kepe all the commaundementes whiche I commaunde thee this day, that ye may be strong and go in and possesse the lande whither ye go to possesse it:

9 And that ye may prolong your dayes in the lande whiche the Lord sware vnto your fathers, to gene vnto them and to their seede, a lande that floweth with mylke and honte.

10 * For the lande whither thou goest to possesse it, is not as the lande of Egypt that ye came out of, where thou sowedst thy seede, and wateredst it with thy feete, as a garden of hearbes.

11 But the lande whither ye go ouer to possesse it, is a lande that hath hylles

and valleys, and drinketh water of the rayne of heauen.

12 This lande doth the Lord thy God care for, and the eyes of the Lord thy God are allwayes vpon it, from the beginning of the yere, vnto the ende of the yere.

13 If you shall hearken therefore vnto my commaundementes whiche I commaunde you this day, that ye loue the Lord your God, and serue hym with all your heart, and with all your soule:

14 I also wyll geue rayne vnto your lande in due season, the first rayne and the latter, that thou mayest gather in thy corne, thy wine, and thyne oyle.

15 And I will sende grasse in thy fieldes for thy cattel, that thou mayest eate and fyll thy selfe.

16 But beware that your heart deceaue you not, and ye turne asyde, and serue straunge gods, and worship them:

17 And then the Lord beyng wroth agaynst you, * shut vp the heauen that there be no rayne, and that your lande yelde not her fruite, and lest ye perishe quickly from of the good lande whiche the Lord geueth you.

18 Therefore shall ye put vp these my wordes in your heart & in your soule, and binde them for a signe vpon your hande, that they may be as a frontlet betweene your eyes.

19 And ye shall teache them your chyldren, that they may talke of them when thou sittest in thyne house, and when thou walkest by the way, when thou lighest downe, and when thou risest vp.

20 Wea, and thou shalt wyte them vpon the doore postes of thyne house, and vpon thy gates:

21 That your dayes may be multiplied, and the dayes of your chyldren, in the lande whiche the Lord sware vnto your fathers to geue them as long as the dayes of heauen last vpon the earth.

22 For if ye kepe all these commaundementes whiche I commaunde you, so that ye do them: namely, that ye loue the Lord your God, and walke in all his wayes, and cleaue vnto hym:

23 Then

(a) Loue is the first poynt of the true keeping of the lawe.

Exod. xiiii. f

(b) As who should say, ye which haue seene with your eyes the thynges that God hath done. Num. xvi. c.

(c) Whel in the wayng you fauour, as in excusing his iust iudgment agaynst you for your synes.

Deut. viii. d.

(d) God promyseth reward to them that kepe his law, not that they deserue any, but to encourage them.

(e) By making guttes and pipes to convey water out of Rills, for they were wont to have no rayne in Egypt.

(f) In the seuer tyne.

(g) By falling vnto hym, devotion, proceeding of your owne inuencions.

Deut. 28. c. iii. Re. xvii. a. aud. xxviii. a. Amos. iiii. b.

Deut. vi. h. Prou. iii. a.

Deut. vi. h. Prou. iii. a.

D

23 When wyll the Lord cast out all these nations before you, and ye shalbe the heyres of great nations, and of them that are mightier then your selues.

24 All ⁽¹⁾ the places whereon the soles of your feete shall treade, shalbe yours: euen from the wyldernesse, and from Libanon, and fro the riuer Euphrates, euen vnto the vitermost sea shal ^(b) your coast be.

25 There shall no man be able to stande before you: for the Lord your God shall cast the feare and dread of you vpon all the lande that ye shall treade vpon, as he hath sayde vnto you.

26 * Beholde, I set before you this day, a blessing and a curse:

27 * A blessing, if ye obey the commaundementes of the Lord your God which I commaunde you this day:

28 And a curse, if ye wyll not obey the commaundementes of the Lord your

God, but turne out of the way whiche I commaunde you this day, to go after straunge gods whiche ye haue ⁽¹⁾ not knowen.

29 When the Lord thy God therefore hath brought thee into the lande whither thou goest to possesse it, thou shalt put the * blessing vpon mount Garizun, and the curse vpon mount Ebal.

30 Are not these mountaynes on the other side Iordane, on that part of the way where the sunne goeth downe, in the lande of the Chanaanites, whiche dwell in the playne ouer against Gugal besyde the groue of Moreh?

31 For ye shall passe ouer Iordane, to go in and possesse the lande whiche the Lord your God geueth you, and ye shall possesse it, and dwell therein.

32 Take heede therfore that ye do all the commaundementes and lawes whiche I set before you this day.

E
 (1) The very certaintie of doing well, is to followe the worde of God, and not the inuention of man.

¶ The .xij. Chapter.

1 To destroy the idolatrous places. 5, 8. To serue God where he commaundeth, and as he commaundeth, and not as men fantasie. 19 The Levites must be nourished. 31 Idolaters burnt their chyldren to their gods. 32 To adde nothing to Gods word.



These are the ordinaunces and lawes whiche ye shall obserue and do in the lande, whiche ^(a) the Lord God of thy fathers geueth thee to possesse it as long as ye

line vpon the earth.

2 * He shall destroy all places wherin the nations whiche ye shall possesse serued their gods, vpon hye mountaynes, on hylles, and vnder euery greene tree.

3 You shall ouerthrowe their alters, and breake their pillers, and burne their ^(b) groues with fire, and you shall heue downe the grauen images of the gods that they haue, and bryng the names of them to naught out of that place.

4 He shall ^(c) not do so vnto the Lord your God:

5 But ye shall seeke the place which the Lord your God shall choole out of all your tribes, to put his name there, and there to dwell, and * thither thou shalt come:

6 And thither ye shal bryng your burnt sacrifices, your offeringes, your tithes, and heaue offeringes of your hande, your vowes, your freewyll offeringes,

and the first borne of your kyne, and of your sheepe.

7 And there ye shall eate ^(d) before the Lord your God, and ye shall reioyce in all that ye put your hande vnto, both ye and your householdes, wherin the Lord thy God hath blessed thee.

8 He shall not do after all ^(e) the thinges that we do here this day, euery man what seemeth hym good in his owne eyes.

9 For ye are not yet come to rest, and to the inheritaunce whiche the Lord your God geueth you.

10 But when ye go ouer Iordane, and dwell in the lande whiche the Lord your God hath geuen you to inherite, and when he hath geuen you rest from al your enemies rounde about, and shal dwell in safetie:

11 Then vnto the place which the Lord your God hath chosen to put his name there, ye shall bryng all that I commaunde you: namely, your burnt sacrifices, your offeringes, your tithes, the heaue offering of your hande, and all your speciall vowes whiche ye vowe vnto the Lord.

12 And ye shall reioyce before the Lord your

B
 (d) In the place where the ark is.

(e) He meaneth not that they nowe serued God after their owne inuentions, but that neuertheless they shuld serue hym yet more purely in the lande of Chanaan.

your God, ye and your sonnes, and your daughters, your seruautes, and your maydens, and the Leuite that is within your gates, * forasmuche as he hab no part nor inheritaunce With you.

13 Take heede that thou offer not thy burnt offeringes in euey place that thou seest :

C 14 But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offeringes, and there thou shalt do al that I commaunde thee.

15 Notwithstanding, thou mayest kyll and eate fleshe in all thy cities, whatsoeuer thy soule lusteth after, ^(b) accordyng to the blessing of the Lorde thy God, whiche he hath geuen thee : * both the vncleane and the cleane may eate thereof, euen of the Roe bucke, and of the Hart.

16 Only ye shall not ^(c) eate the blood, but powze it vpon the earth as water.

17 Thou mayest not eate within thy gates the tithe of thy corne, of thy wine, and of thy oyle, and the first borne of thy kine, and of thy sheepe, neither any of thy bowes which thou bowest, nor thy freewill offeringes, or heaue offering of thyne hande :

18 But thou must eate them before the Lorde thy God, in the place whiche the Lorde thy God hath chosen, thou and thy sonne, & thy daughter, thy seruaunt, and thy mayde, and the Leuite that is within thy gates: and thou shalt reioyce before the Lorde thy God, in all that thou puttest thyne hande to.

19 * Beware that thou forsake not the Leuite, as long as thou liuest vpon the earth.

20 If when the Lorde thy God shall enlarge thy border as he hath promised thee, thou say, I will eate flesh (because thy soule longeth to eate fleshe) thou mayest eate fleshe whatsoeuer thy soule lusteth.

D 21 If the place whiche the Lorde thy God hath chosen to put his name there, be to farre from thee, then thou shalt kil of thy oren and of thy sheepe which the Lord hath geuen thee, as I haue commaunded thee, and thou shalt eate in

thyne owne citie whatsoeuer thy soule lusteth.

22 * And as the Roe bucke and the Hart is eaten, euen so thou shalt eate them: both the cleane and the vncleane. shall eate of them.

23 But be strong, that thou eate not the ^(b) blood: for the blood is the life, and thou mayest not eate the life with the fleshe.

24 Thou shalt not eate it, but powze it vpon the earth as water.

25 Thou shalt not eate it, that it may go well with thee, and with thy chyldren after thee: But thou shalt do that whiche is ryght in the sight of the Lorde.

26 But thy holy ^(c) thynges whiche thou hast, and thy bowes, thou shalt take, and come vnto the place whiche the Lorde hath chosen.

27 And thou shalt offer thy burnt offeringes, both fleshe and blood vpon the aulter of the Lorde thy God: and the blood of thyne offeringes shall be powred out vpon the aulter of the Lord thy God, and thou shalt eate the fleshe.

28 Take heede, & heare all these wordes which I commaunde thee, that it may go well with thee, and with thy chyldren after thee for euer, if thou doest that whiche is good and ryght in the sight of the Lorde thy God.

29 When the Lord thy God shall destroy the nations before thee whyther thou goest to possesse them, and thou succeedest in their inheritaunce, and dwellest in their lande:

30 Beware that thou be not taken in ^(m) a snare after them, after that they be destroyed before thee, and that thou aske not after their gods, saying: Howe do these nations serue their gods: I wyll do so likewise.

31 * Nay, thou shalt not do so vnto the Lorde thy God: for all abhominations, and that whiche the Lorde hateth, the same haue they done vnto their gods.

32 For they haue ⁽ⁿ⁾ burned both their sonnes and their daughters with fire before their gods. Therefore whatsoeuer I commaunde you, take heede ye do it: and * put thou naught therto, nor take ought thercfrom.

Deut. x. b. and. xviii. a.

(g) This was not accomplished, till the temple was built in mount Sion.

(h) Accordyng to the abilitie that he hath geuen thee.

(i) This prohibition was made, that men might learne to abhorre crueltye.

Deut. xv. d.

(k) These sayeth, for their life consisteth in their blood.

(l) Thynges consecrated to God, or that are appoynted for sacrifice.

E

(m) By following into their idolatrie and superstition.

Deut. xviii. e.

(n) This declared the error of idolatrie, by which the pagans committed most unnatural villanie. Ios. i. d. Deut. xii. b. Ios. xxii. b. Prou. xxx. i.

The.xiiij. Chapter.

The inticers to idolatrie must be slayne, seeme they neuer so holy, 6 so neare of kinred or frendship, 12 Or great in multitude or power,



If there arysle among you a prophete or a dreamer of dreames, and geue thee a signe, or a wonder.

And that signe or wonder whiche he hath sayde come to passe, and then say: Let vs go after straunge gods (whiche thou hast not knowen) and let vs serue them:

Hearken not thou vnto the wordes of that prophete or dreamer of dreames: For the Lorde thy God proueth you, to knowe whether ye loue the Lorde your God with all your heart and with all your soule.

Ye shall walke after the Lorde your God, and feare him, kepe his commaundementes, and hearken vnto his voyce, you shall serue hym, & cleaue vnto hym.

And that prophete or dreamer of dreames shal die because he hath spoken to turne you away from the Lorde your God whiche brought you out of the lande of Egypt, and deliuered you out of the house of bondage, to thrust thee out the way which the Lorde thy God commaunded thee to walke in) and therefore thou shalt put the cupill away from thee.

If thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wyfe that lieth in thy bosome, or thy frende whiche is as thyne owne soule vnto thee, entice thee secretely, saying: Let vs go and serue straunge gods (whiche thou hast not knowen, nor yet thy fathers)

And they be any of the gods of the people whiche are rounde about you: whether they be nye vnto thee or farre of froe thee, from the one ende of the earth vnto the other:

Thou shalt not consent vnto hym, nor hearken vnto hym, thyne eye shall not pitie hym, neither shalt thou haue compassion on hym, nor kepe hym secreete:

9 *But cause him to be slayne: Thine hande shalbe first vpon him to kill him, and then the handes of all the people.

10 And thou shalt stone hym with stones that he dye: because he hath gone about to thrust thee away from the Lorde thy God, whiche brought thee out of the lande of Egypt, and from the house of bondage.

11 And all Israel shall heare and feare, and shall do no more any suche wickednesse, as this is among you.

12 If thou shalt heare say in one of thy cities, whiche the Lorde thy God hath geuen thee to dwell in,

13 That certaine men beyng the children of Belial, are gone out froe among you, and haue moued the inhabiteres of their citie, saying: let vs go and serue straunge gods, whiche ye haue not knowen:

14 Then thou must seeke, & make searche and enquire diligently: And behold, if it be true, & the thing of a suretie, that such ahybomination is wrought among you:

15 Then thou shalt smyte the dwellers of that citie with the edge of the sworde, and destroy it vtterly, & all that is therein, and euen the very cattell therof, with the edge of the sworde:

16 And gather all the spoyle of it into the middes of the streate therof, and burne with fire both the citie and all the spoyle therof euery whyt for the Lorde thy God: and it shalbe an heape for euer, and shall not be buylt agayne.

17 And there shal cleaue naught of the damned thyng in thyne hande, that the Lorde may turne from the fiercenesse of his wrath, and shew thee mercy, and haue compassion on thee, and multiplie thee, as he hath sworne vnto thy fathers.

18 *Therefore shalt thou hearken vnto the voyce of the Lorde thy God, to kepe all his commaundementes whiche I commaunde thee this day, that thou do that whiche is ryght in the eyes of the Lorde thy God.

Deu.xvii.b. (b) Thou shalt eat the first borne as hym.

C

(c) In the honour of God, shewing that god is honoured, in destroying them that rob hym of his honour. (d) Thou shalt saue no part of that spoyle.

Exod.xix.a

¶ The .xiiij. Chapter.

1 The maners of the gentiles in marking them selues for the dead, may not be solowed.
 4 what meates are cleane to be eaten, and what not. 29 The tithes for the Levites,
 straunger, fatherlesse, and wydowe.

A 1



Ye are the childe of the Lord your God: * Ye shall not cut your selues, nor make you any baldnes betwene your

^(a) eyes for y dead man.

* For thou art an ho-

lye people vnto the Lorde thy God, and the Lorde hath chosen thee to be a seuerall people vnto hym selfe, aboue all the nations that are vpon the earth.

3 Thou shalt * eate no maner of abhominacion.

4 ^(b) These are the beastes which ye shall eate of, Oxen, Sheepe, and Goates:

5 Roe, Bucke, and Bugle, Wilde Goate, Unicorn, Wylde Oxen and Camoile,

6 And all beastes that cleaue the hooft, and cleaue the clift into two clawes, and chewe the cud, them ye shall eate.

7 Neuerthelesse, these ye shall not eate of them that chewe cud & of them that deuide and cleaue the hooft only, the Camel, the hare, and the Conie: for they chewe the cud, but deuide not the hooft: therfore they are vncleane vnto you.

8 And also the Swine, though he deuide the hooft, yet he cheweth not cud, therfore is he vncleane vnto you: ye shall not eate of the fleshe of suche, nor touche the dead carcasse of them.

9 * These ye shall eate of all that are in the waters: All that haue finnes and scales shall ye eate:

10 And whatsoever hath not finnes and scales, of that ye may not eate, but it is vncleane vnto you.

11 Of all cleane byrdes ye shall eate.

12 But these are they of whiche ye shall not eate: the Eagle, the Goshauke, and the Osprey.

13 The Glede, the Kite, and the Vulture after their kinde.

14 And all kinde of Rauens.

15 The Estrich, the Nightcroe, the Cockowe, and the Sparowhauke after their kinde.

16 The litle Owle, the great Owle, nor the Redshanke.

17 The Pellicane, the Swanne, nor the Cormorant.

18 The Storke, the heron in his kinde, the Lapwing, the Wacke.

19 And let euery creeping thing that fleeth, be vncleane vnto you, and not be eaten of.

20 But of all cleane foules ye may eate.

21 Ye shall eate of nothyng that dyeth alone: But thou shalt geue it vnto the straunger that is in thy citie, that he eate it, or thou mayest sell it vnto a straunger: For thou art an holy people vnto the Lorde thy God. Thou shalt not ^(c) seethe a kid in his mothers milke.

22 Thou shalt tythe all the increase of thy seede, that the fielde bringeth forth yere by yere.

23 And thou shalt eate before the Lorde thy God, in the place * whiche he hath chosen & where he hath put his name, the tithe of thy corne, and of thy wine, and of thyne oyle, and the first borne of thy kine, and of thy sheepe: that thou mayest learne to feare the Lorde thy God alwayes.

24 * If the way be to long for thee, so that thou art not able to carie it, and if the place be farre from thee, whiche the Lorde thy God hath chosen to set his name there, and the Lorde thy God hath blessed thee:

25 Then shalt thou make it in money, and take the ^(d) money in thine hande, and go vnto the place whiche the Lorde thy God shall chose,

26 And thou shalt bestowe that money for whatsoever thy soule lusteth after, for oxen and sheepe, wine and strong drinke, and for whatsoever thy soule desireth: and thou shalt eate there before the Lorde thy God, and be merie, both thou and thyne houtholde.

27 And the Leuite that is within thy gates, shalt thou not forsake, for he hath neither part nor inheritance with thee.

28 * At the ende of thre yeres thou shalt byng forth all the tythes of thyne increase the same yere, and lay it by within thyne owne gates.

29 And the Leuite whiche hath no part nor inheritance with thee, shall come, and the straunger, the fatherlesse, & the widowe whiche are within thy gates shall eate and be filled, that the Lorde thy God may blesse thee in al y workes of thyne hande whiche thou doest.

The

Leuit. x. b.
 (a) As the
 Heathens do
 in mourning
 for the dead.
 Deut. vi. a.

Leuit. xi. a.

(b) Herby
 was figured
 to the Jewes
 a spirituall
 purenesse.

Leuit. xi. b.

D

(c) This
 is
 the
 bidding
 of
 thynges
 cradling
 in
 cradling
 Exo. xxxiij.
 and 34. d.

Deut. xii. d.

Deut. xii. a.

(d) This
 is
 the
 bidding
 of
 thynges
 cradling
 in
 cradling
 Exo. xxxiij.
 and 34. d.

Deut. x. b.

Deut. xxxiij. c.

E

(e) This
 is
 the
 bidding
 of
 thynges
 cradling
 in
 cradling
 Exo. xxxiij.
 and 34. d.

The .xv. Chapter.

1 The yere of releasyng of debtes. 5 God blesseth them that kepe his commaundementes. 7 To helpe the pooze. 12 The freedome of seruauntes. 19 The first borne of the cattel must be offered vnto the Lorde.



A the terme of seven yeres, thou shalt make a freedome.

* And this is the maner of the freedome: who so euer^(a) lendeth ought with his hande

vnto his neighbour, may not aske agayne (that which he hath lent) of his neighbour or of his brother, because it is called the Lordes free yere:

2 Yet of a straunger thou mayst call it home agayne: but * he that is thy brother, hym shall thine hande remit.

3 Neuerthelesse, there^b shall be no begger among you: for the Lorde shall blesse thee in the lande which the Lorde thy God geueth thee for an inheritance:

4 So that thou hearken vnto the voyce of the Lord thy God, to obserue and do all these commaundementes which I commaunde thee this day:

5 For the Lorde thy God hath blesed thee, as he hath promised thee, * and thou shalt lende vnto many nations, but thou thy selfe shalt not borowe: And thou shalt raigne ouer many nations, and they shall not raigne ouer thee.

6 If one of thy^c brethren among you be pooze within any of thy gates in thy lande which the Lorde thy God geueth thee: thou shalt not harden thine heart, nor shut to thine hande from thy pooze brother:

7 But thou shalt open thine hande vnto hym, and lende hym sufficient for his neede which he hath.

8 Beware that there be not a wicked thought in thine heart, that thou wouldest say, the seuenth yere, the yere of freedome is at hande: and therefore it greueth thee to loke on thy pooze brother, and geuest hym naught, and he then crye vnto the Lorde agaynst thee, and it be sinne vnto thee:

9 Thou shalt geue hym, and let it not greue thine heart to geue vnto hym: Because that for this thyng the Lorde thy God shall blesse thee in all thy workes, and in all that thou putttest thine hande to.

10 * The lande shall neuer be without pooze: and therefore I commaunde thee,

saying, Thou shalt open thine hande vnto thy brother that is needy & pooze in thy lande.

11 * If thy brother an Hebrue sell hym selfe to thee, or an Hebrue woman, and serue thee sixe yeres, in the seuenth yere thou shalt let hym go free from thee.

12 And when thou sendest hym out free from thee, thou shalt not let hym go away emptye:

13 But^d shalt geue hym of thy sheepe, of thy corne, and of thy wine, and geue hym of that wherwith the Lorde thy God hath blesed thee.

14 And remember that thou wast a seruaunt in the lande of Egypt, and the Lorde thy God deliuered thee thence: and therefore I commaunde thee this thyng to day.

15 And if he say vnto thee, * I wyll not go away from thee: because he loueth thee and thine house, and is well at ease with thee:

16 Then shalt thou take an aule, & nayle his eare to the doore therwith, and let hym be thy seruaunt for euer: And vnto thy mayde seruaunt thou shalt do likewise.

17 And let it not greue thine eye, when thou lettest hym go out free froe thee, for he hath ben worth a double hired seruaunt to thee in his seruice sixe yeres: And the Lord thy God shall blesse thee in all that thou doest.

18 * All the first males that come of thy cattel and of thy sheepe, thou shalt halowe vnto the Lorde thy God: Thou shalt do no worke with the first borne bullocke, nor sheare the first gendred of thy sheepe.

19 Thou shalt eat it before the Lorde thy God yere by yere, in the place which the Lorde shall choose, both thou and thy household.

20 If there be any blemishe therein: as if it be lame, or blynde, or haue any other euill faourednesse, thou shalt not offer it vnto the Lorde thy God:

21 But shalt eat it within thine owne gates, the vncleane and cleane person shall eat it alike, as the Roe & the Hart.

22 Only eat not the blood therof: but powze it vpon the grounde as water.

Lcu. xxxvi. f.

C (D) To acknowledge Gods benefites receaued by his labour.

Exod. xxi. a

Lcu. xxvii. d

D

The

The. xvj. Chapter.

1 Of Easter, 10 whitsontide, 13 and the feast of tabernacles. 18 what officers ought to be ordeyned 21 Idolatrie forbidden.



(a) That is, the month of new frutes, whiche was partly in March, and partly in Aprill.

(b) whiche declared the troubles that they were in, being under Pharaon.

(c) Numbering from the next day after eating the Passover.

Actes. ii. a.

Obserue (a) the moneth of newe corne, that thou mayest offer the Passouer vnto y Lord thy God: For in the moneth when corne begynneth to rypp, the

Lord thy God brought thee out of Egypt by nyght.

2 Thou shalt therfore offer the Passouer vnto the Lord thy God (of sheepe and oren) in the place which the Lord shall choose to put his name there.

3 Thou shalt eate no leaunened bread with it: but seven dayes shalt thou eate unleaunened bread therwith, euen the (b) bread of tribulation (for thou camest out of the lande of Egypt in haste) that thou mayest remember the day when thou camest out of the lande of Egypt, all the dayes of thy lyfe.

4 [And there shalbe no leaunened bread seene in al thy coastes seven dayes long, neither shall there remayne any thyng of the fleshe which thou offerest the first day at euen vntyll the moornyng.

5 Thou mayest not offer the Passouer within any of thy gates which y Lord thy God geueth thee:

6 But in the place which the Lord thy God shall choose to set his name in, there thou shalt offer the Passouer at euen, about the goyng downe of the sunne, euen in the season that thou camest out of Egypt.

7 And thou shalt roste and eate it in the place which the Lord thy God hath chosen, and thou shalt returne on the morowe, and go vnto thy tentes.

8 Sixe dayes thou shalt eate sweete bread, and the seventh day shalbe a solemne assenblie before the Lord thy God: thou shalt do no worke therein.

9 Seven weekes shalt thou (c) number vnto thee, and begynne to number the seven weekes, when thou begynnest to put the siele to the corne:

10 * And kepe the feast of weekes vnto the Lord thy God, with a free wyll offering of thine hande, which thou shalt geue vnto the Lord thy God, according as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord

thy God, thou, and thy sonne, thy daughter, thy seruaunt, and thy mayde, & the Leuite that is within thy gates, and the straunger, the fatherlesse, and the widdowe that are among you, in the place which the Lord thy God hath chosen, to put his name there.

12 And remember that thou wast a seruaunt in Egypt: and thou shalt obserue, and do these ordinaunces.

13 Thou shalt also obserue the (d) feast of tabernacles, seven dayes after that thou hast gathered in thy corne & thy wine.

14 And thou shalt reioyce in thy feast, thou and thy sonne, thy daughter, thy seruaunt, and thy mayde, the Leuite, the straunger, and the fatherlesse, & the widdowe, that are within thy gates.

15 * Seven dayes shalt thou kepe a solemne feast vnto thy Lord thy God, in y place which the Lord shall choose: for the Lord thy God shall blesse thee in all thy frutes, & in all y workes of thine handes, therfore shalt thou be glad.

16 * Threc tymes in the yere shall all thy males appeare before the Lord thy God, in the place which he shall choose: In the (e) feast of unleaunened bread, in the feast of weekes, and in the feast of tabernacles: And they shall not appeare before the (f) Lord (g) emptye.

17 Every man shall geue (h) accordyng to the gift of his hande, & accordyng to the blessing of the Lord thy God which he hath geuen thee.

18 Judges and officers shalt thou make thee in all thy cities which the Lord thy God geueth thee throughout thy tribes, and they shall iudge the people with iust iudgement.

19 * Wrest not thou the lawe, nor knowe any person, neither take any rewarde: * for giftes do blinde the eyes of the wise, & peruert the wordes of the righteous.

20 That which is iust and ryght shalt thou folowe, that thou mayst lyue, and enjoy the lande which the Lord thy God geueth thee.

21 (i) Thou shalt plant no groue of any trees neare vnto the aulter of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee vp no pillar: which the Lord thy God hateth.

The

(d) whiche is kept in the xxij. day of the seventh month.

1. Reg. 8. g.

Exci. xxxiij.

(e) whittun. i. yde.

(f) without some offering. (g) he may not be before the arke. (h) Accordyng to his power.

Exod. 23. a.

Ecl. xx. d.

(i) Accordyng to the maner of y Danne, which planteth trees about their aulter, to the more to beare them, & hereby the place may be seen to have the more maner.

¶ The. xvij. Chapter.

2 The punishment of the idolater. 9 Harde controuersies are brought to the priest and the iudge. 12 The contempner must dye. 15 The election of the kyng. 16 17 what thynges he ought to auoyde. 18 And what he ought to imbrace.



Thou shalt offer vnto the Lorde thy God no ore nor sheepe* wherin is ^(a) blemishe or any euill fauourednesse: for that is an abhominacion vnto the Lorde

thy God.

2 If there be founde among you within any of thy gates which the Lorde thy God geueth thee, man or ^(b) woman that hath wrought wickednesse in the sight of the Lorde thy God, in transgressyng his couenaunt:

3 And gone and serued straunge gods, and worshipped them, *as the sunne or moone, or any of the hoast of heauen, ^(c) which I haue not commaunded:

4 And it is tolde thee, & thou hast hearde of it, then shalt thou enquire diligently: and if it be true, & the thyng of a suretie that such abhominacion is wrought in Israel:

5 Then shalt thou bryng forth that man or that woman (which haue committed that wicked thyng) vnto the gates, and shalt stone them with stones tyll they dye.

6 *At the mouth of two or three witnessses, shall he that is worthy of death, dye: and at the mouth of one witnessse, let no man dye.

7 The ^(d) handes of the witnessses shall be first vpon him, to kyll him, & afterward the handes ^(e) of all the people: and thou shalt put the wicked away from thee.

8 If there rise a matter to harde for thee in iudgement betweene ^(f) blood and blood, betweene plea and plea, betweene plague and plague, and the matters come to strife within thy gates: then shalt thou arise, and get thee vnto the place whiche the Lorde thy God hath chosen,

9 And come vnto the priestes the Leuites, and vnto ^(g) the iudge that shall be in those dayes, and aske: and they shall shewe thee the sentence of iudgement.

10 And thou must do accordyng to that which they of that place (which the Lord had chosen) shewe thee, and thou shalt obserue to do accordyng to all that

they enfourme thee:

11 Accordyng to the sentence of the lawe which they tell thee, ^(h) shalt thou do: and bowe not from that which they shewe thee, neither to the right hande nor to the left.

12 And that man that wyll do presumptuously, and wyll not ⁽ⁱ⁾ hearken vnto the priest (that standeth there before the Lorde thy God to minister) or vnto the iudge: that man shall dye, and thou shalt put away euill from Israel.

13 And all the people shall heare, & feare, and shall do no more presumptuously.

14 When thou art come vnto the lande which the Lorde thy God geueth thee, and enioyest it, and dwellest therein, and if thou shalt say, *I wyll set a kyng ouer me, lyke as all the nations that are about me:

15 Then thou shalt make hym kyng ouer thee whom the Lorde thy God shall choose: Euen one from among thy brethren shalt thou make kyng ouer thee, and thou mayest not set a straunger ouer thee, which is not of thy brethren.

16 *But he shall not multiplie horses to hym selfe, nor bryng the people agayne to ^(k) Egypt to increase the number of horses: forasmuch as the Lorde hath sayde vnto you, ye shall henceforth go no more agayne that way.

17 Also he ought not to multiplie wyues to hym selfe, lest his heart ^(l) turne away, neither shall he gather hym siluer and golde to much.

18 And when he is set vpon the seate of his kingdome, he shall write hym out a copie of this ^(m) lawe in a booke before the ⁽ⁿ⁾ priestes the Leuites:

19 And it shall be with hym, and he ought to reade therein *all the dayes of his life, that he may learne to feare the Lorde his God, and to kepe all the wordes of this lawe and these ordinaunces, for to do them:

20 And that his heart arise not aboue his brethren, and that he turne not from the commaundement to the right hand or to the left: but that he may prolong his dayes in his kyngdome, he and his children in the middes of Israel.

(h) That the controuersie may be the sooner ended.

(i) As long as he is the true minister of god and pronounceth agreeable to his worde.

1.Reg.8.a.

3.Reg.4.d.

(k) To reuenge such wrong as the Egyptians had done vnto them.

(l) From the lawes of God.

(m) That is, Deuteronomi. (n) Accordyng to the copie which the priestes do use. Iof. i. b.

The .xviij. Chapter.

3 The portion of the Leuites. 4 Of the Leuite commyng from another place. 9 To auoyde the abhominaton of the Gentiles, 15 God wpll not leaue them without a true prophete. 20 The false prophete halbe slayne. 22 Howe he may be knowen.

A I



he priestes of the Leuites, & all the tribe of Leui, * must haue no part nor^a inheritaunce with Israel: but shall eate y^e fierie offeringes of the Lorde, and his

inheritaunce.

2 Therfore shall they haue no inheritaunce among their brethren: but the Lorde he is their inheritaunce, as he hath sayde vnto them.

3 And the priestes ductie of the people, and of them that offer, whether it be ore or sheepe, they must geue vnto the priest^(b) the shoulder, & the two chekes, and the mawe.

4 The first frutes also of thy come, wine, and oyle, and the first of the fleece of thy sheepe shalt thou geue hym.

5 * For the Lorde thy God hath chosen hym out of all thy tribes, to stande and to minister in the name of the Lorde, he and his sonnes for euer.

6 If a Leuite come out of any of thy cities of all Israel, where he is a sojourner, and come^(c) with all the lust of his heart vnto the place which the Lorde hath chosen:

7 He shall minister in the name of the Lorde his God, as his other brethren the Leuites do which remaine there before the Lorde.

8 And they shall haue lyke portions to eate, beside^(d) that which cometh of the sale of his patrimonte.

9 When thou art come into the lande which the Lorde thy God geueth thee, thou shalt not learne to do after the abhominations of those nations.

10 Let there not be founde among you any one that maketh his sonne or his daughter to^(e) go through the fire, or that vseth witchcraft, or a regarder of tymes, or that regardeth the sleepe of fowles,

11 Or a sorcerer, or a charmer, or that

concelleth with spirites, or a soothsayer, or that asketh counsaile of the dead.

12 For all that do such thynges, are abhominaton vnto the Lorde: and because of these abhominations, the Lorde thy God doth cast them out before thee.

13 Thou shalt be^(f) perfect therfore in the sight of the Lorde thy God.

14 For these nations which thou shalt possesse, hearken vnto regarders of tymes, and vnto sorcerers: but the Lorde thy God hath not suffered thee so to do.

15 The Lorde thy God wpll * stirre vp vnto thee a prophete among you, euen of thy brethren like vnto me, * vnto hym ye shall hearken,

16 Accordyng to all that thou desiredst of the Lorde thy God in Horeb in the day of the assemble, when thou saydest: * Let me heare the voyce of my Lorde God no more, nor see this great fire any more, that I dye not.

17 And the Lorde sayde vnto me: They haue well spoken.

18 I wpll raise them vp a prophete from among their brethren lyke vnto thee, and wpll put my wordes in his mouth, and he shall speake vnto them all that I shall commaunde hym.

19 And whosoener wpll not hearken vnto my wordes, which he shall speake in my name, ^(g) I wpll require it of hym.

20 But the prophete which shall presume to speake a worde in my name, which I haue not comaunded hym to speake, or that speaketh in the name of straunge gods, the same prophete shall dye.

21 And if thou say in thine heart: howe shall we knowe the worde which the Lorde hath not spoken:

22 Euen when a prophete speaketh in the name of the Lorde, if the thing^(h) folowe not, nor come to passe: that is the thyng which the Lorde hath not spoken, but the prophete hath spoken it presumptuously: Thou shalt not therfore be afrayde of hym.

Num. xviii. e.

The riches

The right shoulder.

Num. iii. b.

To serue God with a good wpll

Whiche they haue of their fathers goodes, they shall haue of the offeringes & first frutes as the other Leuites do.

Whiche thoughte the goyng betweene two fiers to be a lipnde of purifying.

Thou shalt serue God truly & sincerely.

AA. iii. d.

Mat. xviii. b.

Exod. xx. a.

I wpll punishe hym for it.

Thou shalt not be afrayde of a false prophete: as thou shalt not be afrayde of a false prophet.

The. xix. Chapter.

2 The franchized townes. 14 Not to remoue thy neighbours bondes.
16 The punishment of hym that beareth false witnesse.



When the Lord thy God * hath rooted out the nations whose lande the Lorde thy God geueth thee, and thou succeedest in their inheritance, and dwellest

in their cities, and in their houses:

1 Thou shalt ^(a) seperate three cities for thee in the middes of the lande which the Lorde thy God geueth thee to possesse it:

3 Thou shalt ^(b) prepare the way, and deuide the coastes of thy lande which the Lorde thy God geueth thee to inherite, into three partes, that * whosoever ^(c) committeth murther, may flee thither.

4 For this cause must the slayer flee thither, that he may lyue: who so killeth his neighbour ignorauntly, and hated hym not in tyme passed:

5 And whē a man goeth vnto the wood with his neighbour to hewe wood, and as his hande fetcheth a stroke with the axe to cut downe the tree, the head slippeth from the helue, and smyteth his neighbour that he dyeth: the same shall flee vnto one of the same cities, and lyue:

6 Lest the auenger of the blood folowe after the slayer whyle his heart is hot, & ouertake hym because the wayes is long, and slay hym, and yet there is no cause ^(d) worthy of death in hym, in as much as he hated hym not in tyme passed.

7 Wherefore I commaunde thee, saying: Thou shalt appoynt out three cities for thee.

8 And if the Lorde thy God ^(e) enlarge thy coastes (as he hath sworne vnto thy fathers) and geue thee all the lande which he sayde he woulde geue vnto thy fathers:

9 Thou shalt kepe all these commaundementes to do them, which I commaunde thee this day, that thou loue the Lorde thy God, and walke in his

wayes euer: and adde three cities mo for thee beside these three,

10 That innocent blood be not shed in thy lande, which the Lorde thy God geueth thee to inherite, and ^(f) so blood come vpon thee.

11 But and if any man hate his neyghbour, and lay awayte for hym, and ryse agaynst hym, and smyte hym that he die, & then fleeth vnto any of these cities:

12 The ^(g) elders of his citie shall sende and fetch hym thence, and deliuer hym into the handes of the auenger of blood, that he may dye.

13 ^(h) Thine eye shall not spare hym, but thou shalt ⁽ⁱ⁾ put away [the crye of] innocent blood from Israel, that it may go well with thee.

14 Thou shalt not remoue thy neyghbours ^(k) marke, which they of olde time haue set in thine inheritance, that thou shalt inherite in the lande which the Lorde thy God geueth thee to enioy it.

15 * One witnesse shall not rise agaynst a man for any maner trespassse, or for any maner sinne, or for any maner fault that he offendeth in: * but at the mouth of two witnessses or of three witnessses shall the matter be stablished.

16 * If a false witnesse rise vp agaynst a man, to accuse hym of trespassse:

17 Then both the men which stryue together, shall stande ^(l) before the Lorde, before the priestes and the iudges which shall be in those dayes:

18 And the iudges shall make diligent inquisition: and if the witnesse be founde false, and that he hath geuen false witnesse agaynst his brother:

19 Then shall ye do vnto hym, as he had thought to do vnto his brother, & thou shalt put euyl away from the middes of thee.

20 And other shall heare, and feare, and shall hencefoorth commit no more any such wickednesse among you.

21 And thine eye shall haue no cōpassion, but * lyfe for lyfe, eye for eye, toothe for toothe, hande for hande, foote for foote.

(f) That the death of the partie slayne, be not imputed vnto thee.

(g) The officers or magistrats.

(h) whilk murdre can not be pardoned without Gods hygh displeasure

(i) Reuenge the innocent blood.

(k) Heere stone or lande-bounde: The very Danims did iudge this to be a great offence.

Num 35. d.

Deut. xvii. a

Susa. i. g.

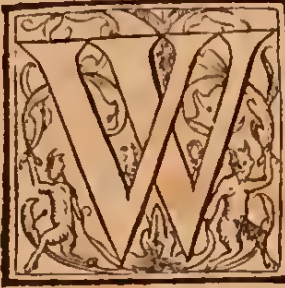
(l) God is present wher his true ministers are.

Exo. xxi. c.

The. xx. Chapter.

3 The exhortation of the priest when the Israelites go to battayle. 5 The exhortation of the office the wyng who should go to battayle. 10 Peace must first be proclaymed. 19 The trees that beare fruite must not be destroyed.

A ^(a) Waupng a good cause to do.



When ^(a) thou goest out to battayle agaynst thine enemies, & seest horses, and charettes, and people, mo then thou, be not * afrayde of them: for the Lorde thy God

is with thee, which brought thee out of the lande of Egypt.

2 And when ye are come nye vnto battayle, y priest shall come forth to speake vnto the people,

3 And shall say vnto them: Heare O Israel, you are come this day vnto battayle agaynst your enemies, * let not your heartes faynt, neither feare, nor be amazed, nor a dread of them:

4 For the Lord ^(b) your God goeth with you, to fyght for you agaynst your enemies, and to saue you.

5 And let the officers speake vnto the people, saying: If any man haue built a newe house, and ^(c) haue not dedicate it: let hym go and returne to his house, lest he dye in the battayle, and another man dedicate it.

6 And if any man haue planted a vineyarde, and haue not made it comon: let hym go and returne agayne vnto his house, lest he dye in the battayle, and another make it common.

W 7 * And if any man be betrouthed vnto a wyfe, and haue not taken her: let hym go and returne agayne vnto his house, lest he dye in the battayle, and another man take her.

8 And let the officers speake further vnto the people, and say: * If any man feare and be faynt hearted, let hym go & returne vnto his house, lest he make his brothers heart faynt as well as his.

9 And when the officers haue made an ende of speakyng vnto the people, they shall make captaynes of the armie to gouerne the people.

10 When thou comest nye vnto a citie to fyght agaynst it, * offer them peace.

11 And if they ^(d) aunswere thee agayne

peaceably, and open vnto thee, then let all the people that is founde therein, be ^(e) tributaries vnto thee, and serue thee.

12 And if they wyll make no peace with thee, but make warre agaynst thee, thou shalt besiege it.

13 And when the Lorde thy God hath deliuered it into thine handes, thou shalt smyte all the males therof with the edge of the worde:

14 But the women, and the children, * and the cattell, and all that is in the citie, and all the spoyle therof shalt thou take vnto thy selfe, and eate the spoyle of thine enemies, which the Lorde thy God hath geuen thee.

15 Thus shalt thou do vnto all the cities which are a great way of from thee, which are not of the cities of ^(f) these nations.

16 But of the cities of these nations which the Lorde thy God shall geue thee to inherite, thou shalt saue alyue nothyng that breatheth:

17 * But shalt destroy them without redemption, namely the Hethites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the Jebusites, as the Lorde thy God hath commaunded thee:

18 That they teache you not to do after all their abominations which they haue done vnto their Gods, and so ye shoulde sinne agaynst the Lorde your God.

19 When thou hast besieged a citie long tyme, and made warre agaynst it to take it, destroy not the trees therof, that thou wouldest thrust an axe vnto them: but eate of them, and cut them not downe to further thee in thy siege: for the tree of the fiede ^(g) is mans life.

20 Only those trees which thou knowest to be ^(h) vnfruitfull, those shalt thou destroy & cut downe, and make bulwokes agaynst the citie that maketh warre with thee, vntyll thou subdue it.

Deut. i. d.

Num. xiiii. b

^(b) Gods grace and power is euer ready to helpe you.

^(c) When any take possession of an house, he renderd thankes to God for that benedict.

Deut. 24. a.

Iudi. vii. a.

Deut. ii. c. ^(d) If it as lowe thy offer of peace.

^(e) To them that the benefite of trouble are alwayes profitable.

^(f) Of the Chanaanites, etc.

^(g) Of the Chanaanites, etc.

Deut. vii. a.

^(h) Trees that beare fruite good for the fiede. For he which here of fruitful trees. Some saye this senten: thus: For man shall eate of the tree of the fiede. For our in the fiede agaynst the trees. ^(h) which beare no fruite.

¶ The .xxj. Chapter.

2 Inquisition for murther. 11 Of the woman taken in warre. 15 The birthright can not be chaunged for affection. 18 The disobedient chylde. 23 The body may not hang all nyght.



N If one be founde slayne in the lande which the Lord thy God geueth thee to possesse it, and lyeth in the fielde, and it is not knowen who hath slayne hym :

2 Then thine elders and thy iudges shall come forth, and measure vnto the cities that are rounde about hym that is slayne :

3 And let the elders of that citie which is next vnto the slayne man, take out of the droue an heyffer that hath not ben put to labour, nor hath drawen in the yoke :

4 And let the elders of that citie bring the heyffer vnto a ^(c) harde & rough valley which is neither eared nor sowed, and stryke of the heyffers necke there in the valley :

5 And the priestes the sonnes of Levi (whom the Lord thy God hath chosen to minister, and to ^(a) blesse in the name of the Lorde) shall come forth: and by their worde shall all strife and plague be tryed.

6 And all the elders of the citie that come forth to the slayne man, shall washe their handes ouer the heyffer that is beheaded in the valley,

7 And shall aunswere, and say : Our handes haue not shed this blood, neither haue our eyes scene it.

8 Be mercifull ^(b) Lorde vnto thy people Israel which thou hast deliuered, and lay no innocent blood vnto thy people of Israels charge. And the blood shall be forgeuen them.

9 And so shalt thou put ^(c) innocent blood from thee, when thou shalt haue done that which is ryght in the syght of the Lorde.

10 When thou goest to warre agaynst thine ^(d) enemies, and the Lorde thy God hath deliuered them into thine handes, & thou hast taken the captiue;

11 And seest among the captiues a beautiful woman, and hast a desire vnto her, that thou wouldest haue her to thy wyfe :

12 Thou shalt bryng her home to thine house, and she shall ^(e) haue her head, and shall pare her nayles,

13 And put her rayment that she was taken in, from her, and let her remayne in thine house, and ^(f) beweepe her father & her mother a moneth long: and after that shalt thou go in vnto her, and ^(g) mary her, and she shall be thy wyfe.

14 And if thou haue no fauour vnto her, then let her go whither she lusteth, and sell her not for money, nor make ^(h) merchandise of her, because thou hast ⁽ⁱ⁾ humbled her.

15 If a man haue two wyues, one beloued, and another hated, and they haue borne hym children, both the loued and also the hated : If the first borne be the sonne of the hated :

16 Then when the tyme cometh that he dealeth his goodes among his children, he may not make the sonne of the beloued first borne, ^(j) before the sonne of the hated, which is in deede the first borne :

17 But he shall knowe the sonne of the hated for the first borne, and geue hym ^(k) double portion of all that he hath : For he is the ^(l) first of his strength, and to hym belongeth the ryght of the first borne.

18 *If any man haue a sonne that is stubburne and disobedient, that he wyll not hearken vnto the voyce of his father and voyce of his mother, and they haue chastened hym, and he woulde not hearken vnto them :

19 Then shall his father and his mother take hym, and bryng hym out vnto the elders of that citie, and vnto the ^(m) gate of that same place,

20 And say vnto the elders of the citie: This our sonne is stubburne and disobedient, and wyll not hearken vnto our voyce, he is a rioter & a drunkarde.

21 And ⁽ⁿ⁾ all the men of that citie shall stone hym with stones vnto death: And thou shalt put euill away from thee, and all Israel shall heare, and feare.

22 If a man haue committed a trespassse worthy of death, and is put to death for it,

(e) This declareth that she should be altered from her olde concuocacion, before she were made a member of Gods people.

(f) As bitterly forsaking her country and hence de.

(g) This liberty was granted for such as were taken in warre, otherwise the Israelites might not marry out of their owne nation.

(h) As long as thy seruant.

(i) Alled her as thy wyfe.

(j)

(k) As long as the sonne of the hated doth lyue.

(l)

(m) This part shall be as great as two of the others.

(n) That is, he was begotten in his fathers age.

Exod. xxxi. b.

(o) The place of Justice.

(p)

(q) This declareth the greatness of the offence: For blasphemers and idolaters were put to no other death then this.

(r)

(s)

(t)

(u)

(v)

(w)

(x)

(y)

(z)

(aa)

(ab)

(ac)

(ad)

(ae)

(af)

(ag)

(ah)

(a) I gbbet
oz gallowes.

23 His body shall not remayne all nyght vpon the tree, but thou shalt bury hym the same day, for the curse of God is

on hym that is hanged: Defile not thou thy lande which the Lorde thy God geueth thee to inherite.

The. xxij. Chapter.

1 He commaundeth to haue care of our neighbours goodes. 5 The woman may not weare mans apparell, nor the man the womans. 6 Of the damme & her young birdes. 8 why they shoulde haue battlementes. 9 Not to mixe diuers kindes together. 13 Of the wife not being founde a birgin. 22 The punishmēt of adulterie.

A



Thou shalt not see thy brothers ore oz sheepe go astray, and^(a) withdrawe thy selfe from them: but shalt bryng them agayne vnto thy brother.

2 And if thy brother be not^(b) nye vnto thee, oz if thou knowe hym not, then bryng it vnto thine owne house, and it shall remayne with thee vntill thy brother aske after them, and then deliuer hym them agayne.

3 In lyke maner shalt thou do with his asse, and so shalt thou do with his rayment: and with all lost thynges of thy brother; which he hath lost and thou hast found, shalt thou do likewise, and thou mayest not hide it from them.

4 * Thou shalt not see thy brothers asse oz ore fall downe by the way, and withdrawe thy selfe from them: but shalt helpe hym to heaue them vp agayne.

5 The woman shall not^(c) weare that whiche parteyneth vnto the man, neither shall a man put on womans rayment: For all that do so, are abhominacion vnto the Lorde thy God.

6 If thou chaunce vpon a birdes nest by the way, in whatsoeuer tree it be, oz on the grounde, whether they be young oz egges, and the damme sitting vpon the young, oz on the egges: thou^(d) shalt not take the damme with the young:

7 But shalt in any wyse let the damme go, & take the young to thee, that thou mayest prosper, and prolong thy dayes.

8 When thou buydest a newe house, thou shalt make a battlement on the roofe, that thou lade not blood vpon thyne house if any man fal from thence.

9 * Thou shalt not sowe thy vineyarde with^(e) diuers seedes: lest the fruite of the seede which thou hast sowed, and the fruite of thy vineyarde, be defyled.

10 Thou shalt not plowe with an ore

and an^(f) asse together.

11 Thou shalt not weare a garment made of wool^(g) and linnen together.

12 Thou shalt not make thee gardes vpon the foure quarters of thy vesture where with thou couerest thy selfe.

13 If a man take a wyfe, and when he hath lye with her, hate her,

14 And lay shamefull thynges vnto her charge, and bryng vp an euill name vpon her, and say, I toke this wyfe, and when I came to her I founde her not a mayde:

15 Then shall the father of the damsell & the mother, bryng forth the tokens of the damselfs virginite vnto the elders of the citie in the gate,

16 And the damselfs father shall say vnto the elders: I gaue my daughter vnto this man to wyfe, and he hateth her,

17 And lo, he layeth shamefull thynges vnto her charge, saying, I founde not thy daughter a mayde: and yet these are the tokens of my daughters virginite. And they shall spreade the vesture before the elders of the citie.

18 And the elders of that citie shall take that man, and chastise hym,

19 And mearse hym in an hundred sicles of syluer, and geue them vnto the^(h) father of the damsell, because he hath brought vp an euill name vpon a mayde of Israel: And she shall be his wyfe, and he may not put her away all his dayes.

20 But and yf the thyng be of a suretie that the damsell be not founde a birgin:

21 They shall bryng the damsell to the doore of her fathers house, and the men of that citie shall stone her with stones to death, because she hath wrought folly in Israel to play the whore in her fathers house: And so thou shalt put euill from among you.

22 * If a man be founde lying with a woman that hath a wedded husband, they shall both dye, both the man that laye with

(a) That is, not to be wplyng to helpe in tyme of neede.

(b) Charitie must be shew= ed to thy bro= ther as well fare absent, as present.

Exod. 23. 2.

(c) This sheweth, that oz= der is to be kept in natu= ral comelynes for distinction of persons.

(d) If cruelte may not be shewed to lile birdes, muche lesse to man, whom God created lyke vnto hym selfe.

Leuit. xix. d

(e) Mearnyng by this lawe, that they shuld stande to one truth in singlenesse of heart.

(f) For the match is not a hie m strength, declaring that caritic, huminite, & charite shoulde be in man, not to outmatche his neighbour.

(g) To shew that playe dealyn, ought to be used in all thynges.

C

(h) The father receiveth the recompence, because the shame of the fact shoulde be layed vpon hym.

D

Leuit. xx. b

- 23 With the wyfe, and also the wyfe: and so thou shalt put away euill from Israel.
- 23 If a mayde be betrouthed vnto an husbände, and then a man finde her in the towne, and lye with her:
- 24 Ye shall bring them both out vnto the gates of the same citie, and shall stone them with stones to death: The damsell, because she cryed not beyng in the citie: And the man, because he hath ⁽¹⁾ humbled his neighbours wife: and thou shalt put away euill from thee.
- 25 But if a man finde a betrouthed damsell in the fielde, and force her, and lye with her: then the man that lay with her, shall dye alone.
- 26 But vnto the damsell thou shalt do no

- harme, because there is in the damsell no cause ⁽²⁾ of death: For as when a man ryseth against his neyghbour and slayeth hym: euen ⁽³⁾ so is this matter.
- 27 For he found her in the fieldes: and the betrouthed damsell cryed, & there was no man to succour her.
- 28 *If a man finde a mayde that is not betrouthed, and take her, and lye with her, and they be founde:
- 29 Then the man that lay with her, shall geue vnto the dauisels father fiftie sicles of siluer, and she shall be his wyfe, because he hath humbled her: and he may not put her away all his dayes.
- 30 *No man shall take his fathers wife, nor vnheale his fathers couering.

(2) No sime woorthye of death.

(1) The mayd is no moze woorthye of blame, then he that is asfainted and murdered by an other, is gyltye of that murder. Exo. xxii. c.

Leu. xviii. a.

The. xxij. Chapter.

1 What men might not be admitted to office. 9 What they ought to auoyde when they go to warre. 15 Of the fugitiue seruaunt. 17 To flee all kinde of whoredome. 19 Of vsurie. 21 Of bowes 24 Of the neighbours vine and corne.



1 **N**one * that is hurt by burstyng, or hath his priue members cut of, shal come into the congregation ^(a) of y^e Lord. And a bastarde ^(b) shall not come into the congregation of the Lorde: no not in the tenth generation he shall not enter into the congregation of the Lorde.

3 *The Ammonites and the Moabites shall not come into the congregation of the Lorde, no not in the tenth generation, nor they shall neuer come into the congregation of the Lorde:

4 Because they met you not with ^(c) bread and water in the way, when ye came out of Egypt, and because they hyred against thee * Balaam the sonne of Beor of Bethor of Mesopotamia, to curse thee.

5 Neuerthelesse, the Lorde thy God woulde not hearken vnto Balaam: but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.

6 Thou shalt not seeke their peace ^(d) nor wealth all thy dayes, for euer.

7 *Thou shalt not abhorre an ^(e) Edomite, for he is thy brother: neither shalt thou abhorre an Egyptian, because thou wast a straunger in his lande.

8 The children that are begotten of the, shal come into the ^(f) congregation of the Lorde in the thirde generation.

- 9 When thou goest out with the hoast against thyne enemies, kepe thee from all wickednesse.
- 10 If there be among you any man that is vncleane, by the reason of vncleannesse that chaunceth hym by nyght: let him go out of the hoast, and not come in agayne into the hoast.
- 11 But at euen let hym washe hym selfe with water: and then when the sunne is downe, let hym come into the hoast agayne.
- 12 Thou shalt haue a place also without the hoast, whyther thou shalt resort to.
- 13 And thou shalt haue a paddle staffe vpon thy weapon: and when thou wilt ease thy selfe, digge therewith, and turne and couer that which is departed from thee.
- 14 For the Lorde thy God walketh in the middes of thyne hoast, to ryd thee, and to set ^(g) thyne enemies before thee: Therefore shall the place of thyne hoast be pure, that he see do vncleane thyng in thee, and so turne him selfe from thee.
- 15 Thou shalt not deliuer vnto his maister, ^(h) the seruaunt whiche is escaped from his maister vnto thee.
- 16 He shall dwell with thee [euen] among you, in what place he hym selfe liketh best, in one of thy cities where it is good for hym, and thou shalt not bere hym.
- 17 There shalbe no whore of the daughters of Israel, nor whore keeper of the sonnes of Israel.

(g) To geue thee victory against thyne enemies.

(h) He speaketh this of the Danims, whiche beyng cruelly vbled of their maisters, fled to y^e Hebrews, and were turned to the true religion.

18 Thou shalt neither byng the hyre of a ^(g)Whore, nor the pryce of a dogge into the house of the Lorde thy God, in any maner of vowe: for euē both of them are abhominacion vnto the Lorde thy God.

19 *Thou shalt not hurt thy brother by vsurie of money, nor by vsurie of come, nor by vsurie of any thyng that he may be hurt withall.

20 Vnto ^(h)a straunger thou mayest lend vpon vsurie, but not vnto thy brother: that the Lorde thy God may blesse thee in all that thou settest thyne hande to in the lande whyther thou goest to possesse it.

21 When thou hast ⁽ⁱ⁾vowed a vowe vnto the Lorde thy God, thou shalt not slacke to pay it: For the Lorde thy God

Wyll surely require it of thee, and it shall be sinne in thee.

22 If thou shalt leaue vowing, it shall be no sinne in thee.

23 But that whiche is once gone out of thy lippes, thou must ^(k)kepe and do, accordyng as thou hast vowed vnto the Lorde thy God of a freewyll, and as thou hast spoken with thy mouth.

24 When thou comest into thy neighbours vineyarde, thou mayest eat grapes thy belly ful at thine owne pleasure: but thou shalt put none in thy vessell.

25 Euen so, when thou comest into thy neighbours corne, *thou mayest plucke the eares with thyne hande: but thou shalt not moue a sickle vnto thy neighbours corne.

^(g) God wyll not be serued with thynges vncleyn gotten.

Exo.xxii.d
Leuit.xxv.f

^(h) Because they were a harde hearted people, therefore was this libertie geuen they for a tyme.

⁽ⁱ⁾ We do we vnto the lord, when we do agreeable to his word.

^(k) If thou do have any thing of thyne own will.

Mat.xii.a

The. xxiiij. Chapter.

1 Deuorcement is permitted. 5 He that is newly maryed, is exempted from warre. 6 Of the pledge. 14 Wages must not be retayned. 16 The good must not be punished for the bad. 17 The care of the straunger, fatherlesse, and wydowe.

A I



hen a man hath taken a wife and married her, if she finde no fauour in his eyes, because he hath spyed some vncleannes in her: then let hym wryte her a

byll of deuorcement, and put it in her hande, and sende her out of his house:

2 And when she is departed out of his house, let her go and be another mans wyfe.

3 And if the seconde husbände hate her, let him wryte her also a letter of deuorcement, and put it in her hande, and sende her out of his house: Or if the seconde man dye whiche toke her to wyfe,

4 Her first man whiche sent her away, may not take her agayne to be his wyfe after that she is defiled: For that is abhominacion in the sight of the Lorde, and ^(b)thou shalt not cause the lande to sinne, whiche the Lorde thy God shall geue thee to inherite.

5 *When a man taketh a newe wyfe, he shall not go a warfare, neither shall be charged with any businesse: but shall be free at home one yere, and reioyce with his wyfe whiche he hath taken.

6 *No man shall take the ^(c)neather or the vpper myllstone to pledge: for then he shall hurt a mans life.

7 *If any man be founde stealing any of his brethren the chyldren of Israel, and

abuseth hym, or selleth hym: the thiefe shall dye, and thou shalt put euill away from the middest of thee.

8 Take heede to thy selfe as concerning the plague of leprosie, that thou obserue diligently, and ye shall do accordyng to all that the priestes the Leuites shall teache you: euen as I commaunded them, so ye shall obserue to do.

9 Remember what the Lorde thy God dyd vnto *Miriam by the way, after that ye were come out of Egypt.

10 When thou doest lend thy brother any thing, thou ^(d)shalt not go into his house to fetch a pledge from thence:

11 But shalt stande without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it be a poore body, thou shalt not sleepe with his pledge:

13 But deliuer hym the pledge agayne when the sunne goeth downe, that he may sleepe in his owne raiment, & blesse thee: And it shall be ^(e)righteousnes vnto thee before the Lorde thy Lorde.

14 Thou shalt not oppresse an hyred ^(f)seruaunt that is needie and poore, whether he be of thy brethren, or of the straungers that are in thy lande within thy gates:

15 *But shalt geue him his hyre the same day, & let not the sunne go downe theron, for he is needie, and therewith sustayneth his life: lest he crye against thee vnto the Lorde, and it be sinne vnto thee.

^(a) This was suffred, only for preventing a further mischief. Math.x.b.

^(b) Thou shalt not defile the lande by thy synne.

Deu.xxv.b

Exo.xxii.d
^(c) Under this he comprehendeth all instruments and tooles with which a man getteth his living. Exo.xxlb.

25

Num.xii.a

^(d) As though thou shouldst choose thy pledge: but shalt accept that which he can conuert to spare.

^(e) The better should be bynd, perill will receive penne the. ^(f) When he is not his wages hym.

Leui.xii.a

- 16 *The fathers shall not be put to death for the chyldren, nor the chyldren for the fathers: but euery man shalbe put to death for his owne sinne.
- 17 Thou shalt not peruert the ryght of the straüger, ^(b) nor of the fatherlesse, nor take a wydowes rayment to pledge:
- 18 But remember that thou wast a seruaunt in Egypt, and howe the Lorde thy God deliuered thee thence: And therefore I commaunde thee to do this thyng.
- 19 *When thou cuttest downe thyne harvest in thy field, and hast forgot a sheafe in the fielde, thou shalt not go agayne to fet it: But it shalbe for the straunger,

the fatherlesse, and the wydowe: that the Lorde thy God may blesse thee in all the workes of thyne hande.

- 20 When thou beatest downe thine olive tree, thou shalt not search for boughes agayne, to gather by that thou leftest behinde thee: but it shalbe for the straüger, the fatherlesse, and the wydowe.

^(b) Or, gatherest thyne oliues.

- 21 When thou gatherest the grapes of thy vineyarde, thou shalt not gather the grapes cleane after thee: but leaue them for the straunger, the fatherlesse, and the wydowe.

^(b) Or, grapes of the wyne.

- 22 And remember that thou also wast a seruaunt in the lande of Egypt: & therefore I commaunde thee to do this thyng.

¶ The .xxv. Chapter.

3 The beatyng of the offenders. 5 To rayse by seede to the kinsman. 11 In what case a womans hande must be cut of. 13 Of iust waightes and measures. 19 To destroy the Amalekites.



If there be strife betweene men, they shall come vnto the lawe, and let the Judges geue sentence betwene them: and iustifie ^(a) the righteous, & condemne

the vngodly.

- 2 And if any man be vngodly, and worthy of strypes, then let the Judge cause him to lye downe and to be beaten ^(b) before his face, accordyng to his trespassse, vnto a certayne number.

- 3 *Fourtie stripes he shall geue hym, and not passe: lest if he shoulde exceede, and beate hym aboue that with many stripes, thy brother should appeare despised and vile before thyne eyes.

- 4 *Thou shalt not moosell the oxe that treadeth out the corne.

- 5 *If brethren dwell together, and one of them dye, and haue no chyld, the wyfe of the dead shall not marry with out vnto a straunger: but his ^(c) kinsman shall go in vnto her, & take her to wife, and occupie the rowme of his kinsman.

- 6 And the eldest sonne whiche she beareth, shall succede in the name of his brother whiche is dead, that his name be not put out of Israel.

- 7 And if the man wyll not take his kinswoman, then let her go by to the gate vnto the elders, and say: My kinsman refuseth to stirre ^(c) by vnto his bro-

ther a name in Israel, neither wyll he marry me.

- 8 Then the elders of his citie shall call hym, and commune with hym: and if he stande and say, I wyll not take her:

- 9 Then shall his kinswoman come vnto hym in the presence of the elders, and loose his shoe of his foote, and spit in his face, and answer, and say: So shal it be done vnto that man, that doth not ^(d) buyde by his brother's house.

- 10 And his name shalbe called in Israel, the vnihodhouse.

- 11 If ^(e) when men strue together one with another, the wife of the one drawe neare for to ryd her husbände out of the handes of hym that smyteth hym, and put forth her hande and take hym by the secretes:

- 12 Thou shalt cut of her hande, and let not thyne eye pitie her.

- 13 Thou shalt not haue in thy bagge * two maner of wayghtes, a great and a small:

- 14 Neither shalt thou haue in thine house diuers measures, a great and a small.

- 15 But thou shalt haue a right and iust waight, and a perfect and a iust measure shalt thou haue: that thy dayes may be lengthed in the lande which the Lorde thy God geueth thee.

- 16 For all that do such thynges, and all that do vnrigh, are abhominacion vnto the Lorde thy God.

^(d) That wyll not beget a chyld to beare his kinsmans name.

^(e) This ordinance declareth, that vnihamfultnesse in a woman is horribile, and therefore worthy of sharpe punishment.

Leui. xix. g. Mich. vi. c.

to be thy God, & to walke in his wayes, and to kepe his ordinaunces, his commaundementes, and his lawes, and to hearken vnto his voyce.

18 * And the Lorde hath set thee by this day, to be a seuerall^(b) people vnto hym, as he hath promised thee, and that thou

The. xxvij. Chapter.

2 They are commaunded to wyte the lawe vpon stone for a remembraunce. 5 Also to buylde an aulter. 12 The blessinges are geuen on mount Garizim. 13 The cursinges are geuen on mount Ebal.



1 And Moyses with the elders of Israel commaunded the people, saying: Kepe al þe commaundements which I commaunde you this day.

2 * And in that day when you shall passe ouer Iordane vnto the lande whiche the Lord thy God geueth thee, thou shalt set thee by great stones, and plaster them with plaster:

3 And wyte vpon them all the wordes of this lawe when thou art come ouer, because thou art come into the lande whiche the Lord thy God geueth thee, a lande that floweth with mylke and homie, as the Lorde God of thy fathers hath promised thee.

4 Therefore when ye be come ouer Iordane, ye shal set by these^(b) stones which I commaunde you this day in mount Ebal, and thou shalt plaster them with plaster.

5 * And there shalt thou buylde vnto the Lorde thy God * an aulter of stones, and lift by no iron vpon them.

6 Thou shalt make the aulter of the Lorde thy God of whole stones, and offer burnt offeringes thereon vnto the Lorde thy God.

7 And thou shalt offer peace offeringes, and shalt eat there, and reioyce^(c) before the Lorde thy God.

8 And thou shalt wyte vpon the stones all the wordes of this lawe, manifestly and well.

9 And Moyses and the priestes the Levites spake vnto all Israel, saying: Take heede and heare O Israel, this day thou art become the people of the Lorde thy God.

10 Thou shalt hearken therefore vnto the voyce of the Lorde thy God, and do his commaundementes, and his ordinaunces which I commaunde thee this day.

kepe his commaundementes:

19 And to make thee hye aboue all nations whiche he hath made, in prayse, in name, and honour, * and that thou mayest be an holy people vnto the Lord thy God, as he hath sayde.

Iere. xiii. b.
Deut. vii. a.

11 And Moyses charged the people the same day, saying:

12 These shall stande vpon * mount Garizim to^(d) blesse the people, when ye are come ouer Iordane, Simeon, Leui, Iuda, Isachar, Ioseph, & Beniamin.

13 And these shall stande vpon mount Ebal^(e) to curse, Ruben, Gad, Aser, Zabulon, Dan, Nephthali.

14 And the Levites shall aunswere and say vnto all the men of Israel with a loude voyce:

15 * Cursed be the man that maketh any carued or moulten image, an abomination vnto the Lorde, the worke of the handes of the craftesman, and putteth it in a secrete place: and all the people shall aunswere and say, Amen.

16 * Cursed be he that curseth his father and his mother: and all the people shall say, Amen.

17 * Cursed be he that remoueth his neighbours marke: and all the people shall say, Amen.

18 * Cursed be he that maketh the blynde to go out of his way: and all the people shall say, Amen.

19 * Cursed be he that hindreth the ryght of the stranger,^(f) fatherlesse, and widowe: & all the people shall say, Amen.

20 * Cursed be he that lyeth with his fathers wyfe, and vnyealeth his fathers covering: and all the people shall say, Amen.

21 * Cursed be he þe lieth with any maner of beast: & all the people shall say, Amen.

22 * Cursed be he that lieth with his sister, the daughter of his father, or þe daughter of his mother: and all the people shall say, Amen.

23 * Cursed be he that lieth with his mother in lawe: and all the people shall say, Amen.

24 * Cursed be he that smyteth his neighbour^(g) secretly: and all the people shall say, Amen.

Deut. xi. d.
(d) These blessinges seru-
ued to thewe
that they
ought to serue
God willing-
lye.

(e) Declaring
that they shuld
haue cause to
feare God for
his venge-
aunce, if they
woulde not
obay hym for
his loue.
Exod. xx. a.

Exo. xxi. b.

Deu. xix. d.

Leui. xix. e.

Deu. xxiii. c.
(f) Andee
these he con-
tyneth all
those that are
subiect to in-
turie and dis-
lince
Leu. xviii. a.

Leu. xviii. c.

Leui. xviii. b.

Leui. xviii. b.

Exo. xxi. b.
(g) This de-
clarerth, that
although an
offence be vn-
knownen to
man, yet God
will reuenge
it.

Eze.xxii.c 25 *Cursed be he that taketh a rewarde to slay the soule of innocent blood, and all the people shall say, Amen.

26 *Cursed be he that continueth not in all the wordes of this lawe to do them, and all the people shall say. Amen.

The .xxviij. Chapter.

The promises to them that obey the commaundementes. 15 The threatenings to the contrary.



I * thou shalt hearken diligently vnto the voyce of the Lord thy God, and obserue and do all his commaundementes which I commaunde thee this day: the Lord wyll set thee on hye aboue all nations of the earth.

Leui.xxvi.a

Deut.xi.d

2 *And all these blessinges shall come on thee and ouertake thee, if thou shalt hearken vnto the voyce of the Lord thy God.

3 Blessed shalt thou be in the citie, and blessed in the fielde

4 Blessed shall be the fruite of thy body, and the fruite of thy grounde, and the fruite of thy cattell, the increase of thy kine, and the flockes of thy sheepe.

5 Blessed shall be thy basket (a) & thy store.

6 Blessed shalt thou be when thou goest out, & blessed when thou (b) comiest in.

(a) That is, they shalbe filled with the plentifulnesse of thy frutes. (b) All that thou doest, shall proue well.

Deut.xx.a.

7 *The Lord shall geue ouer thyne enemies that ryle agaynst thee, that they may fall before thy face: They shall come out against thee one way, and flee before thee seuen wayes.

8 The Lord shall commaunde the blessing vpon thee in thy storehouses, and in all that thou settest thyne hande to, and wyll blesse thee in the lande whiche the Lord thy God geueth thee.

9 The Lord shall make thee an holy people vnto him self, as he hath sworne vnto thee: if thou shalt kepe the commaundementes of the Lord thy God, and walke in his wayes.

10 And all nations of the earth shall see that the name of the (c) Lord is called vpon ouer thee, and they shalbe afraide of thee.

(c) For he wyll declare that he is thy God, and that thou art his chosen people.

11 And the Lord shall make thee plenteous in goodes, in the fruite of thy body, in the fruite of thy cattell, & in the fruite of thy grounde, in the lande whiche the Lord sware vnto thy fathers to geue thee.

12 The Lord shall open vnto thee his

good treasure, (d) even the heauen * to geue rayne vnto thy land in due season, & to blesse all thy labours of thy hande: *And thou shalt lende vnto many nations, but shalt not borrowe thy selfe.

(d) For he shal geue rayne vnto thy land in due season, & to blesse all thy labours of thy hande: *And thou shalt lende vnto many nations, but shalt not borrowe thy selfe.

Deut.xi.b. Deut.xv.a.

13 And the Lord shall make thee chiefest, and not the lowest, and thou shalt be aboue only, and not beneath: if that thou hearken vnto the commaundementes of the Lord thy God which I commaunde thee this day, to kepe and to do them:

14 And see that thou bow not aside from any of these wordes whiche I commaund thee this day, either to the right hande or to the left, that thou wouldest go after straunge gods to serue them.

Deut.xiii.a. and.xv.b.

15 *But and if thou wilt not hearken vnto the voyce of the Lord thy God, to kepe and to do all his commaundementes and his ordinauntes whiche I commaunde thee this day, * all these curses shal come vpon thee and ouertake thee.

Leui.xxvii

16 Cursed shalt thou be in the citie, and cursed in the fielde.

17 Cursed shall be thy basket & thy store.

18 Cursed shall be the fruite of thy body, and the fruite of thy lande, and the increase of thy kine, and the flockes of thy sheepe.

19 Cursed shalt thou be when thou goest in, and cursed when thou goest out.

20 The Lord shall sende vpon thee cursing, destruction, and rebuke, in all that thou settest thine hand to and that thou doest, vntyll he destroy thee, and byng thee to naught quickly, because of the wickednesse of thyne inuentions, and because thou hast forsaken me.

21 The Lord shall make the pestilence cleaue vnto thee, vntyll he haue consumed thee from of the lande whyther thou goest to enjoy it.

22 *The Lord shall smyte thee with swelling, with feuers, heate, burnyng, and with the sword, with blasting and mildeawe: and they shall folowe thee vntyll thou perishe.

Leui.xxviii

23 And

23 *And the heauen that is ouer thy head
shalbe^d brasse, and the earth that is vn-
der thee, iron.

24 The Lorde shall turne the rayne of
the lande vnto powder and dust, euen
from heaue^e shal they come downe vpon
thee, vntill thou be brought to naught.

25 And the Lorde shall cause thee to fall
before thine enemies: Thou shalt come
out one way agaynst them, and flee se-
uen wayes before them, & shalbe scatte-
red among al the kingdomes of^e earth.

C 26 And thy carkasse shalbe meate vnto
all maner foules of the ayre, and vnto
the beastes of the earth, and no man
shall fray them away.

27 *The Lorde wyll smyte thee with the
botch of Egypt, and the emarodes, scab,
and itche, that thou mayest not be hea-
led therof.

28 And the Lorde shall smyte thee with
madnesse, and blyndnesse, and dasing of
heart.

29 Thou shalt grope at noone dayes as
the^e blinde gropeth in darknesse, & shal
not prosper in thy wayes: Thou shalt
be oppressed with wrong, & be poulled
euermore, & no man shall succour thee.

30 *Thou shalt be betrouthed vnto a
wyfe, and another man shall lye with
her: *Thou shalt buylde an house, and
not dwell therein: thou shalt also plant
a vineyarde, and shalt not gather the
grapes.

31 Thine ore shalbe slayne before thine
eyes, and thou shalt not eat thereof:
Thyne asse shalbe violently taken a-
way euen before thy face, and shall not
be restored to thee agayne: Thy sheepe
shalbe geuen vnto thyne enenuies, and
no man shall rescue them.

32 Thy sonnes and thy daughters shall
be geuen vnto another nation, and thine
eyes shall see it, and^e dase vpon them all
the day long: and there shalbe no might
in thyne hande.

D 33 The fruite of thy lande and all thy la-
bours, shall a nation whiche thou kno-
west not, eate: and thou shalt continual-
ly suffer violence, and be oppressed
allway:

34 So that thou shalt be cleane beside
thy self, for the sight of thine eyes which
thou shalt see.

35 The Lorde shall smyte thee in the
knees and legges with a mischeuous
botch that can not be healed, euen from

the sole of thy foote, vnto the top of thy
head.

36 The^e Lorde shall byrnyng thee and thy
kyng whiche thou shalt set ouer thee,
vnto a nation whiche neither thou nor
thy fathers haue knowen, that there
thou mayest serue straunge gods, euen
Wood and stone.

37 And thou shalt be wondred at, spoken
of, and iested at among al nations why-
ther the Lorde shall carry thee.

38 Thou shalt carry muche seede out in-
to the field, and shalt gather but litle
in: for the grasshoppers shall destroy it.

39 Thou shalt plant a vineyarde and
dresse it, but shalt neither drinke of the
wine, neither gather the grapes: for the
wormes shall eat it.

40 Thou shalt haue oliue trees throug-
hout al thy coastes, but shalt not annoynt
thy selfe with the oyle, for thine oliues
shall fall downe.

41 Thou shalt beget sonnes and daugh-
ters, but shalt not haue them: for they
shalbe carryed away captiue.

42 All the trees and fruite of thy lande
shall^e wormes consume.

43 The straunger that is among you,
shall clyme aboue thee by on hye: and
thou shalt come downe beneath alowe.

44 He shall lende thee, and thou shalt not
lende him: he shalbe the head, and thou
shalt be the tayle.

45 Moreover, all these curses shall come
vpon thee, and shall folowe thee, and
ouertake thee tyll thou be destroyed: be-
cause thou hearkenedst not vnto the
voyce of the Lorde thy God to kepe his
commaundementes, and his ordinaun-
ces whiche he commaunded thee.

46 And they shalbe vpon thee^e for signes
and wonders, & vpon thy seede for euer.

47 Because thou seruedst not the Lorde
thy God with ioyfulnessse, and with a
good heart, when thou haddest aboun-
daunce of all thinges.

48 Therefore shalt thou serue thyne ene-
mie whiche the Lorde shall sende vpon
thee, in hunger, and thirst, in nakednes,
and in neede of all thyng: and he shall
put a^e yoke of iron vpon thy necke, vntill
he haue brought thee to naught.

49 And the Lorde shall byrnyng a nation
vpon thee from a farre, and from the
ende of the worlde, as swyft as an eagle
fleeth, a nation whose tongue thou
shalt not vnderstande:

(g) Sons
of wrath hath
ben so: as for
example, Ma-
nasses, Joa-
chim, and
Zedechias.

"Or be sha-
ke before they
be ripe.

(h) Under
this one sort,
he comprehend-
eth all kinde
of beemine,
whiche are
wont to con-
sume frutes
of the earth.

(i) Thou shalt
be punished
after suche a
sort, that thou
shalt be con-
strayned to
confesse that
Gods hande
is vpon thee.

(k) Shall
handle thee
mercifully
and gently.

- 50 A nation of a shamelesse and cruell countenance, which shall not regarde the person of the olde, nor haue compassion on the young:
- 51 The same shall eate the fruite of thy cattell, and the fruite of thy lande, vntill he haue destroyed thee: and shall leaue thee neither corne, wyne, nor oyle, neither the encrease of thy kine, nor the flockes of thy sheepe, vntill he haue brought thee to naught:
- 52 And he shall kepe thee in, in all the cities, vntill he haue cast downe thy hye Walles and strong holdes, wherin thou trustedst, throughout all the lande: And he shall besiege thee in all thy cities thoroughout all the lande which the Lorde thy God hath geuen thee.
- 53 *And thou shalt eate the fruite of thine owne body, the fleshe ^(p) of thy sonnes, and of thy daughters, which the Lorde thy God hath geuen thee, in that straitnesse and siege, wherewith thyne enemy shall inclose thee.
- 54 So that it shall greeue the man (that is tender and exceeding delicate among you) to loke on his brother, and vpon his wyfe that lieth in his bosome, and on the remnaunt of his chyldren which he hath yet left,
- 55 For feare of geuyng vnto any of them of the fleshe of his chyldren, whom he shall eate: because he hath nothyng left hym in that straitnesse and siege, wherewith thyne enemy shall besiege thee in all thy cities.
- 56 Pea, and the woman that is so tender and delicate, that she dare not aduventure to set the sole of her foote vpon the grounde, for softnesse and tendernesse, shall be greeued to loke on her husbände that lieth in her bosome, & on her sonne, and on her daughter,
- 57 And on her ^(q) afterbyrth that is come out from betweene her feete, and her chyldren which she shall beare: For when all thinges lacke, she shall eate them secretly, durynge the siege & straitnesse wherewith thyne enemies shall besiege thee in thy cities.
- 58 *If thou wylt not kepe and do all the wordes of this lawe that are written in this booke, and feare this glorious and fearefull name, The Lorde thy God:
- 59 ^(r) The Lorde wyl sende vnto thee and thy seede, great plagues, and of long continuance, euill sicknesses, and of long duraunce:
- 60 Moreover, he wyl byng vpon thee all the diseales of Egypt, and those which thou wast afrayde of shall cleaue vnto thee.
- 61 And all maner sicknesses, and all maner plagues which are not written in the booke of this lawe, wyl the Lorde byng vpon thee, vntill he byng thee to naught.
- 62 And ye shall be lefte fewe in number, where before ye were as the ^(s) starres of heauen in multitude: because thou wouldest not hearken vnto the voyce of the Lorde thy God.
- 63 *And it shall come to passe, that as the Lorde reioyced ouer you, to do you good, and to multiplie you: euen so he wyl reioyce ouer you, to destroy you, & to bring you to naught, and ye shall be wasted from of the lande whither thou goest to enioy it.
- 64 And the Lorde shall scatter thee among all nations, from the one ende of the worlde vnto the other: and there thou shalt serue straunge gods, which thou nor thy fathers haue knowen, euen wood and stone.
- 65 And among these nations thou shalt finde no ease, neither shall the ^(t) sole of thy foote haue rest: But the Lorde shall geue thee there an vnquiet heart, and dasing eyes, and sorowe of minde.
- 66 And thy life shall hang in doubt before thee, and thou shalt feare both day and nyght, and shalt haue none assurance of thy lyfe.
- 67 In the morning thou shalt say, Would God it were nyght: And at nyght thou shalt say, Would God it were morning, for feare of thyne heart which thou shalt feare, and for the sight of thyne eyes which thou shalt see.
- 68 And the Lorde shall byng thee into Egypt agayne with ^(u) shippes by the way which I sayde to thee, thou shalt see it no more agayne: And there ye shall be solde vnto your enemies for bondmen and bondwomen, and no man shall bye you.

(r) Some
reade, the
wyl sende
thy plagues:
meaning from
other plagues,
so that they
shalbe more
griuous and
more notable.

(s) The
ethi-
beth to the
promise made
to Abraham,
Gen. xv.

Iere. xxxi. c.

G

(t) Thou
shalt be a
gabonite.

(u) Accord-
ing to
the
miraculous
dancing of
them by the
parting of
the
sea.

iii. Reg. vi. f
(p) This
came to passe
in Samaria,
in the dayes of
Elisha the
prophete,
iii. Reg. vi.
and in Ieru-
salem when it
was besieged
by the Empe-
roure Titus,
fourtie & two
yeres after
Christe.

F

(q) She shall
be so vexed
with hunger,
that she shall
thinke it long-
er her chyld
be borne, than
she might eate
it.

Exod. v. d.

The .xxix. Chapter.

2 The people are exhorted to obserue the commaundementes. 10 The whole people from the hiest to the lowest are comprehended vnder Gods couenaunt. 19 The punishment of hym that flattereth hym selfe in his wickednesse. 24 The cause of Gods wꝛath agaynst his people.



These are the wordes of the couenaunt which the Lorde commaunded Moyses to make with the children of Israel in the lande of Moab, besyde the ap-

pointment which he made with them in Horeb.

2 And Moyses called all Israel, & sayde vnto them: We haue seene all that the Lorde did before your eyes in the lande of Egypt, vnto Pharao and vnto all his seruauntes, and vnto all his lande,

3 The great temptations which thine eyes haue seene, those great miracles and wonders:

4 And yet ^(a) the Lorde hath not geuen you an heart to perceaue, and eyes to see, and eares to heare, vnto this day.

5 And I haue led you fourtie yeres in the wilderness: and your clothes are not waxed olde vpon you, and thy shoe is not waxed olde vpon thy foote.

6 We haue eaten no ^(b) bread, nor drunke wine or strong drynke: that ye myght knowe howe that I am the Lorde your God.

7 * And ye came vnto this place, and schon the kyng of Heshbon, and Og the kyng of Basan came out agaynst vs vnto battayle, and we smote them,

8 And toke their lande, and gaue it for an inheritaunce vnto the Rubenites and Gadites, and to the halfe tribe of Manasse.

9 Kepe therfore the wordes of this couenaunt, and do them, that ye may ^(c) vnderstande all that ye ought to do.

10 We stande this day euery one of you before the ^(d) Lorde your God: your cap- taynes, your tribes, your elders, your officers, and all the men of Israel:

11 Your childre also, your wiues, and the straunger that is in thine hoast, from the ^(e) hewer of thy wood, vnto the drawer of thy water:

12 That thou shouldest go into the ^(f) couenaunt of the Lorde thy God, and into his othe which the Lorde thy God maketh with thee this day:

13 For to make thee a people vnto hym selfe, and that he may be vnto thee a God, as he hath sayde vnto thee, and as he hath swome vnto thy fathers, Abraham, Isaac, and Jacob.

14 I make not this bonde and this othe with you only:

15 But both with hym that standeth here with vs this day before the Lorde our God, and also with hym that is ^(g) not here with vs this day.

16 For ye knowe howe we haue dwelt in the lande of Egypt, and howe we came through the myddes of the nations which ye passed by:

17 And ye haue seene their abhominations, and their idols, wood and stone, siluer and golde, which were among them.

18 Lest there be among you man or woman, kinrede or tribe, whose heart turneth away this day from the Lorde our God, to go and serue the gods of these nations: and lest there be among you some ^(h) roote that beareth gall and wormewood.

19 So that when he heareth the wordes of this othe, he ⁽ⁱ⁾ blesse hym selfe in his heart, saying: ^(j) I shall haue peace, I wyll walke in the meanyng of myne owne heart: to put the drunken to the thirstie.

20 And so the Lorde wyll not consent to be mercifull vnto hym, but then the wꝛath of the Lorde and his gelousie shall smoke agaynst that man: and all the curses that are written in this booke shall lyght vpon hym, and the Lorde shall do out his name from vnder heaue.

21 And the Lorde shall seporate hym vnto euill, out of all the tribes of Israel, accordyng vnto all the curses of the couenaunt that are written in the booke of this lawe.

22 So that the generatio to come of your children that shall rylse by after you, and the straunger that shall come from a farre lande, shall say, when they see the plagues of that lande, and the diseases wherwith the Lorde hath smitten it:

C

(g) Meaning them that were yet vnborn.

(h) That is, since: the roote wherof must speedily be cut vp, lest afterward the bitter fruite thereof do choke the soule.

(i) Or, Flatter (1) No harme shall come to me.

(k) For as the thirstie man desirethi nothyng but drynke: so he that hath desired lustes, can not be satisfied in them.

23 Howe all the lande is burnt vp with brimstone and salt, and that it is neither sown, nor beareth, nor any grasse groweth therein, lyke as in the place of ouerthrowing of * Sodome, Gomor, Adama, and Zeboim, which the Lorde ouerthrowe in his wrath and anger.

Gen. xix. e.

24 Euen then shall all nations say: * Wherefore hath the Lorde done on this fashion vnto this lande: O howe fierce is this great wrath:

Iere. xxii. b.

25 And men shall say: Because they haue forsaken the couenaunt of the Lorde God of their fathers, which he made with them when he brought them out of the lande of Egypt.

26 For they went and serued straunge gods, and worshipped them, gods which they knewe not, and which had geuen them nothyng.

27, which had not geuen them a lawe to possesse.

27 And the wrath of the Lorde waxed hot agaynst this lande, to bring vpon it all the curses that are written in this booke.

28 And the Lorde cast them out of their lande in anger, wrath, and great indignation, and cast them into a straunge lande, as this day beareth witnesse.

29 The ⁽¹⁾ secretes of the Lorde our God are opened vnto vs, and to our children for euer, that we may do all the wordes of this lawe.

(1) He comdemneth the curious searchers of thynges referred to gods secret knowledge, neglecting the thynges revealed by God, as his lawe.

The. xxx. Chapter.

1 Mercie shewed when they repent. 6 The Lorde doth circumsise the heart. 11 All excuse of ignorance is taken away. 19 Lyfe and death is set before them. 20 The Lorde is their lyfe which obey hym.

A I



hen all these wordes are come vpon thee, the blessing and the curse whiche I haue set before thee, thou shalt ^(a) turne vnto thine heart, among all the

nations whyther the Lorde thy God hath dryuen thee,

2 And come agayne vnto the Lorde thy God, and hearken vnto his voyce in all these thynges that I commaunde thee this day, thou, and thy children, with all thine heart, and all thy soule:

3 And the Lorde thy God ^(b) wyll turne thy captiuitie and haue compassion vpon thee, and wyll turne and fetch thee agayne from all the nations among which the Lorde thy God had scattered thee.

4 Though thou wast cast vnto the extreme partes of heauen: euen from thence wyll the Lorde thy God gather thee, and from thence will he fetch thee:

5 And the Lorde thy God wyll bring thee into the lande whiche thy fathers possessed, and thou shalt enjoy it: And he wyll shewe thee kindnesse, and multiply thee aboue thy fathers.

6 And the Lorde thy God wyll ^(c) circumsise thine heart, and the heart of thy seede, that thou mayest loue the Lorde thy God, with all thine heart, and all thy soule, that thou mayest lyue.

7 And the Lorde thy God wyll put all

these curses vpon thine enemies, and on them that hate thee, and that persecute thee.

8 But thou shalt turne, and hearken vnto the voyce of the Lorde, and do all his commaundementes which I commaunde thee this day:

9 (And the Lorde thy God wyll make thee plenteous in al the workes of thine hande, in the fruite of thy body, and in the fruite of thy cattell, and in the fruite of thy lande, for thy wealth: * For the Lorde wyll turne agayne and ^(d) reioyce ouer thee to do thee good, as he reioyced ouer thy fathers.

Ier. xxviii. f. (d) For the God is slow to anger, but hereby he set forth his fauour toward repentant sinners.

10 If thou hearken only vnto the voyce of the Lorde thy God, to kepe his commaundementes and his ordinaunces which are written in the booke of this lawe, and if thou turne vnto the Lorde thy God with all thine heart and all thy soule.)

11 * For the commaundement which I commaunde thee this day, is ^(e) not hidden from thee, neither farre of.

Rom. x. b. (e) Showe no credite, nor operate from thee. By manerth, that the lawe is to playne, that none is to playne.

12 It is not in heauen, that thou needest to say: who shall go vp for vs to heauen, and bring it vnto vs, that we may heare it, and do it:

13 Neither is it beyonde ^(f) the sea, that thou shouldest say: who shall go ouer the sea for vs, and bring it vnto vs, that we may heare it, and do it:

(f) By heauen and the sea, he meaneth places very farre off.

14 But the worde is very nye vnto thee, euen in thy mouth, and in thine heart, that

(a) By bringing to mynde both his fauour and his displeasure.

(b) That is, wyll change his purpose, wyll reconcile hym selfe to thee.

(c) wyll cut away thy vngodly lustes & afflictions.

that thou do it.

15 * Beholde I haue set before thee this day, ^(g) lyfe and good, death and euill:
 16 For where as I commaunde thee this day, to loue the Lorde thy God, to walke in his wayes, and to kepe his commaundementes, his ordinaunces, and his lawes, [yf thou so do] thou shalt lyue and multiplie, and the Lorde thy God shall blesse thee in the lande whyther thou goest to possesse it.

17 But and yf thine heart turne away, so that thou wylt not heare, but shalt go astray and worship straunge gods, and serue them:

18 I pronounce vnto you also this day,

that ye shall surely perishe, and that ye shall not prolong your dayes vpon the lande whyther thou passest ouer Iordane to go and possesse it.

19 * I call heauen and earth to recorde this day agaynst you, that I haue set before you, lyfe and death, blessing and cursing: Therfore ^(h) choose lyfe, that both thou and thy seede may lyue:

20 That thou mayest loue the Lord thy God, and be obedient to his voyce, and cleaue vnto hym: For he is thy life, & the length of thy dayes, that thou mayest dwell vpon the ⁽ⁱ⁾ earth, which the Lord sware vnto thy fathers, Abraham, Isahac, and Iacob, to geue them.

Deut. iiii. d.

^(h) That is to saye, that thy loue and obedience to God: which is not performed by our owne strength, but by gods grace working in his elect.

⁽ⁱ⁾ Whereby is not onely meant the land of Chanaan, but also the heauenly inheritance wherof of the other was a figure.

The. xxxj. Chapter.

2. 7 Moyses preparyng hym selfe to dye, appoynteth Iosuah to rule the people.
 8 He geueth the lawe to the Leuites, that they shoulde reade it to the people.
 19 God geueth them a song as a witnesse betwene hym and them. 23 God confirmeth Iosuah. 29 Moyses sheweth the that they wyl rebell after his death.

1 **A**ND Moyses went and spake these wordes vnto all Israel,

2 And sayd vnto them: I am an hundred and twentie yeres olde this day, and can no more

^(a) go out and in: Also the Lorde hath sayd vnto me, Thou ^(b) shalt not go ouer this Iordane.

3 The Lorde thy God he wyl go ouer before thee, and he wyl destroy these nations before thee, and thou shalt possesse them: And Iosuah he shall go before thee, as the Lorde hath sayde.

4 And the Lorde shall do vnto them, as he dyd to * Sehon and Og kynges of the Amozites, and vnto the lande of them whom he destroyed.

5 And the Lorde shall geue them ouer ^(c) before your face, that ye may do vnto them accordyng vnto all the commaundementes which I haue commaunded you.

6 Plucke by your heartes therfore, and be strong, dreade not, nor be afrayde of them: for the Lorde thy God hym selfe doth go with thee, he shall not fayle thee, nor forsake thee.

7 And Moyses called vnto Iosuah, and sayd vnto him in the sight of all Israel: * Be strong & of good courage, for thou must go with this people vnto the lande which the Lord hath sworne vnto their fathers to geue them, and thou shalt

geue it them to inherite.

8 And the Lorde he doth go before thee, he shall be with thee, he shall not fayle thee, neither forsake thee: feare not therfore, nor be discomfyted.

9 And ^(d) Moyses wrote this lawe, and deliuered it vnto the priestes the somes of Leui which bare the arke of the testament of the Lorde, and vnto all the elders of Israel.

10 And Moyses commaunded them, saying: Euery ^(e) seuenth yere, in the solempnitie of the free yere, euen in the feast of tabernacles,

11 when all Israel is come to appeare before the Lorde thy God in the place which he hath chosen: thou shalt reade this lawe before all Israel, that they may heare it.

12 Gather the people together, men, women, and children, and the straunger that is within thy gates, that they may heare, and learne, and feare the Lorde your God, and kepe and obserue all the wordes of this lawe,

13 And that their children which knowe ^(f) nothyng, may heare, and learne to feare the Lorde your God, as long as ye lyue in the lande whyther ye go ouer Iordane to possesse it.

14 And the Lorde sayde vnto Moyses: Beholde, thy dayes are comie that thou must dye: Call Iosuah therfore, and stande ye in the tabernacle of the congregation,

^(d) Before Moyses tyme the doctrine which concerneth the maner of seruyng God, was not put in writing, but only deliuered by word of mouth, by the fathers to the children, from one generation to another.

^(e) Notwithstandyng this solempne lecture of the lawe at the ende of euery seuen yeres, they had in the meane tyme ordinarie exercises in the same.

^(f) whiche were vnborn at the geuyng of the lawe.

1
2
3
4
5
6
7



C

gregatio, that I may geue him a charge. And Moyſes and Joſuah went & ſtood in the tabernacle of the congregation.

15 And the Lorde appeared in the tabernacle, euen in the pillar of the cloude: and the * pillar of the cloude ſtoode ouer the doore of the tabernacle.

16 And the Lorde ſayde vnto Moyſes: Beholde, thou ſhalt ſleepe with thy fathers, and this people wyll ryſe vp, and go ^(g) a whoyrng after ſtraunge gods of the lande whyther they go, and wyll forſake me, and breake the appoyntmēt which I haue made with them.

17 And then my wrath wyll ware hot againſt them in that day, & I wil forſake them, & wyll ^(h) hide my face from them, and they ſhalbe conſumed, and much aduerſitie and tribulations ſhall come vpon them, ſo that then they wyll ſay: Are not theſe troubles come vpon me, becauſe God is not with me:

18 And I alſo wyll ſurely hyde away my face in that day, for all the euyls ſake which they ſhall haue wrought, in that they are turned vnto ſtraunge gods.

19 Nowe therfore write ye this ſong for you, and teache it the children of Iſrael, and put it in their mouthes, that this ſong may be my witneſſe agaynſt the children of Iſrael.

20 For I wyll bryng them into the lande which I ſware vnto their fathers, that ſloweth with mylke and honye: and they ſhall eate, and fylle them ſelues, and ware fat, and turne vnto ſtraūge gods, and ſerue them, and blaſpheme me, and breake my couenaunt.

C 21 And when much miſchiefe and tribulation is come vpon them, this ſong ſhall ⁽ⁱ⁾ aunſwere them as a witneſſe: For it ſhall not be forgotten out of the mouthes of their ſeede: for I knowe

their imagination, which they go about euen now, before I haue brought the into the lande which I ſware.

22 Moyſes therfore wrote this ſong the ſame day, and taught it the children of Iſrael.

23 And he gaue Joſuah the ſonne of Nun a charge, and ſayde: * Be bolde and ſtrong, for thou ſhalt bryng the children of Iſrael into the lande which I ſware vnto them: & I wil be with thee.

24 And when Moyſes had made an ende of writing the wordes of this lawe in a booke, vntyll he had finiſhed them,

25 Moyſes commaunded the Luites, which bare the arke of the couenaunt of the Lorde, ſaying:

26 Take ye the booke of this lawe, * and put it in the ^(k) ſyde of the arke of the couenaunt of the Lorde your God, that it may be there for a ^(l) witneſſe agaynſt thee.

27 For I knowe thy rebellion * and thy ſtiſſe necke: whyle I am yet alyue with you this day, ye haue ben diſobedient vnto the Lorde, and howe much more after my death:

28 Gather vnto me all the elders of your tribes, and your officers, that I may ſpeake theſe wordes in their eares, and call heauen and earth to recorde againſt them.

29 For I am ſure, that after my death ye will vtterly be corrupt, and turne from the way which I haue commaunded you: and tribulation wyll come vpon you in the latter dayes, becauſe ye ſhall haue wrought wickedneſſe in the ſyght of the Lorde, to prouoke hym through ^(m) the workes of your handes.

30 And Moyſes ſpake in the eares of all the congregation of Iſrael the wordes of this ſong, vntyll he had ended them.

¶ The .xxxij. Chapter.

7 The ſong of Moyſes concernyng Gods benefites towarde the people. 15 And their ingratitude towarde hym. 20 God menaceth them, 21 And ſpeaketh of the vocatiou of the Gentiles. 46 Moyſes commaundeth to teache the lawe to the children. 48 God forewarneth Moyſes of his death.

A I



Care O ye ^(a) heauens, and I ſhal ſpeake, and let the earth heare the wordes of my mouth. My doctrine ſhal drop as doth the rayne: and my ſpeache ſhall flowe as doth the deaſe, as the ſhoure vpon

the hearbes, and as the droppes vpon the ^(b) graſſe.

3 For I wyll publiſhe the name of the Lord: Aſcribe ye honour vnto our God.

4 Perfect is the worke of the moſt mighty God, for all his wayes are iudgement: he is a God of trueth, without wickedneſſe, righteous and iuſt is he.

5 Forward!

Exod. 33. d.

(g) Forſaking God, to whom they had plight their troth, as to their houſe.

(h) I will turne my face from them, as it is ſayd that God ſheweth vs his countenance wher he doeth fauour vs.

(i) Shall teſtifie to the that are thus plagued for departing from me.

(a) As ſentences of the vniuerſal nature of this world in ſenſible people.

Joſu. i. a. iii. Reg. i. b.

Deut. x. a. (k) To declare the maſter of the doctrine conſtantly them, as proceeding from God. (l) Of the lacke of length, when thou ſhalt fall in idolatrie. 4. Reg. 17. c.

D

(m) By theſe things, which your handes haue made.

(b) For the heauens, as vpon graſſe that is, fragrant and ſweet. Hebre. rocke. The deſcription of Gods ſtrength & ſteadfaſtneſſe in his promiſes.

5 Frowardly haue^(c) they done agaynst hym by their^(d) vices, not beyng his owne children, but a wicked and frowarde generation.

6 Doye so rewarde the Lord, O foolishhe nation and vnwise: * Is not he thy father that hath bought thee: * Hath he nat made thee, and ordeyned thee:

7 Remember the dayes of the worlde that is past, consider the yeres of so many generations: * Aske thy father, and he wyll shewe thee, thy elders, and they wyll tell thee.

8 When the most hyst deuided to the nations their inheritaunce, and when he seperated the sonnes of Adam, he put the borders of the nations accordyng to the number of the children of Israell:

9 For the Lordes part is his people, and Jacob is the portion of his inheritaunce.

10 He founde hym in a desert lande, in a voyde grounde, and in a roaryng wilderness: He led hym about, he gaue hym vnderstandyng, and kept hym as the apple of his eye.

11 As an Egge that stirreth by her nest, and flittereth ouer her young, & spredeth her wynges, taketh them, and beareth them on her wynges:

12 The Lorde alone was his guyde, and there was no straunge god with hym.

13 He caryed hym by to the hygh places of the earth, that he myght eat the increase of the fieldes: * And he fed hym with honye out of the rocke, and with oyle out of the most harde stone:

14 With butter of kine, and mylke of the sheepe, with fat of the lambes, and fat of rammes and hee goates, with the fat of the most plenteous wheate, and that thou myghtest drynke the most pure blood of the grape.

15 But he that shoulde haue ben vpright, when he waxed fat, spurned with his heele: Thou art well fed, thou art growen thicke, thou art euen laden with fatnesse: And he forsoke God his maker, and regarded not the God of his saluation.

16 They prouoked hym to anger with straunge gods, euen with abhominations prouoked they hym.

17 * They offered vnto devils, and not to God: euen to gods whom they knewe not, to newe gods that came newly by, whom their fathers feared not.

18 Of God that begat thee thou art vnmyndfull, and hast forgotten God that made thee.

19 The Lorde therfore sawe it, and was angry: because of the prouokynge of his sonnes^(e) and his daughters.

20 And he sayde: I wyll hyde my face from them, and wil see what their ende shalbe: For they are a very frowarde generation, childre in whom is no faith.

21 They haue angered me with that which is no god, and prouoked me with their vanities: * And I also wyll prouoke them with those whiche are no people, I wyll anger them with a foolishhe nation.

22 * For fire is kindled in my wrath, and burneth vnto the bottome of hell, and hath consumed the earth with her increase, and set a fire the botomes of the mountaynes.

23 I wyll heape mischiefes vpon them, & wyll destroy them with mine arrowes.

24 They shalbe burnt with hunger, and consumed with heate, and with bitter destruction: * I wyll also sende the teeth of beastes vpon them, with the furiousnesse of serpentis in the dust.

25 withoutforth shall the sworde robbe them of their children, and within in the chamber feare: both young men & young women, and the suckelynges, with the men of gray heades.

26 I haue sayde, I wyll scatter them abrode, and make the remembraunce of them to cease from among men:

27 were it not that I feared the wrath of the enemye, lest their aduersaries should^(f) vtterly withdrawe the selues, and lest they shoulde say: our hye hande hath done all this, and not the Lorde.

28 For it is a nation voyde of counsayle, neither is there any vnderstandyng in them.

29 O that they were wyse, and vnderstoode this, that they woulde consider their latter ende.

30 Howe shoulde one chase a thousande, & two put ten thousand to flyght, except their maker had solde them, and except the Lorde had shut them by:

31 For their god is not as our God: * our enemies also them selues are iudges.

32 For their vine is of the vineyarde of Sodomie, & of the fieldes of Gomorra: their grapes are grapes of gall, and their clusters be bitter.

33 Their

(c) He calleth them Gods chyldren, not to honor the, but to shewe them from what state they are fallen

D Rom.x.d.

Iere.xx.c.

Iere.v.b. Ioel.i.b.

(f) Reioycyng to see the godly afflicted, and attributyng that to their selues whiche is wrought by gods hande.

(g) Or, deliuered them into their enemies hande. i.Reg.v.b.

33 Their vine is the poiſon of dragons, and the cruell gall of aſpes.

(g) As if he ſayde: thynke not that I for- get mens ſin- nes: but re- ſerue them to the tyme of puniſhment. Rom. xii. d.

34 Is not ^(s) this layde in ſtoze with me, and ſealed by among my treasures:

35 *Vengeance is myne, and I wyll re- warde, their ſeete ſhall flyde in due tyme: For the day of their deſtruction is at hande, and the thynges that ſhall come vpon them, make haſte.

ii. Mac. vii. a. (h) Gouverne them.

36 *For the Lord ^(b) ſhal iudge his people, and haue compaſſion on his ſeruautes, when he ſeeth that their power is gone, and that they be in a maner ſhut by, or brought to naught and forſaken.

Iere. ii. d.

37 And he ſhall ſay: *where are their gods, their god in whom they truſted:

38 The fat of whoſe ſacrifices they dyd eate, & dranke the wine of their drinke offeryngeſ: let them ryſe by, and helpe you, and be your protection.

Deut. iii. f. i. Reg. ii. c.

39 See nowe howe that I, *I am God, and there is none but I: *I kyll, and wyll make alyue: I wounde, and wyll heale, *neither is there any that can de- lyuer out of my hande.

Iob. xv. b.

40 For I wyll liſt by myne hande to hea- uen, and wyll ſay: I lyue euer.

41 If I whet the edge of my ſworde, and mine hande take holde to do iuſtice, I wyl recompence vengeaunce on mine enemies, and wyll rewarde them that hate me.

42 I wyll make myne arrowes drunke with blood, and my ſworde ſhal deuour fleſhe, & that for the blood of the ſlayne, and for their captiuitie, ſence the begyn- nyng of the wrath of the enemye.

(i) That is, acknowledge gods goodnes towards the.

43 ⁽ⁱ⁾ Praiſe ye heathen his people, for he wyll auenge the blood of his ſeruautes, and will auenge him of his aduerſaries,

and wyll be mercifull vnto his lande, and to his people.

44 And Moyſes came and ſpake all the wordes of this ſong in the eares of the people, he & Joſuah the ſonne of Nun.

6

45 And Moyſes ſpake all theſe wordes vnto the ende, to al the people of Iſrael,

Deut. vi. b.

46 And ſayde vnto them: *Set your heartes vnto all the wordes which I teſtifie vnto you this day, and ye ſhall commaunde them vnto your children, that they may obſerue and do all the wordes of this lawe.

47 And let it not be a bayne worde vnto you: for in it is your lyfe, and through this worde ye ſhall prolong your dayes in the lande whyther ye go ouer Jor- dane to poſſeſſe it.

48 And the Lord ſpake vnto Moyſes the ſame day, ſaying:

49 Get thee by into this mountayne Abarim, vnto mount Sebo, which is in the lande of Moab, ouer agaynſt Je- richo, and beholde the lande of Cha- naan which I geue vnto the children of Iſrael to poſſeſſe:

50 And dye in the mount whiche thou goeſt vnto, and thou ſhalt be gathered vnto thy people, *as Aaron thy brother dyed in mount Hor, and was gathered vnto his people:

Nun. xxi.

51 Becauſe ye treſpaſſed agaynſt me among the children of Iſrael *at the wa- ters of ſtryfe at Cades in the wilder- neſſe of Zin: for ye ſanctified me not among the children of Iſrael.

Nun. xxi.

52 Thou ſhalt therfore ſee the lande be- fore thee, and ſhalt not go thither vnto the lande which I geue the children of Iſrael.

¶ The .xxxiiij. Chapter.

1 Moyſes before his death bleſſeth all the tribes of Iſrael. 25 There is no God lyke to the God of Iſrael. 29 For any people lyke vnto his.

A I



his is the ^(a) bleſſyng wherwith Moyſes ^(b) the man of God bleſſed the children of Iſrael before his death, and ſayde:

2 ^(c) The Lord came from Sinai, and roſe by from Seir vnto them, and appeared from mount Pharan, & he came with ten thouſande of ſaintes, and in his ryght hand a lawe of fire for them.

(a) which is a for the ſhewyng of the mercies that God woulde offer- toward them to the Iſrae- lites.

(b) The in- ſtrumente of the holy ghoſt.

(c) Here Moyſes bringeth the people in minde of the glorious re- uerſyng of the lawe.

3 And he loyed the people, all ^(d) his ſaintes alſo are in thy handes: They were ſmitten to go after thy ſeete, and to receaue of thy wordes.

(d) That is, of the ſaintes of Iſrael.

4 Moyſes gaue vs a lawe for ^(e) an inhe- ritaunce of the congregation of Jacob:

(e) To the end that we might be from vs to agt.

5 And he was in Iſrael king, when the heades of the people and the tribes of Iſrael were gathered together.

6 Let Ruben lyue, and not dye, and be ſewe in number.

7 This ſame alſo happen to Juda: And he

he ſayde : Heare Lorde the voyce of Iuda, & bryng him vnto his people: his handes ſhalbe good enough for hym, yf thou helpe hym agaynſt his enemies.

8 And vnto Leui he ſayde : ⁽¹⁾ Thumim and Urin ſhalbe with thee, and with euery one that is godly in thee: Thou dyddeſt proue hym alſo in the temptati- on, & ſtruedſt with hym at the Waters of ſtryfe.

9 He that hath ſayde ⁽²⁾ vnto his father & to his mother (I haue not ſeene hym) and he that knewe not his brethren, nor knewe his owne children, thoſe are they that haue obſerued thy worde, and ſhall kepe thy couenaunt.

10 They ſhall teache Iacob thy iudge- mentes, and Iſrael thy lawe: They ſhall put incenſe before thy noſe, and the burnt ſacrifice vpon thine aulter.

11 Blesſe Lorde his " firſt fruites, and accept the worke of his handes: ſmyte the ioynes of thē that riſe agaynſt him, and of them that hate hym, that they ryſe not agayne.

12 And of Beniamin he ſayde: The be- loued of the Lorde ſhall dwell in ſafetie vpon hym, and the Lorde ſhall couer hym all the day long, and he ſhall dwell betweene his ſhoulders.

13 And of Joſeph he ſayde: Blessed of the Lorde is his lande for the " fruites of heauen, through the dealwe & ſpringes that lye beneath,

14 And for the ſweete fruites of the in- creafe of the ſunne, and rype fruites of the moone:

15 For the firſt fruites of the principall mountaynes, and for the fruites that the hylles bryng forth for euer :

16 And for the fruites of the earth, and ful- neſſe therof : and for the good wyll of ⁽³⁾ hym that dwelt in the buſhe, ſhall the bleſſing come vpon the head of Joſeph, and vpon the toppe of the head of hym that was ſeperated from among his brethren.

17 His firſt borne ore hath beautie, and his hornes are as the hornes of an vnicorne, and with them he ſhall trou- ble the nations together, euen vnto the endes of the worlde: Theſe are alſo ten thouſandes of Ephraim, and the thou-

ſandes of Manaſſes.

18 And vnto Zabulon he ſayde: Reioyce Zabulon in thy goyng out, and thou Iſachar in thy tentes.

19 They ſhall call the people vnto the hyl, & there they ſhall offer offeringes of righteousneſſe : For they ſhall ſucke of the aboundaunce of the ſea, and of treaſure hyd in the ſande.

20 And vnto Gad he ſayde: Blessed be he that enlarged Gad : he dwelleth as ⁽⁴⁾ a Lion that catcheth for a pray the arme with the head.

21 He looked to hym ſelfe at the beginning, becauſe there was a portion of the lawe: ⁽⁵⁾ geuer hid, & he came with the heades of the people, and executed the ryghte- ouſneſſe of the Lorde, and his iudge- mentes with Iſrael.

22 And vnto Dan he ſayde: Dan ⁽⁶⁾ is a Lions whelpe, he ſhal leape fro Basan.

23 And vnto Rephthali he ſayde: O Rephthali, ſatiſfied with Gods fauour, and full with the bleſſing of the Lorde, poſſeſſe thou the weſt and the ſouth.

24 And to Aſer he ſayde: Aſer ſhalbe bleſſed with children, he ſhalbe accep- table vnto his brethren, and ſhall dyp his foote in oyle.

25 Thy ſhoes ſhalbe iron and braſſe, and thy ſtrength ſhall continue as long as thou lyeſt.

26 There is none lyke vnto the God of Iſrael, which though he ſyt vpon the heauen [as vpon an hoſe] yet is he thine helper, whole glorie is in the celeftiall places.

27 The eternall God is thy refuge, and vnder the armes of the euerlaſtyng God ſhalt thou lye: He ſhall caſt out the enemy before thee, and ſay, deſtroy them.

28 Iſrael then ſhall dwell in ſafetie and alone, and the fountayne of Iacob ſhalbe vpon a lande of corne and wine, and his heauens ſhall drop the dealwe.

29 Happy art thou O Iſrael, who is like vnto thee O people, that art ſaued in the Lorde which is the ſhilde of thy helpe and ſworde of thy glorie: Thine enemies haue loſt their ſtrength to thee warde, and thou ſhalt treade vpon their hye places.

(1) Manyng that this tribe ſhoulde be victorious.

D

(2) That is, which God the lawe geue had referued for the Ga- dites.

(3) That is, ſhalbe ſtrong enough to defende hym ſelfe.

E

¶ The. xxxiiij. Chapter.

1 Moyfes seeth all the lande of Chanaan, & he dyeth. 8 Israel weepeth. 9 Iosuah succeedeth in Moyfes roome. 10 The prayse of Moyfes.

A 1
Num. xvi. c.



(a) which was a part of the mount Ibarim.
(b) Some reade, the top of Ibarim, betweene which hill and Jericho, the fludde of Iordane doth runne.

(c) The sea mediterraneum, which lyeth westwarde from Iurie.

B
Gen. xii. b.

Deut. iiii. e.

(d) Gods angel.
(e) Lest the Istraclites shoulde take occasion of idolatrie thereby.

AND * Moyfes went from the playne of Moab, vnto mount ^(a) Nebo, and vnto the top of the ^(b) hill that is ouer agaynst Jericho: And the Lord shewed hym all the lande of Gilead, euen vnto Dan:

2 And all Rephthali, and the lande of Ephraim, & Manasse, and all the lande of Iuda, euen vnto the vtmost ^(c) sea:

3 And the south, and the playne of the valley of Jericho, the citie of palme trees euen vnto Zoar.

4 And the Lorde sayd vnto hym: * This is the lande which I sware vnto Abraham, Isahac, and Iacob, saying, I wyll geue it vnto thy seede: I haue caused thee also to see it with thine eyes, * but thou shalt not go ouer thither.

5 So Moyfes the seruaunt of the Lord dyed there in the lande of Moab, accordyng to the worde of the Lorde.

6 And he ^(d) buryed hym in a valley, in the lande of Moab, ouer agaynst the house of Peor: but ^(e) no man knoweth

of his sepulchre vnto this day.

7 Moyfes was an hundred and twentie yeres olde when he dyed: his eye was not dymme, nor his naturall force abated.

8 And the children of Israel * wept for Moyfes in the playne of Moab thirtie dayes: And the dayes of weeping and mournyng for Moyfes were ended.

9 And Iosuah the sonne of Nun was full of the spirite of wisdom, * for Moyfes had put his handes vpon hym: And the children of Israel were obedient vnto hym, and dyd as the Lorde commaunded Moyfes.

10 And there arose not a prophete since in Israel, lyke vnto Moyfes whom the Lorde knewe face ^(f) to face,

11 Accordyng vnto all the miracles and wonders which the Lorde sent hym to do in the lande of Egypt before Pharaon and all his seruautes, and before all ^(g) his lande,

12 And accordyng to all that ^(h) mightie hande, and all the great feare which Moyfes shewed in the syght of all Israel.

C

Num. xx. d.

Num. xv. c.

D

(f) To whom God spake most plainely & familiarly.

(g) All the inhabitants of his lande.
(h) Great power.

VV. E.

¶ The ende of the fifth booke of Moyfes, called in the Hebrue Ellehaddebarim, and in the Latine Deuteronomium.

❧ The seconde part of the Byble con-
teyning these bookes.

The booke of Iosuah.

The booke of the Iudges.

The booke of Ruth.

The first booke of Samuel.

The seconde booke of Samuel.

The thirde booke of the kinges.

The fourth booke of the kinges.

The first booke of the Chronicles.

The seconde booke of the Chronicles.

The first booke of Esdras.

The seconde booke of Esdras.

The booke of Hester.

The booke of Iob.



七
三
四
五
六

The booke of Iosuah, vvhom the

Hebrewes call Jehosua.

The .j. Chapter.

The Lorde encourageth Iosuah to inuade the lande of promise. The Lorde promi- seth to assist Iosuah if he obey his worde. I Iosuah commaundeth the people to pre- pare them selues to passe ouer Iordane, 12 and exhorteth the Rubenites to execute their charge.



After the ^(a) death of Moyses the ser- uant of the Lord, it came to passe al- so that the Lorde spake vnto Iosu- e my sonne of Nun, Moyses ^(b) minister, saying:

as I was with Moyses, so wyll I be with thee, * and wyll not fayle thee, nor forsake thee.

Iosu.iii.b. Heb.iii.b.

6 *Be strong therfore and bolde: for vnto this people shalt thou deuide y^e lande for inheritaunce, whiche I sware vnto their fathers to geue them.

Deu.xxxi.f

7 Only be thou strong, and of a stoute courage, that thou maiest obserue and do according to all the law which Moyses my seruaunt commaunded thee: * Turne from the same neither to the right hande, nor to the lefte, that thou maiest do wisely in al that thou takest in hande.

Deu v.g.

8 *Let not the booke of this lawe de- parte out of thy mouth ^(g), but occupie thy ^(g) minde therein day & night, that thou maiest obserue and doe according to all y^e is written therein: For then shalt thou make thy way ^(h) prosperous, and then thou shalt do wisely.

Deu.xvii.d. (g) To governe well, requi- resh continual studie of gods lawe.

9 Haue not I comaunded thee, that thou shouldst be strong & hardie, and

(h) Stable and obserue gods lawe, and be sure of prosper- ous successs in all thy doings.

The be- praying of the booke de- scribeth on the 11 chapter of Iosuah, as preparation to the lawe. (b) Moyses my sonne of Nun, Moyses minister, saying: (c) Moyses my seruaunt is dead: (d) Moyses my seruaunt commaunded thee: (e) Turne from the same neither to the right hande, nor to the lefte, that thou maiest do wisely in al that thou takest in hande. (f) Deu. xxxi. f. (g) To governe well, requi- resh continual studie of gods lawe. (h) Stable and obserue gods lawe, and be sure of prosper- ous successs in all thy doings.

not feare nor be faint hearted: For I the
Lorde thy God am with thee, whyther
soeuer thou goest.

10 Then Iosuah commaunded the offi-
cers of the people, saying:

11 Go thowwe the middes of the hoaste,
and commaunde the people, saying, Pre-
pare you vitailles: for after⁽¹⁾ thre daies
ye shal passe ouer this Iordane, to go in
and enioye the lande, which the Lorde
your God geueth you, to possesse it.

12 And vnto the Rubenites, Gadites, and
halfe the tribe of Manasses spake Ios-
uah saying:

13 *Remember the worde whiche Moy-
ses the seruaunt of the Lorde commaun-
ded you, saying: The Lorde your God
hath geuen you rest, & hath geuen you
this^(k) lande.

14 Your wyues, your children, and your
catell shall remaine in the lande which
Moyles gaue you on^(l) this syde Ior-
dane: but ye shal go before your brethren
armed, all that be men of warre, and

helpe them:

15 Untill the Lorde haue geuen your
brethren rest as he hath you, and vntill
they also haue obtained the lande whi-
che the Lorde your God geueth them:
And then shal ye returne vnto the lande
of your possession, and enioye it: which
lande Moyles the Lordes seruaunt gaue
you on this side Iordane towarde the
sunne rysyng.

16 And they answered Iosuah, sayinge:
*Al that thou hast commaunded vs we
will do, and whyther soeuer thou sen-
dest vs, we will go.

17 According as we obeyed Moyles in al
thynges, so will we obey thee: only the
Lorde thy God be with thee, as he was
with Moyles.

18 And whosoener he be that doth diso-
bey thymouth, and wil not hearken vn-
to thy wordes in all that thou commaun-
dest him, let him dye: Only be strong,
and of good courage.

The .ij. Chapter.

1 Iosuah sendeth out spies into Iericho. 4 They be hydden of Rahab. 9 Rahab
agniseth the God of Israel to be the hyghest God. 11 Rahab requireth that there be
had a respecte of her selfe and hers when Iericho is ouercummen. 21 The spies do
returne.

A I



ND Iosuah y some of
him sent out of^(a) Sit-
tim two men to spye se-
cretely, saying: Go, and
vie we the land, and al-
so Iericho. And they
went, and *came into a
harlotes house, named Rahab, and
lodged there.

2 And it was tolde tye king of Iericho,
saying: Beholde, ther came men in hy-
ther to night, of the children of Israel,
to spye out the countrey.

3 And the king of Iericho sent vnto
Rahab, saying:^(b) Bring forth the men
that are come to thee, and which are en-
tred into thyne house: for they be come
to searche out all the lande.

4 And the woman toke the two men
and hyd them, and sayd thus: In deede
there came men vnto me, but I wiste
not whence they were.

5 And about the time of the shutting of
the gate when it was darke, the men
went out, whyther the men went I
wote not: folowe ye after them quickly,
for ye shall ouertake them.

6 But she had brought them by to the
rooffe of the house, & hyd them with
the stalkes of flaxe which she had lying
abrode vpon the rooffe.

7 And the men pursued after them the
way to Iordane vnto the fourdes: and
as soone as they whiche pursued after
them were gone out, they shut the
gate.

8 And or euer they were asleepe, she
came by vnto them vpon the rooffe,

9 And sayd vnto the men: I knowe
that the Lorde hath geuen you the
land, *for the^(c) feare of you is fallen vpo
vs, and the inhabitantes of the lande
saint at the presence of you:

10 For

(1) Meaning from the day
that this was
proclaymed.

Nu. xxxii. d

D

(k) Meaning the land of
Sion the
king of the
Amozites and
Dg king of
Sathan.
(l) In respecte
of the land of
the Amozites.

(a) which place
was in the
plaine of moab
neare vnto
Iordane.

Ebre. xi. f.
Iam. ii. d.
"De, T. 40
uermers house
or bestesse.

(b) Though
the worded se
the hand of
God vpon the,
yet they re-
pent not, but
seke howe they
may by their
power resist
his meanes.

B

(c) The rest
after they were
not was as a
plaine, so that
they might
spye out the
land vpon.

De. xxxviii.
Iosu. vi.
(d) That people
that will
heare the word
of the Lorde
and obserue
his lawe, shall
be honored &
feared, it is
Gods promise
Deut. 10.

10 For we haue hearde howe the Lorde
 *died by the water of the red sea before
 you when you came out of Egypt, and
 what you dyd vnto the two kynges of
 the Amorites that were on the other
 syde Iordane, *Sohon and Og, whom
 ye vtterly destroyed.

11 And assoone as we had hearde these
 thynges, our heartes dyd faynt, and
 there remained no more courage in any
 man at the presence of you: For the
 Lorde your God he is the God in hea-
 uen aboue, and in earth beneath.

12 Nowe therfore, I pray you sweare vn-
 to me by the Lorde, that as I haue
 shewed you mercie, ye shall also shewe
 mercie vnto my fathers house, and geue
 me a true token:

13 And that ye shall saue alyue both my
 father and my mother, my brethren and
 my sisters, and all that they haue: and
 that ye shall delyuer our soules from
 death.

14 And the men aunswered her: Our
 lyues for you to dye, yf ye vtter not this
 our busynesse. And when the Lorde
 hath geuen vs the lande, we wyll deale
 mercyfully and truely with thee.

15 And then she let them downe by a
 corde through a wyndow: for her house
 was vpon the towne wall, & she dwelt
 vpon the towne wall.

16 And she sayde vnto them: Get you in-
 to the mountaine lest the pursuers
 meete you, and hyde your selues there
 thre dayes vntyl the pursuers be retur-
 ned, & then shall ye go your owne way.

17 And the men sayde vnto her: We

wyl be blamelesse of this thy oth which
 thou hast made vs sweare:

18 Behold, when we come into the lande,
 thou shalt bynde this corde of red threde
 in the wyndowe which thou dydst let
 vs downe by: and thou shalt bryng thy
 father and thy mother, thy brethren, &
 all thy fathers housholde [euens] into thy
 house.

19 And then whosoever doeth go out at
 the doores of thy house into the streete,
 his blood shall be vpon his owne head,
 and we wyll be gyltlesse: And who so-
 ever shall be with thee in the house, his
 blood shall be on our head yf any mans
 hande touche hym.

20 And if thou vtter these our wordes,
 we wil be quite of thy oth which thou
 hast made vs sweare.

21 And she saide: According vnto your
 wordes, so be it. And she sent the away,
 and they departed. And she bounde the
 red corde in the wyndowe.

22 And they departed, and came into the
 mountaine, & there abode thre dayes,
 vntyl the pursuers were returned: And
 the pursuers sought them throughout
 all the way, but founde them not.

23 And the two men returned, and des-
 cended from the mountaine, and passed
 ouer, and came to Iosuah the sonne
 of Nun, and tolde him all that came
 vnto them.

24 And they saide vnto Iosuah: Truely
 the Lorde hath delyuered into our
 handes all the lande, and all the inhabi-
 tauntes of the countrey faint at the pre-
 sence of vs.

The .iiij. Chapter.

1 Iosuah commeth with the people vnto Iordane. 3 The Levites do beare the arke,
 going before the people. 7 God sheweth by miracles that he is with Iosuah, and that
 he gupdeth the people. 14 The people goeth ouer Iordane. 16 The chanell of Ior-
 dane is made drye.

1 And Iosuah rose early
 and they remoued fro
 Sittim, and came to
 Iordane, he and all
 the chyldren of Isra-
 el: and lodged there
 before they went ouer.



2 And after three dayes, the officers
 went throughout the hoaste,

3 And commaunded the people, saying:
 When ye see the arke of the testament

of the Lorde your God, and the priestes
 that are Levites bearing it, ye shall de-
 part from your place, and go after it.

4 So yet that there shall be a space be-
 tweene you and it, about two thou-
 sand cubites by measure: And ye shall
 not come nye vnto it, that ye may know
 the way by which ye must go: for ye
 haue not gone this way in times past.

5 And Iosuah sayde vnto the people:
 *Sanctifie your selues, for to morowe

A3 the

(1) He shall be
 gylty of his
 owne death.

" Or, Scarle
 colour.d.

(2) To sayp,
 the space
 Iordane.

Or, a myle.

Leui.xx.g.
 Num.xi.d.

the Lord shall do wonders among you.
 6 And Iosuah spake vnto the priestes, saying: Take by the arke of the couenaunt, and go ouer before the people. And they toke by the arke of the testamēt, and went before the people.

7 And y^e Lord sayd vnto Iosuah: This day will I beginne to magnifie thee in the sight of all Israel, that they may knowe howe that * as I was with Moyses, so will I be with thee.



8 And thou shalt commaunde y^e priestes that beare the arke of the couenaunt, saying: When ye are come to the edge of the waters of Jordane, ye shall stande still in ^(c) Jordane.

9 And Iosuah saide vnto the children of Israel: Come hyther, and heare the wordes of the Lorde your God.

10 And Iosuah sayde: ^(d) Hereby ye shall knowe that the liuing God is among you, and that he will without fayle cast out before you the Chanaanites, and the Hethithes, the Hewites, the Pherezites, the Gergesites, the Amozites, and the Jebusites.

B 11 Beholde, the arke of the couenaunt of the Lorde of all the world, goeth before you into Jordane.

12 Nowe therfore take from among you ^(e) twelue men out of the tribes of Israel, out of euery tribe a man.

13 And as soone as the soles of the feete of the priestes that beare the arke of the Lorde the gouernour of all the worlde, treade in the waters of Jordane, the waters of Jordane shall be deuided: and

the waters that come from aboue shall * stande still vpon an heape.

14 And so, when the people were departed fro^m their tentes to go ouer Jordane, the priestes bearing * the arke of the ^(f) couenaunt, went before the people.

15 And as soone as they that bare y^e arke came vnto Jordane, and the feete of the priestes that bare the arke were dyped in the bym of the water * (For Jordane vseth to fyll all his ^(g) banckes all the time of haruest)

16 The waters also that came downe fro^m aboue, did rise by vpon an heape and departed farre from y^e citie of Ada, that was beside Zarthan: And the waters that were beneath towarde y^e sea of the wilderness, euen the salt sea, fayled and were cut of: and the people * went right ouer against Jericho.

17 And the priestes that bare the arke of the couenaunt of the Lorde, stode drie within Jordane, redy ^(h) prepared, and all the Israelites went ouer thoro^we the drie, vntill all the people were gone cleane ouer thoro^we Jordane.

^(c) Euen in the chancell where the streame had runne.

^(d) By this miracle in describing the warre.

^(e) which should be set by euellie stones in remembrance of the benefite.

Psal. cxliii.

Actes. vii. l. (f) So called, because in it was layd by the tables wherin the couenaunt of the Lord was written: that is, the ten commandments. ecel. xxiii. d

^(g) In that type soile the soune halles haruest, and seth the frame in the hills. Soberly Jordane the feete seth, so the miracle is the greater.

^(h) Euenly tyng all the people were pad: or is some read. faire, as they the they be beate vpon the drie land.

1 Twelve stones out of the chanell be erected for a signe of the drying of Iordane.
3 The Rubenites, the Gadites, and the halfe tribe of Manasse do go before their brethren armed. 19 Iordane commeth agayne, and fylleth the chanell.



1 And so when the people were all gone over Iordane (after y^e Lord had spoken vnto Iosuah), saying: Take you twelue men out of the people,

out of euery tribe a man,

3 And commaunde you them, saying: Take you hence out of the middes of Iordane [euen] out of the place where the priestes stode in a redinesse, twelue stones, which ye shall take away with you, and leaue them in the lodgyng where you shall lodge this nyght)

4 Then Iosuah called the twelue men, which he had prepared of the chyldren of Israel, out of euery tribe a man.

5 And Iosuah sayde vnto them: Get you before the arke of the Lorde your God, euen through the middes of Iordane, * and take vp euery man of you a stone vpon his shoulder, accordyng vnto the number of the tribes of the chyldren of Israel,

6 That this may be a signe among you: That when your chyldren aske their fathers in tyme to come, saying, what [meane] these stones with you:

7 We maye aunswere them: howe that the waters of Iordane deuided at the presence of the arke of the couenaunt of the Lorde, (for when it went ouer Iordane, the waters of Iordane deuided) And these stones are become a memoriall vnto the chyldren of Israel for ever.

8 And the chyldren of Israel dyd euen so as Iosuah commaunded, and toke vp twelue stones out of the middes of Iordane as the Lorde sayde vnto Iosuah, accordyng to the number of the tribes of the chyldren of Israel, and carped them away with them vnto the place where they lodged, & layde them downe there.

9 And Iosuah set vp twelue stones in the middes of Iordane, in the place where the feete of the priestes which bare the arke of the testament stode: and there haue they continued vnto this day.

10 For the priestes which bare the arke stode in the middes of Iordane, vntyll all was finished that the Lorde commaunded Iosuah to saye vnto the people, accordyng to all that Moyses charged Iosuah: And the people hasted, & went ouer.

11 And when all the people were cleane passed ouer, the arke of the Lorde went ouer also, and the priestes before the people.

12 * And the chyldren of Ruben, and the chyldren of Gad, and halfe the tribe of Manasse, went before the chyldren of Israel armed, as Moyses charged the.

13 Euen fourtie thousande prepared for warre, went before the Lorde vnto battayl, through the plaine of Iericho.

14 * That day the Lorde magnified Iosuah in the syght of all Israel: and they feared hym, as they feared Moyses all dayes of his lyfe.

15 And the Lorde spake vnto Iosuah, saying:

16 Commaunde the priestes that beare the arke of the testimonie to come vp out of Iordane.

17 Iosuah therefore commaunded the priestes, saying: Come ye vp out of Iordane.

18 And when the priestes that bare the arke of the couenaunt of the Lorde, were come vp out of the middes of Iordane, and as soone as the soles of the priestes feete were set on y^e drye land, the waters of Iordane returned vnto their place, and went ouer all their bankes as they dyd before.

19 And the people came vp out of Iordane the tenth [day] of the first moneth, and pitched in Gilgal, euen in the east border of the cite Iericho.

20 And the twelue stones which they toke out of Iordane, dyd Iosuah pitch in Gilgal.

21 And he spake vnto the chyldren of Israel, saying: If your chyldren aske their fathers in tyme to come, and saye: what [meane] these stones:

22 We shall shewe your chyldren, and say: Israel came ouer this Iordane on drye lande.

C

(b) The arke of the priestes which came ouer after the people, being ouer, went before y^e people as Iosuah had appointed. chap. iii. Num. 32. c.

(c) That is, the Arke.

Iosuah. iii. 5

D (f) wherein was the rod of Aaron, and the manna, witness of gods wonderfull moyses: and also the tables testifying gods wyll.

(g) Called Abib or Jethi, which is the first month of the year, and is the first part of March and part of April.

23 For the Lorde your God dried by the water of Iordane before you, vntill ye were gone ouer, as y^e Lorde your God dyd the red sea, * Which he dried by before vs, tyll we were gone ouer.

24 That all the people of y^e world may knowe the hande of the Lorde howe mightie it is, and that ye might feare the Lorde your God for euer.

Exo. xiiii. e.

The .v. Chapter.

1. The inhabitantes of Chanaan do feare the conning of the Israelites, after that they hearde of the miracles of their God. 2 Of the seconde circumcision vnder Iosuah and wherefore it was. 12 Hanna sayleth, and becummeth scarce. 13 The angel of the Lorde, who should go before the armie of the Israelites.

A 1 And whē al the kinges of y^e Amozites which are beyonde Iordane westwarde, and al the kynges of the Chanaanites which were by the sea, heard howe y^e Lorde had dried by the waters of Iordane before the chyldren of Israel vntill they were gone ouer, * their heartes faynted for feare, and there was no spireite in them any more for the presence of the chyldren of Israel.

2 That same time the Lorde saide vnto Iosuah: * Make thee sharpe kniues, and go to y^e agayne and circuncise the chyldren of Israel the seconde time.

3 And Iosuah made him sharpe kniues, and circuncised the chyldren of Israel in the hill of the foreskinnes.

4 And this is the cause why Iosuah circuncised all the people, euen the males that came out of Egypt: because that al the men of warre died in the wildernes by y^e way, after they came out of Egypt.

5 For all the people that came out, were circuncised: but al the people that were borne in the wildernes by the way after they came out of Egypt were not circuncised.

6 For the chyldren of Israel walked fourtie yeres in the wildernes, till al y^e people of y^e men of warre that came out of Egypt were consumed, because they hearkened not vnto the voyce of the Lorde: vnto whom the Lorde sware, that he woulde not shewe them y^e lande * which the Lorde sware vnto their fathers that he woulde geue vs, euen a lande * that floweth with mylke & hony.

7 And their chyldren whom he set by in their steede, them Iosuah circuncised,

for they were vncircuncised: because they circuncised them not by the way.

8 And when they had circuncised al the people, they abode in their places in the campe tyll they were whole.

9 And the Lorde sayde vnto Iosuah: This day haue I taken away the name of Egypt from you: wherefore the name of the same place is called Gilgal, vnto this day.

10 And the chyldren of Israel abode in Gilgal, * and helde the feast of Passouer the fourteenth day of the moneth at euen, in the playne of Jericho.

11 And they did eate of the corne of the lande on the morowe after the Passouer swete cakes and parched corne, in the selfe same day.

12 For the Hanna ceased on the morowe after they had begun to eate of the corne of the lande, neither had the chyldren of Israel Hanna any more, but did eate of the fruite of the lande of Chanaan that yere.

13 And when Iosuah was nye to Jericho, he lift by his eyes and looked: and behold, there stode a man against him, hauing a sworde drawen in his hande: And Iosuah went vnto him, and sayde vnto him, Art thou on our syde, or on our aduersaries?

14 And he sayde, Naie: but as a captaine of the hoast of the Lord am I nowe come. And Iosuah fell on his face to y^e earth, and did worship, and sayde vnto him: what saith my Lord vnto his seruaunt?

15 And the captaine of the Lordes hoast sayde vnto Iosuah: * Do thy shoe of thy foote, for the place wheron thou standest, is holy. And Iosuah did so.

(a) The Amozites were in both sides of Iordane, wherof the kynges were sene already on the syde toward Iordane.



Iosuah. ii. b.

Exod. iiii. f.

(b) For now they had leste it of about 40 yeres.

(c) Gilgal was so called, because they were there circuncised.

W

(d) They could not do it with out daunger, in that troublesome drece cause they were in, in their iourney.

Num. xiiii. f.

Num. xiii. e.

(b) The world may knowe the hande of the Lorde howe mightie it is, and that ye might feare the Lorde your God for euer.

C

(e) When they were come to the lande of Canaan, they were to be circumcised: as the Egyptians were not, whom though they sawe, yet they did not obey, and Iudged them prophane. Hameth. Exod. xiiii. (f) The moneth at euen.

D

(g) To that that Iosuah worshipped him, he knewe not what he was, and he was not Iosuahs captaine, but the Lordes captaine. (h) Do thy shoe of thy foote, for the place wheron thou standest, is holy. And Iosuah did so.

The

The .vj. Chapter.

1 God geneth the citie of Jericho vnto Iosuah. 6 Iosuah with the priestes doth inuade Jericho. 7 Iosuah commaundeth the Rubenites, the Gadites, and the Manassites, to go before the Arke in armes. 20 Jericho is taken. 22 Rahab is saued. 24 Jericho is burned. 25 Rahab and her householde do dwell among the chyldren of Israel. 26 The builder agayne of Jericho is cursed.



A 1



AND Jericho was ^(a) shut vp and ^(b) closed, because of the childre of Israel, neither myght any man go out, or in.

And the Lorde sayde vnto Iosuah: Behold, I haue geuen into thyne hande Jericho, and the kyng therof, and the strong men of warre.

3 And ye shall compasse all the citie, all ye that be men of warre, and go rounde about it once: & so shal you do sixe dayes.

4 And seuen priestes shall beare before the arke seuen trumpettes of ^(c) rammes hornes: And the seuenth day ye shall compasse the citie seuen tymes, and the priestes shal blowe with the trumpets.

5 And when they make a long blast with the rammes home, and ye heare the sounde of the home, all the people shall shout with a great shout: And then shall the wall of the citie fall downe, and the people shall assende vp, euery man strayght before hym.

6 And Iosuah the sonne of Nun, called the priestes, and sayde vnto them: Take vp the arke of the couenaunt, and let seuen priestes beare seuen trumpets of

rammes hornes before the arke of the Lorde.

7 And he sayde vnto the people: ^(d) Go, and compasse the citie, & let hym that is harnessed go before y^e arke of the Lorde.

8 And when Iosuah had spoken vnto y^e people, the seuen priestes bare the seuen trumpets of rammes hornes, and went forth before the arke of the Lorde, and blew with the trumpets: and the arke of the couenaunt of the Lorde folowed them.

9 And the men of armes went before the priestes that blew with the trumpets: & the ^(e) gatherynge hoast came after the arke as they went, and blew with trumpets.

10 And Iosuah had commaunded the people, saying: Ye shall not shout, nor make any noyse with your voyce, neither shall any worde procede out of your mouth vntyll the day I byd you shout, then shall ye shout.

11 And so the arke of the Lorde compassed the citie, and went about it ^(f) once: and they returned into the hoast, and lodged there.

12 And Iosuah rose early in the mornyng, and the priestes toke vp the arke of

^(d) This chiefly means by the Rubenites, Gadites, and half the tribe of Manasse.

^(e) Meaning the reare warde, wherein was the standard of y^e tribe of Dan. Num. x.

^(f) For that day.

That none
maye go out.
That none
maye come

The con-
stantly
maye be assig-
ned to mans
power, but to
the grace of
God, which
with most
sure things
maye overcome
the which
maye most
strong.

of the Lorde.

13 And seven priestes bare seven trumpettes of rammes hornes, and went before the arke of the Lorde: and goyng, blew with the trumpettes. And the men of armes went before them: but the ^(g) gatheryng hoast came after the arke of the Lorde, whiche went before with the blowing of the trumpettes.

14 And the seconde daye they passed the cite once, and returned againe into the hoast: and so they dyd sixe dayes.

C 15 And when the seventh day came, they rose early [even] with the dawnyng of the day, & compassed the cite after the same maner ^(h) seven tymes: only that day they compassed the cite seven times.

16 And at the seventh tyme when the priestes blew with the trumpettes, Iosuah sayde vnto the people: Shout, for the Lorde hath geuen you the cite.

17 And the cite shalbe ⁽ⁱ⁾ accursed and all that are therein, vnto the Lorde: onely Rahab the harlot shal live, and all that are with her in the house, because she ^(j) had the messengers that we sent.

18 And in any wyse be ye ware of the accursed thynges, lest ye make your selues accursed, & take of the accursed thynges, and make the hoast of Israel ^(k) accursed, and trouble it.

19 But all the syluer, golde, vesselles of brasse and iron, shalbe ^(l) consecrate vnto the Lorde, and all shall come into his tresurie.

20 And the people shouted, and blew with trumpettes: And when the people heard the sound of the trumpe, they shouted with a great shout, and the

Wall ^(m) fell downe flat, so that the people went by into y^e cite, euery man straight before hym, and ⁽ⁿ⁾ toke the cite:

21 And they vtterly destroyed all that was in the cite, both man and woman, young and olde, ore, sheepe, and asse, with the edge of the sworde.

22 But Iosuah had sayde vnto the two men that had spyeed out the countrey: Go into the harlottes house, and bring out thence the woman and all that she hath, ^(o) as ye sware vnto her.

23 And the young men that were spies, went in, and brought out Rahab, and her father and mother, & her brethren, and all that she had: and they brought out all her kynred, & put them ^(p) with out the hoast of Israel.

24 And they burnt the cite with fire, and all that was therein: only the syluer and the golde, the vesselles of brasse & iron, they put vnto y^e treasure of the ^(q) house of the Lorde.

25 And Iosuah saued Rahab the harlot, and her fathers household, and all that she had: and ^(r) she dwelt in Israel euen vnto this day, because she had the messengers which Iosuah sent to spye out Jericho.

26 And Iosuah sware at that tyme, saying: Cursed be the man before the Lord that ryseth by, and buyldeth this cite Jericho: he shall lay the ^(s) foundation thereof in his eldest sonne, and in his youngest sonne shall he set by the gates of it.

27 And so the Lorde was with Iosuah, and his fame was noysed throughout all landes.

The .vij. Chapter.

1 Achan vsurpeth of the Church iewels. 2 Ai is searched. 4 The people of Ai smyteth Israel. 6 Iosuah weepeth before the Lorde. 7 Iosuah complayneth before the Lorde that Israel is ouercomen. 15 God commaundeth the theefe of the Church goodes to be burnt. 21 What thynges Achan had conueyed of those which ought to haue ben burnt. 25 Achan is stoned, and all his goodes are burnt for stealyng of the Church goodes.

(g) The tribe of Dan was so called, because it marched last, and gathered by whatsoeuer was left of others.

(h) They did every day once, for the space of sixe dayes.

(i) Condemned vnto be destroyed.

Iosuah.ii. a

Leui xxvii. Num. xxi.a Deut. xiii. d.

(k) Man and beaſt being destroyed, and all other thynges that could not by fire be moulten and transmuted: all metals are so referred to the Lordes vic, that they should neuer be conuerted to any private vse.

Hebr. xxi.

2 Macha

D

Iosuah.ii. c

(l) For it was not lawfull for strangers to touch among the Israelites, for they were purged.

(m) meaning the tabernacle

(n) For she was marryed to Zeluzai, prince of the tribe of Juda. Agatha

(o) The wall was to be destroyed, and all his work, which thing was fulfilled in the destruction of Jericho. i. lxxx. d.

(p) There was a stone which was set in the ground, and is ben referred to other of the monuments. Jerom.

A I Deut. vii. d.



At yet the chyldren of Israel trespassed in y^e ^(a) forbydden thyng: for Achan y^e sonne of Charai, the sonne of Zabdi, y^e sonne of Zareth, of the tribe of Iuda, toke of the forbydden thyng: And the wrath of the Lorde waxed hot against

the chyldren of Israel.

2 And Iosuah sent men from Jericho to ^(b) Ai, which is besyde Bethauen, on the east syde of Bethel, and spake vnto them, saying: Get you by, and viewe the countrey. And the men went by, & viewed Ai,

3 And returned to Iosuah, and sayde vnto him, Let not all the people go by: but

(a) By taking that which was commaunded to be destroyed.

(b) There was a stone which was set in the ground, and is ben referred to other of the monuments. Jerom.

but let as it were two or three thousand men go by, and smyte Ai: and make not all the people to labour together, for they are but fewe.

4 And so there went by thither of the people about a three thousande men, and they fled before the men of Ai.

5 And the men of Ai smote of them vpon a thirtie and sixe men: for they chased them from before the gate euen vnto Sebarim, and smote them in the goyng downe: wherfore the heartes of the people for feare melted away lyke water.

6 And Iofuah rent his clothes, & fell to the earth vpon his face before the arke of the Lorde vntill the euentide, he and the elders of Israel, and put earth vpon their heades.

7 And Iofuah sayde: Alas, O Lorde God, wherfore hast thou brought this people ouer Iordane, to deliuer vs into the hande of the Amorites, & to destroye vs: would to God we had ben content, and dwelt on the other side Iordane.

8 Oh Lorde what shall I say, when Israel turneth their backes before their enemies:

9 Surely the Chanaanites, and all the inhabitantes of the lande shal heare of it, and shal conspire against vs, and destroye the name of vs out of the worlde: And what wilt thou do vnto thy mightie name:

10 And the Lorde sayde vnto Iofuah: Get thee by, wherfore liest thou thus vpon thy face:

11 Israel hath sinned, and they haue transgressed myne appointment which I commaunded them: for they haue taken of the excommunicate thinges, and haue also stolen, and dissembled also, & put them vnto their owne stuffe.

12 And therfore is it that the children of Israel can not stande before their enemies, but shal turne their backes before their enemies, because they be excommunicate: Neither will I be with you any more, except ye destroye the excommunicate from among you.

13 *Up [therfore] and sanctifie the people, and say: Sanctifie your selues against to morowe, for so sayde the Lorde God of Israel, there is a dampned thyng among you, O Israel: and therfore ye cannot stande against your enemies, vntill ye haue put the dampned thing

from among you.

14 To morowe morning therfore ye shal be brought according to your tribes: And the tribe which the Lorde taketh, shal come according to the kinredes therof: And the kinred which the Lorde shall finde gilty, shal come by householdes: And the household which the Lorde shall finde faultie, shal come man by man.

15 And he that is founde with the accursed thing, shal be burnt with fire, he, and all that he hath, because he hath transgressed the couenaunt of the Lorde, and wrought follie in Israel.

16 And so Iofuah rose by early in the morning, and brought Israel by their tribes, & the tribe of Iuda was caught.

17 And he brought the kinredes of Iuda, and toke the kinred of the Zarehites: And he brought the kinred of the Zarehites man by man, & Zabdi was caught.

18 And he brought his household man by man, & Achan the sonne of Charai, the sonne of Zabdi, & sonne of Zared of the tribe of Iuda, was caught.

19 And Iofuah sayde vnto Achan: By sonne, I beseeche thee geue glorie to the Lorde God of Israel, and make confession vnto him, and shewe me what thou hast done, hyde it not from me.

20 And Achan answered Iofuah, & sayd: Of a trueth I haue sinned against the Lorde God of Israel, and thus & thus haue I done.

21 I sawe among the spoyle a goodly babilonische garment, and two hundred sicles of siluer, and a tonge of golde of fiftie sicles wayghte, and I coveted them, and toke them: and beholde they lye hyd in the earth in the middelt of my tent, and the siluer is ther vnder.

22 And so Iofuah sent messengers: which when they came vnto his tent, beholde they were hyd in his tent, and the siluer ther vnder.

23 Therfore they toke them out of the middelt of his tent, and brought them vnto Iofuah, and vnto all the children of Israel, and layed them out before the Lorde.

24 And Iofuah toke Achan the sonne of Zareth, and the siluer, and the garment, and the tonge of gold, and his sonnes, and his daughters, & his oxen, and his asses, his sheepe, his tent, and al that he had: and al Israel with him brought them vnto the valley of Achor.

25 And

(i) The manner of taking was by Lot. Some say it was by lot.

F

(h) God is glorified when the truth is confessed.

G

(l) That is before the arke of the Lorde.

(m) Some receiue others a plate and some a rodde.



(o) what theye
iudgment and
grecuous pu-
nishment they
ought to haue,
that by wic-
kednes drawe
Gods wrath
vpon the mul-
titude.

25 And Iosuah sayde: In ^(o) as much as thou hast troubled vs, the Lorde shall trouble thee this day. And all Israel stoned hym with stones, and burned them with fire, and ouerwhelmed them with stones.

26 And they cast vpon hym a great heape of stones vnto this day: And so the Lord turned from the Wrath of his indignation. And the name of the place is called the valley of ^(p) Achor vnto this day.

(p) That is,
the valley of
trouble.

The .viij. Chapter.

1 God geueth the citie of Ai into the handes of Iosuah. 3 Iosuah his armie beyng setten in araye, goeth to Ai. 15 Iosuah sayneth a runnyng away. 18 God geueth counsell vnto Iosuah hym selfe, what he hath to do. 20 Ai is setten on fire. 21. The people of Ai is slayne. 23 The kyng of Ai beyng attached, is brought vnto Iosuah, twelue thousande slayne. 27 The pray is deuided. 29 The kyng of Ai is hanged. 30 An aulter of stone is built, in the which Deuteronomium is inscri- bed. 34 Iosuah blesseth the people of Israel.

A
Deut. vii. c.



1 **A**ND the Lorde sayde vnto Iosuah: * Feare not, neither be thou faint hearted: Take all the men of warre with thee, and vp, & get thee to Ai. Beholde, I haue geuen into thy hande the kyng of Ai, and his people, his citie, and his lande:

2 And thou shalt do to Ai and her kyng, as thou dydest vnto * Jericho and her king. Neuerthelesse, the spoyle & cattell thereof, shall ye take vnto your selues: Thou shalt lye in wayte agaynst the citie, on the ^(a) backside thereof.

3 And so Iosuah arose, and all the men of warre, to go vp agaynst Ai: And Iosuah chose out thirtie thousande strong men and valiaunt, and sent them

away by nyght:

4 And he commaunded them, saying: Beholde, ye shall lye in wayte agaynst the towne on the backside thereof: Go not verie farre from the citie, but be all redie:

5 And I, and al the people that are with me, wyll approche vnto the citie: And when they come out agaynst vs, as they dyd at the first tyme, then wyll we flee before them:

6 For they wyll come out after vs tyll we haue brought them out of the citie. For they wyll say, They flee before vs, as at the first tyme: and we will flee before them.

7 In the meane tyme shall ye ryse vp from lying in wayte, and destroy the citie: for the Lorde your God wyll de- lyuer

Iosuah. vi. d.
Deut. xx. c.

(a) meanyng
on the west
syde.

lyner it into your hande.

8 And when ye haue taken the citie, ye shall set it on fire: Accordyng to the commaundement of the Lorde shall ye do. Beholde, I haue charged you.

9 Iosuah therfore sent them forth, and they went to lye in wayte, and abode betweene Bethel & Ai, on the westsyde of the citie of Ai: But Iosuah lodged that nyght ^(b) among the people.

10 And Iosuah rose vp early in the mornynge, and ^(c) numbred the people, & went vp, he and the elders of Israel before the people, against Ai.

11 And all the men of warre that were with him, went vp, & drue nye, and came agaynst the citie, and pitched on the northsyde of Ai: and there was a valley betweene them and Ai.

12 And he toke vpon a five thousande men, and ^(d) set them to lye in wayte betweene Bethel and Ai, on the westsyde of the citie.

13 And the people set all the hoast that was on the northsyde agaynst the citie, & the lycers in wayte on the west, agaynst the citie: And Iosuah walked the same nyght in the myddes of the valley.

14 And when the kyng of Ai sawe it, they halted and rose vp early, and the men of the citie went out agaynst Israel to battayle, he and all his people at a tyme appointed, euen before the playne: and wylt nothat there were lycers in wayte agaynst him on the backsyde of the citie.

15 And Iosuah & all Israel ^(e) as beaten before them, fledde by the way of the Wildernisse.

16 And all the people of the towne were called together, to folowe after them: And they folowed after Iosuah, and were drawen away from the citie.

17 And there was not a man left in Ai and in Bethel, that went not out after Israel: And they left the citie open, and folowed after Israel.

18 And the Lorde sayde vnto Iosuah: ^(f) Stretch out thy speare that is in thine hand towarre Ai, for I will geue it into thy hand. And Iosuah stretched out the speare that he had in his hand, towarde the citie.

19 And the bers in waite arose quickly out of their place, and ran assoone as Iosuah had stretched out his hande: and they entred into the citie, and toke it, and halted, and set the citie on fyre.

20 And when the men of Ai looked backe after them, they sawe the smoke of the citie ascend vp to heauen, and they had no place to flee either this way or that: and the people that fled to the Wildernes, turned backe againe vpon the folowers.

21 And when Iosuah & all Israel sawe that the lycers in waite had taken the citie, and that the smoke of it ascended, they turned againe and slue the men of Ai.

22 And the other issued out of the citie against them, and so were they in the middelt of Israel: for these were on the one side of them, and the rest on the other side. And they laide vpon them, so that they let none of them ^(g) escape, nor remaine:

23 And the kyng of Ai they toke aliuie, and brought him to Iosuah.

24 And when Israel had made an ende of slayeng all the inhabitantes of Ai in the fielde of the Wildernesse where they chased them, and when they were all fallen on the edge of the sworde, vntill they were wasted, all the Israelites returned vnto Ai, and ^(h) smote it with the edge of the sworde.

25 And all that fell that day, both of men and women, were twelue thousande, euen all the men of Ai.

26 For Iosuah plucked not his hande backe againe which he stretched out vpon the speare vntil, he had vtterly destroyed all the inhabitants of Ai.

27 ⁽ⁱ⁾ Onely the cattell and the spoile of the citie, Israel toke vnto them selues, according vnto the word of the Lorde, whiche he commaunded Iosuah.

28 And Iosuah set Ai on fire, and made it an heape for ^(j) euer, & a Wildernesse, [euen] vnto this day.

29 And the king of Ai he hanged on a tree, vntill euen: And assoone as the sunne was downe, Iosuah commaunded that ^(k) they should take y^e carkasse downe of the tree, and cast it at the entering of the gate of the citie, and ^(l) laye thereon a great heape of stones, [that remaineth] vnto this day.

30 Then Iosuah ^(m) buylt an aulter vnto the Lorde God of Israel in mount Ebal,

31 As Moyses the seruaunt of the Lord commaunded the chyldren of Israel, and as it is written in the ⁽ⁿ⁾ booke of the lawe

^(a) Deuter

^(b) E

^(c) Deu. vii. a.

^(d) For the string of the citie was not to destroy it, for they should take the spoile thereof for a pray: but was to signifye to Iosuah that they were destroyed.

^(e) F

^(f) Nu. xxxi. d. Deut. xx. c.

^(g) That it coulde neuer be buylt againe,

^(h) According as it was commaunded by the lawe. Deu. xii. d. Iosu. vii. d.

⁽ⁱ⁾ De. xxvii. a.

^(j) De. xxvii. a.

What is the rest of the story...

the first...

the first...

the first...

lawe of Moyses, an aulter of whole stones, ouer which no man hath lyft an iron: And they sacrificed thereon burnt sacrifices vnto the Lorde, and offered peace offerynge.

(b) That is, the summe of the law, which summe is con- ceined in the ten commaun- dements.

32 And he wrote there vpon the stones a (b) rehearsal of the lawe of Moyses, and wrote it in the presence of the chyldren of Israel.

33 And all Israel and the elders therof, and their officers & iudges, stode part on this syde the arke, and part on that syde, before the priestes that were Leuites whiche bare the arke of the couenaut of the Lorde, aswell the straunger, as they that were borne among

them: halfe of the ouer against mount Garizim, & halfe of them ouer against mount Ebal, *as Moyses the seruaunt of the Lorde had commaunded before, that they shoulde blesse the people of Israel.

Deu. xi. xxxvii.

34 Afterwarde he read all the wordes of the lawe, the blessinges, and cursinges, accordyng to all that is written in the booke of the lawe.

35 And there was not one worde of all that Moyses commaunded, which Iosuah read not before all the congrega- tion of Israel, aswell the (c) women and chyldren, as the straungers that were conuersant among them.

(c) So that young men may man not be empied from hearing the wordes of the Lorde.

The .ix. Chapter.

1 Certaine kynges are gathered against Iosuah. 2 The Gabaonites do guyle- fully require peace of Iosuah. 3 The Gabaonites are made ministers in cut- tyng wood, and beryng of water.

A I

(a) In respecte of the plaine of Moab.



And when all y kynges that dwell (a) beyonde Jordane in the hylles and valleys, & along by all the coastes of the (b) great sea, ouer against Libanon: [Namely] the Hethites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the Jebusites, hearde therof:

(b) Called Mediterra- neum.

2 They gathered them selues together, to fyght against Iosuah, and against Israel, with one accorde.

ii. Sa. xxi. a.

3 *And the inhabitours of Gibeon heard what Iosuah had done vnto Jericho, and to Ai,

4 And they dyd worke wplypse, & went and made them selues embassadours, and toke olde sakes vpon their asses, & wine bottels old, both rent & (c) boude vp:

(c) Becau's they were all sworn.

5 And olde clowted shoes vpon their feete, and their rayment was olde: and all their prouision of bread was dyled vp, and hored.

6 And they came vnto Iosuah into the hoast to Gilgal, and sayde vnto him and vnto all the men of Israel, We be come from a far countrey: and nowe make ye agreement with vs.

7 And the men of Israel sayde vnto the Heuite: It may be thou dwellest among vs, & id then howe can I make peace with thee?

8 And they sayde vnto Iosuah: we are

thy seruauntes. And Iosuah sayde vnto them againe: What are ye, & whence come ye?

9 They aunswered him: From a very farre countrey thy seruauntes are come, for the name (d) of the Lorde by God: for we haue hearde the fame of him, & all that he did in Egypte,

(d) Called Mediterra- neum.

10 And all that he did to the two kynges of y Amorites that were beyonde Jordane, Schon king of Heshon, and Og king of Basa, which were at Astaroth.

11 Wherefore our elders and all the inhabitours of our countrey spike to vs, saying: Take vitayles with you to serue by the way, and go meete them, and say vnto them, We are your seruauntes: And now make ye a couenaut of peace with vs.

12 This our foode of breadye we toke with vs out of our houses wjot y daye we departed to come vnto you: But nowe beholde, it is dyled vp, and hored.

13 And these bottelles of wine whiche we filled, were newe, and se: they be rent: And these our garmentes and shoes are worne for oldenesse, by the reason of the exceeding long iourney.

14 And the men toke of thyr (e) vitayles, & counseled not with thymouth of the Lorde.

15 And Iosuah made peice which the, and *made a couenaut with them, that they shulde be suffered to liue: And the princes

(e) Called Mediterra- neum.

princes of the congregation were vnto them.

16 But at the ende of three dayes, after they had made a league with them, they heard that they were their neighbours, & that they dwell among them.

17 And the children of Israel toke their journey, and came vnto their cities the thirde day: and their cities were Gibeon, and Caphira, Beroth, and Kiriatjearim.

18 And the children of Israel sue them not, because the princes of the congregation had sworne vnto them by the Lord God of Israel: and all the multitude mourned agaynst the princes.

19 But all the princes sayde vnto all the congregation: We haue sworne vnto them by the Lord God of Israel, and therefore we may not hurt them.

20 But this we wyll do to them, we wyll let them liue, lest wrath be vpon vs because of the othe which we sware vnto them.

21 And the princes said vnto them againe, Let them liue, and hewe wood, & drawe water vnto all the congregation, [and they dyd] as the princes sayde vnto them.

22 And Iosuah called for them, & talked with them, and sayde, wherfore haue ye beguiled vs, saying, we dwell farre from you: when ye dwell among vs?

23 And nowe are ye cursed, and there shall not cease to be of you bondmen, and hewers of wood, & drawers of water for the house of my God.

24 And they answered Iosuah, & sayd, It was tolde thy seruantes how that the Lord thy God had * commaunded his seruant Moyses to geue you all the lande, and to destroy all the inhabitours therof out of your sight, and therefore we were exceeding sore afrayde for our liues at the presence of you, and haue done this thing.

25 And beholde, we are in thyne hande: as it seemeth good and right in thyne eyes to do vnto vs, so do.

26 And euen so did he vnto them, and rid them out of the hande of the chyldren of Israel, that they sue them not.

27 And Iosuah made them that same day hewers of wood, and drawers of water for the congregation and for the altar of God, vnto this day, in the place whiche he shoulde choose.

(b) whiche was the tabernacle vnto vnto the tyme of Solomon, and after that the temple at Hierusalem. Deut. vii. 2.

(c) That is, for the sacrifices.

The .x. Chapter.

1 five kinges make warre against Gibeon, whom Iosuah discomitteth. 11 The Lord rained haylestones and sue many. 12 The sunne standeth at Iosuahs prayer. 26 The five kinges are hanged. 29 Many mo kinges and cities are destroyed.



1 **N**OWE when Adonizedec kyng of Hierusalem had hearde howe Iosuah had taken Ai and had destroyed it: (and howe that as he had done to Jericho and her king, enen so he had done to Ai and her king) and howe the inhabitours of Gibeon had made peace with Israel, and were among them:

2 They feared exceedingly, for Gibeon was a citie as any citie of the kyngdome, and was greater then Ai, & all the men therof were very mightie.

3 Wherfore Adonizedec kyng of Hierusalem sent vnto Hoham kyng of Hebron, and vnto Pirai kyng of Jarmuth, and vnto Iaphia kyng of Lachis, and vnto Dabie kyng of Eglon, saying:

4 Come vp vnto me, and helpe me, that we may smite Gibeon: for they haue made peace with Iosuah, and with the

chyldren of Israel.

5 Therefore the five kinges of the Amorites, the kyng of Hierusalem, the kyng of Hebron, the kyng of Jarmuth, the kyng of Lachis, and the kyng of Eglon, gathered them selues together, and went vp, they with all their hoastes, and besieged Gibeon, & made warre against it.

6 And the men of Gibeon sent vnto Iosuah to the hoast in Gilgal, saying: Withdrowe not thy hande from thy seruantes, come vp to vs quickly, and saue vs, and helpe vs: for all the kinges of the Amorites which dwell in the mountaynes are gathered together ^(a) agaynst vs.

7 And so Iosuah ascended from Gilgal, he and all the people of warre with him, and all the men of might.

8 And the Lord sayde vnto Iosuah, Feare them not: for I haue deliuered them into thine hande, neither shall any of them stande agaynst thee.

9 Iosuah

(a) Noone as thou make a league with the chyldren of God by regeneration: thou shalt be sure to haue the wicked chyldren of the world in thy toppe.

9 Iosuah therefore came vnto them so-
daynly, and went by from Gilgal all
nyght.

10 And the Lorde troubled them before
Israel, and slue them with a great
slaughter at Gibeon, and chased them
along the way that goeth by to Be-
thoron, and smote them to Azeka and
Hakeda.

11 And as they fled from before Israel,
and were in the going downe to Betho-
ron, the Lorde cast downie great stones
from heauen vpon them vntyll Azeka,
and they dyed: there were mo dead
with hayle^(b) stones, then they were
whom the children of Israel slue with
the sworde.

12 Then spake Iosuah to the Lorde in
the day when the Lorde deliuered the
Amorites before the children of Israel,
& he sayd in the sight of Israel, *Sunne,
stande thou styll vpon Gibeon, and thou
Moone in the valley of Aialon.

13 And the sunne abode, and the moone
stode styll, vntyll the people auenged
them selues vpon their enemies. Is
not this written in the booke of^(c) the
righteous: So the sunne [I say] abode in
the middelt of heauen, and hasted not to
go downe by the space of a whole day.

14 And there was no day like that before

it or after it, that the Lorde hearde the
boyce of a man: for the Lorde^(d) fought
for Israel.

15 And Iosuah returned and all Israel
with him, vnto the campe to Gilgal.

16 But the five kinges fled, and were hyd
in a caue at Hakeda.

17 And it was tolde Iosuah [of one] say-
ing, The five kinges are founde hyd in a
caue which is at Hakeda.

18 And Iosuah sayd, Roule great stones
vpon the mouth of the caue, and set men
by it, for to kepe it:

19 And stand ye not styll, but folowe after
your enemies, & smite all the hindmost,
and suffer them not to enter into their
cites: for the Lorde your God hath de-
liuered them into your hande.

20 And when Iosuah and the children of
Israel had made an ende of slaying
them with an exceedyng great slaugh-
ter, tyll they were wasted: the rest that
remayned of them, entred into walled
cites:

21 And all the people returned to the hoast
to Iosuah at Hakeda in peace, neither
dyd any man moue his tongue agaynst
the children of Israel.

22 Then sayde Iosuah, Open the mouth
of the caue, and bryng out these five
kinges vnto me out of the caue.

23 And they did so, and brought those five
kinges vnto him out of the caue, [euery]
the king of Hierusalem, the king of He-
bron, the king of Iarimath, the king of
Lachis, and the king of Egion.

24 And when they brought out the
kinges vnto Iosuah: Iosuah calle
for all the men of Israel, and said
vnto the chiefe of the men of warre
whit



(b) In kynde
of creatures
shall destroy
the swiches
was the Lord
of hoases will
haue it so.

Eccle. xlvii. 2
Esa. 28. d.

(c) The He-
braue worde is
Iasher, that
is righteous:
therefore some
iudge, it mean-
eth Ioshua's
booke, and
the Chaldee
text readeth,
the booke of
the lawe: but
others thynke
Iasher to be
the very name
of the booke
which is lost,
and now not
knowne.

(d) By the
way the
mies heare
and destroy-
ing them
haylestone.

D

Which went with him: Come neare, & put your feete vpon the neckes of these kinges. And they came neare, and put their feete vpon the neckes of them.

25 And Iosuah sayd vnto them, Ye shall not feare, nor be faynt hearted: but be strong, and plucke vpon your heartes, for thus shall the Lorde do to al your enemies against whom ye fight.

26 And then Iosuah smote them, and slewe them, and hanged them on fiue trees: And they hanged still vpon the trees vntill the euening.

27 And at the goyng downe of the sunne, Iosuah gaue commaundement: And they toke them downe of the trees, and cast them into the caue wberin they had ben hyd, and layed great stones in the caues mouth, [which remayne] vntil this daye.

28 And that same day Iosuah toke Makeda, and smote it with the edge of the sworde, & the king therof also destroyed he vtterly, with al the soules that were therein, and let none remayne: And he dyd to the king of Makeda, * as he dyd vnto the king of Jericho.

29 Then Iosuah went from Makeda, and all Israel with him, vnto Libna, and fought agaynst Libna.

30 And the Lorde deliuered it & the king therof into the hande of Israel: and he smote it with the edge of the sword, and all the soules that were therein: He let none remayne in it, but dyd vnto the king therof, as he did vnto the king of Jericho.

31 And Iosuah departed from Libna, and all Israel with him vnto Lachis, and besieged it, and assaulted it.

32 And the Lorde deliuered Lachis into the hande of Israel, which toke it the seconde day, and smote it with the edge of the sworde, & all the soules that were therein: doing according to all, as he had done to the citie of Libna.

33 Then Horam king of Geser came vpon to helpe Lachis: And Iosuah smote

him and his people, vntill none remayned of him.

34 And from Lachis Iosuah departed vnto Eglon, and all Israel with him: and they besieged it, and assaulted it.

25 And toke it the same day, and smote it with the edge of the sworde: & al the soules that were therein he vtterly destroyed the same day, according to all that he he had done to Lachis.

26 And Iosuah departed vpon from Eglon, and all Israel with him, vnto Hebron: And they fought against it.

37 And when they had taken it, they smote it with the edge of the sworde, & the king therof, and all the towne that pertained to it, and all the soules that were therein, and he left none remaying: but dyd according to all, as he had done to Eglon, and destroyed it vtterly, and all the soules that were therein.

38 And Iosuah returned, and all Israel with him to Dabir, & fought against it.

39 And when he had taken it, & the king therof, and all the towne that pertained therto, they smote them with the edge of the sworde, & vtterly destroyed all the soules that were therein, neither let he any remayne: Euen as he dyd to Hebron, so he dyd to Dabir and the king therof, as he had done also to Libna and her king.

40 Iosuah therfore smote al the hill countreyes, and the south countreyes, & the valleyes, and the downes, and al their kinges, and let none remayne of them, but vtterly destroyed all that breathed, as the Lorde God of Israel commaunded.

41 And Iosuah smote them from Cades Barnea vnto Asah, and all the countrey of Goshan vnto Gibeon.

42 And all these kinges and their lande dyd Iosuah take at one time: because the Lord God of Israel fought for Israel.

43 And Iosuah and all Israel, returned vnto the hoast that was in Gilgal.

B I

The

(6) In one battell.

(9) Where the arke was, there to geue thanks for their victorie.

The .xi. Chapter.

1 Certaine kinges are gathered against Josuah. 6 God deliuereth all the kinges vnto Josuah, which had conspired against him. 7 Josuah killeth the Heuites, the Jebusites, and the rest. 10 The citie of Hazor is smitten. 14 The Israelites do deuide the praye betweene them. 15 Josuah fulfilleth al those thinges which Moyses commaunded him. 19 The Heuite. 20 God hardeneth the enemies heartes. 21 The Snachims kiled.



1 **A**nd when Jabin king of hazor had hearde those thinges, ^(a)he sent to Jobab king of Gaddon, and to the king of Simron, & to the king of Achsaph,

2 And vnto the kinges that were by the north in the mountaynes and playnes towarde the southside of ^(b)Ceneroth, & in the lowe countreys, and in the borders of Doz westwarde,

3 And vnto the Chanaamites both by east and west, and vnto the Amorites, Bethites, Pherezites, and Jebusites in the mountaines, and vnto the Heuites that were vnder ^(c)hermon in the lande of Dispah:

4 And they came out, & all their hoastes with them, a multitude of folke, even as the sande that is on the sea shore, in a great number, with horses and charettes exceeding many.

5 And all these kinges met together, and came & pitched together at the waters of Heroni, for to fight against Israel.

6 And the Lord sayde vnto Josuah, Be not afrayde at the presence of them: for

to morow about this time Will I deliuer them all slayne before Israel: thou shalt ^(d)hough their horses, and burne their charettes with fire.

7 And so Josuah came, and all the men of warre with him against them by the waters of Heroni, and sodenly fell vpon them.

8 And the Lorde deliuered them into the hande of Israel, and they smote them, and chased them vnto great Sidon, & vnto ^(e)Misrephothaim, & vnto the valley of Dispah whiche is eastward: and smote them, vntill they had none remaining of them.

9 And Josuah dyd vnto them as the Lorde bad him: he houghed their horses, and burnt their charettes with fire.

10 And Josuah at that time turned back, and toke hazor, & smote the king thereof with the sworde: And hazor before time was the head of all those kingdomes.

11 And they smote all the ^(f)soules that were therein with y^e edge of the sworde, vtterly destroying al, and nothing that breathed, was let remaine: And he burnt hazor with fire.

12 And

(a) The Gibeonites at the appearing of Gods mightie hand for Israel, yetted to gods decree, & sought saluation in the same: But these wicked, the more it appeareth, the more they rage against it.
 (b) The Evangelistes call it the lake of Genezareth, the sea of Galilee, and the sea of Tiberias.

(c) And by another name Shon, but not Zion in Hierusalem.

(d) That neither they should come to the bit of warre, neither the Israelites should put their trust in them.

(e) which is situated in the waters, as according to some, by the river.

(f) Both men women and children.

12 And all the cities of those kinges, and all the kinges of them did Iosuah take, and smote them with the edge of the sworde, and vtterly destroyed them, * as Moyses the seruaunt of the Lorde commaunded.

13 But Israel burnt none of the cities that stode still in their ^(a) strength, saue Hazor only that Iosuah burnt.

14 And all the spoyle of the sayde cities & the cattel, the children of Israel caught vnto them selues: But ^(b) euery mā they smote with the edge of the sword, vntill they had destroyed them, neither left they ought that had breath.

15 As the Lorde * commaunded Moyses his seruaunt, so did Moyses * commaunde Iosuah, and euen so did Iosuah: * so that he minished no worde of all that the Lorde commaunded Moyses.

16 And so Iosuah toke all that lande of the hilles, and al the south countrey, and all the lande of Gosan, and the lowe countrey, & the playne, and the ^(c) mountayne of Israel, and the lowe countrey of the same:

17 Euen from the mount ^(d) Halak, that goeth vp to Seir, vnto Baal Gad in the valley of Libanon, vnder mount Hermon: And all the kinges of the same he toke, and smote them, and slewe them.

18 Iosuah made warre long time with those kinges:

19 Neither was there any citie that made peace with the children of Israel, * saue those Hethites that inhabited Gibeon, and therfore all other they toke with battayle:

20 For it came of the Lorde, whiche dyd harden their heartes that they should come against Israel in battell, and that they shoulde destroy them vtterly, and shew them no mercy: but to bring them to naught, as the Lorde commaunded Moyses.

21 And that same season came Iosuah & destroyed the Anakims out of the mountaynes: as out of Hebron, Dabir, Anab, and out of al the mountaynes of Iuda, and out of all the mountaynes of Israel: And Iosuah destroyed them vtterly, with their cities.

22 There was not one Anakim left in the lande of the children of Israel: only in Asah, * Gath, and Adod, there remayned of them.

23 And Iosuah toke the whole lande, according to all that the Lorde sayde vnto Moyses, and Iosuah gaue it for a possession vnto Israel * according to their partes and tribes: and the lande rested from warre.

Iosu ix. a.

D

i. Sa. xvii. a.

Nu. xxvi. f.

The. xii. Chapter.

1 The rehearfall of the kinges, which were smitten of the Israelites beyonde Iordane.



These are the kinges of the lande which the childre of Israel smote, & possessed their lande, on the other side Iordane ^(a) eastward, from the riuer Arnon, vnto

mount Harmon, and all the plaine eastwarde.

2 * Schon king of the Amozites, that dwelt in Heshbon, and ruled from Aroer, which is beside the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead vnto the riuer ^(b) Jabok, which is in the border of the children of Ammon:

3 And from the playne vnto the sea of Ceneroth eastward, and vnto the sea of the plaine, euen the salt sea eastward, the way to Beth Jesimoth, and from the south vnder the springes of ^(c) Pishgah.

4 And the coast of Og king of Basan, which was of the * remnaunt of the giants, and dwelt at Astharoth, and Edrai:

5 And raigned in mount Harmon, and in Salcah, and in all Basan, vnto the border of the Gessurites, and the Bachathites, and halfe mount Gilead, vnto the borders of Schon king of Heshbon.

6 * Moyses the seruaunt of the Lorde, and the children of Israel smote them, * and Moyses the seruaunt of the Lorde gaue their land for a possession vnto the Rubenites, Gadites, and the halfe tribe of Manasses.

7 These are the kinges of the countrey which Iosuah and the children of Israel smote on this side Iordane westwarde, from Baal Gad, whiche is in the valley of Libanon, euen vnto the mount ^(d) Halak, that goeth vp to Seir: whiche lande Iosuah gaue vnto

Deu. iii. c.

Num. xxi. f.

and g.

Nu. xxxii. f.

& xxxiii. c.

Iof. xiii. b.

Deut. iii. b.

(d) wherof Chap. xi. c.

the tribes of Israel to possesse, to euery man his part,

8 In the vpper lande and neather land, in the plaines, and in the hil sides, in the wildernesse & southe countrey the Hethites, the Amozites, & Chanaanites, the Pheresites, & Heuites, & the Jebusites.

9 *The king of Jericho, was one: * the king of Ai which is beside Bethel, one:

10 The *king of Hierusalem, one: the king of Hebron, one:

11 The king of Jarmuth, one: the king of Lachis, one:

12 The king of Eglon, one: the king of Gazer, one:

13 The king of Dabir, one: the king of Gader, one:

14 The king of Horma, one: the king of Arad, one:

15 The king of Libna, one: the king of

Adullam, one:

16 The *king of Bakeda, one: the king of Bethel, one:

17 The king of Taphuha, one: the king of Hopher, one:

18 The king of Apher, one: the king of Lafaron, one:

19 The king of Madon, one: the king of Hasor, one:

20 The king of Simron Heron, one: the king of Achsaph, one:

21 The king of Chanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Jokneam of Carmel, one:

23 The *king of Dor in the countrey of Dor, one: the king of the nations of Gilgal, one:

24 The king of Thirza, one: al the kinges together thirtie and one.

The. xiii. Chapter.

1 The Lorde commaundeth Iofuah to deuide the lande that remaineth vnto the Israelites. 13 Possession is not geuen vnto the tribe of Leui. 15 The possession of the children of Ruben. 22 Baalam is put to death. 24 The possession of the tribe of Gad. 29 The possession of the halfe tribe of Manasse.



Iofuah was olde, and stricken in yeres, and the Lorde sayde vnto him: Thou art olde, and stricken in yeres, and there remaineth yet exceeding muche lande to be^(a) possessed.

This is the lande that yet remaineth: all the regions of the Philistines, and al Gessuri:

3 From Mas which is vpon Egypt, vnto the borders of Accaron northward, which land is counted vnto Chananie, euen five lordeshippes of the Philistines, the Azathites, Aldothites, Alcalonites, Gethites, Accaronites, and the Enites.

4 And from the south, al the lande of the Chanaanites, and the caue that is beside the Sidonians, euen vnto Aphak & to the borders of the Amozites.

5 And the lande of the Siblites, and all Libanon towarde the sunne rising, from the plaine of Gad vnder mount Hermo, vntil a man come to Hamath:

6 All the inhabitours of the hil countrey from Libano vnto the^(b) Misrephothaim, and all the Sidonians will I

cast out from before the children of Israel: only see that thou in any wise deuide it by lot vnto the Israelites to inherite, as I haue commaunded thee.

7 Nowe therfore deuide this lande to inherite vnto the nine tribes, and the halfe tribe of Manasses.

8 For with that other, the Rubenites & the Gadites haue receaued their inheritance * which Moyses gaue them beyonde Jordane eastwarde, euen as Moyses the seruaunt of the Lord gaue them:

9 From Aroer that lieth on the brim of the riuier Arnon, and from the citie that is in the middest of the ryuer, & all the plaine of Medeba vnto Dibon:

10 And al the cities of Schon king of the Amozites, which raigned in Helbon, euen vnto the border of the children of Ammon:

11 And Gilead, and the border of Gessuri and Bachati, and all mount Hermon, with al Basan vnto Salecha:

12 Euen all the kingdome of Og in Basan, which raigned in Altharoth and Edrai: which same remained yet of the * rest of the giauntes. These dyd Moyses smite, and cast them out.

Deut. 10. 17

Iofu. vi. a. Iofu. viii. a.

Iofu. viii. a.

(a) After that the enemies are overcome.

Heb. 2. Shihor.

Heb. 2. Mearah.

(b) Read chap. 11. b.

Nu. xxxii. Deut. iii. b.

Deut. 2. 26.

Deut. 2. 10. Iofue. 2. 10.

Pre

13 ^(c) Repelled not the Geshurites and the Machathites: But the Geshurites and the Machathites dwell among the Israelites even vntill this day.

14 ^(d) Onely vnto the tribe of Leui he gaue none inheritance: but the sacrifices of the Lord God of Israel is their inheritance, as he sayde vnto them.

15 Moyses gaue vnto the tribe of the children of Ruben inheritance, according to their kinredes:

16 And their coast was from Aroer that lieth on the baucke of the riuer Arnon, and from the citie that is in the middelt of the riuer, and all the playne which is by Medeba:

17 Hesbon, with all their townes that lye in the playne: Dibon and the hill places of Baal, and the house of Baalmion,

18 And Jahazah, and Kedemoth, and Mephaath.

19 Kiriathaim, Sabamath, and Zarath Zahar, in the mount of the valley,

20 The house of Beor, and the springes of the hilles, and Bethpheor, and * Ashdath Bilgah, and Bethesimoth:

21 And al the cities of the plaine, and all the kingdome of Sehon king of the Amozites, which raigned in Hesbon, which Moyses smote, with the lordes of Madian, Eui, Sekem, Zur, and Hur, & Kebe, the whiche were dukes of Sehon, dwelling in the countrey.

22 And ^(e) Balaam also the sonne of Beor the soothsayer, did the childre of Israel slay with the sworde among other of them that were slayne.

23 And the border of the children of Ruben, was Jordane, with the countrey that lieth thereon. This was the inheritance of the children of Ruben after their kinredes, cities, and villages pertaining therto.

24 And Moyses gaue [inheritance] vnto the tribe of Gad, euen vnto the children of Gad he gaue by their kinredes:

25 And their coastes were Jazer, and al the cities of Gilead, and halfe the lande of the children of Ammon vnto Aroer that lieth before Rabba.

26 And from Hesbon vnto Ramath, Bilpeh, and Betonim: and from Hahanim vnto the borders of Dabir.

27 And in the valley they had Betharam, Bethnimra, Socoth, and Zaphon, the rest of the kyngdome of Sehon king of Hesbon, vnto Jordane and the coastes that lie thereon, euen vnto the edge of the sea of Cenereth, on the ^(f) other side Jordane eastwarde.

28 This is the inheritance of the children of Gad, after their kinredes, their cities, and billages.

29 And Moyses gaue inheritance vnto the halfe tribe of Manasses: And this was the possession of the halfe tribe of Manasses by their kinredes.

30 Their coast was from Hahanim, euen all Basan, and all the kingdome of Og king of Basan, and all the townes of Jair which lie in Basan, euen threescore cities.

31 And halfe Gilead, Astaroth, & Edrai, cities of the kingdome of Og in Basan, which pertayne vnto the ^(g) children of Machir the sonne of Manasses, euen to the one halfe of the children of Machir by their kinredes.

32 These are the heritages which Moyses did distribute in the fieldes of Moab on the other side Jordane, ouer agaynst Jericho eastwarde.

33 * But vnto the tribe of Leui, Moyses gaue none inheritance: for the Lord God of Israel is their inheritance, as he sayde vnto them.

^(f) That is tri the lande of Moab.

Nu xxxii. g ^(g) Meaning his newces, and posteritie.

Ios. xviii. b.

Nu. xviii. c.

The .xiiii. Chapter.

1 The lande of Chanaan was deuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 13 Hebron was geuen him.



And these are the countreys which the childre of Israel inherited in the lande of Chanaan, which Eleazer the priest, and Iosuah the sonne of Nuni, and the auncient heades of the tribes of

the children of Israel distributed to them:

2 * By lot they receaued their possessions, as the Lord commaunded by the hand of Moyses, to geue vnto the nine tribes, and vnto the halfe tribe.

3 For Moyses had geue inheritance vnto ^(a) two tribes & an halfe, on the other

Nu. xxvi. f. & xxxiii. g.

^(a) The Rubenites, the Gadites, & halfe the tribe of Manasses.

lyde Iordane: But vnto the Leuites he gaue none inheritaunce among the.
 4 For the children of Ioseph were two tribes, Manasses and Ephraim: And therfore they gaue no parte vnto the Leuites in the land, saue cities to dwell in, with the suburbes of the same, for their beastes and cattel.

5 *As the Lord commaunded Moyses: euen so the children of Israel dyd, when they deuided the lande.

6 And the children of Iuda came vnto Iosuah in Gilgal: And Caleb the sonne of Iephune the Kenesite sayde vnto him: Thou wottest what the Lord sayd vnto Moyses the man of God about me and thee in Cades Barnea.

7 Fourtie yeres olde was I when Moyses the seruaunt of the Lord sent me from Cades Barnea to espie out the land: and I brought him worde againe euen as it was in myne hearte.

8 Neuerthelesse, my brethren that went vp with me, discouraged the hearte of the people: And I folowed the Lord my God.

9 And Moyses sware the same day, saying: *The lande wheron thy feete haue troden, shalbe thyne inheritaunce and thy childrens for euer, because thou hast folowed the Lord my God.

10 And behold, the Lord hath kept me alieue as he sayde * this fourtie and syue yeres, euen sence the Lord spake this worde vnto Moyses, whyle the children of Israel wandred in the wilderness: And now lo, I am this day fourscore and syue yeres olde:

11 And yet am as strong at this time, as I was when Moyses sent me: Loke howe strong I was then, so strong am I now, eyther for warre, or for gouernment.

12 Nowe therfore geue me this mountaine wherof the lord spake in that day (for thou heardest in that day, howe the Anakims were there, and the cities great and walled,) If the Lord will be with me, and I shalbe able to dryue them out, as the Lord sayde.

13 And Iosuah blessed him, and gaue vnto Caleb the sonne of Iephune, Hebron to inherite.

14 And Hebron therfore became the inheritaunce of Caleb the sonne of Iephune the Kenesite, vnto this day: because he folowed constantly the Lord God of Israel.

15 And the name of Hebron was called in old time, Kirjath Arba, which was a great man among the Enckims: And the lande ceased from warre.

Nu xxxv.a

(b) which was that they two only should entre in to the land. Nu. 13.d

(c) That is the other spies that were sent with him.

The xv. Chapter.

1 The lotte or portion of Ephraim. 10 The Chanaanites.



1 This was the lot of the tribe of the children of Iuda by their kinreds, euen to the * border of Edom in the wilderness of * Zin southwarde, euen from the vtmost parte of the south coast.

2 And their south coast was from the bynke of the salt sea, from a rocke that leaneth southwarde.

3 And it went out to the southside towarde the goyng by to Baale Acrabim, & went along to Zin, and ascended by on the southside vnto Cades Barnea: and went along to Hebron, and went by to Adar, and set a compasse to Karcaa.

4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, & the ende of that coast was on the westside: This is their south coast.

5 Their east coast is the salt sea, euen vnto the ende of Iordane: And their border in the north quarter, was from the rocke of the sea and from the ende of Iordane.

6 And the same border went by to Bethhagla, and went along by the northside of Betharabah, and by from thence to the stone of Bohan the sonne of Ruben.

7 And againe, the same border went by to Debir from the valley of Achor, and so northwarde, turning towarde Gilgal, that lieth before the goyng by to Adonim.

Nu. 34. a.

Nu. 33. c.

(a) The word brewed signified tongue, wherby is meant either the arm of the sea that cometh into the land, or a rocke or cape that goeth in to the sea.

(b) The word which is signified here is learned in Hebrew, as here for the which is learned in Hebrew.

(c) The word which is signified here is learned in Hebrew, as here for the which is learned in Hebrew.

(d) which is signified here is learned in Hebrew, as here for the which is learned in Hebrew.

Regi. b.

What is
the name of
this

C.

lxiii. d.

How in
the time of
Joseph and
Joseph is
the by way
of Jeron.

Chap. 12. a

lxii.

lxvii. c.

D.

Whether
Joseph
would
be because
he preferred it
to his

Adonmim, which is of the south side of the river: And the same border went by to the waters of the fountayne of the sunne, and ended at the well of Rogel.

8 And then went by to the valley of the sonne of Hennom, even vnto the south syde of Jebusi, the same is Hierusalem: And then went by to the toppe of the hill that lyeth before the valley of Hennom westwarde, and by the end of the valley of the giants northwarde.

9 And then it compasseth from the top of the hill vnto the fountaine of the water of Nephthoah, and goeth out of the cities of mount Ephron, and draweth to Baala, which is Kiriatharim.

10 And then it compasseth from Baala westward vnto mount Seir, and then goeth along vnto the side of mount Jarim, which is Chesalon on the northside, and commeth downe to Bethsames, and goeth to Thinnah.

11 And goeth out againe vnto the syde of Akaron northward: And then draweth to Secron, and goeth along to mount Baala, and stretcheth vnto Jabneel: and the endes of the coastes leaue at the west sea.

12 And the west border was the great sea, and the same coast was the coast of the children of Iuda round about, in their kinredes.

13 And vnto Caleb the sonne of Iephune did Iosuah geue a parte among the childre of Iuda, according to the mouth of the Lorde, euen Kiriatharba of the father of Enac, whiche citie is Ebron.

14 And Caleb droue thence the three sonnes of Enac, Sesai, and Ahiman, and Thalmiai, which were the sonnes of Enac.

15 And he went by thence, to the inhabitants of Dabir: and the name of Dabir in the old time was Kiriath Sephar.

16 And Caleb sayde: He that smyteth Kiriath Sephar, & taketh it, to him wil I geue Achsah my daughter to wyfe.

17 And Othniel, the sonne of Kenes, the brother of Caleb toke it: And he gaue him Achsah his daughter to wife.

18 And as she went in vnto him, she moued him to aske of her father a field: And she alighted of her asse. And Achsah sayde vnto her what ayleth the:

19 Who answered: Geue me a blessing, for thou hast geuen me a south lande, geue me also springes of water. And he gaue her springes of water, both aboue and beneath.

20 This is the inheritance of the tribe of the children of Iuda by their kinredes.

21 And the vtmost cities of the tribe of the children of Iuda, toward the coastes of Edom southwarde, were Kabzeel, Eder, and Jagur,

22 Kunah, Dimonah, and Adadah,

23 Bedes, Hazor, and Bethman,

24 Ziph, Telem, and Baloth,

25 Hazor, Hadathah, Karioth, Heseon, which is Hazor,

26 Aniam, Shema, and Moladah,

27 Hazar, Gadah, Hasuon, and Bethpheleth,

28 Hazarsual, Beerlabe, and Baziothia,

29 Baala, Jim, and Azem,

30 Eltholad, Cecil, and Hozma,

31 Zikelag, Hedemenah, and Senfenna,

32 Labaoth, Sethim, Ain, and Rimon: all the cities are twentie and nine, with their villages.

33 And in the lowe countrey they had Esthaol, Zareah, and Asenah,

34 Zanoah, Engamin, Thaphuah, and Enam:

35 Jarmuth, Adulam, Socoh, and Azekah,

36 Saarem, Adithaim, Gederah, & Gederothaim: fourteene citie with their villages.

37 Zenan, Hadazah, and Magdalgad,

38 Delean, Bilpeh, and Jektheel,

39 Lachis, Bascath, and Eglon,

40 Chabbon, Lehamiam, and Cethlis,

41 Gederoth, Bethdagon, Naamah, & Bakedah: sixteene cities with their villages.

42 Lebna, Ether, and Alan,

43 Jephthah, Asuah, and Mezib,

44 Keilah, Achzib, and Marcab: thre cities, with their villages.

45 Akron with her towne and villages.

46 From Akron euen vnto the sea, all that lieth about Asdod, with their villages.

47 Asdod with her towne and villages, Azah with her towne & villages, vnto

(1) Meaning Gula.

the (1) riuer of Egypt, and the great sea was their coast.

48 And in the mountaines, they had Samir, Jathir, and Socoh.

49 Danah, and Kariah Sennah, which is Dabir,

50 Anab, Esthemoh, and Anim,

51 Gosen, Holon, and Giloh, a leuen cities with their villages.

52 Arab, Dumah, and Elean,

53 Janum, Beththaphuah, & Aphecah:

54 Humentah, & * Kiriatgarbe (which is Hebron) & Sioz, nine cities with their villages.

55 Maon, Carmel, Ziph, and Jutah,

56 Jetracel, Jukadan, and Zanoah

57 Cain, Gabaah, and Thannah: ten

Iofu. xiiii. d

cities with their villages.

58 Halhul, Bethzur, and Gedoz,

59 Maarath, Bethanoth, and Etthecon: six cities with their villages

60 Kariah Baal, which is Kariatth Jarim, and Rabba: two cities with their villages.

61 In the wilderness they had Betharabah, Meddin, and Sacakah,

62 Bebsan, & the (2) citie of Salte, & Engaddi: syre cities with their villages.

63 Neuertheless, the Jebusites that were the inhabitants of Hierusalem, could not the children of Juda (1) cast out: But the Jebusites dwell with the children of Juda at Hierusalem vnto this daye.

(2) Of the citie the name is halhul.

(1) That they cast out the Jebusites, is not their name.

The .xvj. Chapter.

1 The lot of part of Ephraim, 10 The Chanaanites dwelled among them.



(a) Luz is thought to be a citie at the ende of mount Bethel, which is also named Bethel Genes. 28. d. And so Bethel is both the name of a citie, and of a mount.

1 And the lot of the children of Joseph fell fro Jordane by Jericho, vnto the water of Jericho eastwarde, & to the wilderness that goeth by fro Jericho throughout mount Bethel.

2 And goeth out fro (a) Bethel to * Luz, and runneth along vnto the borders of Archiataroth:

3 And goeth downe againe westward euen to the coast of Japhleti, and vnto the coast of Bethhoron the neather, & to Gazer, and the endes of their coastes leane at the west sea.

4 And so the children of Joseph, Manasses, & Ephraim, toke their inheritance.

5 And the border of the children of Ephraim was by their kynreds. Their border on the east side was, Ataroth Adar, euen vnto Bethhoron the vpper.

6 And went out westwarde to Machmethath on the northside, and returneth eastward vnto Thaanath Silo, & past it on the eastside vnto Jonoah.

7 And went downe from Jonoah to Atharoth and Maarath, and came to Jericho, and went out at Jordane.

8 And their border went from Thaphuah westward vnto the riuer Kariah, and the endes were the west sea. This is the inheritance of the tribe of the children of Ephraim by their kynredes.

9 And the seperate cities for the children of Ephraim, were among the inheritance of the children of Manasses, euen the cities with their villages.

10 And they draue not out the Chanaanites that dwell in Gazer: but the Chanaanites dwell among the Ephraimites vnto this day, and serue vnder tribute.

The .xvij. Chapter.

1. The portion of the halfe tribe of Manasse. 3. Salphaad is geuen for a possession to his daughters. 13 Chanaanites are tributaries vnto the Israelites. 14. The sonnes of Joseph, Manasse, and Ephraim, do require a larger possession.



1 This was the lot of the tribe of Manasses, which was the * eldest son of Joseph, to witte of Machir the eldest sonne of Manasses, which was the father

of Gilead: now because he was a man of warre, he had Gilead and Basan.

2 This is the possession of the (a) rest of the children of Manasses by their kynreds: [Namely] of the children of Abiezer, the children of Helek, the children of Ariel, the children of Sichein, the

(a) For the other halfe of the tribe had their portion beyond Jordane.

the children of Hopher, the children of Semida: for these were the male children of Manasses, the sonne of Joseph by their kinredes.

But Selaphead the sonne of Hopher, the sonne of Giliad, y sonne of Machir, the sonne of Manasses, had no sonnes: but daughters, whose names are these, Bahala, Noa, Hagla, Belcha, and Thirsa.

Which came before Eleazar the priest, and before Iosuah the sonne of Nun, & before the Lordes, saying: The Lord commaunded Moyses to geue vs an enheritaunce among our brethren.

And therefore according to the commaundement of the Lorde, he gaue them an enheritaunce among the brethren of their father. And there fel ten portions to Manasses, beside the lande of Gilead and Basan, whiche were on the other side Iordane.

Because the daughters of Manasses dyd enherite among his sonnes: And Manasses other sonnes had the lande of Gilead.

And the coaste of Manasses was from Aser to Machmathath that lieth before Sichem, and went along on the right hande, euen vnto the inhabitantes of Entaphuah,

And the lande of Thaphuah belonged to Manasses: which Thaphuah is beside the border of Manasses, beside the border of the children of Ephraim.

And the coaste descended vnto the riuer Canah southwarde, euen to the riuer: These cities of Ephraim, are among y cities of Manasses. The coaste of Manasses went also on the north side to the riuer, and the endes of it go out at the sea:

So that y south pertained to Ephraim, & the north to Manasses, & the sea is his border: And they met together in Aser northwarde, & in Isachar eastwarde.

11 And Manasses had in Isachar and in Aser, Bethlean & her towne, Tiblean and her towne, and the inhabitours of Doz, with the towne pertaining to the same, and the inhabitours of Endoz with the towne of the same, and the inhabitours of Chaanach with her towne, and the inhabitours of Gagedo with the towne of the same, euen thre countreys.

12 Yet the children of Manasses coulde not ouercome those cities: but the Chanaanites presumed to dwell in the same lande.

13 Neuerthelesse, as soone as the children of Israel were waxed strong, they put the Chanaanites vnder tribute, but expelled them not.

14 And the children of Joseph spake vnto Iosuah, saying: why hast thou geue me but one lotte and one portion to inherite, seying I am a great people, and forasmuche as the Lorde hath blessed me hytherto:

15 And Iosuah answered them: If thou be much people, then get thee vp to the wood [countrey] and prepare for thy selfe there in the lande of the Pherезites and of the Gіаuntes, yf mount Ephraim be to narowe for thee.

16 And the children of Joseph sayd, The hill is not ynough for vs: And all y Chanaanites that dwell in the lowe countrey haue charettes of iron, and so haue they that inhabite Bethlean & the towne of the same, and they also that dwell in the valley of Jezreel.

17 And Iosuah sayde vnto the house of Joseph, Ephraim, & Manasses: Be ye much people, and haue great power, and shall not therefore haue one lotte.

18 Therefore the hyl shall be yours, and ye shall cut downe the wood that is in it: and the endes of it shall be yours, yf ye cast out the Chanaanites which haue iron charettes, and are very strong.

The .xviii. Chapter.

1 Ther are sente certayne, who should appointe lande for seuen tribes betweene the sonnes of Joseph, and Iuda. 11 The portion of the children of Benjamin. 13 Luz, which is also called Bethel. 14 Cariath Baal.



And the whole congregation of the children of Israel came together at Silo, and set vp the tabernacle of the congregation there, after the land was in sub-

iection before them. 2 And there remained among the children of Israel seuen tribes, which had not yet receaved their enheritaunce.

3 And Iosuah sayde vnto the children of Israel: howe long are ye so slacke to come and possesse the lande whiche the

(f) For at the first they were not cogitons & after agreed with their condition contrary to Gods commaundment.

(g) According to my father Jacobs prophetic. Gen. 48. d.

(h) If this mount be not large enough, why dost not thou get more by destroying Gods enemies as he hath commaunded.

(i) That is Benjamin, Simron, Zebulon, Issachar, Aser, Naphtali, and Dan.

xxvi. d. xxvii. a. xxxvi. a. Among our... xxviii. d. xxix. a. xxx. a. xxxi. a. xxxii. a. xxxiii. a. xxxiiii. a. xxxv. a. xxxvi. a. xxxvii. a. xxxviii. a. xxxix. a. xl. a. xli. a. xlii. a. xliiii. a. xliiiii. a. xlv. a. xlvi. a. xlvii. a. xlviii. a. xlviiii. a. xlv. a. xlvi. a. xlvii. a. xlviii. a. xlviiii. a. xlv. a. xlvi. a. xlvii. a. xlviii. a. xlviiii. a. xlv. a. xlvi. a. xlvii. a. xlviii. a. xlviiii. a.

(c) That is in
to ten partes,
to euery tribe
one.

(d) That is,
before the ark
of the Lord.
Iosu. xiii. d.

(e) That is,
Cities, Sa-
crifices, and
offerings. Ios.
13. d. 14. &
Iosu. xii. b.

(f) To auoide
dissention, and
that euery ma
should be con-
sent with gods
appointment.

(g) whiche
was in y^e tribe
of Ephraim:
an other Be-
thel was in
the tribe of
Beniamin.

the Lord God of your fathers hath ge-
uen you:

4. Geue out from among you for euery
tribe thre men, that I may sende them:
and that they may ryle, and walke
through the lande, and distribute it ac-
cording to the (c) inheritauce therof, &
come againe to me.

5. And let them deuide it vnto them into
seuen partes: And (Iuda shall abide in
their coast on the south, and the house of
Ioseph shall stande in their coastes on
the north.)

6. Describe ye the lande therfore into se-
uen partes, and bryng the description
hyther to me: and I shall cast lottes for
you here before the (d) Lord our God. *

7. *But the Leuites haue no part among
you, for the (e) priesthood of the Lorde is
their inheritauce: * And Gad, and Ru-
ben, and halfe the tribe of Manasses,
haue receaued their inheritauce be-
yond Iordan eastward, which Moyses
the seruaunt of the Lord gaue them.

8. And the men arose, and went their
waye: And Iosuah charged them that
went to describe the lande, saying: De-
part, and go through the lande, and de-
scribe it, and come againe to me, that I
may here cast lottes for you before the
Lorde in Silo.

9. And the men departed, and walked
through the lande, and described it by ci-
ties into seuen partes in a booke, and re-
turned to Iosuah into y^e hoast at Silo.

10. And Iosuah cast (f) lottes for them in
Silo before the Lorde: & there Iosuah
diuided the lande vnto the children of
Israel, to eche their portion.

11. And the lot of the tribe of the children
of Beniamin came by according to their
kinredes: And the coast of their lot came
betweene the children of Iuda, and the
children of Ioseph.

12. And their north coast was from Ior-
dane, & went by to the side of Jericho
on the north side, and went by through
the mountaines westwarde, and they
ended at the wilderness of Bethauen.

13. And went from thence toward Luz,
euen to the south side of Luz (the same
is (g) Bethel) & descended againe to A-
taroth Adar, vnto the hyl that lyeth on
the south side of y^e neather Bethhoron.

14. And the coast turneth thence, & con-

passeth the corner of the sea southward,
euen from the hyl that lyeth before
Bethhoron southward, and goeth out
at Kiriathbaal (which is Kiriath Ja-
rim) a citie of the childe of Iuda: This
is the west quarter.

15. And the south coast goeth from the
cude of Kiriathiarim, and goeth out
westwarde, and thence it turneth to
the well of waters of Nephthoah,

16. And cometh downe againe to the
end of the hyl that lyeth before the val-
ley of the sonne of Hennom, euen in the
valley of the gianites northwarde,
and descendeth into the valley of Hen-
nom beside Jebusi southward, & goeth
downe to the well of Rogel,

17. And compasseth from the north, and
goeth forth to (h) En Shemesh, and de-
parteth from thence to the places of
Geliloth, whiche are towarde the
going by vnto Adonim: and goeth
downe to the stone of Bohan the sonne
of Ruben.

18. And then goeth along toward the
side of the plaine northward, and goeth
downe into the fieldes.

19. And goeth along to the syde of Beth-
hagla northwarde, and endureth the
poynt of the salt sea north therefrom,
[euen] at the (i) south ende of Iordane:
This is the south coast.

20. And Iordane kepeth in this coast on
the east syde: And this is the inheri-
taunce of the chyldren of Beniamin by
their coastes rounde about, throughout
their kinredes.

21. These were the cities of the tribes of
the chyldren of Beniamin throughout
their kinredes: Jericho, Bethhagla,
and the plaine of Casis.

22. Betharabah, Samaraïm, and Be-
thel.

23. Auim, Parah, and Ophrah,

24. Haamonai, Ophni, & Gaba, twelue
cities with their villages.

25. Gabaon, Ramah, Beeroth,

26. Gispah, Chephirah, and Bosah,

27. Becani, Jarephel, and Tharela,

28. Sela, Eleph, and Jebusi (which is (k)
Hierusalem) Gibath, and Giriath, four-
teene cities with their villages. This
is the inheritauce of the chyldren of
Beniamin throughout their kinredes.

(b) the sea.

(c) Jeru-
salem.

(d) which is
in the tribe of
Ephraim.

Iosuah. 13. b.

(e) where the
river entereth
vnto the salt
sea.

(k) which
was not
wholly in the
tribe of Ben-
iamin, but
part of it was
also in y^e tribe
of Iuda.

The. xix. Chapter.

2. The lot of Simeon. 10. Zabulon. 40. The possession of the tribe of Dan.
46. The possession of Iosuah.



And the second lot came out to Simeon, even for the tribe of the children of Simeon by their kindreds: And their inheritance was in the ^(a) middes of the inheritance of the children of Juda.

And they had in their inheritance, Beersebe, Sabe, and Moladah, Hazorsual, Balah, and Azem, Eltholad, Bethul, and Hormah, Zikelag, Bethmarcabothe, and Bethsufah, Bethlebaath, & Saruhen, thirteene cities with their villages.

Ain, Remmon, Ether, & Asan, foure cities with their villages.

And therto all the villages that were rounde about these cities, even to Balsah Beer, and Ramath southward. This is the inheritance of the tribe of the children of Simeon throughout their kindredes.

Out of the lot of the children of Juda, came the inheritance of the children of Simeon: For the part of the children of Juda was ^(b) to much for them, and therefore the children of Simeon had their inheritance in the inheritance of them.

And the third lot arose for the children of Zabulon throughout their kindreds: And the coastes of their inheritance came to Sarid.

And went by ^(c) westward even to Haralah, and reached to Dabbaseth, & came thence to the riuer that lyeth before Joknean.

And turned from Sarid eastward toward the sunne rising vnto the border of Chisloth Thabor, & then goeth out to Dabereh, and goeth by to Iaphia.

And from thence goeth along eastward to Gethah Hopher, to Itthah Bazin, and goeth to Remmon, and turneth to Neah:

And compasseth it on the north side to Hannathon, and endeth in the valley of Jephthabel,

And Katath, Nahalol, Simeon, Jedalah, and ^(d) Bethlehem: twelue cities

with their villages.

16 This is the inheritance of the children of Zabulon throughout their kindredes, and these are the cities with their villages.

17 And the fourth lot came out to Issachar, even for the children of Issachar by their kindreds.

18 And their coast was Jesraelah, Casuloth, and Sunem,

19 Hapharaim, Sion, and Anaharath,

20 Harabith, Kislon, and Abes,

21 Rameth, Enganim, Enhadah, and Bethphazez.

22 And his coast reacheth to Thabor, & Sahazimah, and Bethlanies: and endeth at Jordane, fyrteene cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar by their kindreds: and these are the cities with their villages.

24 And the fyfth lot came out for the tribe of the children of Aser by their kindreds.

25 And their coast was Helkath, Hali, Beten, and Achsaph,

26 Alamelech, Amaad, and Misael: and came to Carmel westwarde, and to Sihor Libanath.

27 And turneth toward the sunne rising to Bethdagon, and cometh to ^(e) Zabulon, and to the valley of Jephthabel, toward the north side of Bethemek & Neiel, and goeth out on the left side of Cabul,

28 And to hebron, Rohob, Hammon, and Kanah, even vnto great Sidon.

29 And then the coast turneth to Ramah & to the strong cite of ^(f) Zor, and turneth to Hozah, & endeth at the sea, by the possession of Achzibah,

30 Amiah also, and Aphek, and Rohob: twentie and two cities with their villages.

31 This is the inheritance of the children of Aser by their kindreds: these are the cities with their villages.

32 And the sixth lot came out to the children of Rephthali (even) to the children of Rephthali by their kindredes.

33 And their coast was from Heleph, ^(g) and from Elon to Zaananim, Adani Bekeb

(e) That is to say, to the tribe Zebulun.

(f) which was a strong cite in the sea.

(g) These cities were in the country of Zebulun.

According to Jacobs promise, that he should be strong among the tribes.

God promising to give to them.

Meaning toward the sea.

There was another Bethlehem in the tribe of Juda.

32 Mekeb, and Jabneel, euen to Lakum,
 33 and doth go out at Iordane.
 34 And then the coast turneth Westward
 to Asanoth Chabor, & then goeth out
 from thence to Hukokah, and reacheth
 to Zabulon on the south side, and goeth
 to Aler on the West side, and to Iuda
 vpon Iordane toward the sunne ri-
 syng.
 35 And their strong cities are Ziddim,
 Zer, Hamath, Raccath, & ^(b) Cenereth,
 36 Adamah, Ramah, and Hazor,
 37 Kedes, Edrai, and Enhazor,
 38 Ieron, Magdalei, Hozem, Bethanah
 and ^(c) Bethlames, nineteene cities with
 their villages.
 39 This is the inheritaunce of the tribe
 of the children of Nephthali by their
 kynredes: these also are the cities and
 their villages.
 40 And the seuenth lot came out for the
 tribe of the children of Dan by their
 kinredes.
 41 And the coast of their inheritaunce
 was, Zarah, Esthaol, * Irsemes,
 42 Saclabin, Aialon, Iethiah,
 43 Elon, and Thennathah, and Aaron,
 44 Elthekel, Gibbethon, and Baalath,
 45 Jehud, Bauebarac, & Gathaimon,
 46 Meieron, and Arccon, with the boz-

der that lyeth before ^(b) Iapho.
 47 And the coastes of the childre of Dan
 went ^(c) out from them: And the chil-
 dren of Dan went by to ^(m) syght against
 Lesem, and toke it, and smote it with
 edge of the sworde, & conquered it, and
 dwelt therein, and called it * Dan, after
 the name of Dan their father.
 48 This is the inheritaunce of the tribe
 of the childre of Dan in theyr kinredes:
 these also are the cities, with their villa-
 ges.
 49 When they had made an ende of de-
 uiding the lande by her coastes, the chil-
 dren of Israel gaue an inheritaunce to
 Iosuah the sonne of Nun among the:
 50 According to the worde of the Lorde
 they gaue hym the cite whiche he as-
 ked, euen Thinnath Serah in mount
 Ephraim: and he buylt the cite, & dwelt
 therein.
 51 These are the inheritaunces whiche
 Eleazar the priest, & Iosuah the sonne
 of Nun, and the auncient fathers of the
 tribes of the children of Israel deuided
 by lot in Silo before the Lorde at the
 doore of the tabernacle of the congrega-
 tion: and so they made an ende of deu-
 dyng the countrey.

(b) Of the
 which the
 lake of Gen-
 nezareth had
 his name.

(c) Ther wer
 three cities of
 this name: one
 in Iuda, one
 in Iaschar, &
 this in Neph-
 thali.

(b) Cilla
 Cope.
 (c) Ther
 sayd that
 before al
 be seruch.
 (m) Accord-
 ing as Iacob
 propheta
 Gen. 49.4.
 Iud. xviii.2



200 6. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

The .xx. Chapter.

2. The Lord commaundeth Iosuah to appoint cities of refuge. The ble therof.
7 And their names.



The Lorde also spake vnto Iosuah, saying: Speake to the children of Israel, and saye: * Appoint out fro amog you cities of refuge, wherof I spake

vnto you by the hande of Moyles: That the slear that kylleth any person vnwares and vnwyttyngly, may flee thither: And those cities shall be your refuge from the ^(a) auenger of blood.

4 And he that doth flee vnto one of those cities, shall stande at the entryng of the gate of the citie, & shall shewe his cause in the eares of the elders of the citie: And they shall take him into the citie vnto them, and geue hym a place, that he may dwell among them.

5 And if the auenger of blood folow after him, they shall not deliuer the slear into his hand: because he smote his friend ignorauntly, and hated him not before tyme.

6 And he shall dwell in the sayd citie vntyl he stande before the congregation in

^(b) iudgement, * or vntyll the death of the hye priest that shall be in those dayes: for then shall the slear returne, and come vnto his owne citie, and vnto his owne house, and vnto the citie from whence he fled.

7 And they sanctified Kedes in Galilee in mount Nephthali, & Sichē in mount Ephraim, and Kiriatharba (which is Hebron) in the mountayne of Iuda.

8 And on the other syde Iordane ouer against Jericho eastward, they appoynted * Bezer in the wilderness vpon the playne, out of the tribe of Ruben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Basan out of the ^(c) tribe of Manasses.

9 These were the cities appointed for all the children of Israel, & for the stranger that sojourned among them, that whosoever kylled any person ignorauntly, the same might flee thither, & should not dye by the hand of the auenger of blood, vntil he stode before the ^(d) congregation.

^(b) Till his cause were proued.

Nu. xxxv.

^(c) That is, out of the halfe tribe of Manasses, beyond Iordane.

^(d) The Iudges to declare his cause.

The .xxj. Chapter.

41 The cities geuen to the Leuites, in number eight and fourtie. 44. The Lord according to his promise gaue the children of Israel rest.



And then came the principall fathers of the Leuites vnto Eleazar the priest, and vnto Iosuah the sonne of Nun, & vnto the auncient fathers that were ouer the tribes of the children of Israel.

2 And spake vnto the at Silo in the lande of Chanaan, saying: * The Lorde commaunded by Moyles to geue vs cities to dwell in, with the suburbes thereof for our catell.

3 And the children of Israel gaue vnto the Leuites, out of their inheritaunce at the bidding of the Lorde, these cities folowing with their suburbes.

4 And the lot came out for the kynred of the ^(a) Caathites: the children of Aaron the priest, which were of the Leuites, had geuen them by lot out of the tribe of Iuda, out of the tribe of Sime-

on, and out of the tribe of Benjamin, thirteene cities.

5 And the rest of the children of Caath had by lot, out of the kynredes of the tribe of Ephraim, out of the tribe of Dan, and out of the halfe tribe of Manasses, ten cities.

6 And the children of Gerson had by lot out of the kynredes of the tribe of Issachar, and out of the tribe of Aser, & out of the tribe of Nephthali, and out of the other halfe tribe of Manasses in Basan, thirteene cities.

7 And the childre of Merari by their kynredes, had out of the tribe of Ruben, & out of the tribe of Gad, and out of the tribe of Zabulon, threue cities.

8 And the children of Israel gaue by lot vnto the Leuites these cities with their suburbes, as the Lord commaunded by the hand of Moyles.

9 And they gaue out of the tribe of the children

13

xxv. xxx.

the were Leuites: Caathites, the 39: The were Leuites: Caathites.

42 And these cities lay every one severally, having their suburbs rounde about them throughout al the said cities.
 43 And the Lorde gaue vnto Israel all the lande which *he sware to geue vnto their fathers: And they conquered it, & dwelt therein.
 44 And the Lord gaue them rest rounde

about, according to all that he sware vnto their fathers: and there stode not a man of all their enemies before them: The Lorde also deliuered all their enemies into their handes.
 45 * There scaped nothing of al the good thinges which the Lord had sayd vnto y^e house of Israel, but all came to passe.

Jos. 13.

The .xxij. Chapter.

7. Ruben, Gad, and the halfe tribe of Manasses are sent againe to their possessions. 10. They buylde an aulter for a memozial. 15. The Israelites reprove them. 21 Their aunt were for defence of the same.



Then ^(a) Iosuah called the Rubenites, the Gadites, & the halfe tribe of Manasses,

And sayd vnto them: * We haue kept all that Moyses the seruaunt of

the Lord ^(b) comaunded you, and haue obeyed my voyce in all that I comaunded you.

3 We haue not leste your brethren of a long season vnto this day, but haue kept the commaundement of the Lorde your God.

4 And now that the Lorde hath geuen rest vnto your brethren as he promised them: therfore returne ye, and go vnto your tentes, and vnto the lande of your possession, which Moyses the seruaunt of the Lord * gaue you on the other side Iordane.

5 But in any wyse take diligent heede, to do y^e commaundement & ^(c) lawe which Moyses the seruaunt of the Lord charged you: * that ye loue the Lorde your God, and walke in all his wayes, and kepe his commaundements, and cleaue vnto him, and serue him with all your heartes, and all your soules.

6 And so Iosuah ^(d) blessed them, & sent them away: And they went vnto their tentes.

7 Vnto the one halfe of the tribe of Manasses Moyses gaue possession in Basan: & vnto the other halfe thereof gaue Iosuah, among their brethren on this syde Iordane westwarde. And Iosuah sent them away also vnto their tentes, and blessed them,

8 And sayde vnto them: Returne with much riches vnto your tentes, and with a great multitude of cattell, with syluer and golde, with brasse, and iron, and

with much rayment, and * deuide the spoyle of your enemies with your ^(e) brethren.

9 And the children of Ruben, the childre of Gad, & the halfe tribe of Manasses returned, and departed from the children of Israel out of Silo, which is in the lande of Chanaan, to go vnto the countrey of Gilead, to the lande of their possession, which they had obtayned, according to the word of the Lorde by the hand of Moyses.

10 And when they came vnto the borders of Iordane that are in the land of Chanaan, there the children of Ruben, the children of Gad, and the halfe tribe of Manasses buylt ^(f) there an aulter by Iordane, & that a great aulter to see to.

11 When the children of Israel hearde saye, beholde the children of Ruben, the children of Gad, and the halfe tribe of Manasses, haue buylt an aulter in y^e forefront of the lande of Chanaan in the borders of Iordane, at the passage of the children of Israel:

12 when the children of Israel hearde of it, the whole congregation of the children of Israel gathered them together at Silo, to make ^(g) battell against them.

13 And the children of Israel sent vnto the children of Ruben, and to the children of Gad, and to the halfe tribe of Manasses into the lade of Gilead, Phinehes the sonne of Eleazar the priest,

14 And with him ten lordes, of euery cheefe house a lorde, throughout all the tribes of Israel, which were heades of their fathers householdes among the thousandes of Israel.

15 And they went vnto the children of Ruben, and to the children of Gad, and to the children of the halfe tribe of Manasses, vnto the lande of Gilead, and they

(c) whiche they had leste at home to kepe their cities and possessions. Num. 31. 8. 1. Reg. 30. 6.

(f) This is besyde Iordane: for somer tyme the whole countrey on both sydes of Iordane, is ment by Chanaan.

(g) Gods lawe requireth the to do, though they were the dearest frendes they had, yf they were founde to fall away from true religion. Deut. xiii. b.

"Oz multitude.

they spake with them, saying:

D 16 Thus say the whole congregation of the Lord: What transgression is this, that ye haue transgressed agaynst the God of Israel, to turne away this day from the Lord, in that ye haue buylded you an aulter for to rebell this day agaynst the Lord:

Nu. xxv. 17 Is the * wicked deede of Deoz to litle for vs, wherof we are not yet ^(h) cleansed vnto this day, and there was a plague in the congregation of the Lord:

(h) The reproch of that wickednes doth sticke by vs stil, though after punishment by death of 24 thousand Gods wrath was pacified. Num. 25. c.

18 We also are turned away this day from the Lord: And seying ye rebell to daye agaynst the Lord, it wyll come to passe that to morowe he shalbe wroth with all the congregation of Israel.

(i) As wanting the Arke of the Lord, and his aulter

19 Notwithstandyng, yf ye thynke that the lande of your possession is ⁽ⁱ⁾ vncleane, then come ouer vnto the lande of the possession of the Lord, wherem the Lordes tabernacle dwelleth, and take possession among vs: But ^(h) rebell not agaynst the Lord, nor rebell agaynst vs, to buylde you any other aulter, saue the aulter of the Lord our God.

(k) To vse any other seruice then God alloweth, is to rebell agaynst God. 1 Sam. 15.

E 20 *Dyd not Achan the sonne of Zareth trespasse greuouslie in the accursed thyng, and wrath fell on all the congregation of Israel: and this man alone ⁽ⁱ⁾ perished not in his wickednes.

(l) Signifying that, yf many sused for one mans fault, for the fault of many all shuld suffer.

21 Then the chyldren of Ruben, and the chyldren of Gad, and the halfe tribe of Manasses answered, and sayde vnto the heades ouer the thousandes of Israel:

22 The Lord God of gods, the Lord God of gods knoweth, and also Israel shall knowe, yf it be to rebell or to transgresse agaynst the Lord, then thou Lord saue vs not this day.

23 Or els yf we haue buylt vs an aulter to turne from folowying the Lord, or to offer thereon burnt offeryng or meate offeryng, or to offer peace offerynges thereon, let y Lord him selfe ^(m) require it.

(m) That is, let him punish vs, & reuenge it.

24 And yf we haue not rather done it for feare of this thyng, sayng, In tyme to come your chyldren myght say vnto ours: what haue you to do with the Lord God of Israel:

25 The Lord hath made Iordane a border betweene vs and you ye chyldren of Ruben and of Gad, ye haue no part therfore in the Lord: and so shall your chyldren make our chyldren ⁽ⁿ⁾ cease from fearyng the Lord.

(n) Fall away fro true religion.

26 Therfore we saide, we wyll make vs an aulter, not for burnt offering, nor for sacrifice:

27 But for a *witness betweene vs and you, and our generations after vs, that we should serue the Lord with our offerynges, sacrifices, & peace offerynges before him: & that your chyldren shoulde not say to ours in tyme to come, we haue no ^(o) part in the Lord.

(o) If you excluded from the lande: are you excluded from the Lande service.

28 Therfore sayde we, that yf they should so say to vs or to ^(p) our generations in tyme to come: that we wolde say again, Behold the fassion of the aulter of the Lord which our fathers made, neither for burnt offerynges nor sacrifices, but for a witness betweene vs and you.

(p) God requireth that care of his glory be in every mans only for his tyme, but that it reache to his posterity.

29 God forbyd that we should rebell agaynst the Lord, & turne this day from after hym, and buylde any other aulter for burnt offerynges, oblations, or sacrifices, saue the aulter of the Lord our God that is before his tabernacle.

30 And when Phinehes the priest, and the lordes of the congregation, & heades ouer the thousandes of Israel which were with him, hearde these wordes that the chyldren of Ruben, and the chyldren of Gad, and the chyldren of Manasses spake, they were well content.

31 And Phinehes the sonne of Eleazar the priest sayd vnto the chyldren of Ruben, and to the chyldren of Gad, and to the chyldren of Manasses: This day we perceauwe that the Lord is ^(q) among vs, because ye haue not done this trespasse agaynst the Lord: Now ye haue rydde the chyldren of Israel ^(r) out of the hand of the Lord.

(q) His conuincion is by true religion byng witness vnto our eyes.

32 And Phinehes the sonne of Eleazar the priest, with the lordes, returned from the chyldren of Ruben, and from the chyldren of Gad, out of the lande of Gilead, vnto the lande of Chanaan, to the chyldren of Israel, & brought them this worde agayne.

(r) From the punishment that they had haue to be for, by transgressing of gods law.

33 And the saying pleased the chyldren of Israel, and they blessed God, and dyd not entende to go agaynst the in battell, and to destroy the lande which the chyldren of Ruben and Gad dwelt in.

34 And the chyldren of Ruben, and the chyldren of Gad, called the aulter ^(s) for it shalbe a witness betweene vs, that the Lord is God.

The

The. xxiii. Chapter.

2 Josuah exhorteth the people, that they ioyne not them selues to the Gentiles. 7 That they name not their idoles. 14 The promise. if they feare God. 15 And threatenings, if they forsake him.

A 1



And it came to passe, a long season after that the Lorde had geuen rest vnto Israel from al their enemies round about, that Josuah waxed olde, and was

stricken in age.

2 And Josuah called for all Israel, and for their elders, their heades, their iudges, and officers, and sayd vnto them: I am olde and stricken in age,

3 And ye haue seene all that the Lorde your God hath done vnto all these nations before you, how the Lorde your God him self hath fought for you.

4 Beholde, I haue deuided vnto you by lot these nations that remayne, to be an inheritaunce for your tribes, euen from Iordane, with all the nations that I haue destroyed, euen vnto the great sea westward.

5 And the Lorde your God shall expel them before you, & cast them from out of your sight, and ye shall conquer their lande, as the Lord your God hath sayd vnto you.

6 Go to therfore, and be of a good courage, that ye take heede and do all that is written in the booke of the lawe of Moyses, * that ye bowe not aside therefrom to the right hande or to the left.

7 Neither company with these nations that is with them that are left with you, neither make mention of the name of ther gods, nor cause to sweare by them, neither serue them, nor bowe your selues vnto them.

8 But sticke fast vnto the Lorde your God, as ye haue done vnto this day.

9 So shall the Lord cast out before you great nations and mightie, as no man

hath ben able to stande before you hitherto.

10 * One man of you shall chase a thousand: for the Lorde your God he fighteth for you, as he hath promised you.

11 Take good heede therfore vnto your selues, that ye loue the Lord your God.

12 Els, if ye go backe and cleaue vnto the rest of these nations that remaine with you, & shall make mariages with them, and go in vnto them, and they to you:

13 Be ye sure that the Lorde your God will no more cast out all these nations from before you: * but they shalbe snares and trappes vnto you, and scourges in your sides, & thornes in your eyes, vntill ye perishe from of this good land whiche the Lorde your God hath geuen you.

14 And behold, this day do I enter into the way of all the world, and ye knowe in al your heartes and in al your soules, that * nothyng hath fayled of all the good thinges whiche the Lorde your God promised you, but all are come to passe vnto you, and nothing hath fayled therof.

15 Therfore, as al good thinges are come vpon you, whiche the Lorde your God promised you: so shall the Lorde bring vpon you all euill, vntill he haue destroyed you fro of this good land which the Lorde your God hath geuen you.

16 When ye haue transgressed the appointment of the Lord your God which he commaunded you, and haue gone & serued straunge goddes, & bowed your selues to them: then shall the wrath of the Lorde waxe whot vpon you, and ye shall perishe quicklie from of the good lande which he hath geuen you.

Leu. 26. b. De. xxxii. d

Exo. xxiii. g Num 3. g Deut. vii. c. (b) Meaning, they shalbe a continual griefe vnto you, and so the cause of your destruction.

(c) I deare & coping to the course of nature. Iosu. xxi. d.

(e) The shee with that no euill can come vnto man, except he offend God by disobedience.

The. xxiiii. Chapter.

2 Josuah rehearseth Gods benefites. 14 And exhorteth the people to feare God. 25 The league renewed betweene God and the people. 26 Josuah dieth. 32 The bones of Ioseph are buried. 33 Eleazar dieth.

A 1



And Josuah gathered all y tribes of Israel to Sichem, and called for the elders of Israel, & for their heades, iudges, and officers, & they presented them

selues before God.

2 And Josuah sayde vnto al the people, Thus sayth the Lorde God of Israel: Your fathers dwelt on the other side of the fludde in olde time, euen Thare the father of Abraham and of Nachor, and serued straunge goddes.

(b) Before the arke of God, which was then brought from Silo to Sichem.

(c) Euphrates in Mesopotamia. Gen. 11. d. Jud. 5. a.

3 And I toke your father Abraham from the other fide of the fludde, and brought him throughtout all the lande of Chanaan, and multiplied his feede, and *gaue him Ifahac.

Gen. xxi. d.

Gen. 35. b.

Gen. xlv. b.

Exo. iij. c.

Ex. vii. viii.

ix. x. & xiiii

Exo. xii. f.

Exo. xiiii. c.

W

(d) When forie peres.

Nam. xxi. d

Nu. xxii. a.

Deu. xxiii. a

(e) Not in open field, but by defending of their cities.

Exo. xxiii. f

Deu. vii. f.

Jofu. xi.

(f) This is the true use of Goddes benefices, to learne thereby to feare & ferue him.

4 And I gaue vnto Ifahac, Iacob and Elau, *and I gaue vnto Elau mount Seir, to poffeffe it: But * Iacob and his children went downe into Egypt.

5 *I sent Moyfes alfo and Aaron, and I *plagued Egypt, and when I had fo done among them, I brought you out.

6 *And I brought your fathers out of Egypt: and as they came vnto the fea, the Egyptians folowed after your fathers with charettes and horfmen vnto the red fea.

7 *And when they cryed vnto the Lord, the Lord put darckneffe betweene you and the Egyptians, and brought the fea vpon them, & couered them, and your eyes haue feene what I haue done to the Egyptians: and ye dwelt in thee wilderneffe ^(d) along feafon.

8 And *I brought you into the lande of the Amozites, which dwelt on the other fyde Iordane: And they fought with you, and I gaue them into your hande, that ye might conquer their countrey, and I deftroied them from out of your fight.

9 *Then Balak the fonne of Ziphor king of Moab, arofe & warred againft Iſrael, and ſent and called Balaam the ſonne of Beor for to curſe you:

10 But I woulde not hearken vnto Balaam, & therfore he rather bleffed you: and fo I deliuered you out of his hand.

11 And ye went ouer Iordane, and came vnto Jericho: and the ^(e) men of Jericho fought againft you, the Amozites, Pherizites, Chanaanites, Hethites, Gergesites, Hevites, and Jebusites; & I deliuered them into your hande.

12 And I ſent * hornettes before you, which caſte them out of your fight, euen the two kinges of the Amozites: but not with your owne ſworde, or with your owne bowe.

13 And I haue geuen you a lande in which ye dyd no labour, & cities which ye buyt not, & which ye dwell in: vineyardes alfo and olyue trees which ye planted not, and whereof ye do eate.

14 Nowe therfore ^(f) feare the Lord, and ferue him in perfectneffe and trueth, and put away the goddes which your fa-

thers ſerued on the other ſide of ^(g) fludde and in Egypt, and ſerue ye the Lord.

15 And yf it ſeeme euill vnto you to ſerue the Lord, then choſe you this day who you wil ſerue, whether ^(g) goddes which your fathers ſerued (that were on the other ſide of the fludde) either ^(g) goddes of the Amozites, in whoſe land ye dwell: As for me and my houſe, ^(h) We wil ſerue the Lord.

16 The people aunſwered and ſayd: God forbyd, that we ſhould forſake the Lord, and ſerue ſtraunge goddes.

17 For the Lord our God, he it is that brought vs & our fathers out of the land of Egypt, & from the houſe of bondage, and which did thoſe great miracles in our ſight, and preſerued vs in al the way that we went, and among al the people which we came thoro we.

18 And the Lord did caſt out before vs all the people, euen the Amozites which dwell in the lande: And therfore wil we alſo ſerue the Lord, for he is ^(h) our God.

19 And Jofuah ſayde vnto the people, He ⁽ⁱ⁾ can not ſerue the Lord: for he is an holy God, and a ielous God, and cannot beare your inquite and ſinne.

20 If ye forſake the Lord and ſerue ſtraunge goddes, *he wil turne and do you euill, and conſume you, after that he hath done you good.

21 And the people ſayde vnto Jofuah: Nay, but we wil ſerue the Lord.

22 And Jofuah ſayde vnto the people: He are witneſſes ^(k) againſt your ſelues, that ye haue choſen you the Lord to ſerue him. And they ſayde: We are witneſſes.

23 Then put away [ſayde he] the ^(l) ſtraunge goddes which are among you, & bowe your heartes vnto the Lord God of Iſrael.

24 The people ſayde vnto Jofuah: The Lord our God wil we ſerue, and his voyce wil we obey.

25 And ſo Jofuah made a couenaunt with the people the ſame day, and ſet an ordinance & lawe before them in Sichem.

26 And Jofuah wrote theſe wordes in the booke of the lawe of God: and toke a great ſtone, and pitched it on ende in the ſayde place, euen vnder an oke that was in the ſanctuarie of the Lord.

27 And Jofuah ſayde vnto al the people: Behold, this ſtone ſhalbe a witneſſe vnto vs, for ^(m) it hath hearde al the wordes of

(g) This the chech is that yf all the world would go from God, pereray one yf vs particularly is bound to cleare vnto him.

(h) whom we knowe our ſelues bound to ſerue.

(i) Except ye caſt away your idols.

Jof. xxiij. d.

D

(k) In this your conſent of Gods benefices, and promiſe made to ſerue him, if he ſhall do the contrary.

(l) which you haue found & carried away from the ſpyles of the cities that you haue wonne.

(m) Rather then mar a diſſimulation ſhould not be giued, the worde receiues ſhal cruce for y conſcience.

- 25 of the Lorde whiche he spake with vs,
it shalbe therfore a witnesse vnto you,
lest ye demie your God.
- 28 And so Iosuah let the people depart,
euery man vnto his inheritaunce.
- 29 And after these thinges it came to
passe, that Iosuah the sonne of Nun,
the seruaunt of the Lorde died, being an
hundreth and ten yere s old.
- 30 And they buryed him in the countrey
of his inheritaunce, euen in Thanmath
Serah, whiche is in mount Ephraim,
on the northside of the hill of Gaas.
- 31 And Israel serued the Lorde⁽ⁿ⁾ all the
dayes of Iosuah, and all the dayes of
the elders that ouer lyued Iosuah, and
whiche had knowne all the workes of
the Lorde that he had done for Israel.
- 32 And the^{*} bones of Ioseph whiche the
childre of Israel brought out of Egypt,
buryed they in Sichein, in a parcell of
ground whiche Iacob bought of the
sonnes of Hemor the father of Sichein
for an hundreth peeces of siluer, and it
became the inheritaunce of the children
of Ioseph.
- 33 And Eleazar the sonne of Aaron died,
whom they buryed in a hill that pertay-
ned to Phinehes his sonne, which hill
was geuen him in mount Ephraim.

Iosu. xiii. d.

C 2

¶ The ende of the booke of Iosuah whom the
Hebrues call Iehosuah.

The booke of Iudges, called in the Hebrue Sophtim, and in Latin Judicum.

The fyrst Chapter.

After Iosuah was dead, Juda was constitute captayne. Adonibezek is taken. The request of Achlah. The children of Beni. The Chanaanites are made tributaries, but not destroyed.

(a) By the iudgement of Cirum Cr. 18. Swaighemac- ters oughte not to be taken in hand without first invocacion of God.



After the death of Iosuah, it came to passe, that the childre of Israel asked the Lord, saying: Who shall go by for vs against the Chanaanites, to fight fyrste against them?

2 And the Lorde sayde, Juda shall go by: beholde, I haue deliuered the land into his handes.

3 And Juda sayde vnto Simeon his brother: Come by with me in my lot, that we may fight against the Chanaanites, and I likewise will go with thee into thy lot. And so Simeon went with him.

4 And Juda went by, and the Lorde deliuered the Chanaanites and Pherezites into their handes: And they slue of them in Bezek ten thousande men.

5 And they found Adonibezek in Bezek: And they fought against him, and slue the Chanaanites and Pherezites.

6 But Adonibezek fled, and they folowed after hym, caught hym, and cut of his thombes and his great toes.

7 And Adonibezek sayde, Three score and ten kinges hauing their thombes & great toes cut of, gathered their meate vnder my table: As I haue done, so God hath done to me agayne. And they brought him to Hierusalem, and there he died.

8 (The childre of Juda had fought against Hierusalem, and had taken it, and smitten it with the edge of the sword, & set the citie on fire.)

9 Afterward the children of Juda went downe to fight against the Chanaanites that dwelt in the mountayne & towarde the south, & in the lowe countrey.

10 And Juda went against the Chanaanites that dwelt in Hebron, whiche before time was called Kiriath Arba, &

slue Sesai, Ahiman, and Thalmai.

11 And from thence they went to the inhabitantes of Dabir, whose name in olde time was called Kiriathsepher.

12 And Caleb sayd: He that smiteth Kiriathsepher, and taketh it, to him will I geue Achlah my daughtre to wyfe.

13 And Othoniel the sonne of Kenez Calebs younger brother toke it: to whom he gaue Achlah his daughtre to wyfe.

14 When she came to him, she counsayled him to aske of her father a fiede: And then she lighted of her asse, and Caleb sayde vnto her, what wilt thou?

15 She answered vnto him, Geue me a blessing: for thou hast geuen me a southward land, geue me also fpringes of water. And Caleb gaue her; springes, both aboue and beneath.

16 And the childre of the Kenite Moysees father in lawe, went by out of the citie of paulme trees with the children of Juda, into the wildernesse of Juda, that lieth in the south of Arad, and they went and dwelt among the people.

17 And Juda went with Simeon his brother, and they slue the Chanaanites that inhabited Zephath, and vtterly destroyed it, and called the name of the citie Horma.

18 And also Juda toke Asah with the coastes therof, & Askalon with the coastes therof, and Akaron with the coastes therof.

19 And the Lorde was with Juda, and he conquered the mountaynes: but could not dryue out the inhabitantes of the valleyes, because they had charrettes of iron.

20 And they gaue Hebron vnto Caleb, as Moysees sayde: And he expelled thence the three sonnes of Anak.

21 And the children of Beniamin did not cast out the Jebusites that inhabited Hierusalem: but the Jebusites dwell with the children of Beniamin in Hierusalem vnto this day.

(b) These thre were giants, and the children of Anak. Ios. 15. b.

Ios. xv. c.

(c) Ios. xv. b. 15. b.

(g) This was one of the names of Moysees father in lawe. Num. 10. b. Deu. 34. a.

Num. xv. b.

(h) These thre were giants, and the children of Anak. Ios. 15. b.

Num. xv. b. Ios. xv. b.

And

Le. xxiii. c.

(e) All this which in the parenthesis was done in Iosuah his time, and is here spoken of by way of repetition.

22 And in like maner they that were of the house of Joseph went vp to ^{*} Bethel, and the Lorde was with them.

23 And the house of Joseph searched out Bethel, whiche before time was called ^{*}Luz.

42 And the spyes sawe a man come out of the citie, & they sayd vnto him: Shewe vs we pray thee the way into the citie, ^{*}and we will shewe thee mercy.

25 And when he had shewed them the way into the citie, they smote it with the edge of the sworde: but let the man and all his houtholde go free.

26 And the man went into the land of the Hethites, and buyt a citie, and called the name thereof Luz: whiche is the name thereof vnto ⁽¹⁾this day.

27 ^{*}Neither did Manasses expell Beth-sean with her townes, Chanach with her townes, the inhabitours of Doz with her townes, the inhabitours of Zebalaam with her townes, neither the inhabitours of Bagiddo with her townes: but the Chanaanites were bolde to dwell in the lande.

28 But it came to passe, that assoone as Israel was waxed mightie, they put the Chanaanites to tribute, and expelled them not wholly.

29 ^{*}In lyke maner ^(b)Ephraim expelled not the Chanaanites that dwelt in Gazer: but the Chanaanites dwelt still in

Gazer among them.

30 Neither dyd Zabulon expell the inhabitours of Keton, neither the inhabitours of Nahalol: but the Chanaanites dwelt among them, and became tributaries.

31 Neither did Aser cast out the inhabitours of Acho, neither the inhabitours of Zidon, and of Ahalab, Arzib, & Helbah, Aphek, nor of Rohob:

32 But the Aserites dwelt among the Chanaanites the inhabitours of the lande: for they dyd not dryue them out.

33 Neither dyd Nephthalim dryue out the inhabitours of Bethsaures, nor the inhabitours of Bethanath: but dwelt amongst the Chanaanites the inhabitours of the lande. Neuerthelesse, the inhabitours of Bethsames and of Bethanath became tributaries vnto them.

34 And the Amorites ["]droue the children of Dan into the mountayne, and suffered them not to come downe to the valley.

35 And the Amorites were content to dwell in mount Heres in Aialon, and in Salabim: And the hande of Joseph preuayled, so that they became tributaries.

36 And the coast of the Amorites was from the goyng vp to Acrabim, & from the ⁽¹⁾rocke vwarde.

["] Dw. afflic. ted them

["] F

["] A little in Arabia, in Hebrew Ge-lah, which significeth a rock.

The. ij. Chapter.

2 The Angel rebuketh the people, because they had made peace with the Chanaanites. 11 The Israelites fel to idolatrie after Josuahs death. 14 They are deliuered into the enemies handes. 16 God deliuereth them by Judges. 22 why God suffered idolaters to remayne among them.



1 And the ^(a)angel of the Lorde came vp from Gilgal to Bochim, and sayde: I made you to go out of Egypt, & haue brought you vnto the lande whiche I sware vnto your fathers: And I sayde, I will neuer breake myne appoyntment that I made with you.

you, and their goddes shalbe a snare vnto you.

4 And when the angel of the Lorde spake these wordes vnto all the children of Israel, the people cryed out and wept:

5 And called the name of the sayd place ["]Bochim, & offered sacrifices vnto the Lorde.

6 And whē Josuah ^(b)had sent the people away, the children of Israel went euery man into his inheritance to possesse the lande.

7 ^{*}And the people serued the Lorde all the dayes of Josuah, & all the dayes of the elders that outlyued Josuah, & had seene al the great workes of the Lorde that he dyd for Israel.

8 And Josuah the sonne of Nun, the ser-

["] Dw. wes ping. (b) Heade Josuah. 24. 8.

["] B lo. xxiii. 2.

- 6 And toke the daughters of them to be ^(b)their wiues, & gaue their owne daughters to their sonnes, and serued their goddes.
- 7 And the children of Israel did wickedly in the sight of the Lorde, and forgot the Lorde their God, and serued Baalim and ^(c)Astheroth.
- 8 Therefore the Lorde was angry with Israel, and he solde them into the handes of Chusan Risathaim king of Mesopotamia: and the children of Israel serued Chusan Risathaim eyght yeres.
- 9 And when the children of Israel cryed vnto the Lorde, the Lorde stirred vp a sauour to the children of Israel, & sauued them, euen Othniel the sonne of Kenes, Calebs younger brother.
- 10 And ^(d)the spirite of the Lorde came vpon him, and he iudged Israel, & went out to warre: And the Lorde deliuered Chusan Risathaim king of Mesopotamia into his hande, and his hande preuailed against Chusan Risathaim.
- 11 And the land had rest fourtie yeres: and Othniel the sonne of Kenes died.
- 12 And the children of Israel agayne committed wickednes in the sight of the Lorde: And the Lorde ^(e)strengthened Eglon the king of the Moabites, against the children of Israel, because they had committed wickednes before the Lorde.
- 13 And this [Eglon] gathered vnto him the children of Ammon, and the Amalekites, and went and smote Israel, and possessed the citie of Paulme trees.
- 14 And so the children of Israel serued Eglon the king of Moab. xviii. yeres.
- 15 But when they cryed vnto the Lord, the Lord stirred them vp a sauour, Ahud the sonne of Gera the sonne of Gemini, a man lame of his ^(f)right hande: and by him the children of Israel sent a present vnto Eglon the king of Moab.
- 16 But Ahud made him a dagger with two edges, of a cubite length, and he did gyde it vnto his raymet vpon his right thygh,
- 17 And caried the present vnto Eglon the king of Moab: (And Eglon was a very fatte man.)
- 18 And when he had presented the present, he sent the people that bare it away:
- 19 But he him selfe turned agayne (from the place of grauen images, that was by Gilgal) and sayde: I haue a secret errande vnto thee, O king. which sayde: Kepe silence. And all that stode before hym, went out from him.
- 20 And Ahud came vnto him, and in a sommer parler whiche he had, sate he him selfe alone: and Ahud sayd, I haue a message vnto thee from God. And he arose out of his seate.
- 21 And Ahud put forth his left hande, & toke the dagger from his right thygh, and thrust it into his belly.
- 22 And the haste went in after the blade: and the fatte closed the hast, so that he might not drawe the dagger out of his belly, but the dyrt came out.
- 23 Then Ahud gat him out into the porche, and shut the doores of the parler vpon him, and locked them.
- 24 When he was gone out, his seruantes came: And when they sawe that the doores of the parler were locked, they sayde, Suerly he ^(g)couereth his feete in his sommer chamber.
- 25 And they taried till they were ashamed, and seying he opened not the doores of the parler, they toke a key and opened them: And beholde, their Lorde was fallen downe dead on the earth.
- 26 And Ahud escaped whyle they taried and was gone beyonde, to the place of the grauen images, and escaped into Seirath.
- 27 And when he was come, * he blew a trumpet in mount Ephraim: And the childre of Israel went downe with him from the hill, and he went before them.
- 28 And he sayde vnto them, folowe me: for the Lorde hath deliuered your enemies the Moabites into your hande. And they descended after him, and toke the passages of Iordane toward Moab, and suffered not a man to passe ouer.
- 29 And they slue of the Moabites the same tyme vpon a ten thousande men, which were all ^(h)fatte, & men of warre, and there scaped not a man.
- 30 So Moab was subdued that day vnder the hande of Israel: And the lande had rest fourescore yeres.
- 31 After him was Samgar the sonne of Anath, whiche slue of the Philistines sixe hundred men with an ⁽ⁱ⁾ore goade, and deliuered Israel also.

(g) That is he hath his calamit.

Num. x.a.

(h) That is strong and luy.

(i) Like as the stronge kind of armour helpeyth not, so here God will punisher to the temple & swapon will serue where God miraculously wil geue vnto.

of iron, & all the people that were with him from of Haroseth of the gentiles, vnto the ryuer of Eison.

14 And Deboza sayd vnto Barak: Up, for this is the day in which the Lorde hath deliuered Sisara into thyn hand: Is not the Lorde gone out before thee? And so Barak went downe fro mount Thabor, and ten thousande men after him.

15 But the Lorde destroyed Sisara and all his charettes, and all his hoaste with the edge of the sworde, before Barak: so that Sisara lyghed downe of his charet, and fled away on his feete.

16 But * Barak folowed after the charettes and after the hoast, euen vnto Haroseth of the gentiles: And all the hoast of Sisara fell vpon the edge of the sworde, and there was not a man left.

17 Howbeit Sisara fled away on his feete to the tent of Jael the wyfe of Haber the Kenite (for there was peace betweene Jabin the kyng of Hazor, and the houshoude of Haber the Kenite.)

18 And Jael went out to meete Sisara, and sayd vnto him: Turne in my lorde, turne in to me, feare not. And whan he had turned in vnto her into her tent, she couered him with a mantell.

19 And he sayd vnto her: Gene me I pray thee a litle water to drinke, for I am thirskie. And she opened * a bottie of milke, and gaue him drinke, & couered him.

Judi. v. c.

20 And agayne he sayd vnto her: Stande in the doore of the tent, and whan any man doth come and enquire of thee, whether ther be any man here, thou shalt say, naye.

21 Then Jael Habers wyfe, toke a nayle of the tent, & an hammer in her hande, and went softly vnto him, and smote y^e nayle into the temples of his head, and fastened it into the ground (for he slumbyed sore, and was very) and so he died.

22 And beholde, as Barak folowed after Sisara, Jael came out to meete him, & said vnto him: Come, and I will shewe thee the man whom thou sekest. And whan he came in to her tent, behold Sisara lay dead, and the nayle was in his temples.

23 And so God brought Jabin the kyng of Chanaan into subiection that day before the children of Israel.

24 And the hand of the children of Israel prospered, and preuayled against Jabin the kyng of Chanaan, vntil they had destroyed Jabin kyng of Chanaan.

The. v. Chapter.

1. The song and thankesgeuing of Deborah and Barak after the victorie.

1 **W**hen Deborah and Barak the sonne of Abinoam saunge the same day, saying:



Prayse ye the Lord, for the auengyng of Israel, and for the

people that became so willing.

3 Heare O ye kinges, hearken O ye princes: I, euen I will syng vnto the Lord, I will prayse the Lord God of Israel.

4 Lorde, * whan thou wentest out of Seir, whan thou departedst out of the felde of * Edom, the earth trembled, and the heauens rayned, the cloudes also dropped water:

5 * The mountaynes melted before the Lord, euen as dyd * Sinai before y^e Lord God of Israel.

6 In the dayes of * Sangar the sonne of Anath, in the dayes of * Jael, the hye wayes were ^(b) vnooccupied, and the tra-

uelers walked thorow bye wayes.

7 The inhabitants of the towne were gone, they were gone in Israel, vntyll I Deboza came by, which came by a ^(c) mother in Israel.

8 They chose new goddes, and then had they the enemie in the gates: Was there a shielde or speare scene among fourtie thousande of Israel?

9 My heart loueth the gouerners of Israel, and them that are willyng among the people: O prayse ye the Lord.

10 Speake ^(d) ye that ryde on fayre asses, ye that dwell by ^(e) Middin, and that walke by the wayes.

11 For the noyse of the archers among the ^(f) drawers of water ceassed, there shall they speake of the righteousnes of the Lorde, his righteousnesse in his brenfensed towne in Israel: Then shall the people of the Lorde go downe to the gates.

W
 (c) Werotse she vled the aucthorite & power th t God gaue her for the wealth of her people, & not to suppress them after the maner of countes.
 (d) magistrats that alose were hindered in the execution of their office, & marchants that then durst not tozney from ritie to ritie.
 (e) A certayne place much oppressed with the enemies, or a place vled for marchant ride to the which for feare of the enemies there was alose no resort.
 (f) whom the enemies of like vled to stirr up, & to endauger

12 Up Debora vp, get thee vp, and sing a song: * Arise Barak, and leade thy captiuitie captiue, thou sonne of Abinoam.

13 Then shall they that remayne, haue dominion of the proudest of the people: The Lord hath geuen me dominion ouer the mightie.

C 14 Out of Ephraim was there a roote of them agaynst Amieck, and after thee Benjamin among thy people: Out of Machie came rulers, and out of Zabulon they that handell the penne of the wyter.

15 And of Issachar there were princes with Debora, and Issachar, and also Barak, he was sent on foote into the valley: for the diuisions of Ruben [were] great thoughtes of heart.

16 Why abodest thou among the sheepe foldes, to heare the bleatinges of the flockes: for the diuisions of Ruben, were great thoughtes of heart.

17 Gilead also abode beyonde Iordane: and why doth Dan remayne in shyppes: Aser continued on the sea shore, and taried in his decayed places.

18 [But] the people of Zabulon haue iopardede their lyues euen vnto the death, lyke as dyd Rephthalim in the hye places of the fielde.

19 The kynges came and fought, then fought y kynges of Chanaan in Thanaach by the waters of Megiddo, and wan no money.

20 They fought from heauen, euen the starres in their courses fought agaynst Sisara.

21 The ryuer of Kison swept them away, that auncient ryuer the ryuer Kison: O my soule, thou hast marched valiantly.

22 Then were the horse hooves smitten asunder by the meanes of the prauings

that their mightie men made. 23 Curse ye the citie of Heros (sayd the angel of the Lord) curse the inhabitants therof: because they came not to helpe the Lord, to helpe the Lord against the mightie.

24 Jael the wyfe of Haber the Kenite, shalbe blessed aboue other women, blessed shall she be aboue other women in the tent.

25 He asked water, and she gaue him mylke, she brought foorth butter in a lordly dyshe.

26 She put her hande to the nayle, & her ryght hande to the smythes hammer: With the hammer smote she Sisara, & smote his head, wounded him, and pearced his temples.

27 He bowed him downe at her feete, he fell downe, and lay styll: At her feete he bowed him selfe, & fell. And whē he had sunke downe, he lay there destroyed.

28 The mother of Sisara looked out at a wyndow, and cryed thowolwe the latestte: why is his charret so long a comyng: why tary the wheelles of his charettes?

29 All the wyse ladyes answered her, yea and her owne wordes answered her selfe.

30 Surely they haue found, they deuide the spoyle, euery man hath a damsell or two: Sisara hath a pray of diuers colourd garmentes, euen a pray of rayment dyed with sundry colours, and that are made of nedle worke: rayment of diuers colours and of nedle worke on both sydes, which is meete for him that is chiefe in distributing of spoyle.

31 So perishe all thine enemies, O Lord: But they that loue him, let them be as y sunne whan he ryseth in his myght. And the lande had rest fourtie yeres.

(g) To wpt, tho that kept the people in captiuitie.

(h) In this reckonyng vp of the instrumēt of this victorie, she begynneth with her selfe, as a roote of Ephraim, and calleth these Chanaanites Amieck by illusion.

(i) It is lyke that some of the Beniamites ioynd them selues to Debora, and vnlpye that the prospereth here of the victorie of Saul agaynst Amalek. wherof 1. Sa. 15.9.

(k) They maruelled that they came not ouer Iordane to helpe them.

(l) And yet came to helpe, and therefore thou Ruben canst haue no excuse.

(m) They dwelled tarry of, and their cities decayed easy for their enemies to get, y they left them: but this excuseth not against Gods commaundement.

(n) This citie neare to Heros, and thowolwe excuseth that they came not to helpe.

(o)

(p) That is, greuous myght and maynt strength and power, to be quyte their enemies.

The. vii. Chapter.

1. Israel is oppressed of the Madianites for their wickednes. 14. Gedeon is sent to be their deliuerer. 37. He asked a signe.

A I



And the children of Israel committed wickednesse in the syght of the Lorde: And the Lorde deliuered them into the handes of Madian seven yeres.

2 And the hand of Madian preyed against Israel: & because of the Madianites, y children of Israel made them dennes in the mountaynes and caues, and strong holdes.

3 And when Israel had sowed, then came vp the Madianites, the Amalechites, and they of the east, and

(a) Specially idolatrie, as hereafter appeareth.

(b) That is, the power of strength.

(c) That is, for feare of the Madianites.

and came bp agaynst them,
4 And pitched their tentes against them,
and destroyed the encrease of the earth,
euen tyll thou come vnto Azah, & left no
sustenance for Israel, neither sheepe,
ore, nor asse:

5 For they went bp, they and their cattel,
and came with their tentes as a multi-
tude of grasshoppers, so that both they
and also their camels were without
number: And they entred into the land
to destroy it.

6 And so was Israel exceedingly impo-
ueryshed ^(a) in the sight of the Madia-
nites, and cried vnto the Lorde.

7 And when the ^(c) children of Israel
cried vnto the Lord, because of the Ma-
dianites,

8 The Lorde sent vnto them a prophet,
which sayd vnto them, Thus sayth the
Lorde God of Israel: I fet you from
Egypt, & brought you out of the house
of bondage.

9 And I ryd you out of the hande of the
Egyptians, & out of the hand of all that
oppressed you, and cast them out before
you, and gaue you their land:

10 And I sayd vnto you: I am the Lord
your God, * feare not the goddes of the
Amorites in whose lande you dwell:
But you haue not obeyed my voyce.

11 And the angel of the Lorde came and
sate vnder an Oke which was in E-
phrah, that parteyned vnto Joas the
father of the Efites: And his sonne
Gedeon threshed wheat by the wyne
presse, to hyde it from the Madianites.

12 And the angel of the Lorde appeared
vnto him, and said vnto him: The Lord
is with thee, thou mightie man.

13 And Gedeon aunswered him: ^(d) Oh
my Lord, if the Lorde be with vs, why
is all this come vpon vs: Hea, & where
be all his miracles which our fathers
tolde vs of, and sayd: Dyd not the Lord
bryng vs out of Egypt: But now the
Lord hath forsaken vs, and deliuered
vs into the handes of the Madianites.

14 And the ^(e) Lord looked vpon him, and
sayde: Go hence in this thy ^(b) might,
and thou shalt deliuer Israel out of the
handes of the Madianites: haue not I
sent thee:

15 And he aunswered him: Oh Lorde,
wherewith shall I saue Israel: Behold
my kinred is poore in Manasses, and I
am litle in my fathers house.

16 The Lord sayd vnto him: I will be
with thee, & thou shalt smyte the Ma-
dianites, as they were but one man.

17 And he aunswered him: Oh, yf I
haue founde grace in thy syght, than
shew me a ⁽¹⁾ a signe, that it is thou that
talkest with me:

18 Departe not hence I pray thee vntyll
I come vnto thee, & tyll I bryng myne
offring, and haue set it before thee. And
he sayd: I will tary vntyll thou come a-
gaine.

19 And Gedeon went in, and made redy
a kyd, and swete cakes of an ^(h) Epha
of floure, and put it with the fleshe in a
basket, and put the broth in a pot, and
brought it out vnto him vnder the Oke,
and presented it.

20 And the angel of God sayd vnto him:
Take the fleshe and the swete cakes, &
lay them vpon this rocke, and powre
out the broth. And he dyd so.

21 Then the angel of the Lord put forth
the end of the staffe that he helde in his
hande, and touched the fleshe and the
swete cakes, and * there arose vp fire
out of the rocke, and consumed the fleshe
and the swete cakes: But the angel of
the Lord departed out of his sight.

22 And when Gedeon perceaued that it
was an angel of the Lorde, he sayde:
Alas, O Lorde God, * haue I therfore
seene an angel of the Lorde face to face,
[that I should dye:]

23 And the Lorde sayd vnto him: Peace
be vnto thee, feare not, thou shalt not
dye.

24 Then Gedeon made an aulter there
vnto the Lord, and called it, The Lord
of peace. And vnto this day it is yet in
Ephrath, that parteyneth vnto the fa-
ther of the Efites.

25 And the same nyght the Lorde sayde
vnto him: Take thy fathers young bul-
locke, & an other bullocke of . vii . yeres
olde, and ⁽¹⁾ destroy the aulter of Baal
that thy father hath, and cut downe the
groue that is by it:

26 And make an aulter vnto the Lord
thy God vpon the top of this rocke
in a conuenient place, and take the se-
cond bullocke, and offer burnt sacrifice
vpo the wood of the groue which thou
shalt cut downe.

27 Then Gedeon toke ten men of his
seruauntes, & did as the Lord bad him:
But because he feared to do it by daye
for

(1) Gedeon to
be assured it
was Gods
message, and
not illusion of
a spirit, requir-
eth a signe:
But Gods
worde once
confirmed by
signes, is to
be beleued
without signe.

(h) A measure
of drye thyn-
ges, contey-
nyng about
thre peckes.

D

3. Reg 18. f.

Exod. 3. d.
Iud. 13. d.

(1) First (dela-
ter) is to be
destroyed, and
true religion
restored: and
then the dely-
uery of the
people, or a
little gover-
nance of the
same to be la-
ken in hande.

for his fathers houlholde and the men of the citie, he dyd it by nyght.

E 28 And when the men of the citie arose early in the mornynge, beholde the aulter of Baal was broken, & the groue cut downe that was by it, and the ^(m) seconde bullocke offered vpon the aulter that was made.

29 And they sayde one to another: Who hath done this thing: And when they enquired and asked, they sayd: Gedeon y^e sonne of Joas hath done this thing.

30 Then the men of the citie sayde vnto Joas, Bring out thy sonne, that he may dye: because he hath destroyed the aulter of Baal, and cut downe the groue that was by it.

31 And Joas sayd vnto al that stode by him: Will ye pleade Baals cause: or will ye saue him: he that will contende for him, let him dye or the mornynge. If he be a God, let him pleade for himselfe agaynst him that hath caste downe his aulter.

32 And from that day, was Gedeon called Jerobaal: because his father had sayd, Let Baal pleade for himselfe, because he hath broken downe his aulter.

33 All the Madianites therfore, and the Amalekites, and they of the east, were gathered together, & went and pytched

in the valley of Jesrael:

34 But the spirite of the Lorde came vpon Gedeon, *and he blew a trumpet, and ⁽ⁿ⁾ Abiezer was ioyned with him.

35 And he sent messengers throughout all Manasses, which also was ioyned with him, and he sent messengers vnto Azar, Zabulon, and Nephthalin, and they came to meete them. (n) That is the familie of Abiezer.

36 And Gedeon sayd vnto God: If thou wilt saue Israel by myne hand, as thou hast sayd:

37 Beholde, I will put a fleece of wool in the treashing place: And if the dewe come on the fleece onely, and it be drye vpon all the earth besyde, then shall I be sure that thou wilt saue Israel by my hand, as thou saydest.

38 And it came so to passe: For he rose by early on the morow, & thrust the fleece together, and wrong the dewe therout, and fylled a bowle of water.

39 And Gedeon sayde agayne vnto God: Be not angry with me, that * I speake once more, for I will proue once agayne by the fleece. Let it be drye onely vpon the fleece, and dewe vpon al the ground.

40 And God dyd so that same nyght: For it was drye vpon the fleece only, & there was dewe on all the grounde.

¶ The .vii. Chapter.

1. The Lord commaundeth Gedeon to send away a great parte of his companie. 22. The Madianites are discomfited by a wonderous sort. 25. Oreb and Zeeb are slaine.

A 1



hen Jerobaal (who is Gedeon) and all y^e people y^e were with him, rose by early, & pytched besyde the wel of Harad: so that the hoaste of the Ma-

dianites were on the northsyde of them by the hyl of Moez in the valley.

2 And the Lord sayd vnto Gedeon: The people that are with thee, are to many for me to geue y^e Madianites into their handes, lest Israel make their ^(a) vaunt against me, and saye: Myne owne hand hath saued me.

3 Nowe therfore make a proclamation in the eares of people, and saye: * If any man dread or be afeard, let him returne and depart early from mount Gilead. And there returned of the people xxii.

thousande, & there abode ten thousande.

4 And the Lord sayd vnto Gedeon: The people are yet to many, byng them downe vnto the water, and I will trye them vnto thee there. And of whom I say vnto thee, this shal go with thee: the same shal go with thee. And of whom soeuer I say vnto thee, this shal not go with thee: the same shal not go.

5 So he brought downe the people vnto the water: And the Lord said vnto Gedeon, As many as lappe y^e water with their tongues as a dogge lappeth, them put by them selues, and [so do] them that kneele downe vpon their knees ^(b) to drinke.

6 And the number of them that put their handes to their mouthes and lapped, were thre hundred men: But all y^e remnant of y^e people kneeled downe vpon their

(b) They that depart as to meete for the enterprise.

(m) whiche was of seven yeres feeding, and kept to be offered to Baal.

(a) God will not that any creature depraue hym of his glorie.

Deut. xx. b.
1. Malach. 3. g

deon.

drinke
to their
eyes, and
weeping.

6 their knees to dryncke water.
7 And the Lorde sayd vnto Gedeon: By
these three hundred men that ^(c) lapped
will I saue you, and deliuer the Ma-

dianites into thyne hande: And let all
the ^(c) other people go euery man vnto
his place.
8 They therfore of the people toke bit-

^(c) which
were in the
ber, and was
red at the
times xxx. 2)
and bit. C.



tales with them, and their trumpettes:
And he sent all the rest of Israel, euery
man vnto his tent, and retayned those
three hundred men: And the hoast of
Madian was beneath him in a balley.
9 And the same nyght the Lorde sayde
vnto him: Aryse, get thee downe vnto
the hoast, for I haue deliuered it into
thyne hand.

10 But and if thou feare to go downe,
then go thou and Phara thy ladde
downe to the hoast.
11 And thou shalt hearken what they
say, and so shall thine handes be strong
to go downe vnto y^e hoast. Then went
he downe & Phara his ladde vnto the
outsyde of the men of armes that were
in the hoast.



Iud. 6 c.

- 12 And the **Madianites**, the **Amalekites**, and all they of the east, lay along in the valley lyke a multitude of grasshoppers, and their camelles were without numbre, euen as the sande by the sea syde in multitude.
- 13 And when **Gedeon** was come, behold, there was a man that tolde a dreame vnto his neyghbour, and sayd: Behold, I dreamed a dreame, and me thought that a cake of barley bread tumbled into the hoast of **Madian**, and came vnto a tent, and smote it that it fell, and ouerturned it that the tent lay along.
- 14 And his felowe answered and sayd: This is nothing els saue the sworde of **Gedeon** & sonne of **Joas**, a man of **Israel**: for into his hande hath **God** deliuered **Madian**, and all the hoast.
- 15 When **Gedeon** heard the telling of the dreame, & the interpretation of the same, he worshypped, and returned vnto the hoast of **Israel**, and sayde: Up, for the **Lozde** hath deliuered into your hande the hoast of **Madian**.
- 16 And he deuided the three hundred men into three companies, and gaue euery man a trumpet in his hande, with emptie pytchers, and ^(c) lampes therein.
- 17 And sayde vnto them, Loke on me, and do lyke wyse: that when I come to the syde of the hoast, euen as I do, so do you.
- 18 When I blowe with a trumpet and all that are with me, blowe ye with trumpettes also on euery syde of the hoast, and say: For the **Lozde**, and for **Gedeon**.
- 19 So **Gedeon** and the hundred men that were with him, came vnto the out-

- syde of the hoast in the begynnyng of the myddle watche, & raysed by the watch men: And they blew with these trumpettes, & brake the pytchers that were in their handes.
- 20 And the three companies blew with trumpettes, & brake the pytchers, and helde the lampes in their left handes, and the trumpettes in their right, to blowe withal: And they cryed, The sworde of the **Lozde**, and of **Gedeon**.
- 21 And they stode syll, euery man in his place rounde about the hoast: And all the hoast ranne, and cryed, and fled.
- 22 And the three hundred blew with trumpettes, and the **Lozde** set ^{*} euery mans sworde vpon his ^(d) neyghbour throughout all the hoast: and the hoast fled to **Bethhasitah**, to **Zererath**, and to the edge of the playne of **Beholah** vnto **Tabbath**.
- 23 And the men of **Israel** being gathered together out of **Sephtholim**, of **Aser**, and of all **Manasses**, folowed after the **Madianites**.
- 24 And **Gedeon** sent messengers vnto all mount **Ephraim**, saying: Come downe against the **Madianites**, and take before them the ^(e) waters vnto **Bethbarath**, and to **Jordane**. Then all the men of **Ephraim** gathered together, & toke the waters vnto **Bethbarath**, & to **Jordane**.
- 25 And they toke two ^{*} princes of the **Madianites**; **Oreb** and **Zeb**: and slue **Oreb** vpon the rocke **Oreb**, and **Zeb** at the ^(f) winepresse of **Zeb**, and folowed after **Madian**: and brought the heades of **Oreb** and **Zeb** to **Gedeon** on the other syde **Jordane**.

^(c) These vocab meanes God bled. to signifie that the whole victorie came of him.

^(d) Or, with their army. 1. Reg. 14. 2. (f) For they fell a flyng out of anhyng

^(g) Meaning the passages of the fount, that they had not escape.

Psal. 82. Efa. 10. f.

^(h) These place to be three names of the actes that were done there.

The viij. Chapter.

1 Ephraim murmureth against Gedeon, 2 who appeaseth them. 4 He passeth Jordane. 16 He reuengeth hym selfe on them of Succoth and Phanuel. 27 He maketh an Ephod, which was the cause of idolatrie. 30 Of Gedeons sonnes, and of his death.

A 1 And the men of **Ephraim** said vnto him: why hast thou serued vs thus, that thou calledst vs not, when thou wentest to fyght with the **Madianites**: And they chode with him sharpely.

2 And he sayde vnto them: what deede haue I done lyke vnto ^(a) yours: Is not the ^(b) gleaning of grapes of **Ephra-**



im, better then the vinetage of **Abiezer**: 3 **God** hath deliuered into your handes the lordes of **Madian**, **Oreb** and **Zeb**: And what was I able to do lyke as you haue done: And then their spirites abated from of him, when he had sayde that.

4 And **Gedeon** came to **Jordane** to passe ouer, he & the three hundred men that were with him weery, and yet folowed the chase.

^(a) whiche haue sayne two princes Oreb & Zeb. ^(b) This last act of the whole tribe, is more famous then the enterprise of one man of one familie.

5 And

5 And he sayd vnto þ men of ^(c) Sucoth: Geue I pray you, cakes of bread vnto þ people that folow me, for they be fayntie, that I may folowe after Zebah, and Zalmana, kynges of Madian.

6 And the lordes of Sucoth sayde: Are the handes of Zebah and Zalmana now in thyne ^(d) handes, that we should geue bread vnto thyne armie?

7 Gedeon sayde: Therfore when the Lord hath deliuered Zebah and Zalmana into mine hande, I will teare the flesshe of you with the thornes of the wildernes, and with byers.

8 And he went vp thence to Phanael, & spake vnto them lyke wyse: And þ men of Phanael aunswere him, as did the men of Sucoth.

9 And he sayd also vnto the men of Phanael: when I come agayne ^(e) in peace, I will breake downe this towre.

10 Zebah & Zalmana were in Carcor, and their hoastes with them, vpon a fiftene thousande men, which were all that were left of all the hoastes of them of the east: For there was slaine an hundred and twentie thousande men that drewe swordes.

11 And Gedeon went thowre them that dwelt in tabernacles on the east syde of Robah and Jegbahah, and smote the hoaste: for the hoaste dyd cast no perylles.

12 And when Zebah and Zalmana fled, he folowed after them, and toke þ two kynges of Madian, Zebah and Zalmana, and discomfited all the hoaste.

13 And Gedeon the sonne of Joas, returned from battel afore the sunne was vp,

14 And caught a ladde of the men of Sucoth, & enquired of him: And he wrote him of the lordes and elders of Sucoth threescore and seuentene men.

15 And he came vnto the men of Sucoth, and sayd: Beholde Zebah and Zalmana, with which ye dyd cast me in the teeth, saying: Are the handes of Zebah and Zalmana already in thyne hande, that we should geue bread vnto thy fayntie men?

16 And he toke the elders of the citie, and thornes of the wildernes, and byers, and dyd teare the men of Sucoth with them.

17 And he brake downe the towre of Phanael, & slue the men of the citie.

18 And then sayde he vnto Zebah and

Zalmana: what maner of men were they whom ye slue at Thabor: And they aunswere: The lyknesse of thee and them is al one, euē after the fashion of the children of a kyng.

19 And he sayd, They were my brethren, euen my ^(f) mothers children: As truly as the Lord liueth, if ye had saued their lyues, I would not slay you.

20 And he sayde vnto Jether his eldest soune, Up and slay them. But the ladde due not his sword: for he feared, because he was yet young.

21 Then Zebah and Zalmana sayde: Ryse thou, and fall vpon vs: for as ^(g) the man is, so is his strength. And Gedeon arose, and slue Zebah and Zalmana, and toke away the ornamentes that were on their camels neckes.

22 Then the men of Israel sayde vnto Gedeon: Raigne thou ouer vs, both thou, thy sonne, and thy ^(h) sonnes sonne, for thou hast deliuered vs out of þ hand of Madian.

23 And Gedeon sayd vnto them: I will not raigne ouer you, neither shall my childe raigne ouer you: but the Lord shall ⁽ⁱ⁾ raigne ouer you.

24 And agayne Gedeon said vnto them: I would desire a request of you, euen that you would geue me euery man the *earinges of his pray. For they had golden earinges, because they were Israelites.

25 And they aunswere: we will gyue them. And they spread a mantell, and dyd cast therein euery man the earinges of his pray.

26 And the wayght of þ golden earinges that he required, was a thousand and seuen hundred sicles of golde, besyde chaynes and iewelles, and purple rayment that was on the kynges of Madian, and besyde the chaynes that were about their camels neckes.

27 And Gedeon made an ^(k) Ephod therof, and put it in his citie Ephrah: And all Israel went a whoyring after it in the same place, which thing became a ruyne vnto Gedeon and to his house.

28 Thus was Madian brought lowe before the children of Israel, so that they lyft vp their heades no more: And the countrey was in quietnes fourtie yeres in the dayes of Gedeon.

29 And Jerobaal þ sonne of Joas, went and dwelt in his owne house.

(f) Euen nature forceth me to reuenge their deatnes.

(g) Meaning that they would be ryd out of their payne at once: or that they thought it dishonour to be put to death by a boy.

(h) That is, thy posterite.

(i) By such one as he shall chose, according to the sentence of his holy worde, to rule and to mayntayne his true religion.

(k) To be a testimony of this victorie: But afterward abused to idolatry.

E

- 30 And Gedeon had threescore and ten sonnes of his body begotten : for he had many wyues.
- 31 And his cōcubine that was in Sichem bare him a sonne also , whose name he called Abimelech.
- 32 And Gedeon the sonne of Joas dyed in a good age, and was buryed in the sepulchre of Joas his father , euen in Ephrah , that parteyned vnto the father of the Esrites.
- 33 But assoone as Gedeon was dead, the

- children of Israel turned away , & went a whoyring after Baalim , and made a couenaunt with Baal to be their God.
- 34 And the children of Israel thought not on the Lorde their God, which had deliuered them out of the handes of all their enemies on euery syde:
- 35 Neither ⁽¹⁾ shewed they mercy on the house of Jerobaal [otherwyse called] Gedeon , according to all the goodnes which he had shewed vnto Israel.

The.ix. Chapter.

1. Abimelech vsurpeth the kyngdome, and putteth his brethren to death. 7. Joatham proposeth a parable. 23. Hatred betweene Abimelech, and the Sichemites. 26. Baal conspireth agaynst h. m, and is overcome. 33. Abimelech is wounded to death by a woman.

A I



Abimelech the sonne of Jerobaal went to Sichem vnto his mothers brethren, & communed with them, & with all the kyrede of the house of his mothers father, saying:

- 2 Saye I pray you, in the eares of all the men of Sichem , whether is better for you , that all the sonnes of Jerobaal, (which are threescore and ten persons) raigne ouer you : either that one raigne ouer you : Remember that I am of your bone, and of your flesh.
- 3 And his mothers brethren spake of him in the audience of all the men of Sichem all these wordes , & their heartes were moued to folow Abimelech : For they sayde , he is our brother.
- 4 And they gaue him threescore and ten peeces of siluer out of the house of Baal Berith , wherewith Abimelech hyred bayne and light persons, which went with hym.
- 5 And he went vnto his fathers house at Ephrah , * and ^(a) slue his brethren, the sonnes of Jerobaal, beyng threescore & ten persons, vpon one stone : Notwithstandyng , yet Joatham the youngest sonne of Jerobaal escaped, for he hyd hym selfe.
- 9 And all the men of Sichem gathered together, and al the house of Bello, and came and made Abimelech kyng in the playne , where the stone was in Sichem.

(a) The desire of souerainie where it coo- seeth, sheedeth the innocēt blood that is founde in his way, as a woofle deuou- reth lambs.

he went and stode in the top of mount Garizim, and lyst by his voyce , & cryed, and sayd vnto them: Harken vnto me you men of Sichem , that God may hearken vnto you.

- 8 ^(b) The trees went foorth to annoynt a kyng ouer them , and sayde vnto the Olyue tree: Raigne thou ouer vs.
- 9 But the Olyue tree sayd vnto them: Should I leane my fatnesse wherewith by me they honour ^(c) God and man , & to be promoted ouer the trees?
- 10 And the trees sayd to the figge tree: Come thou, and be kyng ouer vs.
- 11 The figge tree aunswered them: should I forsake my sweetnes , and my good fruite , and go to be promoted ouer the trees?
- 12 Then sayde the trees vnto the vine: Come thou and be kyng ouer vs.
- 13 The vine sayde vnto them: Should I leane my wine wherby I cheare both ^(d) God and man, and go to be promoted ouer the trees?
- 14 Then said all the trees vnto the byer: Come thou and raigne ouer vs.
- 15 And the byer sayde vnto the trees: If it be true that ye will annoynt me kyng ouer you , then come and put your trust vnder my shadow : If no, the ^(e) fyre come out of the byer, & waste the Cedar trees of Libanon.
- 16 Nowe therfore, if ye do truely and bu- corruptly to make Abimelech kyng, and if ye haue dealte well with Jerobaal & his house , and haue done vnto hym ac- cording to the deseruing of his handes:
- 17 (For euen my father fought for you

(1) The desire of souerainie where it coo- seeth, sheedeth the innocēt blood that is founde in his way, as a woofle deuou- reth lambs.

(b) In the parable he teacheth that they who annoynt a kyng, should not be promoted ouer the trees.

(c) The desire of souerainie where it coo- seeth, sheedeth the innocēt blood that is founde in his way, as a woofle deuou- reth lambs.

(e) The desire of souerainie where it coo- seeth, sheedeth the innocēt blood that is founde in his way, as a woofle deuou- reth lambs.

- you, and adu ventured his life, and ridde you out of the hande of Madian.
- 18 And ye are rysen vp agaynst my fathers house this day, and haue slayne his children, beyng threescore & ten per-
sones vpon one stone, and haue made Abimelech the sonne of his mayde ser-
naunt, king ouer the men of Sichem, be-
cause he is your byrther.)
- 19 If ye then haue dealt truely and pure-
ly with Jerobaal and with his house
this day, then reioyce ye with Abime-
lech, and let hym reioyce with you.
- 20 But if you haue not dealt truely, then
let a fire come out of Abimelech, & con-
sume the men of Sichem, & the house of
Dello: and let there come out a fire fro
among the men of Sichem, & out of the
house of Dello, & consume Abimelech.
- 21 And Joatham ran away and fledde,
and went to Beer, and dwelt there, for
feare of Abimelech his byrther.
- 22 When Abimelech had raigned three
peres ouer Israel,
- 23 God ^(g) sent an euyl spirite betweene
Abimelech, & the men of Sichem: and
the citezins of Sichem brake their pro-
mise to Abimelech,
- 24 That the wickednes done to the three
score and ten sonnes of Jerobaal might
come on him, and that God might lay
the blood of them vnto Abimelech their
byrther, which slue them, and vpon
the other men of Sichem which ayded
hym in the killing of his byrtheren.
- 25 And the citezins of Sichem set men to
lay awayte for hym in the toppe of the
mountaynes, which men robbed al that
came along the way by them: And it
was tolde Abimelech.
- 26 And Gaal the sonne of Obed came
with his byrtheren, and they gat them to
Sichem: and the men of Sichem put
their confidence in hym.
- 27 And they went out into the fieldes, and
gathered in their grapes, & trode them,
and made mery, & went into the house
of their god, and dyd eate and drinke,
and cursed Abimelech.
- 28 And Gaal the sonne of Obed sayde:
What is Abimelech: & what is Sichem,
that we shoulde serue him: Is he not
the sonne of Jerobaal: & Zebul is his
officer: Serue such as come of hem: or
the father of Sichem: for what reason
is it that we shoulde serue him:
- 29 Woulde God this people were vnder
my hande, then woulde I take Abime-
lech out of þ way. And he spake against
Abimelech: Make thine hoast greater,
and go out.
- 30 And when Zebul the ruler of the citie
hearde the wordes of Gaal the sonne of
Obed, he was wroth.
- 31 And sent messengers vnto Abimelech
priuily, saying: Behold, Gaal the sonne
of Obed and his byrtheren be come to
Sichem, and beholde they fortifie the
citie agaynst thee.
- 32 Now therfore vp by night, thou and
the people that is with thee, and lye in
wayte in the fielde.
- 33 And rise early in the morning assone as
the sunne is vp, and fall vpon the citie:
And if he & the people that is with hym
come out agaynst thee, do to hym what
thine handes shalbe able.
- 34 And Abimelech rose vp, and all the
people that were with him, by night,
and they layde awayte agaynst Sichem
in foure companies.
- 35 And Gaal the sonne of Obed went out, ^f
and stode in the entring of the gate of
the citie: And Abimelech rose vp, and the
folke that were with him, from lying
in wayte.
- 36 And when Gaal sawe þ people, he sayd
to Zebul: Beholde, there come people
downe from the top of the mountaines.
And Zebul sayd vnto him: ^(h) The sha-
dow of the hylles seeme men vnto thee.
- 37 And Gaal answered agayne, & sayd:
See, there come folke downe by þ mid-
dle of the land, & another company come
along by the playne of the charinars.
- 38 Then sayd Zebul vnto him: Where is
nowe thy mouth that said, what felowe
is Abimelech, that we shoulde serue him:
Is not this the people that thou hast
despysed: Go out now & fight with the.
- 39 And Gaal went out before the citezins
of Sichem, & fought with Abimelech.
- 40 And Abimelech chased him, that he
fled before him, and many were ouer-
throwen & wounded, euen vnto the en-
tring of the gate.
- 41 And Abimelech dwelt at Arumah:
and Zebul thrust out Gaal & his byrther
that they shoulde not dwell in Sichem.
- 42 And on the morow, the people wet out
into the fielde: And they told Abimelech. ^g
- 43 And he toke the people, & deuided them
into three cōpanies, & layd awayte in the
fielde, and looked, and behold the people
were come out of the citie, and he ran
vpon them, and smote them.

(h) By these
wordes he
mocked Gaal
for the bragge
he made afore
agaynst Abi-
melech.

44 And Abimelech and the companions that were with him, rushed forward, & stood in the entering of the gate of the citie: and the two other companions ran vpon all the people that were in the fieldes, and slue them.

45 And when Abimelech had fought against the citie al that day, he toke it, and slue the people that was therein, and destroyed the citie, and sowed ^(c)salte in it.

(c) That it should be unfruitful, and neuer serue to any vse.

46 And when all the men of the towre of Sichem heard that, they entred into an holde of the house of the god ^(b)Berith.

(b) That is of Baal Berith as afore. Chap. 8. g.

47 And it was told Abimelech, that all the men of the towre of Sichem were gathered together.

48 And Abimelech gat him to mount Zelmon, both he & all the people that were with him, & toke axes with him, and cut downe bowes of trees, & toke them and bare them on his shulder, & sayde vnto the folke that were with him: What ye haue scene me do, speede your selues, & do lyke wyse as I haue done.

49 And al the men that were among the people, cut downe bowes, and folowed Abimelech, and put them into the hold, and set the holde a fire by them: so that al the men of the towre of Sichem died also, vpon a thousande men & women.

50 Then went Abimelech to Thebez, & besieged it, and toke it.

51 But there was a strong towre within the citie, and thither ranne all the men and women, and all the chiefe that were in the citie, and shut it to them, and gate them by to the toppe of the towre.

52 And Abimelech came vnto the towre, and fought agaynst it, and went harde vnto the doore of ^(d)the towre to set it on fire.

53 And a certayne woman ^(e)cast a peece of a myllstone vpon his head, & all to brake his brayne panne.

ii. Re. xi. b.

54 Then Abimelech called hastly vnto the young man that bare his harness, and sayde vnto him: Drawe thy sworde and slea me, that men say not of me, A woman slue him: And his lad thrust him thorowe, and he died.

55 And when the men of Israel sawe that Abimelech was dead, they departed euery man vnto his owne house.

56 Thus God rendred the wickednesse of Abimelech which he dyd vnto his father, in sleying his seuentie brethren.

(d) What strength the curse of him hath to bring the vengeance of God vpon the oppositors, may appear by this, and likewise by the curse of Jerobaal.

57 And therto all the wickednesse of the men of Sichem, dyd God bring vpon their heades: And vpon them came the ^(f)curse of Joatham the sonne of Jerobaal.

The .x. Chapter.

2 Thola died. 5 Jair also died. 17 The Israelites are punished for their sinnes. 10 They crye vnto God, 16 And he hath pitie on them.

A 1



After Abimelech, there arose to defende Israel Thola the sonne of Phuah the sonne of Dodo, a man of Issachar, whiche dwelt in Samir in mount Ephraim.

2 And he ^(a)iudged Israel twentie & three yeres, & died, & was buried in Samir.

3 And after him, arose Jair a Gileadite, and iudged Israel twintie and two yeres.

4 And he had thirtie sonnes that rode on ^(a)thirtie Asses coltes, and they had thirtie citie, which are called ^(b)hauoth Jair vnto this day, and are in the lande of Gilead.

5 And Jair died, and was buried in Camon.

6 And the children of Israel wrought wickednesse yet agayne in the sight of

^(a) Of gouernors.

(a) That was the vse of men of great authoritie and honour. (b) Of the townes of Jair. Deut. Chap. 3.

the Lord, and serued Baalim and Ashtaroth, and the gods of ^(c)Siria, the gods of Sidon, and the gods of Moab, the gods of the children of Ammon, and the gods of the Philistines, and forsoke the Lord, and serued not him.

7 And the Lord was wroth with Israel, and he ^(d)solde them into the handes of the Philistines, and into the handes of the children of Ammon.

8 Which from that yere forth, pilde and oppressed the children of Israel cyghteene yeres, ^(e)al that were on the other side Jordane, in the lande of the Amoritites whiche is in Gilead.

9 Moreouer, ^(f)the children of Ammon went ouer Jordane to fight agaynst Juda, Benjamin, and the house of Ephraim, so that Israel was sore cumbred.

10 And the children of Israel cryed vnto ^(g)the Lord, saying: We haue sinned against thee, for we haue forsaken our owne God,

Di. 11

B Di. 11

(c) Thus the wordes are, and the name of the tribe of Ammon.

phthab.

them by prophete Chap. 6.

God, and haue carued Baalim.

11 And the Lorde ^(c) sayde vnto the childre of Israel: Dyd not I ryd you from the Egyptians and from the Amozites, from the children of Ammon, and from the Philistines?

12 The Sidonites also, and the Amalekites, & the Moabites dyd oppresse you, and ye cryed to me, and I deliuered you out of their handes.

13 And for all ^{*}that, ye haue forsaken me and serued straunge gods, wherfore I will helpe you no more.

14 Go and crye vnto the gods whiche ye haue chosē, and let them saue you in the tyme of your tribulation.

15 And the children of Israel sayde vnto the Lorde: we haue sinned, do thou vnto vs whatsoeuer please thee, deliuer vs onely we pray thee this day.

16 And they put away the straunge gods from them, & serued the Lorde: And his soule had pittie on the miserie of Israel.

17 Then the children of Ammon gathered together, & pitched in Gilead: And the children of Israel gathered them together, and pitched in Mispah.

18 And the people and lordes of Gilead sayde eche to other: Whosoever will beginne the battell agaynst the children of Ammon, the same shalbe head ouer all the inhabitauntes of Gilead.

The .xi. Chapter.

2 Jephthah beyng chased away by his brethren, was after made captayne ouer Israel.
 30 He maketh a rashe vowe. 32 He vanquisheth the Ammonites, 33 And sacrificeth his daughter according to his vowe.



1 **A**ND there was one Jephthah a Gileadite, a strong man, the sonne of an harlot.

2 And Gilead, begat Jephthah: And Gileads wyfe bare him sonnes, which when they were come to age, thrust out Jephthah, and said vnto him: Thou shalt not inherite in our fathers house, for thou art the sonne of a ^(a)straunge woman.

3 Then Jephthah fled from his brethren, and dwelt in the lande of ^(b)Tob:

And there gathered ydle men to Jephthah, and ^(c)went out with him.

4 And in procelle of time, the children of Ammon made warrē agaynst Israel.

5 And when the children of Ammon fought thus agaynst Israel, the elders of Gilead went to fet Jephthah out of the lande of Tob,

6 And sayde vnto him: Come, and ^(d)be our captayne, that we may fight with the children of Ammon.

7 Jephthah answered the elders of Gilead:

(c) To make inuasions vnto the enemies of the people of God, and to loue of the people.

(d) God can bring the east away to haue rule ouer his oppositors: Let no man therefore exalte him selfe, and despise any man of Gods creation.

Gilead: Dyd not ye hate me, & expell me out of my fathers house: howe then come you vnto me nowe in time of your tribulation:

8 And the elders of Gilead sayde vnto Iephthah: Therfore we turne agayne to thee nowe, that thou mayest go with vs, & fight against the children of Ammon, and be our head ouer all the inhabitauntes of Gilead.

9 And Iephthah sayde vnto the elders of Gilead: If ye bring me home againe to fight against the children of Ammon, then yf the Lorde deliuer them before me, shall I be your head:

10 And the elders of Gilead sayd to Iephthah: The Lorde be witnesse betweene vs, if we do not according to thy wordes.

11 Then Iephthah went with the elders of Gilead, and y^e people made hym head & captayne ouer them: And Iephthah rehearsed al his wordes before the Lorde in Mispah.

12 And Iephthah sent messengers vnto the king of the children of Ammon, saying: What hast thou to do with me, that thou art come again^e to fight in my lande:

13 The king of the children of Ammon answered vnto y^e messengers of Iephthah: Because Israel toke away my lande when they came out of Egypt, euen from Arnon vnto Jabok, and vnto Iordane: Nowe therfore restore those landes agayne^e with faire meanes.

14 And Iephthah sent messengers agayne vnto the king of the children of Ammon,

15 And sayd vnto him, thus sayth Iephthah: * Israel toke not away the lande of Moab, nor the lande of the children of Ammon.

16 But when Israel came by fro^e Egypt, and walked thoro^u the wilderness, euen vnto y^e red sea, they came to Cades:

17 And Israel sent messengers vnto the king of Edom, saying, Let me I praye thee go thoro^u thy lande: But the king of Edom would not agree therto. And in lyke maner they sent vnto the king of Moab: but he woulde not consent. And Israel abode stil in Cades.

18 And then they went along thoro^u the wilderness, and compassed the land of Edom, & the land of Moab, and came along by the east syde of the land of Moab, and pitched on the other side of Ar:

non, and woulde not come within the coast of Moab: for Arnon was the border of Moab.

19 And then Israel *sent messengers vnto Sehon king of the Amozites, & king of Heshbon, and sayde vnto him: Let vs passe we pray thee thoro^u thy land vnto our owne countrey.

20 But Sehon consented not to Israel, that he shoulde go thoro^u his coast: but gathered all his people together, & pitched in Iasa, & fought with Israel.

21 And the Lorde God of Israel deliuered Sehon & all his folke into the handes of Israel, and they smote them: So Israel smote them, and possessed all the land of the Amozites the inhabitauntes of that countrey.

22 And they possessed al the coastes of the Amozites, from Arnon vnto Jabok, & from the wilderness vnto Iordane.

23 So nowe, seyng the Lorde God of Israel hath cast out the Amozites before his people Israel, shouldest thou possesse it:

24 Nay, but what people Camos thy God dryueth out, that lande possesse thou: Euen so whatsoeuer nation^e the Lorde our God expelleth before vs, that lande ought we to enioy.

25 And art thou better then Balac the sonne of Zephor king of Moab: Did he not stryue with Israel and fight against them,

26 All the whyle Israel dwelt in Heshbon and her townes, in Aroer and her townes, and in all the cities that be along by y^e coastes of Arnon. threc hundred yeres: why did ye not recouer them in all that space:

27 wherfore I haue not synned agaynst thee, but thou doest me wrong to warre against me: The Lorde therfore whiche is a iudge, be iudge this day betweene the children of Israel, and the children of Ammon.

28 Howbeit, the king of the children of Ammon hearkened not vnto the wordes of Iephthah, which he sent him.

29 Then the^e spirite of the Lorde came vpo^o Iephthah, and he passed ouer to Gilead & to Manasses, and came to Mispah that lieth in Gilead, & from thence vnto the children of Ammon.

30 And Iephthah bowed a bolue vnto y^e Lorde, & sayd: If thou shalt deliuer the children of Ammon into my handes,

31 Then

Deut.ii.c

D

(e) You see that you have got right to that land, that you deliuered your bayne God should give you: howe much more haue we got right to that land that the true living lord our God hath given us

(f) I am not from the strength of my own strength, but from the strength of the Lord

^a Hebr. In peace.

Deut.ii.b.

31 Then that thing that cometh out of the doores of my house against me, when I come home in peace from the children of Ammon, shall be the Lordes, and I will offer it by for a burnt offering.

32 And so Jephthah went unto the children of Ammon to fight agaynst them, and the Lorde deliuered them into his handes.

33 And he smote them from Aroer tyll thou come to Gemith, euen twentie cities, and so forth to the playne of the vineyardes, with an exceeding great slaughter: And thus the childre of Ammon were brought vnder, before the children of Israel.

34 When Jephthah came to Misphah vnto his house, see, his daughter came out agaynst him with timbrelles and daunces, which was his onely chylde: so that beside her, he had neither sonne nor daughter.

35 And when he sawe her, he rent his clothes, & sayde: Alas my daughter, thou hast brought me lowe, & art one of them that troubleth me: For I haue opened my mouth vnto the Lorde, and cannot

go backe.

36 And she sayde vnto him: My father, if thou haue opened thy mouth vnto the Lorde, then do with me according to it that proceeded out of thy mouth, for as much as the Lorde hath auenged thee of thine enemies & children of Ammon.

37 And she sayd vnto her father, Do this much for me: Let me alone two monethes, that I may go to the mountaynes and bewaile my virginite, I and my felowes.

38 And he sayd, go. And he sent her away two monethes: And so she went with her companions, & lamented her maidenhead vpon the mountaynes.

39 And after the ende of two monethes, she turned agayne vnto her father, which she dyd with her according to his bolde which he had vowed, & she had knowne no man: And it grewe to a custome in Israel,

40 The daughters of Israel came yere by yere to launet the daughter of Jephthah the Gileadite, foure dayes in a yere.

(d) For it was comted as a shame in Israel to spe without chylde.

The .xii. Chapter.

6 Jephthah killeth two and fourtie thousande Ephraimites. 8 After Jephthah succeedeth Ibzan. 11 Elon. 13 And Abdon.



1 And the men of Ephraim gathered them selues together, & went northwarde, & sayd vnto Jephthah: wherfore wentest thou to fight agaynst the children of Ammon, and dyddest not call vs to go with thee: We will therfore burne thine house vpon thee with fire.

2 And Jephthah sayde vnto them, I & my people were at great stryfe with the children of Ammon: And when I called you, ye deliuered me not out of their handes.

3 And when I sawe that ye deliuered me not, I put my lyfe in my handes, and went vpon the children of Ammon, and the Lorde deliuered them into my handes: wherfore then are ye come vpon me now, to fight agaynst me?

4 Jephthah therfore gathered together all the men of Gilead, and fought with the Ephraimites. And the men of Gilead smote the Ephraimites, because they sayd: We Gileadites are but runneagates of

Ephraim, among the Ephraimites and the Manassites.

5 Moreover, the men of Gilead toke the passages of Iordane before the Ephraimites: And when those Ephraimites that were escaped, said, Let me go ouer: then the men of Gilead sayde vnto hym, Art thou an Ephraimite? If he sayde, nay:

6 Then sayde they vnto him: Then say, Schibboleth. And he sayde, Sibboleth: for he coulde not so pronounce. And then they toke him, and slue him at the passages of Iordane: And there were ouerthrowen at that time of the Ephraimites fourtie and two thousande.

7 And Jephthah iudged Israel six yeres, then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

8 After this man, iudged Israel one Ibzan of Bethlehem.

9 And he had thirtie sonnes and thirtie daughters, whom he sent out, and toke in thirtie daughters from abroad for his sonnes, And when Ibzan had iudged Israel seuen yere,

10 He died, & was buried at Bethlehem.

(d) whiche signified an acre of corne.

25

(e) whiche of some is supposed to be Ibzan the husband of Ruth.

- 11 After him, Elon a Zabulonite iudged Israel ten yeres.
- 12 And Elon the Zabulonite died, & was buried in Aialon, in the countrey of Zabulon.
- 13 After him, Abdon the sonne of Hellel, a Pharathonite, iudged Israel.
- 14 And he had fourtie sonnes, and thirtie

neuewes, that rode on threescore and ten asse coltes: And when Abdon the sonne of Hellel the Pharathonite had iudged Israel eight yeres,

15 He died, & was burped in Pharathon in the lande of Ephraim, in the mount of the Amalekites.

The .xiii. Chapter.

1 Israel for their wickednesse is oppressed of the philistines. 3 The angel appeareth to Manoahs wife. 16 The angell commaundeth him to sacrifice vnto the Lorde. 24 The birth of Samson.

A 1



And the children of Israel began agayne to committe wickednesse in the sight of the lord, and the Lorde deliuered them into the handes of the Philistines

fourtie yeres.

- 2 And there was a man in Zarah of the kindred of Dan, named Manoah, whose wife was barren, and bare not.
- 3 And the angell of the Lord appeared vnto the woman, & sayde vnto her: Beholde, now thou art barren, & bearest not, but thou shalt conceaue, and beare a sonne.
- 4 And now therefore beware that thou drinke no wyne, nor strong drinke, neither eate any vncleane thing:
- 5 For so, thou shalt conceaue and beare a sonne, and thou mayest not come on his head, for y^e ladde shall be ^(a) a Nazarite vnto God euen from his byrth: And he shall beginne to saue Israel out of the handes of the Philistines.

- 6 Then the wife came, & tolde her husbande, saying: A man of God came vnto me, and the fashion of him was lyke the fashion of an angell of God, exceeding fearful: But I asked him not whence he was, neither tolde he me his name:
- 7 But sayde vnto me, behold, thou shalt be with childe and beare a sonne, & now drinke no wyne nor strong drinke, neither eate any vncleane thing, for the ladde shall be an abstayner to God, euen from his byrth to the day of his death.

Then Manoah made intercession to the Lorde, and sayde: I pray thee my Lorde, let the man of God whiche thou sendedst, come agayne vnto vs, & teache vs what we shall do vnto the ladde wher he is borne.

- 9 And God heard the voyce of Manoah and the angel of God came agayne vnto the wife as she sate in the felde: but Manoah her husvād was not with her.
- 10 And the wife made haste, and ranne & shewed her husbande, & sayde vnto him: behold, the man appeared vnto me that came vnto me ^(b) to day.
- 11 And Manoah arose & went after his wife, and came to the ^(c) man, and sayde vnto him: Art thou the mā that spakest vnto the woman? And he sayde: I am.
- 12 Manoah sayde, Nowe let thy saying come to passe: howe shall we order the childe, and do vnto him?
- 13 And the angell of the Lord sayd vnto Manoah: The woman must absteyne from all that I sayde vnto her:
- 14 She may eate of nothing that cometh of the wine tree, nor drinke wine or strong drinke, nor eate any ^(d) vncleane thing: but must obserue all that I bad her.
- 15 Manoah sayde vnto the angell of the Lorde: I pray thee let vs retayne thee vntill we haue made redy a kyd before thee.
- 16 And the angel of the Lord sayde vnto Manoah: Though thou make me abide, I wil not eate of thy bread: And if thou wilt offer a burne offering, thou must offer it vnto the ^(e) Lorde. For Manoah wist not that it was an angell of the Lorde.
- 17 And Manoah sayde agayne vnto the angell of the Lord: what is thy name, that when thy saying is come to passe, we may do thee worshipp?
- 18 And the angel of the Lorde sayde vnto him: why askest thou thus after my name, which is secrete?

And so Manoah toke a kyd, with a meat offering, and offered it vpon a rocke vnto

^(a) Heb: Ad-
ded to com-
mit.
Iud. 2 b. 3 b.
4. a. 6. a 10. a.

^(b) It seemeth
that the angell
appeared
to her in one
day.
^(c) whom he
thought to be
a man, but
was in deede
an angell.

^(d) That is,
any thing that
is forbidden by
the lawe.

^(e) And not
vnto me, as
to idols.

^(a) Meaning
he should haue
a peculiar call-
ing to serue
God in, i.e. pa-
rat from the
common order
of men.

^(b) Or, words
derfull.

B 7

vnto the Lorde: And the angell did wonderously, Manoah and his wife lokyng vpon.

20 And whē the flambe came by toward heauen from the autler, the angell of the Lorde ascended by in the flambe of the autler: And Manoah and his wyfe loked vpon it, and fell on their faces vnto the grounde.

21 But the angel of the Lorde did no more appeare vnto Manoah and his wyfe: And then Manoah knewe that it was an angel of the Lorde,

22 And sayd vnto his wyfe: we shal surely

ly dye, because we haue seene God.

23 But his wyfe sayde vnto him: If the Lorde would kyll vs, he would not haue receaued a burnt offering and a meate offering of our handes, neither would he haue shewed vs al these thinges, nor would he haue tolde vs any suche.

24 And the wyfe bare a sonne, and called his name Samson: And yladde grewe, and the Lorde blessed him.

25 And the spirite of the Lorde began to strengthen him in the hoast of Dan, betweene Zarah and Esthaol.

(g) These graces that we haue receaued of God, by accepting of our obedience, are sure tokens of his loue toward vs; so that nothyng can hurt vs.

(h) Or, to come vpon hym at tyme.

The .xiiii. Chapter.

2 Samson desireth to haue a wyfe of the Philistines. 6 He killeth a Lion. 12 He propoundeth a riddle. 19 He killeth thirtie. 20 His wyfe forsaketh him, and taketh another.



1 **S**amson went downe to Thammath, and saue a womā in Thammath of the daughters of the Philistines:

2 And he came by, and told his father and his mother, & said: I haue sene a woman in Thammath of the daughters of the Philistines: & nowe geue me her to wyfe.

3 Then his father and mother sayd vnto him: Is there neuer a woman among the daughters of thy brethren, & among al my people, but that thou must go, and take a wyfe of the vncircumcised Philistines: And Samson sayd vnto his father: Geue me this woman, for she pleaseth me well.

4 But his father and mother wist not that it was the Lordes doying, and that he sought an occasion against the Philistines: for at that time the Philistines raigned ouer Israel.

5 Then went Samson and his father & his mother downe to Thammath, and came to the vineyardes of Thammath: and beholde, a young Lion roared vpon him.

6 And the spirite of the Lorde came vpo him, and he tare him as he would haue rent a kydde, and yet had nothing in his hande: neither tolde his father and mother what he had done.

7 And he went downe, & talked with the woman, whiche seemed well fauoured in the sight of Samson.

(b) It is said: but it is like they had vnderstandyng of Gods wyll afore they dyd consent.

(c) wherby he had strength and boldnesse.

8 And within a short space after, as he went thither againe to take her to wife, he turned out of the way to see the car-kasse of the Lion: And beholde, there was a swarme of bees and hony in the carkasse of the Lion.

9 And he toke therof in his handes, and went eating, and came to his father and mother, and gaue them also, and they did eate: But he tolde not them that he had taken the hony out of the carkasse of the Lion.

10 And so his father went downe vnto the woman, and Samson made there a ^(b)feast: for so vsed the younge men to do.

11 And when they sawe him, they brought thirtie companions to be with him.

12 And Samson sayd vnto them, I will nowe put forth a riddle vnto you: & yf you can declare it me within seuen dayes of the feast, and finde it out, I will geue you thirtie ^(c)sheetes, & thirtie chaunge of garmentes:

13 But and if you can not declare it me, then shal ye geue me thirtie sheetes and thirtie chaunge of ^(d)garmentes. And they answered him: Put forth thy riddle, that we may heare it.

14 And he sayd vnto them: Out of the eater came meate, and out of the strong came sweetnesse. And they coulde not in thre dayes expounde the riddle.

15 And when the ^(e)seuenth day was come, they sayd vnto Samsons wyfe: Flatter

thyne husband that he may declare vs the riddle, lest we burne thee and thy fathers house with fire: haue ye called vs hither, to make vs beggers: is it not so?

16 And Samsons wyfe wept before him and sayd, Surely thou hatest me and lovest me not: for thou hast put forth a riddle vnto the children of my folke, and hast not tolde it me. And he sayde vnto her: Beholde, I haue not tolde it my father and my mother, and shall I tell it thee?

17 And Samsons wyfe wept before him seuen dayes, while the feast lasted: And the seuenth day he told her, because she lay so sore vpon him. And she tolde the riddle to the children of her folke.

18 And the men of the citie sayd vnto him the seuenth day, before the sunne went downe: what is sweeter then hony: and what is stronger then a Lion: Then sayd he vnto them: If ye had not plowed with my ^(f)heffer, ye had not founde out my riddle.

19 And the spirite of the Lord came vpon him, and he went downe to ^(g)Askalon, and slue thirtie men of them, and spoyled them, & gaue chaunge of garmentes vnto them which expounded the riddle: And he was wroth, and went by to his fathers house.

20 But Samsons wyfe was geuen to one of his companions that he had taken vnto him.

(b) Fe his marriage.

(c) Linen used to be woone, as well in the day as in the night.

(d) To soare at feastes and solenne daies.

(e) Of the weeke, which was the fourth day of the feast.

(f) That is if ye had not used the heffer of my wyfe.

(g) which was one of the chiefe citie of the Philistines.

The xv. Chapter.

4 Samson tyeth firebrandes to the fore tayles. 6 The Philistines burnt his father in lawe and his wife. 15 with the iawe bone of an asse he killeth a thousand men. 19 Out of a great tooth in the iawe, God gaue him water.

A 1



Ut within a while after, euen in the time of wheat harvest, Samson visited his wife with a kyd, saying: I wil ^(a)go in to my wyfe into the chamber. But her father woulde not suffer him to go in.

2 And her father sayde, I thought that thou haddest hated her, & therfore gaue I her to thy companion: Is not her younger sister fayrer then she? Take her I pray thee, in steade of the other.

3 Samson sayde vnto hym: Nowe am I more ^(b)blamelesse then the Philistines, and therfore will I do them displeasure.

4 And Samson went out, and caught three hundred foxes, & toke firebrandes, and turned them tayle to tayle, and put a firebrand in the middes betweene two tayles.

5 And when he had set the brandes on fire, he sent them out into the standing corne of the Philistines, & burnt by both the reaped corne, and also the standing, with the vineyardes and oliues.

6 Then the Philistines sayd: who hath done this? And they answered: Samson the sonne in lawe of the Thammite, because he had taken his wife, & geuen her to his companion. And the Philistines came by, and ^(c)burnt her and her father with fire.

(a) That is I will use her as my wyfe.

(b) By reason

(c) This correction is not to be made, for the text is correct as it stands.

7 And



7 And Samson said vnto them: Though
 B ye haue done this, yet will I be auen-
 ged of you, and then I will ceasse.

8 And he smote them legge and thygh
 with a myghtie plague, and then he
 went & dwelt in the toppe of the rocke
 Etam.

9 Then the Philistines came vp, and
 pytched in Iuda, and camped in Lehi.

10 And the men of Iuda sayde: Why are
 ye come vp vnto vs: They aunswered:
 To bynde Samson are we come vp, &
 to do to hym, as he hath done to vs.

11 Then thre thousande men of Iuda
 went to the toppe of the rocke Etam, &
 sayde to Samson: Wottest thou not
 that the Philistines are rulers ouer vs:
 wherfore then hast thou done thus vn-
 to vs: he aunswered them: As they dyd
 vnto me, so haue I done vnto them.

12 And they sayd vnto him agayne: We
 are come to bynde thee, and to deliuer
 thee into þ hande of the Philistines. And
 Samson said vnto them: Swear vnto
 me, that ye shall not fal vpon me your
 selues.



13 They answered him, saying: No, but we will bynde thee, & ^(d) delyuer thee vnto their handes: but we wyll not kyll thee. And they bounde hym with two new cordes, and brought him from the rocke.

C 14 And when he came to Lehi, the Philistines shewted agaynst him: And the spirite of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire, for the bandes loosed from of his handes.

^(e) That is, of an asse lare by dead. 15 And he founde a ^(c) newe iawe bone of an Asse, & put forth his hande, and caught it, and slue a thousande men therewith.

16 And Samson sayde: With the iawe of an Asse, heapes vpon heapes: With the iawe of an Asse haue I slayne a

thousande men.

17 And when he had left speakyng, he cast away the iawe bone out of his hande, and called the place ^(f) Ramath Lehi.

18 And he was sore a thyrst, and called on the Lord, and sayde: Thou hast geuen this great victory in the hande of thy seruaunt: and nowe I must dye for thyrst, and fall into the handes of the vncircumcised.

19 But God brake a great tooth that was in the iawe, & there came water therout, and when he had drunke, his spirite came agayne, & he was refreshed: wherfore the name thereof was called vnto this day, The Well of the caller on: which came of the iawe.

20 And he iudged Israel in the dayes of the Philistines, twentie yeres.

The .xvj. Chapter.

1. Samson carieth away the gates of Azzah. 18. He was deceaued by Delila. 30. He pulleth downe the house vpon the Philistines, and dyeth with them.

A 1 When went Samson to Azzah, and sawe there an harlot, and went in vnto her.

2 And it was tolde the Azathites, saying: Samson is come hyther. And they went about, and layde a wayte for hym there all nyght in the gate of the citie, and were styll all the

nyght, saying: In the mornyng when it is day, we shall kyll hym.

3 And Samson toke his rest tyll nydnyght, and arose at nydnyght, and toke the doores of the gate of the citie, and the two postes, and rent them of with the barre and all, and put them vpon his shoulders, and caryed them by to the top of an hyll, that is before Hebron.



4 And after this, he loued a woman by the ryuer of Sozek, whose name was Dalila.

5 Unto whom came the lordes of the Philistines, and sayde vnto her: ^(b) Perswade him, and see wherin his great strenght lyeth, and by what meanes we may ouercome him, that we may bynde him, and punishe hym: and euery one of vs shall geue thee a leuen hundred siluer lynes.

6 And Dalila sayde to Samson: Oh, tell me where thy great strenght lyeth, and how thou myghtest be bounde and brought vnder.

7 Samson answered vnto her: If they binde me with seuen greene wythes that were neuer dyled, I shalbe weake, and be as an other man.

8 And then the lordes of the Philistines brought her seuen wythes that were yet greene & neuer dyled, and she bound hym therwith.

9 (Notwithstanding she had men lying in wayte with her in the chaumbre): And she said vnto him, The Philistines be vpon thee Samson. And immediatly he brake the cordes, as a stryng of towne breaketh when it fealeth fire. And so his strenght was not knowen.

10 And Dalila sayde vnto Samson: See, thou hast mocked me, and tolde me lies: Now therfore tell me wherwith thou myghtest be bounde.

11 He answered her: If they bynde me with newe ropes that neuer were occu-

ried, I shall be weake, and be as an other man.

12 Dalila therfore toke newe ropes, and bounde him therwith, and sayde vnto him, The Philistines be vpon thee Samson. (And there were lyes of wayte in the chamber.) And he brake them from of his armes, as they had ben but a threde.

13 And Dalila sayde vnto Samson, Hytherto thou hast beguyled me, and tolde me lyes: Yet tell me howe thou myghtest be bounde. He sayde vnto her: If thou plattest the seuen lockes of my head with the thredes of the wooffe.

14 And she fastened it with a pynne, and sayde vnto him: The Philistines be vpon thee Samson. And he awaked out of his sleepe, and went away with the pynne of the webbe and the wooffe.

15 And she sayde vnto him agayne: How canst thou saye ^(c) I loue thee, when thyne heart is not with me: Thou hast mocked me this three tymes, and hast not tolde me wherin thy great strenght lyeth.

16 And as she laye vpon hym with her wordes, continually verbygng of him, his soule was encumbred euē vnto þ death.

17 And so he tolde her all his heart, & said vnto her: There neuer came rase vpon myne head, for I haue ben a Nazareite vnto God, euen from my mothers wombe: Therfore when I am shauen, my strenght will go from me, & I shall waxe weake, and be lyke all other men.

(c) For thou wast to lye, and thou dost haue me to lreue it. (d) what were ched and ma fer-ble it gals dome are they in, that can net re- frame the compan of the harior.



18 And when Dalila sawe that he had tolde her all his heart, she sent and called for the lordes of the Philistines, saying: Come vp yet this once, for he hath shewed me all his hearte. Then y^e lordes of the Philistines came vp vnto her, and brought the money in their handes.

19 And she made hym sleepe vpon her knees, and she sent for a man, and he dyd shawe of the seuen lockes of his head, & began to bere him, and his strength^(c) was gone from him.

20 And she sayde, The Philistines be vpon thee Samson. And he awoke out of his sleepe, and sayde: I will go out now as at other tymes before, & shake my selfe. And he wist not that the Lord was departed from hym.

21 But the Philistines toke hym, and put out his eyes, and brought him downe to *Azzah, and bounde him with fetters of brasse: and he dyd grynde in the prison house.

D 21 Howbeit the heere of his head began^(d) to growe agayne after that he was shauen.

23 Then the lordes of the Philistines gathered them together, for to offer a solempne offering vnto Dagon their God, and to reioyce: For they sayd, Our God hath deliuered Samson our enemye into our handes.

24 And when the people sawe him, they prayd their God: for they sayde, Our God hath deliuered into our handes our enemye, and destroyer of our countrey, whiche slue manye of vs.

25 And when their heartes were mery, they sayde: Send for Samson, that he

may make vs laugh. And they set Samson out of the prison house, and he played before them: and they set hym betweene the pylers.

26 And Samson sayde vnto the lad that led hym by the hande: Set me that I may touche the pylers that the house standeth vpon, and that I may leane to them.

27 And the house was full of men and women, and there were all the lordes of the Philistines: And there were vpon the roofo a thre thousande men and women, that behelde whyle Samson played.

28 And Samson called vnto the Lorde, and sayde: O Lorde God I pray thee thyncke vpon me, and strengthen me I beseeche thee at this tyme onelye O God, that I may be^(e) at once auenged of the Philistines for my two eyes.

29 And Samson caught the two middle pylers on which the house stode and on which it was borne vp, the one in his ryght hande, and the other in his left.

30 And Samson sayde: My soule shall dye with the Philistines, and bowled them with all his myght, and the house fell vpon the lordes and vpon all the people that were therein: And so y^e dead which he slue at his death, were mo then they which he slue in his lyfe.

31 And then his brethren & all the house of his father came downe, and toke him vp, and brought hym, and buryed hym betweene Zarah and Esthaol, in the burying place of Manoah his father: And he iudged Israel twentie yeres.

(c) Not for the losse of his heere, but for the contempt of the ordinance of God.

(d) And so dyd his strength by his repentance, prayer, and reconciliation to God.

Or, was much.

Heb. Take one vengeance.

The .xvii. Chapter.

3. Micahs mother according to her bove made her sonne two idoles. 5. He made his sonne a priest for his idoles. 10. And after he hired a Leuite.

1
A
2



Here was a man of mount Ephraim, named Micah.

And he sayde vnto his mother: The seuen hundred^(a) siluerlynges that were ta-

ken from thee, about which thou cursedst, and spakest it in myne eares, behold the siluer is with me, I toke it away. And his mother sayd: Blessed be thou my sonne, in the Lorde.

(a) Sicles of silver.

3 And when he had restored the leuen hundred siluerlynges to his mother, his mother sayde: I had dedicated the siluer vnto the Lorde of myne hande for thee my sonne, that thou shouldst make a grauen and moulten^(b) image: Now therfore I will geue it thee agayne.

4 And when he restored the money vnto his mother, his mother toke two hundred siluerlynges, and gaue them the founder, which made therof a grauen and

(b) Contrary to the commandment of God's true religion.

moulten image, and it was in the house of Micah.

5 And the man Micah had an house of goddes, and made an ^(c) Ephod and ^(d) Theraphim, and " consecrated one of his sonnes, which became his prieste.

6 In those dayes there was no kyng in Israel, but euery man dyd that which was good in his owne eyes.

7 And there was a young man out of Bethlehem Juda, of the kynred of Juda, which young man was a Leuite, & sojourned there.

8 And the man departed out of the citie of Bethlehem Juda, to go dwell where he coulde fynde [a conuenient place]: And he came to mount Ephraim, to the house of Micah as he iourneyed.

9 And Micah sayde vnto him: Whence

comest thou: The Leuite answered hym: I am of Bethlehem Juda, and go to dwell where I may ^(e) fynde [a place].

10 And Micah sayde agayne vnto hym: Dwell with me, and be vnto me a father and a prieste, and I will geue thee ten syluerlynges by yere, two garments, and thy meate and drynckie. So the Leuite went in.

11 And ^f Leuite was ^(f) content to dwell with the man, and was vnto hym as one of his owne sonnes.

12 And Micah consecrated the Leuite, & the young man became his priest, and was in the house of Micah.

13 Then sayde Micah: Now I am sure that the Lord will be ^(g) good vnto me, seing I haue a Leuite to my prieste.

^(e) In this that the Leuite wandereyth to seke a living, it is manifest that Gods lawe & true religion which proude for the Leuite was bitterly neglected and out of place.

^(f) For the belly sake also gether against Gods lawe.

^(g) When men in religion wander besyde Gods word, they thynke they please God, when in deede they offend hym.

The.xviii.Chapter

2. The children of Dan send men to searche the land. 11. Then come the six hundredeth and take the gods and the priest of Micah awaye. 27. They destroy Laish. 28. They buyld it agayne. 30. And set by idolatrie.



In those dayes there was ^(a) no kyng in Israel, and in those dayes the tribe of Dan sought them an inheritaunce to dwell in: For vnto that tyme all

their inheritaunce had not fallen vnto them among the tribe of Israel.

2 And the children of Dan sent of their hundred fyue actiue men in feates of warre out of their coastes, euen out of Zarah and Esthaol, to viewe the lande and searche it out, and sayde vnto them: Go, and searche out the lande. which whan they came to mount Ephraim, euen to the house of Micah, they lodged there.

3 And when they were in the house of Micah, they knewe ^(b) the voyce of the young man the Leuite: And when they turned in thither, they sayde vnto him: Who brought thee thither: what makest thou in this place: and what hast thou here:

4 And he answered them: Thus and thus dealeth Micah with me, and hath hyred me, and I am become his priest.

5 And they sayd vnto hym agayne: Aske counsell now of God, that we may

knowe whether the way which we go shalbe prouesperous, or no.

6 And the priest sayde vnto them: ^(c) Go in peace, for the Lorde guydeth your way which ye go.

7 Then the fyue men departed, & came to Laish, and sawe the people that were therein, howe they dwelt carelesse, after the maner of the Sidons styll, & without castyng of perils, and that no man made any trouble in the lande, or vsurped any dominion: but were farre from the Sidons, and had no busynesse with other men.

8 And they came agayne vnto their brethren to Zarah and Esthaol, and their brethren sayde vnto them: what haue ye done:

9 And they answered: Aryse, that we may go by agaynst them, for we haue scene the lande, surely a very good one: And do ye syt styll: We not slouthfull to go and entre to possesse the lande.

10 If ye will go, ye shall come vnto a people that casteth no perils, and it is a very large countrey, which God hath geuen into your handes: It is also a place which doth lacke nothing that is in the worlde.

11 And there departed thence of the kynred of the Danites, euen out of Zarah and

^(c) Thus God will sende to such as loue not the truth, strong delusion, whereby they are consermed in their error to their destruction.

^(b) Heb. made them ashamed.

and Eschaol, six hundred men appoynted with instrumentes of warre.

12 And they went vpon, and pitched in Kirjath Iarim, which is in Juda: wherefore they called the place, Mahaneh Dan, vnto this day, and it is on the backside of Kirjath Iarim.

13 And they went thence vnto mount Ephraim, & came vnto the house of Micah.

14 Then answered the five men that went to spy out the countrey of Laish, and saide vnto their brethren: wot ye not that there is in these houses an Ephod, Theraphim, and a grauen and a moulted image? Nowe therefore consider what ye haue to do.

15 And they turned thitherwarde, and came to the house of the young man the Leuite, euen vnto the house of Micah, and saluted hym peaceably.

16 And the six hundred men girded with weapons of warre, which were of the children of Dan, stood by the entryng of the gate.

17 And the five men that went to spy out the lande, went in thither, & took the graue image, & the Ephod, Theraphim, and the moulted image: (And the priest stood in the entryng of the gate with the six hundred men that were appointed with weapons of warre.)

18 While the other went into Micahs house, and set the carued image, the Ephod, Theraphim, and the moulted image: Then saide the priest vnto them, what do ye?

19 They answered hym: holde thy peace, lay thine hande vpon thy mouth, and come with vs, to be our father and priest: Is it better for thee to be a priest vnto the house of one man, then to be a priest vnto a tribe or kynred in Israel?

20 And the priestes hearte was glad, and took the Ephod, and Theraphim, and the grauen image, and went in the midst of the people.

21 And they turned and departed, and put the children, the catell, and their other

substance before them.

22 And when they were a good way from the house of Micah, the men that were in the houses neare to Micahs house, gathered together, & followed after the children of Dan:

23 And called vnto them, and they turned their faces, & saide vnto Micah: what ayleth thee, that thou makest an outcrye?

24 And he sayd: We haue taken away my goddes which I made, and also the priest, and go your wayes: and what haue I more? How then saye ye vnto me, what ayleth thee?

25 And the children of Dan said vnto him: Let not thy voyce be heard among vs, lest angrye felowes runne vpon thee, & thou lose thy lyfe, with the lyues of all thynne household.

26 And so the children of Dan went their wayes: And when Micah sawe that they were to strong for hym, he turned and went backe vnto his house.

27 And they took the thinges which Micah had made, and the priest which he had, and came vnto Laish, euen vnto a people that were at rest and without mistrust, and smote them with the edge of the sword, & burnt the citie with fire.

28 And there was no man to helpe, because Laish was farre from Sidon, & they had no medlyng with any other man: And it was in the valley that lyeth by Bethrehob.

29 And they buylt them there a citie, and dwelt therein, & called it Dan after the name of Dan their father, which was borne vnto Israel: howbeit, the name of the citie was Laish at the begynnyng.

30 And the children of Dan set them by the grauen image: And Jonathan the sonne of Gerson, the sonne of Manasses, and his sonnes, were the priestes in the tribe of Dan, vntyl the day of the captiuitie of the lande.

31 And they set them by the carued image which Micah made, all the while that the house of God was in Silo.

The. xix. Chapter.

1 Of the Leuite whose wyfe was villanously kylled in Gibeon.

A



Also in those dayes, when there was no kyng in Israel, a certayne Leuite solournyng on the syde of mount Ephraim, took to wyfe a concubine

out of Bethlehem Juda.

2 And his concubine played the whore by him, and went awaye from him vnto her fathers house to Bethlehem Juda, and there continued foure monethes.

3 And her husbände arose, and went after her, to speake frendly vnto her, and to

(d) For it were expedient that we should take them away to our owne use.

(e) Suche is their blinde- nesse that they beleue that these idols which by robbery and violence they take away, may help the.

(f) For he regarded not neither Gods honour, nor his owne honesty: but all his care was for his belly.

(g) With his idols uniting the manner of the carriage of the ark of the Lord.

(h) The latter may be his god: but the worship of the true God is never to be feared.

(i) Why, why haue they heartie leaue.

(k) Wherof idols, with their appar- tainments to the same.

(l) Why, why haue they heartie leaue.

(m) Which afterwarde was called Elcarca by the Ipphi.

(n) Which, till the ark was taken by the Philistines, was called Elcarca.

Jud 17. c. & 18. a.

(o) Why, why haue they heartie leaue.

to bryng her agayne, hauyng his lad with him, and a couple of asses: And she brought hym vnto her fathers house, & when the father of the damosell sawe hym, he reioyced of his comyng.

4 And his father in lawe, the damosels father, retayned hym, and he abode with hym three dayes: and so they dyd eate and drinke, and lodged there.

5 The fourth day when they arose early in the mornyng, the man stode vp, to depart. And the damosels father sayde vnto his sonne in lawe: Comfort thyne heart with a morsell of bread, and then go your way.

6 And they sate downe, and dyd eate and drinke both of them together. And the damosels father sayde vnto the man: We content I pray thee, and tary all nyght, and let thyne heart be mery.

7 And when the man stode redy to depart, his father in lawe compelled hym: therfore he returned, and taryed all nyght there.

8 And he rose vp early the fyfth day to departe, and the damosels father said: Comforte thyne ^(a) hearte I pray thee. And they taryed vntyll after mydday: and they dyd eate both of them together.

9 And when the man arose to depart with his concubine and his lad, his father in lawe the damosels father, sayd vnto hym: Behold now, the day goeth fast away, and draweth towarde euen, I pray you tary all night: Behold the sunne goeth to rest, lodge here, that thyne hearte may be mery: and to morrowe get you early vpon your waye, that thou mayest get thee to thy ^(b) tent.

10 Neuerthelater the man woulde not tary, but arose and departed, and came as farre as Jebus (which is Hierusalem) and his two asses laden, and his concubine with hym.

11 And when they were fast by Jebus, the day was sore spent, and the young man sayde vnto his maister: Come I pray thee, and let vs turne in into this citie of the Jebusites, and lodge al night there.

12 His maister answered him: We wyll not turne into a ^(c) straunge citie that are not of the children of Israel, we will go forth to Gibe.

13 And he sayd vnto his lad: Go forwarde and let vs drawe neare to one of these

places to lodge all nyght, either in Gibe, or in Rama

14 And they went forwarde vpon their way, and the sunne went downe vpon them when they were fast by Gibe, which belougeth to them of Beniamin.

15 And they turned thitherwarde to go in, and lodge all nyght in Gibe: And when he came, he sat him downe in a streete of the citie, for there was no man that toke them into his house to lodge.

16 And behold, there came an olde man from his worke, out of the fielde at eue, which was also of mount Ephraim, and dwelt as a stranger in Gibe: But the men of the place, were the children of ^(d) Beniamin.

17 And when he had lyst by his eyes, he sawe a wayfaryng man in the streete of the citie: And the olde man sayde, whyther goest thou: and whence comiest thou?

18 He answered hym: We come from Bethlehem Juda towarde the syde of mount Ephraim, from thence am I: and I went to Bethlehem Juda, and go now to the ^(e) house of the Lorde, and there is no man that receaueth me to house.

19 We haue strawe and prouender for our asses, and bread and wyne for me and thy handmayde, and for the lad that is with thy seruaunt: & we lacke nothing.

20 The olde man sayd: Peace be with thee, all that thou lackest shalt thou fynde with me: Only abyde not in the streete [all nyght].

21 And so he brought him into his house, and gaue fodder vnto the Asses: and they washed their fecte, and dyd eate and drinke.

22 And as they were makyng their heartes mery, beholde, the men of the citie which were ^(f) wicked, beset the house rounde about, and thrust at the doore, & spake to the man of the house, the olde man, saying: Bring forth the man that came into thyne house, that we may ^(g) knowe him.

23 And this man the maister of the house went out, and sayd vnto them: Oh, nay my brethren, do not so wickedly, seyng that this man is come into myne house, do not so bunnecte a thynge.

24 Behold, here is my daughter a mayden, and this mans concubine, them I wyll

^(d) Or, gathered them.

^(d) That is, of the tribe of Beniamin.

^(e) To Shiloh or Bethel, where the arke was.

^(g) Or, be of good comfort.

^(f) Heb. Men of Belial: that is, geue to al wickednesse.

^(f) To the content to breake it.

^(g) How horrible were these men geuen ouer to a reprobate mynd, whom neither feare of God, nor regard of honoure could restraine from open abomination. ^(h) That is, abuse them.

Meaning he should tarye, to refresh himself.

the day.

that is, he

In the word of Joseph the chylde of Israell had some this care; but these men receaued and abused by the women.

Wyll bryng out nowe vnto you, and
 (b) humble them, & do with them what
 seemeth you good : but vnto this man
 do not so abhominable a thing.

25 But the men woulde not hearken to
 hym: And the man toke his concubine,
 and brought her out vnto them, whiche
 knewe her, and abused her al the night,
 euen vnto the mornynge: and when the
 day began to sprynge, they let her go.

26 And then came the woman in the dally-
 nynge of the day, and fell (c) downe at the
 doore of the mans house where her lord
 was, tyll it was day.

27 And her lord arose vp in the morning,
 and opened the doores of the house, and
 went out to go his way: and beholde

the woman, euen his concubine, laye a-
 long before the doore of the house, and
 her handes vpon the thresholde.

28 And he (b) sayde vnto her, Up, and let
 vs be goyng: But she aunswered not.
 Then the man toke her by vpo an asse,
 & stode by, & gate hym vnto his (d) place.

29 And whē he was come into his house,
 he toke a knyfe, and caught his concu-
 bine, and devided her in peeces, with the
 bones, into twelue partes, and sent her
 into all quarters of Israel.

30 And all that sawe it, sayde: There
 was no suche deede done or seene sence
 the chylde of Israel came out of Egypt
 vnto this day. Consider the matter, take
 aduisement, and say your myndes.

(b) That is,
 abuse them.

(c) Dead.

(d) Or, hus-
 bande.

The .xx. Chapter.

1 The Israelites assemble in Bispah, to whom the Leuite declareth his wrong. 13 They
 sende for them that dyd the villanie. 25 The Israelites are twyse overcome, 26 and at
 length get the victorie.



A 1
 Ofc. x. b.

When* all the chylde of
 Israel went out, and
 the congregation was
 gathered together as
 (a) one man, euen from
 Dan to Beerseba, with
 the lande of Gilead, vn-
 to the Lorde in Bispah.

2 And there assembled the chiefe men of
 all the people, [and] of all the tribes of
 Israel, in the congregation of the peo-

ple of God, foure hundred thousande
 footemen that drewe swordes.

3 (Nowe the chylde of Benjamin heard
 that the chylde of Israel were gone
 vp to Bispah) Then (b) sayde the chyl-
 dren of Israel: Tell vs howe this wic-
 kednes is committed:

4 And the Leuite the womans husband
 that was slayne, aunswered and saide:
 I came into Gibeā that is in Benjamin
 with my concubine, to lodge all nyght:
 5 And

(a) That is,
 all with one y
 consens.

(b) Or, he
 & c.

5 And the men of Gibeon rose against me, and beset the house rounde about vpon me by night, & thought to haue slayne me, and my concubine haue they forced, that she is dead.

6 And I toke my concubine, & cut her in peeces, and sent her throughout all the countrey of the inheritance of Israel: For they haue committed abomination and villanie in Israel.

7 Beholde ye are all children of Israel, geue your aduice and counsel herein.

8 And all the people arose as one man, saying: There shal not a man of vs go to his tent, neither turne into his house.

9 But this shalbe it that we will do to Gibeon: [we will go by] by lot against it:

10 And we will take ten men of the hundred throughout all the tribes of Israel, and an hundred of the thousande, and a thousand out of ten thousand, to fetch bitayle for the people, that they may do when they come to Gibeon Benjamin, according to all the abomination that they haue wrought in Israel.

11 And so all the men of Israel gathered together against the citie, knyt together as one man.

12 And the tribes of Israel sent men thorow all the tribe of Benjamin, saying:

13 *What wickednesse is this that is committed among you?

14 Nowe therfore deliuer vs the men, those children of belial whiche are in Gibeon, that we may slea them, and put away euill from Israel.

15 Neuerthelater, the children of Benjamin would not hearken vnto the voyce of their brethren the children of Israel: But the children of Benjamin gathered the selues together out of the cities vnto Gibeon, to come out and fight agaynst the children of Israel.

16 And the children of Benjamin were numbred at that time out of the cities, twentie & six thousand men that drew swords, besyde the inhabitants of Gibeon, which were numbred seven hundred chosen men.

17 And among all these folke, were seven hundred chosen men beyng left handed, whiche euery one coulde slyng stones at an heere breadth, and not misse.

18 And the children of Israel beside Benjamin, were numbred foure hundred thousand men that drew swords, and

were all men of warre.

18 And the children of Israel arose, and wet by to the house of God, and asked of God, saying: Whiche of vs shall go by first to the battell against the children of Benjamin: And the Lorde sayd: Iuda shall begin.

19 And the children of Israel stood by early, and camped against Gibeon.

20 And the men of Israel went out to battell against Benjamin, and the men of Israel put the selues in aray to fight against them, beside Gibeon.

21 And the children of Benjamin came out of Gibeon, and destroyed downe to the ground of the Israelites that day twentie and two thousand men.

22 And the people the men of Israel plucked by their heartes, and set their battell againe in aray, in the same place where they dyd the first day.

23 (And the children of Israel went by, and wept before the Lorde vnto euen, and asked of the Lord, saying: Shal we go agayne to battell against the children of Benjamin our brethren: And the Lord sayde: Go by against them.)

24 And the children of Israel came neare against the children of Benjamin the seconde day.

25 And the children of Benjamin went against them out of Gibeon the seconde day, and destroyed to the earth of the childre of Israel once againe eyghteene thousand men that drew swords euery man of them.

26 Then al the children of Israel, and all the people, went by and came vnto the house of God, and wept, and sate there before the Lord, and fasted the sante day vnto euen, and offered burnt offerynges and peace offerynges before the Lorde.

27 And the children of Israel asked the Lord: (for there was the arke of the appoyntment of God, in those dayes:

28 And Phinehes the sonne of Eleazar, the sonne of Aaron stood before it at that time) saying: Shal I get me by to go out any more to battell against the children of Benjamin my brethren, or shal I cease: The Lorde sayde: Go by, for to morow I wil deliuer them into your handes.

29 And Israel set lycers awayte round about Gibeon.

(1) That is, the tabernacle wherein the arke of God was, which then was in Silo. (2) They were some so much of their number & strength, that they asked no counsell of God for the victorie: they finde therefore successe thereafter.

D

E

(3) That is, served in the priestes office.

30 And the children of Israel went by against the childre of Benjamin the third time, & put them selues in aray against Gibeā, as twyse before.

31 And the children of Benjamin came out against the people, & were drawn away from the citie, & they began to smite of y^e people, dead as twyse before, by two hye wayes in the fielde (of whiche one goeth by to the house of god, & the other to Gibeā) vpon a thirtie men of Israel.

32 (And the children of Benjamin sayde: They are fallen before vs, as at the first. But the children of Israel sayd: Let vs flee, and plucke them away from the citie, vnto the hye wayes.)

33 And all the men of Israel rose by out of their place, & put them selues in aray at Baal Thamar: And lyke wyse the liers in wayte of Israel came forth out of their places, euen out of the medowes that were about Gibeā,

34 And came against Gibeā ten thousand chosen men out of all Israel, and there was a sore battell: But they wist not that euill was neare them.

35 And the Lord plagued Benjamin before Israel, and the children of Israel destroyed of the Beniamites the same day twentie and fyue thousand and an hundred men, that drue swordes euerie one of them.

36 And the children of Benjamin sawe that they were put to y^e stricken downe: for the men of Israel gaue place to y^e Beniamites, because they trusted vnto the liers in wayte which they had layde beside Gibeā.

37 And the liers in wayte halted, & brake forth against Gibeā, & the embushment drue them selues along, and smote all the citie with the edge of the sword.

38 And an appoyntment had the men of Israel from the liers in wayte, that they should make a great flambe [and] smoke ryse by out of the citie.

39 And when the men of Israel retired

in y^e battell, Benjamin began to smyte dead of the children of Israel about a thirtie persons, and sayde: Surely they are stricken downe before vs, as in the first battell.

40 But when there began to aryse out of the citie a flambe as a pillar of smoke, the Beniamites looked backe, & beheld the flambe of the whole citie began to ascende by to heauen.

41 When the men of Israel also turned agayne, the men of Benjamin were abashed, for they sawe that euill approached them:

42 And therfore they turned their backes before the men of Israel, vnto the way that leadeth to the wilderness, but the battell ouertoke them: And besyde that, they which came out of the citie, destroyed the in the middle of the.

43 And thus they compassed the Beniamites about, and chased them at Genuha, and ouerranne them, euen ouer against Gibeā on the east syde.

44 And there were slayne of Benjamin eyghteene thousand men, whiche were men of warre.

45 And they turned & fled to the wilderness ward, & vnto the rocke of Rimmon: and they gleaned by y^e way of the rest of them, fyue thousande men: & pursued after them, vntyll they came to Sidon, and slue two thousand men of them.

46 So that al that were slayne that same day of Benjamin were twentie & fyue thousand men that drue swordes, which were all men of warre:

47 Onely sixe hundred men turned and fled to the wilderness, vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure monethes.

48 And the men of Israel turned backe againe vnto the children of Benjamin, and smote them with the edge of the sword in the cities, both man & beast, and al that came to hande, and set on fyre all the cities that they coude come by.

(1) By the pollicie of the children of Israel.

(2) To wit the Beniamites.

(3) They knewe not that god's iudgement was at hand to dröpe them.

(4) Retired to dröwe the after.

(5) Made along toward with a trumpet.

(6) This othe came of rashness, for after they brake it, by a subtil dewise.

(7) Some saye they were the more valiant.

(8) To wit stand their enemies.

(9) For they had compassed them round about.

(10) They had them here as they fought them scattered about.

(11) Before they were destroyed they had ben slayne in the battell.

(12) They brought to the Beniamites.

The .xxi. Chapter.

2 The Israelites sweare that they wil not mary their daughters to the Beniamites. 10 They slay them of Jabes Gilead, and geue their virgins to the Beniamites.

1



And the men of Israel were in Gilgal, saying: Ther shal none of vs geue his daughter vnto any of Benjamin to wife.

2

And the people came

to the house of God, and abode there till euen, before God, & lift by their voyces, and wept sore,

3 And sayde: O Lorde God of Israel, why is this come to passe in Israel, that there shoulde be this day one tribe lacking in Israel:

4 And

4 And on the morowe the people rose by betyme, and made there an^(b) aulter, and offered burnt offeringes and peace offeringes.

5 And the children of Israel sayd: Who is he among al the tribes of Israel, that taine not by with the congregation unto the Lorde: for they had made a great othe concerning him that came not by to the Lorde to Mispah, saying: he shall surely dye.

6 And the children of Israel^(c) had pitie on Benjamin their brethren, and sayde: There is one tribe cut of from Israel this day:

7 What shall we do vnto the remnaunt of them, that they may haue wiues: we haue sworne by the Lorde, that we wyl not geue the of our daughters to wiues.

8 And they sayde: Is there any of the tribes of Israel, that came not by to Mispah to the Lorde: And behold, there came none of Jabes Gilead vnto the hoaste and congregation.

9 For the people were viewed, and beholde there were none of the inhabitants of Jabes Gilead there.

10 And the congregation sent thither twelue thousand men of the strongest, and commaunded them, saying: Go, and smyte the inhabitants of Jabes Gilead with the edge of the worde, both women and children.

11 *And this is it that ye shall do: ye shall utterly destroy all the males, and al the women that haue lye by men.

12 And they found among the inhabitants of Jabes Gilead foure hundred damoselles, virgins, y had knowne no man, by lyeng with any male: And they brought them vnto the hoast to Silo, whiche is in the lande of Chanaan.

13 And the whole congregation sent and spake with the children of Benjamin that were in the rocke of Rimmon, and called peaceably vnto them.

14 And Benjamin came againe at that time, and they gaue them wyues which they had saued alyue of the woman of Jabes Gilead: But they suffised them not.

15 And the people were sozy for Benjamin, because that the Lorde had made a breache in the tribes of Israel.

16 And then the elders of the congregation, sayd: what shall we do to the remnaunt of them, to get them wiues: seying all the women of Benjamin are destroyed:

17 And they sayde: There must be^(d) an inheritaunce for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit, we may not geue the wyues of our daughters. For the children of Israel had sworne, saying: Cursed be he that geueth a wyfe to Benjamin.

19 Then they sayde: Behold, there is a feast of y Lorde yerely in Silo, which is on the northside of Bethel, & on the east side of the way that goeth from Bethel to Sichen, and south from Libanon.

20 Therfore they commaunded the children of Benjamin, saying: Go, and lye in wayte in the vineyardes.

21 And when ye see that the daughters of Silo come out to daunce in daunces, the come ye out of the vineyardes & catche you euery man a wyfe of the daughters of Silo, & go to the lande of Benjamin.

22 And when their fathers or brethren come vnto vs to complayne, we will say vnto them, haue pitie on vs for their sakes: because we reserued not to eche man his wyfe in tyme of warre, neither haue ye geuen vnto them, that ye should sinne at this tyme.

23 And the children of Benjamin did euē so, and toke them wyues according to the numbre of them that daūced, whom they caught: and they went, and returned vnto their inheritaunce, and repayed the cities, and dwelt in them.

24 And the children of Israel departed thence at that tyme, & went euery man to his tribe, and to his kinred, and went out from thence euery man to his inheritaunce.

25 *In those dayes there was no king in Israel: but euery man dyd that whiche seemed right in his owne eyes.

(g) Benjamin must be reserved to haue the twelfth part of the inheritaunce of Jacob.

D

Iud xvii. b. & xviii. a. xix. a.

E 2

¶ The ende of the booke of Iudges, called in the Hebrue Sophtim.

The booke of Ruth.

The fyrst Chapter.

1 Elimelech goeth with his wyfe and children into the lande of Moab. And his sonnes dye. 19 Naomi and Ruth come to Bethlehem.

A



I came to passe that whē the iudges ruled, there fel a dearchy in the land, & a certein man of Bethlehe^(a) Juda went for to sojourne in the countrey of Moab, he and his wyfe, and his two sonnes.

2 The name of the man was Elimelech, and the name of his wyfe Naomi, and the names of his two sonnes were Mahlon and Chilion, Ephraites out of Bethlehem Juda: And whē they came into the lande of Moab, they continued there.

3 And Elimelech Naomies husbände died, and she remayned with her two sonnes.

4 Whiche toke them wyues, ^(c) Moabitesses, of the Moabites: the ones name was Opha, and the others Ruth: And they dwelled there about a ten yeres.

5 And Mahlon & Chilion died also euen both of them, and the woman was left ^(d) destitute of her two sonnes and of her husband.

6 Then she arose with her daughters in lawe, and returned from the countrey of Moab: for she had hearde say in the countrey of Moab, howe that the Lorde had visited his people, and geuen them bread.

7 wherfore she departed out of the place where she was, and her two daughters in lawe with her: And they went on their way to returne vnto the lande of Juda.

8 And Naomi said vnto her two daughters in lawe, Go & returne eche of you vnto your mothers house: & the Lorde deale as kindly with you, as ye haue dealt with the ^(e) dead, and with me:

9 And the Lorde geue you, that you may fynde rest, either of you in the house of her ^(f) husbände. And when she kyssed them, they lift by their voyce and wept,

10 And sayde vnto her: Surely we will returne with thee vnto thy folke.

11 And Naomi sayde, Turne againe my daughters: for what cause will you go with me? Are there any moe children in my wombe, to be your husbādes?

12 Turne againe my daughters, go your way, for I am to olde to haue an husbāde: And if I sayd, I haue hope, if I toke a man also this night, yea & though I had alreedy borne sonnes:

13 would ye tary after them, till they were of age: or woulde ye for them so long refrayne from taking of husbādes: Not so my daughters: for it greueth me muche for your sakes, that the hand of the Lorde is gone out ^(g) against me.

14 And they lift by their voyces, & wept againe: and Opha ^(h) kissed her mother in lawe, but Ruth abode still by her.

15 And Naomi said: See, thy sister in law is gone backe againe vnto her people, & vnto her gods: returne thou after her.

16 And Ruth answered: Entreat me not to leaue thee, and to returne from after thee: for whither thou goest, I will go also, & where thou dwellest, there I will dwell: Thy people shalbe my people, and thy god my god:

17 where thou diest, there will I die, and there wyl I be buried: The Lorde do so to me and more also, if ought but death depart thee and me.

18 when she sawe that she was stedfastly minded to go with her, she left speaking vnto her.

19 And so they wēt both, vntil they came to Bethlehe: And whē they were come to Bethlehem, it was ⁽ⁱ⁾ noyted of them thorow all the cite, and they sayde: Is not this Naomi?

20 And she answered them: Cal me not Naomi: but call me Mara, for the almighty hath made me verie bitter.

21 I went out full, and the Lorde hath brought me homie agayne emptye: why then call ye me Naomi, seying, the Lorde hath humbled me, & the almighty hath brought me vnto aduersite?

23 And so Naomi with Ruth the Moabitesse her daughter in lawe, returned out of the countrey of Moab, and came to Bethlehe, in the beginning of ^(k) barlie haruest.

•Heb. Iudged.

(a) That is, the lande of Canaan.

(b) In the tribe of Juda: for there was an other Bethlehem in the tribe of Zabulon.

(c) By this wonderfull providence of God, Ruth became one of Gods householders, of whome shall come.

(d) A wooll case, and yet this ano the lyke & wooll is full of, whiche the children of men do loue so much.

(e) Declaring by your kindnesse to me their mother, howe dearly you loued the when they were aloue, and what affection you bare towards them, and the remembrance of them now that they are dead.

(f) She wylleth the riches, wealth, noz gift of sole lyfe: but martimonic agreable to Gods iustition.

(g) By wishing away my two sonnes, that were your husbādes. (h) Crying her leare and departing.

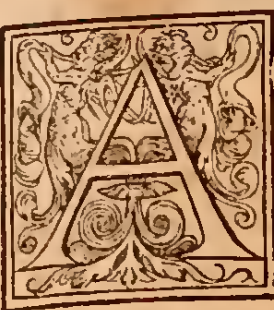
(i) wherby appereth that she was of a great family, and of good reputation. (j) D, beaustifull. (k) D, winter.

(l) which was in the north part of the countrey, that part of the part of the

The

1 Ruth gathered corne in the fieldes of Booz. 15 The gentilnes of Booz toward her.

A 1
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11



And Naonies husbād had a⁽ⁿ⁾ kinsman, a mā of power and wealth [which was] of the kindred of Elimelech, named Booz.

And Ruth the Moabitisse sayd vnto Naomi: Let me now go to the field, & gather eares of corne after any man in whose sight I finde grace. And she sayde vnto her: Go my daughter.

And she went, and came to the field, and gathered after the reapers: and so it was, that the same fielde parterneyed vnto Booz, whiche was of the kindred of Elimelech.

And beholde, Booz came from Bethlehen, and sayde vnto the reapers: The Lorde be with you. And they answered him: The Lorde blesse thee.

Then sayde Booz vnto his young man that stode by the reapers: whose damosel is this?

And the young man that stode by the reapers answered, and sayd: It is the Moabitisse damosel, that came with Naomi out of the countrey of Moab,

And she sayde vnto vs, I pray you let me glean and gather after the reapers, amongst the sheaues: and so she came, and hath continued euen from the morning vnto now, saue that she taried a litle in the house.

Then sayd Booz vnto Ruth: Hearest thou my daughter: Go to no other fielde to gather, neither go from hence, but abyde here by my maydens.

Let^(b) thyne eyes be on the fielde that they do reape, & go thou after the [maydens:] Haue I not charged the young men, that they shall do thee no hurte: Moreouer, when thou art a thyrst, go vnto the vessels, & drinke of that^(c) which the laddes haue drawen.

Then she fell on her face, and bowed her selfe to the ground, and sayde vnto him: howe is it that I haue founde grace in thyne eyes, & that thou shouldest knowe me, seing I am^(d) an alien?

And Booz answered and sayde vnto her: Al is tolde & shewed me that thou hast done vnto thy mother in law seince

the death of thyne husband: howe thou hast left thy father and thy mother and the land where thou wast borne, and art come vnto a people which thou knewest not in time passed.

12 The Lord quyte thy worke, and a full reward be geuen thee of the Lord God of Israel, vnder whose^(e) winges thou art come to trust.

13 Then she sayde: Let me finde fauour in thy sight my lord, thou that hast comforted me, and spoken^(f) comfortably vnto thy mayde, whiche yet am not lyke vnto one of thy maydens.

14 Booz sayde vnto her agayne: At the meale tynie come thou hyther, and eate of the bread, and dyp thy morsel in the vineger. And she sat besyde the reapers: and he reached her parched corne, & she dyd eate, and was suffised, & left^(g) part:

15 And when she was rylen by to gather, Booz commaunded his young men, saying: Let her gather euen among the sheaues, and^(h) rebuke her not.

16 And leaue her some of the sheaues for the nonce, and let it lye, that she may gather it by, and rebuke her not.

17 And so she gathered in the fielde vntil euen, and threshed that she had gathered, and it was in measure vpon an *Epha of barley.

18 And she toke it by, and went into the cite: and when her mother in law had seene what she had gathered, she plucked out also, & gaue to her that she had reserued when she had eaten enough.

19 And her mother in law sayde vnto her: where hast thou gathered to day: and where wroughtest thou: blessed be he that knewe thee. And she shewed her mother in lawe howe she had wrought with him, and sayde: The mans name with whom I wrought to day is Booz.

20 And Naomi said vnto her daughter in lawe: Blessed be he of the Lord, for he ceaseth not to do *good to the lyuing & to the⁽ⁱ⁾ dead. And Naomi sayd agayne vnto her: The man is nye vnto vs, and of our affinitie.

21 And Ruth the Moabitisse sayd: he sayd vnto me also, Thou shalt be with my young men, vntil they haue ended al my haruest.

(e) Of mercy, might, protection, and providence.

(f) Hebr. To heart.

(g) whiche she brought home to her mother in lawe.

(h) By forbidding her.

Exo. xvi.g.

Tob.ii.a.

(i) They are sayd to do good to the dead, which do good to the liues, by being a lye, for theye sake.

22 And Naomi answered vnto Ruth her daughter in lawe: It is best my daughter that thou go out with his maydens, that they come not against thee in any other fiede.

23 And so she kept her by the maydens of Booz, to gather, vnto the ende of barlye haruest and of Wheate haruest also, & dwelt with her mother in lawe.

The .iii. Chapter.

1 Naomi geueth Ruth counsel. 8 She sleepech at Booz feete. 12 He acknowledged him selfe to be her kinsman.

A I



Then Naomi her mother in lawe sayde vnto her: My daughter, shal I not seke ^(a) rest for thee, & thou mayest prosper:

And is not Booz our

2 kinsman, with whose maydens thou wast: Beholde, he winnoweth barlie to night in the threshing floore.

3 Was he thy selfe therfore, and annoynt thee, and put thy rayment vpon thee, & get thee downe to the floore: but let not the man knowe of thee, vntill he haue left eating and drincking.

4 And when he goeth to sleepe, marke the place where he layeth him downe, and then go and lyft vp the clothes that are on his feete, & lay thee downe there: and he shall tel thee what thou shalt do.

5 And she answered her: All that thou biddest me, I will do.

6 And she went downe vnto the floore, and dyd accordyng to al that her mother in lawe bad her.

7 And when Booz had eaten and drunken, & cheared his heart, he went to lye downe at the ende of the heape of come: and she came softly, and lyft vp the clothes of his feete, and layed her downe.

8 And at midnight, the man was afraide, and caught holde: and beholde, a woman lay at his feete.

9 And he sayde: what art thou: She answered, I am Ruth thyne handmayde: Spredde the wing of thy garment ouer thyne handmayde, for thou art the kinsman.

10 He sayde: Blessed be thou in the Lord my daughter, for thou hast shewed more

goodnesse in the latter ende, then at the beginning, inasmuche as thou folowdest not young men, whether they were poore or riche.

11 And nowe my daughter feare not, I will do to the all that thou requirest: for all the cite of my people doth know, that thou art a woman of vertue.

12 And it is true that I am of thy next kinne, howbeit there is one nier then I.

13 Tary this night, and when morning is come, if he wil ^(b) perfourme the part of a kinsman vnto thee, it is good, let him do the kinsmans part: but if he wyl not do the kinsmans part, then wyl I do the duetie of a kinsman, as the Lorde liucth: sleepe vntill the morning.

14 And she lay at his feete vntill the morning: and she arose vp before one coulde knowe another. And he sayde: Let no man knowe that there came any woman into the floore.

15 And he sayde againe: Bring the mantel that thou hast vpon thee, & holde it. And when she held it, he mette in sixe measures of barlye, and layde it on her: And she gat her into the cite.

16 And when she came in, to her mother in lawe, she sayde: who art thou, my daughter: And she tolde her all that the man had done to her,

17 And sayde: These sixe measures of barlye gaue he me, and sayde: Thou shalt not come emptie vnto thy mother in lawe.

18 Then sayde she: My daughter, sit still vntill thou knowe howe the matter will fall: for the man will not be in rest, vntill he haue finished the thing this same day.

The

(a) Meaning that she would prouide her of an hus hand, with whom she might liue quietly.

(b) In the barn.

(b) That is, if he will take thee to be his wyfe by the title of affinity according to Gods lawe Deut. 25. u.

1 Booz speaketh to Ruths next kinsman touching her marriage. 7 The auncient custome in Israel. 10 Booz marieth Ruth, of whom he begetteth Obed. 18 The generation of Pharez.



1 **T**hen went Booz by to the ^(a)gate, and sat him downe there: and beholde, the kinsman of which Booz spake, came by, vnto whom, he sayde: ^(b)Ho, suche one,

come, sit downe here. And he turned, & sat downe.

2 And he toke ten men of the elders of the cite, and said: sit ye downe here. And they sat downe.

3 And he sayd vnto the kinsman: Naomi that is come agayne out of the countrey of Moab, will sel a parcell of lande, which was our brother Elimelechs.

4 And I thought to do thee to wyt, and byd the bye it before thee inhabitauntes and elders of my people. If thou wilt redeeme it, redeeme it: but & if thou wilt not redeeme it, then tell me, that I may knowe: For there is none to redeeme it, ^(c)sane thou, and I next thee. And the other answered: I will redeeme it.

5 Then sayd Booz: what day thou biest the fielde of the hande of Naomi, thou must bye it also of Ruth the Moabite the wyfe of the dead, to stirre by the name of the dead vpon his ^(d)inheritance.

6 The kinsman answered: I can not redeeme it, for marring of myne owne inheritance: redeeme thou my right to thee, for I cannot redeeme it.

7 **N**owe this was the maner of olde time in Israel concerning redeeming & chaunging, for to stablishe al thing: that a man must plucke of his shoe, & geue it his neyghbour: And this was a sure ^(e)witnesse in Israel.

8 Therefore the kinsman sayde to Booz, Bye it thou: and so dree of his shoe.

9 And Booz sayde vnto the elders and vnto all the people: We are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilion, and Mahalons, of the hande of Naomi.

10 And mozeouer, Ruth the Moabite the wyfe of Mahalo, haue I purchased to be my wyfe, to stirre by the name of the dead vpon his inheritance, & that the name of the dead be not put out fro among his brethren, and from the gate of his ^(f)place: ye are witnesses this day.

11 And all the people that were in the gate, and the elders, sayde, We are witnesses: The Lord make the womā that is come into thyne house, lyke Rachel and Lea, which wayne dyd buylde the house of Israel: & that thou mayest do worthly in ^(g)Ephrata, and be famous in Bethlehem.

12 Thy house be like the house of Pharez (whom Thamar bare vnto Juda) euē of the seede which the Lord shall geue thee of this young woman.

13 And so Booz toke Ruth, and she was his wyfe: And when he went in vnto her, the Lorde gaue, that she conceaued and bare a sonne.

14 And the women sayde vnto Naomi: **B**lessed be the Lorde, the which hath not left thee this day without a kinsman, and his name shalbe continued in Israel.

15 And that shall bring thy lyfe agayne, and cherishe thyne olde age: For thy daughter in lawe which loueth thee, hath borne vnto him, and she is better to thee then ^(h)seuen sonnes.

16 And Naomi toke the child, & layed it in her lappe, and became nurse vnto it.

17 And the women her neyghbours gaue it a name, saying: There is a child borne to Naomi, & called it Obed: the same is the father of Isai, the father of Dauid.

18 These are the generations of Pharez, Phares begat Hezron,

19 Hezron begat Ram, Ram begat Aminadab,

20 Aminadab begat Naasson, Naasson begat Salmon,

21 Salmon begat Booz, Booz begat Obed,

22 Obed begat Isai, Isai begat Dauid.

The first booke of Samuel, called

the first booke of the kinges.

The first Chapter.

1 The genealogie of Elkana father of Samuel. 2 His two wiues. Hanna was baren and prayed to the Lorde. 15 Her aunswere to Eli. 20 Samuel is borne. 24 She doeth dedicate him to the Lorde.

A I



Here was a man of one of the two^(a) Ramathaim Zophim, of mount Ephraim, named Elkana, the sonne of Jeroham, the sonne of Elihu, the sonne of Thohu, the sonne of Zuph, an Ephrathite:

(a) There were two Ramathes, so that in this cite in mount Ephraim were Zophim, that is, the learned men and prophetes 1. Par. 6. c.

(b) With the promise of multiplication of seed, came in the privilege of two wiues: The promise performed and ended in Christ, the privilege ceaseth, and Gods lawe taketh place, which connecteth two in one flesh, and no more. Gen. 2. d

(c) To cheare her, for he knewe that she was sorowfull, because she was barren.

(d) Let this suffice thee, that I loue thee no lesse then if thou haddest many children.

2 Which had two wyues, the one called Hanna, & the other Phenenna: And Phenenna had children, but Hanna had no children.

3 And this man went by out of his citie euery yere, to worship and to sacrifice vnto the Lord of hoastes in Silo, where were the two sonnes of Eli, Hophni and Phinehes, the Lordes priestes.

4 And it fel on a day, that Elkana offered, and gaue to Phenenna his wyfe, and to all her sonnes and daughters, portions.

5 But vnto Hanna he gaue a worthy portion: for he loued Hanna, & the Lorde had made her barren.

6 And her ennemie [Phenenna] vexed her sore, forasmuche as she vpbayded her, because the Lord had made her barren.

7 (And so dyd he yere by yere) and as oft as she wet by to the house of the Lord, thus she vexed her, that she wept, and dyd not eate.

8 Then sayde Elkana her husband to her: Hanna, why wepest thou: and why eatest thou not: and why is thine hearte troubled: Am not I better to thee then ten sonnes?

9 So Hanna rose by after that they had eaten and drunke in Silo. (And Eli the prieste sate vpon a stoole by one of the postes of the temple of the Lorde.)

10 And she was troubled in her minde, and prayed vnto the Lord, & wept sore,

11 And vowed a volue, and sayd: O Lord of hoastes, if thou wilt loke on the trou-

ble of thyne handmayde and remembre me, and not forget thyne handmayde, but geue vnto thyne handmayde a man childe, I will geue him vnto the Lorde all the dayes of his lyfe, and there shall no raso come vpon his head.

12 And as she continued praying before the Lord, Eli marked her mouth.

13 For Hanna spake in her hearte, & her lippes did but moue onely, but her voyce was not hearde, & therfore Eli thought she had ben drunken.

14 And Eli sayde vnto her: Howe long wilt thou be drunken: Put away from thee the wine that thou hast.

15 Hanna aunswered, and sayde, Not so my Lord: I am a woman of a sorowfull hearte, I haue drunke neither wine nor strong drinke, but haue poyzed out my soule before the Lorde:

Count not thine handmayde for a wicked woman: for out of the abundance of my heauynesse & grieffe, haue I spoken hytherto.

17 Eli aunswered her againe, and sayde: Go in peace, the God of Israel graunt thee thy petition that thou hast asked of him.

18 She said: Let thyne handmayde finde grace in thy sight. And so the woman went her way, and dyd eate, and loked no more sad.

19 And they rose by early, & worshipped before the Lorde, and then returned, & came to their house to Ramath: And when Elkana knewe Hanna his wyfe, the Lorde remembered her.

20 For in processe of time it came to passe, that she conceaued, and bare a sonne, & called his name Samuel, [saying:] Because I haue asked him of the Lorde.

21 And the man^(s) Elkana and all his house, went by to offer vnto the Lorde the yereely sacrifice, and also his bolue.

22 Neuerthelesse, Hanna wet not by, but sayde vnto her husband: I will tary vntill the lad be weaned, and then I will bryng

(e) Dr. Thy drunken.

(f) Hebr. Of a harde spirit.

(g) My for a daughter of Silo.

(h) That she would pray vnto the Lorde for me.

(i) According to her petition.

(j) This child Hanna was a leuite. 1. Ps. 6. b. 9. as some write, once a yere they a cruell word to saye: we bringe the: Lorde with them to milke.

bryng hym, that he may appeare before the Lord, and there abyde for ever.

23 Elkana her husband answered her: Do what seemeth thee best, tary at home vntyll thou hast weaned him, and I beseeche the Lord to make good his saying. And so the woman abode, and gaue her sonne sucke, vntyll she weaned hym.

24 And when she had weaned hym, she toke hym with her, with three bullockes, and an epha of floure, and a bottle of wine, and brought hym vnto the house of the Lord in Silo, and the

child was young.

24 And they slue a bulloke, and brought in the lad to Eli.

Heb. A child.

26 And she sayd: Oh my Lord, as thy soule lyueth my Lord, I am the woman that stode before thee here praying vnto the Lord.

(1) That is, most certeynly

27 For this lad I prayed, and the Lord hath geuen me my desyre whiche I asked of him:

28 And therfore I haue geuen him vnto the Lord, as long as he liueth he shalbe geuen to the Lord. And he worshipped the Lord there.

(2) Meaning Eli gaue thanks to God for her.

The.ii. Chapter.

1. The song of Hanna. 12. The sonnes of Eli, wicked. 13. The newe custome of the priests. 18. Samuel ministrereth before the Lord. 20. Eli blesseth Elkana and his wyfe. 23. Eli reproveth his sonnes. 27. God sendeth a prophete to Eli. 31. Eli is menaced for not chastising his children.

A



AND Hanna prayed, & sayde: Myne heart reioyceth in the Lord, and myne home is exalted in the Lord: My mouth is wyde open ouer myne enemies, for I reioyce in thy saluation.

9 He wyll kepe the feete of his saintes, and the wicked shall kepe scilence in darknesse, and in his owne myght shal no man be strong.

(1) That they neither walke, nor fall to any euill.

10 The lordes aduersaries shal be destroyed of hym, & out of heauen shall he thunder vpon them: The Lord shall iudge the endes of the worlde, and shall gyue myght vnto his king, and exalt the horne of his annoynted.

11 And Elkana went to Ramath to his house, and the lad dyd ministrer vnto the Lord before Eli the priest.

(2) According to the appointment, and commaundment of Eli the priest.

12 But the sonnes of Eli were children of Belial, and knewe not the Lord.

(3) Or, wicked men. (4) That is, they regarded not his ordinaunce.

13 And the priestes custome toward the people was, that whensoever any man offered any offering, the priestes lad came whyle the fleshe was seethyng, and a fleshhoke with three teeth in his hande:

14 And thrust it into the panne, kettle, caldren, or pot: and all that the fleshhoke brought vp, that the priest toke for hym self: And so they dyd vnto all the Israelites that came thither to Silo.

(5) Transgressing the order appointyd in 1 lawe. Leuit. 7. for their bely sake

15 Beas, and thereto before they burnt the fat, the priestes lad came and sayde to the man that offered, Geue fleshe, that I may roste it for the priest: for he wyll not haue soddē fleshe of thee, but rawe.

(6) which was commaunded first to haue brn of f. d to God.

16 And yf any man sayde vnto hym, Let them burne the fat according to the custome, and then take as much as thynne hearte desireth: Then he would answer hym, Beas, thou shalt geue it me now: and if thou wilt not, I wyll take it with

(7) or, lawe. (8) Not paying so much for their profit, as that Gods lawe was not obserued.

3

23

8

16

it with violence.

(n) Seeing the horrible abuse thereof.

17 And the sinne of the young men was very great before the Lord: For men⁽ⁿ⁾ abhorred the offering of the Lord.

D 18 But the childe Samuel ministred before the Lord, girded with a linnen Ephod.

19 Moreover, his mother made him a little coate, and brought it to him from yere to yere, when she came by with her husband to offer the yereley sacrifice.

20 And Eli blessed Elkana and his wife, and said: The Lord geue thee seede of this woman, for the^(o) petition that she asked of the Lord. And they went vnto their owne home.

(o) Asking a soune to serue the Lord, & bestowing of him to the Lordes seruice.

21 And the Lord visited Hanna, so that she conceaued, and bare three sonnes, & two daughters: And the childe Samuel grew^(p) before the Lord.

(p) That is being in the seruice of the Lord.

22 Eli was very olde, and heard all that his sonnes did vnto Israel, & how they lay with the women that wayted at the doore of the tabernacle of the congregation.

23 And he saide vnto them: Why do ye such thinges? For of all these people I heare euill reportes of you.

E 24 Oh, nay my sonnes: For it is no good report that I heare, how that ye make the Lordes people to trespassse.

25 If one man sinne against another, the Iudge shall iudge it: But if a man sinne against the Lord, who will be his^(q) dayseman? Notwithstanding, they hearkened not vnto the voyce of their father, because the Lord would slay the.

26 (The childe Samuel profited & grew, and was in fauour both with the Lord and also with men.)

27 And there came a man of God vnto Eli, and sayde vnto hym, thus saith the Lord: Dyd not I playnely appeare vnto the house of thy father, when they were in Egypt in Pharaos house?

28 And I chose^(r) him out of al the tribes of Israel to be my priest, for to offer vpon mine aulter, and to burne incense,

(q) No man, nor mans doings can pacifye gods wrath for sinne. But though the lawe hath no helpe in this case: the gospell sheweth Iesus Christ that taketh awaye & sinnes of the worlde.

(r) That is, Aaron thy father.

*and to weare an Ephod before me: and I gaue vnto the house of thy father, all the offerynge made by fire of the chyldren of Israel.

Leuit. x. d. Deut. xii. b.

29 Wherefore^(s) treade ye downe my sacrifice and mine offering which I^(t) commaunded in the tabernacle, and honorest thy chyldren aboue me, to make your selues fat of the first frutes of all the offerynge of Israel my people?

F (s) That is, why haue you concerned my sacrifices, and as it were trod them vnder feete. (t) To be offered.

30 Wherefore the Lord God of Israel saith: I sayde, that thy house and the house of thy father should^(u) walke before me for euer: But nowe the Lord saith, That be farre fro me: For them that worship me, I wyll worship, and they that despise me, shall come to shame.

(u) That is, should exercise the office of the high priest in my tabernacle.

31 Behold, the dayes come, that I wyll cut of thine^(v) arme, and the arme of thy fathers house, that there shall not be an olde man in thine house.

(v) Thy power, and authority.

32 And thou shalt see thine enemye in the habitation [of the Lord]: and in all the wealth which [God] shall geue Israel, and there shall not be an olde man in thyne house for euer.

33 Neuerthelesse, I wyll not destroy euery one that come of thee from mine aulter, to make thine eyes to fayle, and to make thine heart sorowfull: And all they that be multiplied in thine house, shall dye^(w) [when they be] men.

G

i. Reg. ii. b.

34 And this shall be a signe vnto thee, that shall come vpon thy two sonnes* Hophni and Phinehes: euen in one day they shall dye both.

(w) Shall die when they come to manhood. i. Reg. ii. g.

35 And I wyll stirre me by a^(x) saythfull priest, & shall do according to my heart and minde, and I wil bulde him a sure house, and he shall walke before mine annoynted for euer.

(x) Meaning Iacob who succeeded his father, and was the figure of Christ.

36 And all that are left in thyne house, shall come and crouch to him for a peere of siluer and a morsell of bread, and shall saye: Put me (I pray thee) in one office or other among y priests, that I may eate a morsell of bread.

The. iij. Chapter.

There was no manifest vision in the tyme of Eli. 4 The Lorde calleth Samuel thre times. 11 And he weth what shall come vpon Eli & his house. 18 The same declareth Samuel to Eli.

A 1



And the chylde Samuel ministred vnto the Lorde before Eli, and the worde of the Lord was precious in those dayes, neither was there any open

vision.

2

And as at that tyme Eli lay in his place, his eyes began to waxe dymme that he coulde not see.

3

And ver the lampe of God went out, Samuel layde hym downe to sleepe in the temple of the Lord, where the arke of God was.

4

And the Lorde called Samuel. And he aunswered, I am here.

5

And he ran vnto Eli, and sayde: Here am I, for thou calledst me. And he said, I called thee not, go againe and sleepe. And he went, and layde hym downe to sleepe.

6

And the Lorde called once againe, Samuel. And Samuel arose and went to Eli, and sayde: I am here, for thou diddest call me. And he aunswered: I called thee not my sonne, go againe and sleepe.

7

Samuel knewe not yet the Lorde, neither was the worde of the Lorde yet opened vnto hym.

8

And the Lorde went to, and called Samuel the thirde tyme. And he arose and went to Eli, and saide: I am here, for thou hast called me. And Eli perceaued that the Lord had called the childe.

9

Therefore Eli sayde vnto Samuel: Go and sleepe, and yf he call thee, then say: Speake Lorde, for thy seruaunt heareth thee. So Samuel went, and slept in his place.

10

And the Lorde came, and stooode and called as before, Samuel, Samuel. Then Samuel aunswered: Speake,

for thy seruaunt heareth.

11 And the Lorde saide to Samuel: Beholde, I wyll do a thing in Israel, that both the eares of as many as heareth it shall tynge.

12 In that day, I wyll rayse vp against Eli all thynges whiche I haue spoken concernyng his house: When I begyn, I wyll also make an ende.

13 I haue tolde hym that I wyll iudge his house for euer, for the wickednesse which he knoweth: For whē [the people] cursed his sonnes for y same [wickednesse] he hath not corrected them.

14 And therefore I haue sworne vnto the house of Eli, that the wickednesse of Elies house shall not be purged with sacrifice nor offeryng for euer.

15 Samuel slept vntyl the moornyng, and opened the doores of the house of the Lorde: and Samuel feared to shewe Eli the vision.

16 Then Eli called Samuel, and sayde: Samuel, my sonne. And he aunswered: Here am I.

17 He saide: what is that the Lord hath saide vnto thee: I pray thee hyde it not from me: * God do so to thee, & more also, if thou hyde any thyng from me of all that he sayde vnto thee.

18 And Samuel tolde hym euery whyt, and hyd nothyng from hym. And he saide: It is the Lord, let hym do what seemeth hym good.

19 And Samuel grewe, and the Lorde was with hym, and left none of his wordes vnperformed.

20 And all Israel, from Dan to Beerseba, wylt that faythfull Samuel was the Lordes prophete.

21 And the Lorde appeared againe in Silo: for the Lorde opened hun selfe to Samuel in Silo, through the worde of the Lorde.

(D) God declareth what sodayne feare shall come vpon men when they shall heare that the arke is taken, and also see that Eli his house is destroyed. i Reg. ii. g.

Ruth. i. c. (e) God prayeth thee after this or that sort, excepte thou tell me the truth.

Or, fall to the ground.

The. iij. Chapter.

The arke of the Lorde is taken. 11 Eli and his chyldren dye.

A 1



And Samuel spake vnto all Israel: And Israel went out against the Philistines to battell, and pitched besyde the Eben ezer,

and the Philistines pitched in Apher,

2 And put them selues in aray against Israel: and when they ioynded the battell, Israel was smytten downe before the Philistines, and the Philistines slue of the armie in the fielde about a foure thousande

(D) From the departure of the Israelites out of Egypt, vnto this tyme of Samuel, ere about thye hundred and some yeres.

thousand men.

3 And When the people were come into their tentes, the elders of Israel sayde: ^(b) wherfore hath the Lorde caste vs downe this day before the Philistines: let vs fetch the arke of the appoyntment of the Lorde out of Silo vnto vs, that when it cometh among vs, it may saue

vs out of the hand of our enemies.

4 And so the people went to Silo, and fet from thence the arke of the appoyntment of the Lorde of hoastes, which ^(c) dwelleth betweene the cherubims: And there were the two sonnes of Eli, Hophni and Phinehes, with the arke of the appoyntment of God.

^(c) This he saith, because of the merce that was betwene the Cherubims.

^(b) Samuell as it is of som affirmed, consulted with the Lorde before this was taken in hand, and for that cause the Lord asked this question.



5 And when the arke of the appoyntment of the Lorde came into the hoast, all Israel shewted a mightie shouthe, so that the earth rang againe.

6 And when the Philistines heard the noyse of the shouthe, they saide: what meaneth the sounde of this mightie shouthe in the hoast of the Ebriues? And they vnderstode howe that the arke of the Lorde was come into the hoast.

7 And the Philistines were afrade, and saide: God is come into the hoast. And they said againe: ^(d) vnto vs, for it was neuer so before this.

8 vnto vs, who shall deliuer vs out of the hand of these mightie goddes: these are the goddes that smote the Egyptians with many plagues in the ^(e) Wildernes.

9 Be strong and quite your selues lyke men, O ye Philistines, that ye be no seruaunts vnto the Ebriues, * as they haue ben to you: Be of a manly corage therfore and fight.

10 And the Philistines fought, and Israel was smitten downe, and fled euery man into his tent: And there was an

exceeding great slaughter, for there were ouerthrowen of Israel ^(f) thirtie thousand footemen.

11 And the arke of God was taken, and the two sonnes of Eli, * Hophni & Phinehes, were dead.

12 And there ran a man of Beniamin out of the armie, and came to Silo the same day with his clothes ^(g) rent, and earth vpon his head.

13 And when he came, lo, Eli sat vpon a stoole by the way side, wayting: for his heart feared for the ^(h) arke of God. And when the man came into the citie, and tolde it, all the citie cryed.

14 And when Eli heard the noyse of the crying, he saide: what meaneth this noyse of the tumult? And the man came in hastily, and tolde Eli.

15 Eli was .xcviii. yeres olde, & ⁽ⁱ⁾ his sight failed, him that he could not see.

16 And the man said vnto Eli: I am he that came out of the armie, & fled this day out of the hoast. And he said: what thing is done my sonne?

17 The messenger answered, and said: Israel is fled before the Philistines, & there

^(f) This number thirtie was not for lacke of sufficient number of men: but for lacke of Gods fauour. i.Reg.ii.g.

^(g) The rent of such as fall to calamitie, for sin, or heat of anger.

^(h) Let it should be taken of the enemies.

^(d) Before we fought against men, & now God is come to fight against vs.

^(e) For in the red sea in the Wildernes the Egyptians were destroyed, which was the last of all his plagues. Iud. xiii. a

i.Reg.iii.4.

there hath ben a great slaughter among the people, and thy two sonnes hophni and Phinehes are dead, and the arke of God is taken.

18 And when he made mention of the arke of God, Eli fell from of his stoole backward by the side of the gate, and his necke brake, and he dyed: For he was an olde man and heavy, and iudged Israel fourtie yeres:

19 And his daughter in lawe Phinehes wyfe was with childe, and nye the birth: And when she heard the tidinges that the arke of God was taken, and that her father in law and her husband

were dead, she bowed her selfe, and trauallyed, for her paynes came vpon her. 20 And about the tyme of her death, the women that stooode about her, saide vnto her: Feare not, for thou hast borne a sonne. But she answered not, nor regarded it.

21 And she named the childe Icha-bod, saying: The glorie is departed fro Israel, (because the arke of God was taken, and because of her father in lawe and her husband.)

22 And she saide againe: The glorie is gone from Israel, for the arke of God is taken.

(k) whicher by interpreta- tion no glorie, or, wher is the glorie.

The.v. Chapter.

2 The Philistines byng the arke into the house of Dagon. 6 The men of Asdod are plagued. 8 The arke is carryed into Gath, and after to Acron.

1 **A**ND the Philistines toke the arke of God, and carryed it from the Eben ezer vnto Asdod.

2 **W**hen the Philistines toke the arke of God, and brought it into the house of Dagon, and set it by Dagon.

3 **A**ND when they of Asdod were by in the next daye in the mornyng, beholde, Dagon was fallen vpon his face on the earth before the arke of the Lorde: And they toke Dagon, and set him in his place agayne.

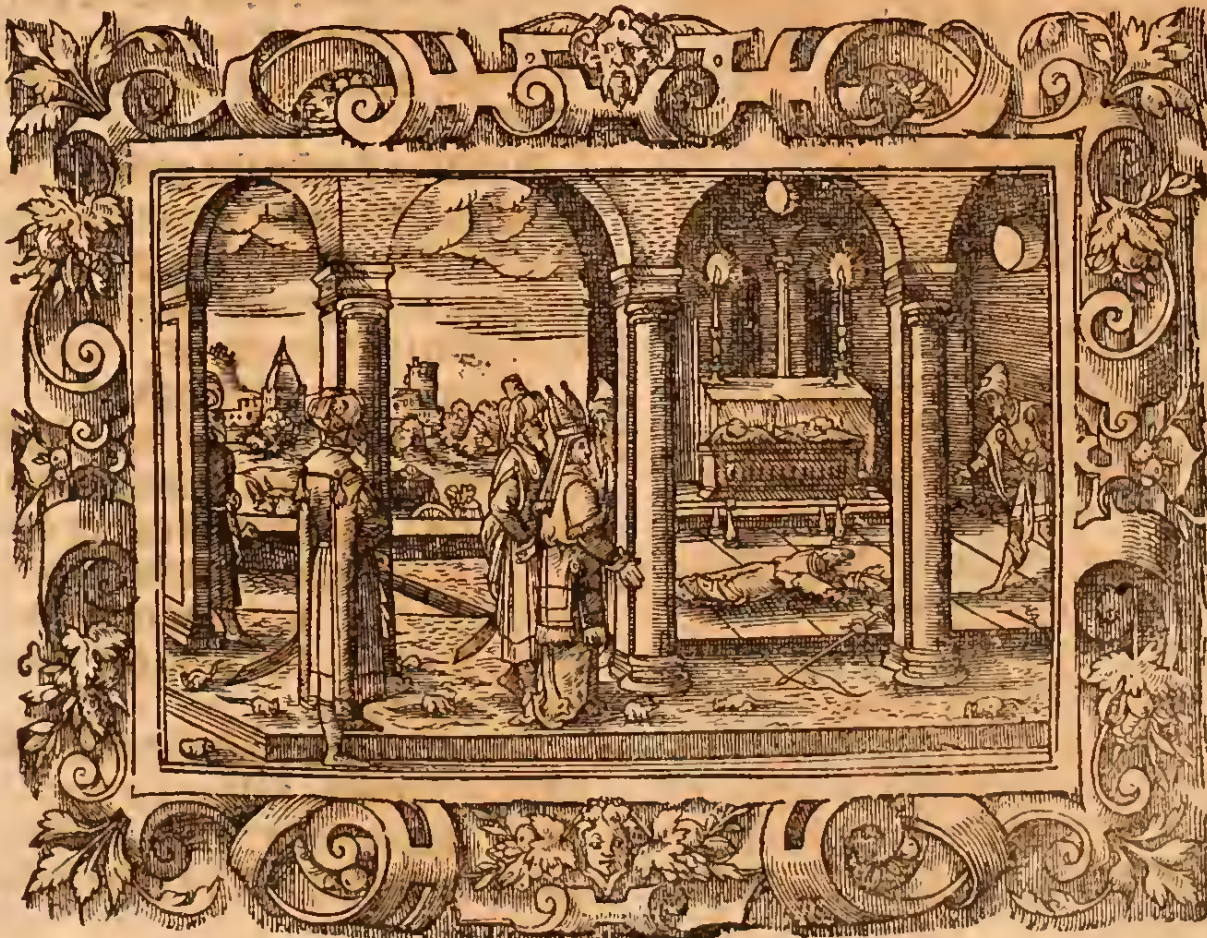
4 **A**ND when they were come earlic in

the next morning, beholde, Dagon was fallen vpon his face on the grounde before the arke of the Lorde, and his head and his two handes cut of vpon the thresholde, that onely the stumpe of Dagon was left to him.

5 **A**ND therfore is it, that the priestes of Dagon, neither any man that cometh into Dagon's house, treade not on the thresholde of Dagon in Asdod, vnto this day.

6 **B**UT the hand of the Lorde was heauie vpon them of Asdod, and he destroyed them, and smote them with emerodes, both Asdod, and all the coastes thereof.

(b) Dagon, beinge set in another.



(c) This is a lamentable blindness, they cleave thill to the idol which lyeth vpon the grounde like a blocke, and is not able to helpe neither them nor hym selfe.

7 And when the men of Asdod sawe that it was so, they saide: The arke of the God of Israel shal not abide here with vs, for his hand is sore vpon vs, & vpon ^(c) Dagon our God.

8 They sent therfore, and gathered all the lordes of the Philistines vnto them, and saide: What shall we do with the arke of the God of Israel: They answered: Let the arke of the God of Israel be carryed about vnto Gath. And they carryed the arke of the God of Israel about.

9 And when they had carryed it about, the hand of the Lorde was agaynst the citie with a very great destruction, and he smote the men of the citie both small and great, and they had emerodes in their secreete partes.

10 Therfore they sent the arke of God to Acaron: and as soone as the arke of God came to Acaron, the Acaronites cryed out, saying: They haue brought the arke of the God of Israel to vs, to slea vs, and our people.

11 And so they sent, and gathered together all the lordes of the Philistines, and saide: Send ^(c) away the arke of the God of Israel, to go agayne to his owne place, that it slea vs not, and our people. For there was a destruction and death thowout all the citie, and the hand of God was exceeding sore there.

12 And the men that dyed not, were smitten with the emerodes: And the crye of the citie went by to heauen.

(c) The which worketh in the which is in the good: In the one grade, and desperation, in the other repentance and recourse upon.

The .vi. Chapter.

1 The time that the arke was with the Philistines, which they sent againe with a gift. 12. It cometh to Bethsames. 17. The Philistines off: r golden emerodes. 19. The men of Bethsames are stricken for looking into the arke.

1 **A**nd the arke of the Lord was in the countrey of the Philistines seuen monethes.

2 And the Philistines called for the priestes and the soothsayers, saying: What shall we do with the arke of the Lord: Tell vs wherewith we shall sende it home againe:

3 They saype: If you send away the arke of the God of Israel, send it not emptye: but rewarde it with sinne ^(a) offerung, and then ye shall be whole, and it shall be knowen to you, why his hand departeth not from you.

4 Then sayd they: And what shall be the sinne offering, which we shall rewarde him with: They answered: Five golden emerodes, and five golden myce, accordyng to the number of the princes of y Philistines: For one plague was on you all, and on your princes.

5 Wherfore ye shall make images lyke to your emerodes, & images like to your myce that corrupt the land, and ye shall geue glorie vnto the God of Israel, that he may take his hand from of you, and from of your ^(b) goddes, and from of your land.

6 Wherfore do ye harden your heartes, as the Egyptians and Pharao harde-

ned their heartes: which when he wrought wonderfullie among them, did they not let the people go, and they departed:

7 Now therfore, make a newe cart, and take two melche kyne, on whom there hath comie no yocke, and tye the kyne to the carte, and bring the calues home from them.

8 And take the arke of the Lorde, and lay it vpon the cart, and put the iewels of golde whiche ye rewarde him with for a sinne offering, in a coffer by the side thereof, and send it awaye, that it may go.

9 And if ye see that he go by the way of his owne coaste to Bethsames, then it is he that did vs this great euill: If no. we shall knowe then that it is not his hand that smote vs, but it was a ^(c) chaunce that happened vs.

10 And the men did euen so: And toke two kyne that gaue milke, & tyed them to the cart, and kept the calues at home.

11 And they layde the arke of the Lorde vpon the cart, and the coffer with the myce of golde, and with the images of their emerodes.

12 And the kyne toke the strayght way to Bethsames, & went on the strayght way: and as they went, lowed, and turned neither to the ryght hande nor to

(c) The which had attribut almost all thinges to fortune and chance: wherfore in vnde there is nothing done without gods prouidence & decree.

(a) For that you haue receiued to charge is away fro Israel.

(b) Here they are forced to know ledge the true loring God, & his mightie hand, and yet because of their idolatry haue not the grace to conuert and worship him.



fering, the Philistines came to fight against Israel: But the Lorde thundred a great thunder the same day among the Philistines, & scattered them, that they were slaine before Israel.

11 And the men of Israel went out of Mizpah, and pursued the Philistines, & smote them vntill [they came] vnder Bethchar.

12 And then Samuel * toke a stone, and pitched it betweene Mizpah & Shen, and called the name thereof Eben ezer, saying: Hitherto hath the Lorde helped vs.

13 And so the Philistines were brought vnder, and they came no more into the coaste of Israel: and the hande of the

Lorde was against the Philistines all the dayes of Samuel.

14 Therto the cities which that the Philistines had taken from Israel, were restored to Israel - euen from Acaron to Gath, and the coastes of the same dyd Israel deliuer out of the handes of the Philistines: And there was peace betweene Israel and the Amozites.

15 Samuel iudged Israel all the dayes of his life:

16 And went about yere by yere to Bethel, Gilgal, and Mizpah, and iudged Israel in all those places.

17 And came againe to Rama, for there was his house, and there he iudged Israel also, & there he buylt an auter vnto the Lorde.

Josua xxiii. f. (f) whiche was a great rocke ouer against Mizpah.

(g) Betweene the Philistines.

(h) which was not contrary to the lawe: for as yet a certaine place was not appointed.

The .viii. Chapter.

1 Samuel maketh his sonnes iudges ouer Israel, who follow not his steps. 5. The Israelites aske a King. 11. Samuel declareth in what state they should be vnder the King. 19. Notwithstanding they aske one still, and the Lorde willet Samuel to graunt vnto them.



When Samuel was old, he made his sonnes iudges ouer Israel.

The name of his eldest sonne was Joel, and the name of the seconde Abia, and they

were iudges in Beerseba.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and * tooke rewarde, and peruerted the ryght.

4 Then all the elders of Israel gathered them together, and came to Samuel vnto Rama,

5 And sayd vnto him: Beholde, thou art olde, and thy sonnes walke not in thy wayes: Now therfore * make vs a king to iudge vs, as all other nations [haue]

6 But the thing displeased Samuel when they said, geue vs a king to iudge vs: And Samuel prayed vnto the lorde.

7 And the Lorde saide vnto Samuel, Heare the voyce of the people in all that they say vnto thee: For they haue not cast thee away, but they haue cast me away, that I should not raigne ouer them.

8 And as they haue ever done sence I brought them out of Egypt vnto this day, and haue forsaken me, and serued other gods, euen so do they vnto thee.

9 Now therefore hearken vnto their voyce: howbeit yet testifie vnto them, & shewe them * the maner of the king that shall raigne ouer them.

10 And Samuel tolde all the wordes of the Lorde vnto the people that asked a king of him,

11 And he said: This shall be the maner of the king that shall raigne ouer you, * he will take your sonnes and put them to his charets, and make his hoysmen of them, to run before his charet.

12 And will make him of the captaines ouer thousandes and ouer fifties, and will set them to eare his grounde, and to gather in his haruest, & to make instrumentes of warre, and thinges that serue for his charets.

13 And he will take your daughters, and make them appoticaries, cookes, and bakers.

14 And he shall take your fieldes, * and your vineyardes, and your best oliue trees, and geue them to his seruauntes.

15 And he shall take the tenth of your seede, and of your vineyardes, and geue it to his eunuches, & to his seruauntes.

16 And he shall take your men seruauntes, and maide seruauntes, young men, and the chiefe of your asses, and put them to his worke.

17 And he shall take the tenth of your sheepe, and ye shall be his seruauntes.

18 And

(a) Because he was not able to trauele and take the paynes in his olde age.

(b) who was also called Ithai. 1. Chron. 6. b.

(c) That is, they obserued not the iustice, equitie, vpryghtnes, and godlynes, of their father.

Deut. xvii. c. i. Reg. xii. c. Ofce, xiii. c. Actes. xiii. d

Deut. xvii. c.

(d) Except such as shall haue the feare of God before their eyes, they will follow his desires and lawes, as Dauid, Salomon, Ezechias, and Josias.

iii. Reg. xxi. a

18 And ye shall crie out at that time, because of your king whiche ye shall haue chosen you, & the Lorde wil not heare you at that day.

19 Neuerthelesse, the people woulde not heare the voyce of Samuel, but did say, Nay, not so: But there shalbe a king ouer vs,

20 That we may be lyke other nations,

and that our king may iudge vs, and go out before vs, and fight our battailes.

21 Therfore when Samuel hearde all the wordes of the people, he rehearsed them in the eares of the Lord.

22 And the Lord sayd to Samuel: hearken vnto their voyce, and make them a king. And Samuel said vnto the men of Israel: Go euery man vnto his citie.

The ix. Chapter.

1 Saul seeking his fathers asses, by the counsell of his seruaunt goeth to Samuel. 9 The Prophetes called Seers. 15 The Lord reuealeth to Samuel Sauls comming, commaunding to annoynt him king. 22 Samuel bringeth Saul to the feast.



Here was a man of Benjamin named Cis the sonne of Abiel, the sonne of Zeror, & sonne of Bechorath, the sonne of Aphiah, the sonne of a man

that was a Jeminite, mightie in power.

2 And the same had a sonne called Saul, a goodly young man and a faire, so that among the children of Israel there was none goodlier then he: From the shoulders vpwarde he was hygher then all the other people.

3 And the asses of this Cis Sauls father were lost, and Cis sayd to Saul his sonne: Take one of the laddes with thee, and arise, go and seke the asses.

4 And he went through mount Ephraim, and passed through the lande of Salisa: but they founde them not. Then they went through the lande of Salim, and there they were not. When they went also through the land of Jemini, they found them not.

5 At the last, when they were come to the lande of Zuph, Saul sayde to his lad that was with him: Come, let vs returne, lest my father leaue caring for the asses, and take thought for vs.

6 He sayde vnto him: Behold, there is in this citie a man of God, & he is an honorable man, all that he sayth, commeth suerly to passe: Now then let vs go thither, if so be he can shewe vs what way we may go.

7 Then sayde Saul to his lad: If we will go, what shall we bring the man: For the bread is spent in our vessels, & there is no other present to bring the

man of God: What haue we?

8 And the lad answered Saul againe, and sayde: Behold I haue found about me the fourth part of a sicle of siluer, that will I geue the man of God, to tell vs our way.

(d) whiche is, about five pence.

9 (Before time in Israel when a man went to seke an aunswere of God, thus wyl he spake, Come and let vs go to the Seer: For he that is now called a prophete, was in the olde tyme called a Seer.

(e) Because he sawe gods will reuealed vnto him by his diuine spirite, and for that he forsaue thynge to come.

10 Then sayde Saul to his lad, Wel sayd of thee: Come, let vs go. And so they wet vnto the citie where the man of God was.

11 And as they went their way by the hill to the citie, they met with damocels that came out to drawe water, and sayd vnto them: Is there here a Seer?

12 And the maydens answered them, and sayd: yea, beholde he is before you, make hast now, for he came this day to the citie, for ther is an offering of the people this day in the hill.

(f) That is, a feast after the offering,

13 When ye be come into the citie, ye shall finde him strayghtway yer he go by to the hill to eate: for y people wil not eate vntil he come, because he doth blesse the offering, and then eate they that be bydden to the feast: Nowe therfore get you by, for this day shal ye finde him.

(g) That is, geue thankes & distribute the meate according to the custome.

14 And they went by into the citie: And when they were come into the middes of the citie, beholde Samuel came out agaynst them, for to go by to the hill.

15 But the Lorde had tolde Samuel in his eare (a day before Saul came) saying:

16 To morowe this tyme I will sende thee a man out of the lande of

Beniamin, him shalt thou annoynt to be captaine ouer my people Israel, that he may saue my people out of y^e handes of the Philistines: for I haue looked ^(b) vpon my people, and their ^(c)crie is come vnto me.

^(h) That is, vpon the affliction and oppression of my people. ⁽ⁱ⁾ Wherin they seeke helpe & deliuerance at me.

17 When Samuel therfore saue Saul, the Lorde aunswered him: See, this is the man whom I spake to thee of, this same shall raigne ouer my people.

18 Then went Saul to Samuel in the middle of the gate, and sayd: Tell me I pray thee where the sears house is:

19 Samuel aunswered Saul and sayd, I am the sear: Go vp before me vnto the hil, for ye shall eate with me to day, and to morowe I wil let thee go, and wil tel thee all that is in thyne ^(b) heart.

20 And as for thyne asses that were lost thre dayes ago, care not for them, for they are founde: And ^(c) whose shall the beautiful thinges of Israel be: Belong they not to thee, and vnto all thy fathers house?

21 But Saul aunswered and sayde: Am not I the sonne of a Ieminite, of the smallest tribe of Israel: and my kinned is the lest of all the kinredes of the tribe of Beniamin: wherfore then speakest thou so to me?

22 And Samuel toke Saul and his lad,

and brought them into the ^(m) parler, and made the sit in the chiefest place among them that were bidden, whiche were vpon a thirtie persons.

23 And Samuel sayde vnto the cooke: Bring forth the portion which I gaue thee, and of which I said vnto thee, kepe it with thee.

24 And the cooke toke by the shoulder, & that which was ⁽ⁿ⁾ vpon it, and set it before Saul. And Samuel sayd: Behold that which is left, put it before thee and eate: for hytherto hath it ben kept for thee, saying: Also I ^(o) called the people. And so Saul dyd eate with Samuel that day.

25 And when they were come downe fro the hyghe place into the citie, Samuel communed with Saul vpon the ^(p) top of the house.

26 And when they arose early about the spring of the day, Samuel called Saul vpon the toppe of the house, saying: Up, that I may send thee away. And Saul arose, and they went out, both he and Samuel.

27 And when they were come almost out of the towne, Samuel sayde to Saul: Bid the lad go before vs (and he went before) but stande thou stil a while, that I may shewe thee the ^(q) worde of God.

^(k) That is, al that thou desirest to knowe.

^(l) Whom God hath chosen to be their king.

^(m) That is, the holder of the rest which the priest had for his familie in all parts of the house.

⁽ⁿ⁾ That is, by the offering of the people and by the meat prepared for the house.

^(o) For when the manner was that, that men might walke together vpon it.

^(q) That is, Gods commandment as concerning thee.

The .x. Chapter.

6 Saul is annoynted king by Samuel. 9 God chaungeth Sauls heart, and he prophesieth. 19 Samuel assembleth the people, and sheweth them their finnes. 21 Saul is chosen king by lot. 25 Samuel writeth the kings office.

A



And the Samuel toke a vessell of ^(a) oyle, and powred it vpon his head, and ^{*} kissed him, and sayd: hath not the Lorde annoynted thee, to be captaine ouer his

^(a) Here be- gynneth the vse of annoynt- ing of kyngs with oyle by gods commaund- ment. Act. xiii. d.

^(b) That is, the chyldren of Israel, which only he would possesse as his inheri- taunce. ^(c) Of whom Beniamin the yongest sonne of Iacob was borne, of the which y^e tribe of Beniamin, wherof kyng Saul was, toke their name.

^(b) inheritaunce:

2 When thou art departed from me this day, thou shalt finde two men by ^(c) Ra- hels sepulchre in y^e border of Beniamin, euen at Zalezah, and they wil say vnto thee, y^e asses which thou wetest to seke, are founde: And lo, thy father hath left the care of the asses, & soroweth for you, saying: What shal I do for my sonne?

3 Then shalt thou go forth fro thence, & shalt come to the playne of Thabor, and ther shal meete thee thre me going vp to God to Bethel, one carying thre

kiddes, & another carying thre loues of bread, & another carying a botel of wine. 4 And they wil salute thee and geue thee two loues of bread, which thou shalt receaue of their handes.

5 After that, shalt thou come to the ^(d) hil of God, wher is the garison of the Philistines: And when thou art come thither to the citie, thou shalt meete a companie of prophetes comming downe fro the hyghe place, with a psalter, a timbrell, a pype, & a harpe before them, and they shal prophesie.

6 And the spirite of the Lorde wil come vpon thee also, and thou shalt prophsie with them, & shalt be turned into another man.

7 Therfore when these signes are come vnto thee, do what thou hast to do, for God is with thee.

8 And

^(e) Heb. Thei wyll aske thee a peece

^(d) whiche was in the citie Bethel, wher the arke was.



8 And thou shalt go downe before me to Gilgal; and I also will come downe vnto thee to sacrifice burnt sacrifices, & to offre peace offrings: * Tary for me seuen dayes till I come to thee, & shewe thee what thou shalt do.

9 And when he had turned his^(a) backe to go fro^(b) Samuel, God gaue him another^(c) hearte, and all those tokens came to passe that same day.

10 And when they came thither to the hill, beholde, the companie of prophetes met him, and * the spirite of God came vpon him, & he^(d) prophesied among the.

11 And all that knewe him before, when they sawe that he prophesied among the prophetes, they sayd eche to other: What is this that is come vnto the sonne of Cis? * Is Saul also among the prophetes?

12 And one of the same place aunswered, and sayde: who is their^(e) father? And therof came y^(f) prouerbe: what is Saul also among the^(g) prophetes?

13 And whē he had made an ende of prophesying, he came to the hyghe place.

14 And Sauls vncle sayde vnto him, and to his lad: whyther went ye? he sayde, To seke the asses: And when we sawe that they were no where, we came to Samuel.

15 And Sauls vncle sayde: Tell me, I pray thee, what Samuel sayd vnto you:

16 Saul aunswered his vncle: he tolde vs plainly that the asses were found. But

of y^(h) kingdome wherof Samuel spake, tolde he him not.

17 And Samuel called the people together vnto the Lorde to Mispah,

18 And sayd vnto the children of Israel: Thus sayde the Lorde God of Israel, I brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the handes of al kingdomes that troubled you.

19 And ye haue this day cast away your God, who onely deliuereth you out of al your aduersities and tribulations. And ye haue sayd vnto him: No, but make a king ouer vs. Nowe therfore stande ye before the Lorde by your tribes, & your thousandes.

20 And when Samuel had assembled together all the tribes of Israel, the tribe of Benjamin was⁽ⁱ⁾ taken.

21 When he had assembled together the tribe of Benjamin by their kinredes, the kinred of Matrai was caught, and at the last Saul the sonne of Cis was caught: And when they sought him, he coulde not be founde.

22 Therfore they asked the Lord further, if the man should yet come thither: And the Lord aunswered: Behold^(j) he hath hyd him selfe among the stufte.

23 And they ranne and fet him thence, and when he stode among the people, he was hygher then any of the people from the shoulders vplwarde.

24 And Samuel said to al the people: See

(i) That is, by calling of lot.

(j) As though he were unworthy, and unwilling.

ye not him whom the Lorde hath chosen, and howe there is none lyke him among all the people: And all the people showed, and sayd: God saue the king.

Heb. Let the king lyue. (1) As it is written. Deut. 17. 6.

25 Then Samuel tolde the people the duetic of the kingdome, & wrote it in a booke, and laide it by before the Lord, and sent all the people away, euery

man to his house. 26 And Saul also went home to Gibea, and there folowed him a band of men, whose heartes God had touched. 27 But the children of Belial sayd: Howe shall he saue vs: And they despised him, and, brought him no presentes: And he helde his tongue.

(m) Behold an open scow, and to win them by patience.

The xi. Chapter.

1 Nahas the Ammonite warreth against Jabes Gilead. who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slayne. 14 The kingdome is renewed.

(a) For feare of whom Israel asketh a king.



1 Then (a) Nahas y Ammonite came vp, & besieged Jabes in Gilead: And all the men of Jabes sayd vnto Nahas, Make a couenaunt with vs, and we wilbe thy seruauntes.

(b) No reasonable condition can satisfie a tyrant, and therefore gods wrath is not sacre fro him.

2 And Nahas the Ammonite answered them: In this will I make a couenaunt with you, if I may (b) thrust out al your right eyes, and bring that shame vpon all Israel.

3 To whom the elders of Jabes sayde: Geue vs seven dayes respite, that we may sende messengers vnto all y coastes of Israel: and then if there be no man to deliuer vs, we will come out to thee.

4 Then came the messengers to Gibea of Saul, and tolde this tydinges in the eares of the people: And all the people lift vp their voyces, and wept.

5 And beholde, Saul came folowing the cattell out of the fielde, and Saul sayde: What alyeth this people that they wepe: And they tolde him the tydinges of the men of Jabes.

(c) God gave him the spirite of strength, & courage to go against this tyrant.

6 And the spirite of God (c) came vpon Saul when he heard those tydinges, & he was exceeding angrie.

7 And toke a yoke of oren, & hewed them in peeces, and sent them thorowout all the coastes of Israel by the handes of messengers, saying: whosoever cometh not foorth after (d) Saul and after Samuel, so shall his oren be serued. And the feare of the Lord fell on the people, and they came out with one consent.

(d) He loyneth Samuel with him for more authority, for he him self was not yett appoynded of al. Hebr. As one man.

8 And whē he numbred them in Bezek, the children of Israel were three hundred thousand men, and the men of Iuda thirtie thousande.

9 And (e) they sayd vnto the messengers that came: So say vnto the men of Jabes in Gilead, To morowe by that time y sunne be hotte ye shall haue helpe. And the messengers came, and shewed it to the men of Jabes, which were glad.

(e) Whining Saul and Samuel.

10 Therefore the men of Jabes sayde: To morowe we will come (f) out vnto you, and ye shall do with vs all that pleaseth you.

(f) That is, to the Ammonites, differing that they had hope of ayde.

11 And on the morowe Saul put the people in three partes, & they came in vpon the hoast in the morning watche, and slue the Ammonites vntill the heate of the day: And they that remayned, were skattered, so that two of them were not left together.

12 And the people sayd vnto Samuel: (g) who is he that sayde, shall Saul raigne ouer vs: bring those men, that we may slay them.

(g) By this victorie, the Lord toome the heartes of the people to Saul.

13 And Saul sayde: There shall no man (h) dye this day: For to day the Lorde hath saued Israel.

(h) He would beginne his kingdome with clemencie, as a Director meete for a prince.

14 Then sayde Samuel vnto the people: Come, that we may go to Gilgal, and renewe the kingdome there.

15 And all the people went to Gilgal, and made Saul king there before the Lord in Gilgal, and there they offred (i) peace offrings before the Lorde: And there Saul and al the men of Israel reioyced exceedingly.

(i) In signe of thankes giuing for the victorie.

The .xii. Chapter.

1 Samuel declaring to the people his integritie, reproveth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to folowe the Lord.



1 And Samuel sayd vnto al Israel: Beholde, I haue ^(a) hearkened vnto your voyce in all that ye sayde vnto me, and haue made a king ouer you.

vs out of the handes of our enemies, and We will serue thee :

11 And y^e Lord sent Jerobaal, ^(g)* Bedan, * Jephthah, and * Samuel, and deliuered you out of the handes of your enemies on euerie side, and ye dwelled safe.

^(g) That is, Samson. Iud. xiii. d. Iud. xi. a. i. Re. vii. b.

12 And for all that, when you sawe that Nahas the king of the children of Ammon came against you, ye sayd vnto me: Not so, but a king shall raigne ouer vs: when yet th^e Lord your God was your king.

13 Nowe therfore behold the king whom ye haue chosen, and whom ye haue desired: lo, y^e Lord hath set a king ouer you.

14 If ye will feare the Lord and serue him, and heare his voyce, & not disobey the worde of the Lord, both ye and the king that raigneth ouer you, shall ^(h) folowe the Lord your God.

C

^(h) ye shalbe preserved, as they that folowe the Lordes will.

15 If ye will not hearken vnto the voyce of the Lord, but disobey the Lordes mouth, then shall the hand of the Lord be vpon you, and on your fathers.

⁽ⁱ⁾ That is, your gouernours.

16 Now also stand, & see this great thing whiche the Lord will do before your eyes.

17 Is it not nowe wheate harvest? I will call vnto the Lord, & he shal sende thunder & rayne, that ye may perceaue and see howe that your wickednes is ^(k) great which ye haue done in the sight of the Lord in asking you a king.

^(k) In that you haue foraken him who hath all power in his hand, for o mortal man.

18 And so Samuel called vnto the Lord, and the Lord sent thunder and rayne the same day: And all the people feared the Lord and Samuel exceedingly.

19 And al the people sayd vnto Samuel: Pray for thy seruauntes vnto the Lord thy God, that we dye not: for we haue sinned in asking vs a king, besyde all our [other] sinnes.

20 And Samuel sayde vnto the people, feare not (ye haue in deede done al this wickednesse, yet ^(l) depart not from folowing of the Lord, but serue the Lord with all your heartes:

^(l) For with the Lord there is mercie and forgiveness of sinnes in store, for such as will repent.

21 Neither turne ye alway, for [then ye go] after vayne thinges, which are not able to profite you, nor deliuer you, for they are but vanitie.)

For the Lord will not forsake his people,

1 I haue

2 Nowe

3 Beholde

4 They sayde

5 He sayd

6 And Samuel

7 Nowe

8 After

9 And whē

10 And they

people, because of his great names sake: because it hath pleased the Lorde to make you^(m) his people.

23 Moreover, God forbid that I shoulde sinne against the Lord, and ceasse praying for you: but I will shewe you the good and right way.

24 Therefore feare you the Lorde, & serue him in the trueth, and with all your⁽ⁿ⁾ heartes: & consider howe great thinges he hath done for you.

25 But and yf ye do wickedly, then shall ye perishe, both ye and your king.

(n) Unfaithful, and without hypocrite

The. xiii. Chapter.

The Philistines are smitten of Saul and Jonathan. 13 Saul being disobedient to Gods commaundement, is shewed of Samuel that he shal not raigne. 19 The great slaughter wherin the Philistines kept the Israelites.

A I



Saul now had ben king^(a) one yere (& he raigned two yeres ouer Israel.)

2

And Saul chose him three thousand men of Israel: Two thousand

were with Saul in Michmas and in mount Bethel, and a thousand with Jonathan in Gibeon Benjamin: and the rest of the people he sent every man to his tent.

3

And Jonathan smote the garison of the Philistines that was in the^(c) hill, and it came to the Philistines eares: And Saul blew^(d) trumpet throughout al the land, saying: Let the hebrues heare.

4

And all Israel hearde say howe that Saul had destroyed a garison of^(e) Philistines: wherfore Israel was had in abomination with^(f) Philistines. And the people gathered together after Saul to Gilgal.

5

The Philistines also gathered them selues together to fyght with Israel, thirtie thousand charettes, & sixe thousand horsemen, with other people lyke the sand by the seas side in multitude, & came by, and pitched in Michmas, eastwarde from^(g) Bethauen.

6

And when the men of Israel sawe it, they were in a straye (and the people were in a distresse) & the people hyd^(h) the selues in caues, and in holdes, and in rockes, and in hye places, and in pittes.

W 7

And some of the hebrues went ouer Iordane to go vnto the land of⁽ⁱ⁾ Gad and Gilead: And Saul was yet in Gilgal, and all the people being afrayde, followed him.

8

And he taried seuen dayes, cuen vnto the time that Samuel had appoynted: But Samuel came not to Gilgal, and the people were therfore^(j) skattered from him.

9 And Saul sayde: Bring a burnt sacrifice to me, and peace offerings. And he offered a burnt sacrifice.

19 And assoone as he had made an ende of offering the burnt sacrifice, beholde Samuel came, and Saul went against him, to^(k) salute him.

11 And Samuel sayde: What hast thou done: Saul sayde: Because I sawe that the people skattered from me, and that thou earnest not within the dayes appointed, and that the Philistines gathered them selues together to Michmas:

12 Therefore sayde I, The Philistines shal come downe nowe vpon me to Gilgal, and I haue not made supplication vnto the Lord: I was bolde therfore, & offered a burnt offering.

13 And Samuel sayd to Saul: Thou art become a foole, thou hast not kept the commaundement of the Lord thy^(l) God which he commaunded thee: For at this time woulde the Lorde haue stablished thy kingdome vpon Israel for ever.

14 But nowe, thy kingdome shal not continue: The Lorde hath sought him a^(m) man after his owne heart, and the Lorde hath commaunded him to be captayne ouer his people, because thou hast not kept that whiche the Lorde commaunded thee.

15 And Samuel arose, & gate him by from Gilgal⁽ⁿ⁾ in Gibeon of Benjamin, and Saul numbred the people that were found with him, and they were about a sixe hundred men.

16 And Saul and Jonathan his sone, & the people that were found with them, had their abiding in Gibeon of Benjamin: but^(o) Philistines pitched in Michmas.

17 And there came out of the hoast of the Philistines three companies to destroye: one companie turned vnto the way that leadeth to Daphna vnto^(p) the lande of Saul:

18 And

(k) Heb. bleste him.

(l) who would thee to obey him, and red vpon his word.

(m) That is, David.

(n) And went to his cite Ramah.

(m) Of his free mercy, & not of your merites, and therfore he will not forsake you.

(a) Whyles these thinges were done.

(c) Bethathiam, where the ark was. Chap. 10. a.

(d) That euery man should prepare him self to warre.

(e) whiche is Bethel, one of the prophetes called Bethauen, because of the idolatrie committed there.

(f) where the two tribes & the halfe remained.

(g) Thinking that the absence of the prophet was a signe that they should lose the victorie.

18 And another companie turned the way to Bethoron: And the thirde companie turned to the way of the coast that is scene aboue y^e valley of Zeboim toward the wilder nesse.

19 There was no smith founde throughout all the lande of Israel: For the Philistines sayde, Lest the hebrues make them swordes or speares.

20 But all the Israelites went downe to the Philistines, to mende euery man his share, his mattocke, his axe, & weeding hooke.

21 Yet they had a file for the shares, for the mattockes, for the pickforkes, and for the axes, and for to sharpen to goades.

22 And so in time of battel there was neither sword nor speare found in the handes of any of the people that were with Saul and Jonathan: But with Saul & Jonathan his sonne was there found.

23 And the garison of the Philistines came out, to go ouer vnto Michmas.

(D) To declare that the victorie came only of God.

The .xliiii. Chapter.

14 Jonathan and his harnesse bearer put the Philistines to flight. 24 Saul bindeth the people by an othe, not to eate till euening. 32 The people eate with the blood. 38 Saul would put Jonathan to death. 45 The people deliuer him.

When on a time Jonathan the sonne of Saul sayde vnto his young man that bare his harnesse: (a) Come, & let vs go ouer to the Philistines garison that are yonder on the other syde: and he tolde not his father.



2 And Saul taried in the vttermoost part of Gibeon vnder a pomegranate tree which is in Migron: and the people that were with him were vpon a sixe hundred men.

3 And Ahia the sonne of Ahitob, Ichaabods brother, the sonne of Phinehes the sonne of Eli, was the Lordes (b) priest in Silo, and ware an Ephod: And the people wist not that Jonathan was gone.

4 And in the middes of the passage by which Jonathan sought to go ouer vnto the Philistines garison, there was a sharpe rocke on the one syde, & a sharpe rocke on the other syde: the one called Bozez, and the other Sene.

5 The forefront of the one leaned northwarde toward Michmas, & the other was southward toward Gibeon.

6 And Jonathan sayd to the young man that bare his harnesse: Come, and let vs go ouer vnto the garison of these vncircumcised, it may be that the Lorde will worke with vs: for it is no hardnesse with the Lorde to saue either in manie or in fewe.

7 And his harnesse bearer said vnto him, Do all that is in thyne heart: Go where it pleaseth thee, behold I am with thee

as thyne heart lusteth.

8 Then sayd Jonathan: Beholde, we go ouer vnto these men, and shall shewe our selues vnto them.

9 If they say on this wyse to vs, Tarie vntil we come to you: then we wil stand still in our place, & not go by vnto them.

10 But and if they say, Come by vnto vs: then we wil go by, for the Lorde hath deliuered them into our handes: And this shalbe a signe vnto vs.

11 And they both shewed them selues vnto the garison of the Philistines. And the Philistines sayde: See, the hebrues come out of the holes where they had hyd them selues in.

12 And the men of the garison answered Jonathan & his harnesse bearer, & sayd: Come by to vs, and we will shewe you a thing. And Jonathan sayde vnto his harnesse bearer: Come by after me, for the Lorde hath deliuered them into the hande of Israel.

13 And Jonathan clymied by vpon handes and fete, and his harnesse bearer after him: And they fell before Jonathan, & his harnesse bearer slue the after him.

14 And that first slaughter whiche Jonathan & his harnesse bearer made, was vpon a twentie men, within the compasse as it were about an halfe aker of land which two [open plowe.]

15 And there was a feare in the hoast, in the field, & among al y^e people: insomuch that they that were gone out of the garison to robbe, were afrayde also, & the earth trembled, for the feare that was sent of God.

(C) This he learned neyther at diuiners, nor footlayers: but at the spirite of God, concerning his sayth by signes preserted by the same spirite.

(D) That they spake contumaciouly, and by derision.

(E) Because of the steepnes of the rocke where they did clyme vp.

(F) It is an hyperbolical speache, where by is signified that the feare which God sent vpon the hoast of the Philistines, was exceeding great.

16 And the Watchmen of Saul in Gibeon Beniamin, sawe: And behold, the multitude were discomfited, & were smitten as they went.

17 Then sayd Saul vnto the people that was with him: Searche, and see who is gone away from vs. And when they had numbred, beholde, Jonathan and his harnesser were not there.

18 And Saul sayd vnto Ahia: Bring hyther the ^(b)arke of God. (For the arke of God was at tyme with the children of Israel.)

19 And while Saul talked vnto y^e priest, the noyse that was in the hoaste of the Philistines spred farther abroad and increased. And Saul sayd vnto the priest: ^(h)withdrowe thyne hande.

20 And Saul ioynd him selfe vnto all the people that were with him, & they came to the battell, and behold * euery mans sword was against his fellow, and there was a very great discomfiture.

21 Moreover, the Hebrues that were with the Philistines before that tyme, & were come with them into all partes of the hoaste, turned to be with the Israelites that were with Saul and Jonathan.

22 And all the men of Israel also, whiche had hyd the selues in mount Ephraim, as soone as they hearde howe that the Philistines were fled, they folowed after them in the battell.

23 And so the Lorde saued Israel that day: and the battell continued vnto Bethauen.

24 And when the men of Israel were kepte dolbne with hunger that day, Saul charged the people with an oth, saying: ^(c)Cursed be the man that eateth any foode vntill night, till I be auenged of myne enemies. And so none of the people tasted any sustenance.

25 And al they of the land came to a wood, where homie lay vpon the grounde.

26 And the people came into the wood: And behold, the homie dropped, and no man moued his hand to his mouth: for the people feared the ^(b)oth.

27 But Jonathan hearde not whē his father charged the people with the oth, wherfore he put forth the ende of the rod that was in his hand, and dipt it in an homie combe, & put his hande to his mouth, and his ^(c)eyes receaued sight.

28 Then answered one of the people,

and sayde: Thy father made the people to sweare, saying: Cursed be the mā that eateth any sustenance this day. And the people were saynt.

29 Thē sayd Jonathan, My father hath ^(m)troubled the lande: See howe myne eyes hath receaued sight, because I tasted a litle of this homie:

30 Howe muche more then to day, if the people had eaten of the spoyle of their enemies whiche they found: And had there not ben then a muche greater slaughter among the Philistines:

31 And they smote the Philistines that day, from Michmas to Bialon: And the people were exceeding saynt.

32 And the people gat them to the spoyle, and toke sheepe, oxen, and calues, & slue them on the ground, and the people dyd eate them with the blood.

33 Then men tolde Saul, saying: Behold, the people sinne against the Lorde, in that they eate with the blood. And he sayde, We haue trespassed: Rowle a ⁽ⁿ⁾great stone vnto me this day.

34 And Saul sayde againe: Go abroad among the people, and bid them bring me euery man his ore, and euery man his sheepe, and slay them here, and eate, and sinne not against the Lorde in eating with the blood. And the people brought euery man his ore in his hande that night, and slue them there.

35 And Saul made an aulter vnto y^e Lord: And that was the first aulter that he made vnto the Lorde.

36 And Saul sayde: Let vs go downe after the Philistines by night, and spoyle them, vntill it be day in the morning, and let vs not leaue one man of them. And they sayde: Do whatsoeuer thou thinkest best. Then sayde the priest: Let vs ^(o)come hyther vnto God.

37 And Saul asked of God: Shall I go downe after the Philistines: wilt thou deliuer them into the handes of Israel: But he answered him not at that tyme.

38 And Saul sayde: Let al the chiefe of the people come hyther, and knowe and see by whom this sinne is done this day.

39 For as the Lorde liueth, whiche saued Israel, though it be in Jonathan my sonne, he shal dye the death. But there was no man among all the people that answered him.

40 Then he sayde vnto al Israel: Be ye on one syde, and I and Jonathan my sonne

(g) By whiche is meant the Ephod which was set vpon with the arke, which y^e priest should put on to aske counsell, and to tell of thinges to come. Num. 27. d. (h) Let the Ephod aske, for I haue no trespure to we to aske counsell of God.

Iud. vii. f.

(c) Such was his hypocritic and arrogancie, that he thought to ascribe to his policie, that whiche God had geuen by the hande of Jonathan.

(k) That is, the curse appointed of Saul, and the punishment for breaking the oth.

(l) whiche as fore were bpm for wearpnes and hunger.

" O², d², m².

(m) By man-king this cr- el lawe.

(n) That the blood of the heales that shalbe slayn, may be pre- sed out by it.

f " O², of the stone be- gins to byld an aulter.

(o) To aske counsell of God.

" Hebr. corner.

sonne will be on the other syde . And the people saide vnto Saul: what thou thinkest best, that do.

41 Therfore Saul saide vnto the Lorde God of Israel, geue a ^(v) perfect lot. And Saul and Jonathan were caught: but the people scaped free.

42 And Saul said: Cast lot betweene me and Jonathan my sonne. And Jonathan was caught.

43 Then Saul saide to Jonathan: Tell me what thou hast done. And Jonathan tolde him, and sayde: I tasted a litle homie with the ende of the rod that was in myne hand, & lo, I ^(v) must dye.

44 Saul answered: * God do so & more also to me, thou shalt dye the death Jonathan.

45 And the people said vnto Saul: Shal Jonathan dye, which hath so mightilie deliuered Israel: God forbid. As the Lord lyueth, * there shall not one heere of his head fall to y^e ground, for he hath wrought with God this daye. And so the people deliuered Jonathan, that he dyed not.

46 And then Saul departed by from following the Philistines: And the Philistines went to their owne place.

47 And so Saul helde the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, against the children of Ammon, against Edom, against the kinges of Zoba, and against the Philistines: And whyther soeuer he turned him selfe, he put them to the worse.

48 And he gathered his hoast together, & smote the ^(v) Amalekites, & rid Israel out of the handes of them that spoyled them.

49 The sonnes of Saul were, Jonathan, ^(v) Jessui, and Melchisua: And his two daughters were thus named, the elder was called Merob, and the younger ^(v) Michol.

50 And the name of Sauls wife, was Ahinoah, the daughter of Ahimaaz: and the name of his chiefe captaine, was Abner the sonne of Ner, Sauls vnckle.

51 And * Cis was Sauls father: & Ner the father of Abner, was the sonne of Abiel.

52 And there was sore warre against the Philistines all y^e dayes of Saul: And ^(v) whomsoeuer Saul sawe to be a strong man, and meete for the warre, he toke him vnto him.

(r) Is the Lord had com- manded. Deut. 25. d.

(s) Called also Abinadab Chap. 31. a.

(t) whiche was the wyfe of Dauid.

i. Reg. ix. 2.

(b) Is Saul muel had for- warned. Chapt. 8. c.

The .xv. Chapter.

3 Saul is commaunded to slay Amalek. 9. He spareth Agag and the best thinges. 19. Samuel reprocueth him. 28. Saul is reiected of the Lorde, and his kingdome geuen to another. 33. Samuel he weth Agag in peeces.

xi



Samuel also saide vnto Saul: * The Lord sent me to annoynt thee, to be king ouer his people, ouer Israel: Now therfore ^(a) hearken thou vnto the voyce of the wordes of the Lorde.

2 Thus saith the Lorde of hoastes: I remember that which Amalek did to Israel, * how they layed waite for them in the waye as they came by from Egypt.

3 Nowe therfore go, and smyte Amalek, and destroye ye all that pertaineth vnto them, and haue no compassion on them, * ^(b) slay both man & woman, infant and suckling, ore and sheepe, camel and asse.

4 And Saul gathered the people together, and * numbred them in Telaim, two hundred thousand footemen, and ten thousand men of Juda.

5 And Saul came vnto a citie of Amalek, and set watch in the brooke.

6 And Saul saide vnto the Kenites: ^(c) Go, & depart, & get you downe from among the Amalekites, lest I destroy you with them: for ye shewed ^(v) mercie to all the children of Israel, when they came out of Egypt. And so the Kenites departed from among y^e Amalekites.

7 And Saul smote the Amalekites, from Heula, as thou comiest to Sur, that lyeth before Egypt.

8 And toke Agag the king of the Amalekites alyue, and vtterly destroyed all the people with the edge of the sworde.

6 * But Saul and the people spared ^(c) Agag, the better sheepe, and the fatter oren, and the lambes, and all that was good, & would not destroy them: But al that was foule & naught worth, that they destroyed vtterlie.

10 Then came the word of the Lord vnto Samuel, saying:

" He fought in the valley.

(c) whiche were the posterie of Jethro Moyses father in lawe.

(a) Mercie showed for the prosperous successe of Israel, and gaue them good counsel. Exo. xviii. c.

Nu. xxiii. b (c) Agag the commanderment of god by Samuel.

Gene. vi. c.

11 It *repenteth me that I haue made Saul king: For he is turned from me, & hath not perfourmed my commaundementes. And Samuel was euill apayed, & cryed vnto the Lord all night.

12 And Whē Samuel rose early to meeete Saul in the morning, it was tolde Samuel that Saul was come to Carmel, and beholde, he hath made him there a place, and is returned, and departed and gone downe to ⁽¹⁾ Gilgal.

13 And Samuel came to Saul, & Saul said vnto him, Blessed be thou in the Lord: I haue fulfilled the ⁽²⁾ comāndement of the Lord.

14 Samuel sayde: what meaneth then the bleating of the sheepe in mine eares and the lowing of the oxen which I heare:

15 Saul answered, They haue brought them from the Amalekites: For the people spared the best of the sheepe, and of the oxen, to sacrifice them vnto the Lord thy God, and the remnaunt haue we destroyed vtterlie.

16 Samuel said to Saul: Let me tell thee what the Lord hath saide to me this night. And he sayd vnto him: saye on.

17 Samuel said: when thou wast ⁽³⁾ little in thyne owne sight, wast thou not made the head of the tribes of Israel, and the Lord annoynted thee kyng ouer Israel:

18 And the Lord sent thee on a iourney, and said: Go, and vtterly destroy those sinners the Amalekites, & fight against them vntyll thou destroy them.

19 And wherfore hast thou not hearkened vnto the voyce of the Lord: but hast turned to the praye, and hast done that which is wicked in the syght of the Lord:

20 And Saul sayde vnto Samuel: Yea, I haue hearkened vnto the voyce of the Lord, and haue gone the way which the Lord sent me vnto, & haue brought Agag the kyng of Amalek, and haue destroyed the Amalekites.

21 But the people toke of ^γ spoyle, sheepe, oxen, and the chiefest of the thynges which shoulde haue ben destroyed, to offer vnto the Lord thy God in Gilgal.

22 And Samuel sayde: hath the Lord as great pleasure in burnt sacrifices and offerynges, as when the voyce of the Lord is obeyed: Beholde, to obey, is better then sacrifice: and to hearken, is

better then the fat of rammes.

23 For ⁽¹⁾ rebellion is as the sinne * of witchcraft, and stubbernesse is as the wickednes of idolatrie: Because thou hast cast away the worde of the Lord, therefore he hath cast away thee also from being king.

24 And Saul sayde vnto Samuel, I haue sinned: For I haue gone farther then the saying of the Lord and thy wordes, because I feared the people, and obeyed their voyce.

25 Now therefore I pray thee take away my ⁽²⁾ sinne, and turne agayne with me, that I may worship the Lord.

26 And Samuel sayde vnto Saul, I wyll not returne with thee: For thou hast cast away the worde of the Lord, and the Lord hath cast away thee, that thou shalt not be kyng ouer Israel.

27 And as Samuel turned hym selfe to go away, he caught the lappe of his coate, and it rent.

28 And Samuel sayde vnto hym: The Lord hath rent the kyngdome of Israel from thee this day, and hath geuen it to a ⁽¹⁾ neighbour of thine that is better then thou.

29 The ⁽²⁾ strength of Israel wyl not be guyle, nor repent: for he is not a man that shoulde repent.

30 He sayde, I haue sinned: But nowe honour me before the elders of my people and before Israel, and turne agayne with me, that I may worship the Lord thy God.

31 And so Samuel turned agayne, and folowed Saul: and Saul worshipped the Lord.

32 Then sayde Samuel: Bryng you hither to me Agag, the kyng of the Amalekites. And Agag came vnto hym delicately, and Agag sayde: Cruely the ⁽³⁾ bitternesse of death is past.

33 And Samuel sayde: As thy sworde hath made women chyldlesse, so shall thy mother be chyldlesse aboue other women. And Samuel hewed Agag in peeces before the Lord in Gilgal.

34 And then * Samuel departed to Rama, and Saul went home to his house to Gibeā Saul.

35 And Samuel came no more to ⁽⁴⁾ see Saul, vntyll the day of his death: Neuerthelesse Samuel mourued for Saul: and the Lord repented that he had made Saul kyng ouer Israel.

Exod. xxiij. (1) God hateth nothing more than the disobedience of his commaundement, though they tent some neuer so good to man.

(2) This was not true repentance, but dissimulation, fearing the losse of his kingdome.

(1) That is to David.

(2) Meaning God, who maketh neth, and defendeth his.

(3) Other because he had good hope of continuance of life, so for that he was mortified and ready to die.

i. Reg. viij. d.

(4) Though Saul came where Samuel was.

(1) There to offer by sacrifice for the victorie gotten.

(2) This is the maner of hypocrites, when they followe their owne desires to say they haue fulfilled gods commaundements.

(3) Acknowledging thy selfe to be of the leaste tribe of Israel, and of the leaste familie of the tribe of Benjamin.

The

1 Samuel is reprovved of God, and is sent to annoynt David. 7. God regardeth the heart. 13 The spirite of the Lorde commeth vpon David. 14. The wicked spirite is sent vpon Saul. 19. Saul sendeth for David.



AND THE Lorde sayd vnto Samuel: Howe long wilt thou mourne for Saul, ^(a) seing I haue cast him away from raigning ouer Israel: fill thyne ^(b) home

with opyntment, and come, that I may send thee to Isai the Bethlemite: for I haue prouided me a king among his sonnes.

2 And Samuel sayd: how can I go: for if Saul heare it, he will kill me. The Lord answered: Take an heyfer with thee, ^(c) and saye: I am come to offer to the Lorde.

3 And call Isai to the offering, and I will shewe thee what thou shalt do: And thou shalt annoynt vnto me ^(d) him whom I name vnto thee.

4 And so Samuel did as the Lord bade him, and came to Bethlehem: and the elders of the towne were ^(e) astonied at his comming, and saide: * Comcest thou peaceably:

5 He answered: Yea, I am come to offer vnto the Lorde: * Sanctifie your selues, and come with me to the offering. And he sanctified Isai and his sonnes, and bade them to the offering.

6 And when they were come, he looked on Eliab, & saide: Surely the Lordes ^(f) annoynted is before him.

7 But the Lorde sayde vnto Samuel: Loke not on his fashion, or on y height of his stature, because I haue refused him: for [God seeth] not as man seeth. For man loketh on the outward appearance, but the Lorde beholdeth the heart.

8 Then Isai called Abinadab, & made him come before Samuel, and he sayd: Neither hath the Lorde chosen this.

9 Then Isai made Samma come, and he sayd: Neither yet hath the Lorde chosen him.

10 Againe Isai made seuen of his sonnes to come before Samuel, and Samuel sayd vnto Isai: The Lorde hath chosen none of these.

11 And Samuel sayde vnto Isai: Are heare all thy children: he sayde: There is yet a litle one behind, that kepeth the ^(g) sheepe. And Samuel said vnto Isai, Sende and fet him: for we will not syt downe, till he be come hyther.

12 And he sent, and brought him in: And he was ruddie, and of an excellēt beawtie, * and wel faouered in sight. And the Lorde said, Aryse & annoynt him: for this

(f) Thinking that Eliab had ben annoynted of God to be made king.

15

(g) The shep- hard or the sheepe, is to- be to be made shephard of Israel.

Gene. 39. b.

this is he.

13 Therefore Samuel toke the home with the annoyntment, and annoynted him in themiddes of his brethren. And the spirite of the Lorde came vpon David from that daye forward: And Samuel rose vp, and went to Rama.

(h) where by he prospered in all that he toke in hand.

14 But the spirite of the Lorde departed from Saul, and an euill spirite [sent] of the Lord vexed him.

15 And Sauls seruauntes said vnto him: Beholde, an euill spirite [sent] of God vereth thee.

(i) To bere the minde of Saul, with the angurthe of an euill consaunce, where by blacke coler and phizic is uigena dzed,

16 Let our Lorde therefore commaunde thy seruauntes (that are before thee) to seeke a man that is a cunning player with an harpe: that when the euill spirite of God commeth vpon thee, he may play with his hande, & thou shalt be eased.

17 Saul sayd vnto his seruauntes: Provide me a man then that can play well, and bring him to me.

18 The answered one of his seruauntes

and said: Beholde, I haue seene a sonne of Isai the Bethlehemitte, that can play vpon instrumentes, and is strong, valiant, and a man of warre, and prudent in doing of feates, and well made, and the Lorde is with him.

19 Wherefore Saul sent messengers vnto Isai, and said: Sende me David thy sonne, which is with the sheepe.

20 And Isai tooke an asse [laden] with bread, and a flacket of wine, and a kyd, and sent them by David his sonne vnto Saul.

(b) To give prouidence, that he maye be traded in princelye and spawthe of sayre, betwix he should take vpo him the office of a prince.

21 And David came to Saul, and stode before him, and he loued him very well, & he was made his harness bearer.

(c) To be not per corrupted with ernde, which quencherth loue, as water both frye.

22 And Saul sent to Isai, saying: Let David nowe remaine with me, for he hath founde fauour in my sight.

23 And so when the [euill] spirite of God came vpon Saul, David toke an harpe and played with his hand: and so Saul was refreshed, & did amende, and the euill spirite departed from him.

(m) which benefite to his greater commendation he recompened with truste and haire.

The .xvii. Chapter.

The Philistines make warre against Israel. 10. Goliath defieth Israel. 17. David is sent to his brethren. 34. The strength and boldenesse of David. 47. The Lord saueh not by sword nor speare. 50. David killeth Goliath, and the Philistines flee.



The Philistines gathered their hoast to battayle, and came together to Socho which is in Iuda, and pytched betweene Socho and Azekah, in the coaste of Danunim.

2 And Saul & the men of Israel came together, and pytched in the valley of Elah, and put them selues in battaile aray, to meete the Philistines.

"D; Ches Danunim.

"D; of the etc.

3 And the Philistines stode on a mountaine on the one syde, and Israel stode on a mountaine on the other syde, and there was a valley betweene them.

(a) That is betweene the two rampes.

4 And there came a man betweene the both, out of the tentes of the Philistines, named Goliath, of Gath: sixe cubites and a handbreadth long:

(b) A man of spie arnesse is a wonder in the worlde, this Goliath is a cubite and a handbreadth more then a wonder.

5 And had an helmet of brasse vpon his head, and a coate of male about him. And the weight of his coate of mayle, was five thousand sicles of brasse.

(c) That is 156. lib. 4. ounces after halfe an ounce the 600. sicles weight amounteth to 18 lib. 3. quarters.

6 And he had bootes of brasse vpon his

shoulders.

7 And the shaft of his speare was lyke a weauers beame, and his speare head wayed sixe hundred sicles of iron: And one bearing a shielde went before him.

B

8 And he stode and cryed against the hoast of Israel, and sayde vnto them: Why are ye come to set your battaile in array: am not I a Philistine, and you seruauntes to Saul: choose you a man for you, and let him come downe to me.

9 And if he be able to fyght with me, & to kill me, then will we be your seruauntes: But if I can ouercome hym & beate him, then shal ye be our seruauntes and serue vs.

"D; linte

10 And the Philistine sayde: I defie the hoast of Israel this day, geue me a man, that we may fight together.

11 When Saul and all Israel heard those wordes of the Philistine, they were discouraged, and greatly afraid.

(d) For the spie of courage, and right hardling of matter is wastethen alway the Saul.

12 David was the sonne of an Ephraimite of Bethlehem Iuda, named Isai, which had eyght sonnes, & this man was taken for an olde man in the dayes of

"D; he was counted amonge them that were office.



of Saul.

13 And the three eldest sonnes of Isai went, and folowed Saul to the battell: And the names of his three sonnes that went to battaile, were: Eliab the eldest, and the next Abinadab, and the thyrd Samma:

14 And David was the leaste. And the three eldest went after Saul.

15 David also went, and departed from Saul, to ^(c) feede his fathers sheepe at Bethlehem.

16 And the Philistine came forth in the morning and evening, and continued fourtie dayes.

17 And Isai sayd vnto David his sonne: ⁽¹⁾ Take for thy brethren an epha of this parched corne, & these ten loaves, and runne to the hoast to thy brethren.

18 And cary these ten freshe cheeses vnto the captayne, and loke howe thy brethren fare, and fet out their ⁽²⁾ pledge.

19 And Saul and they and all the men of Israel were in the valley of Elah, fyghtyng with the Philistines.

20 And David rose by early in y^e morning, and left the sheepe with a keeper, & toke, and went as Isai had commaunded him, and came within the compasse of the hoast: And the hoast went out in array, and thorted in the battaile.

21 For Israel and the Philistines had put them selues in array armie against armie.

22 And David left the thinges which he

bare, vnder the handes of the keeper of the vessels, and ran into the hoast, and came, and saluted his brethren.

23 And as he talked with them, behold, there stode a man in the middes (Goliath the Philistine by name, of Gath) out of the armie of the Philistines, & spake ^(b) such wordes: and David heard it.

24 And all the people of Israel, when they sawe the man, ranne away from him, and were sore afrayde.

25 And euery man of Israel said: Sawe ye not this man that cometh by: euen to reuile Israel is he come: And to him that killeth him, will the king geue great riches, and will geue him his daughter thereto, yea and make his fathers house ^(c) free in Israel.

26 And David spake to y^e men that stode by, and sayd: what shall be done to the man that killeth this Philistine, and taketh awaye the shame from Israel: And what is this vncircumcised Philistine, that he shoulde reuile the hoast of the liuing God:

27 And the people answered him (after this maner) saying: So shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was angrye with David, & sayde: why camest thou downe hyther: and with whom hast thou left those fewe sheepe in the wilderness: I know thy pride and the malice of thyn heart, that thou art come

(b) So are bone checked.

Ios. xv. c.

(c) From taxes, & paymentes.

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E

Come downe to see the battel.

(k) For he came at his fathers commandment, and was also moved by Gods spirit to take that challenge against Goliath.

29 And David sayde: And what haue I now done: is there not a^(k) cause?

30 And he departed from him into the presence of another, and spake of the same maner: and the people answered him againe, as before.

31 And they that heard the wordes which David spake, rehearsed them before Saul, which caused him to be fet.

32 And David sayde to Saul: Let no mans heart fayle him because of him: Thy seruant will go, and fight with yonder Philistine.

(l) David about to performe the work of God, and motion of his spirit, is tempted by the ministers of Satan, the enuie of his brother, and the fidelitie of Saul.

33 And Saul sayde to David againe: Thou art^(l) not able to go against yonder Philistine, to fight with him: For thou art but a childe, but he is a man of warre even from his youth.

34 David answered vnto Saul: Thy seruant kept his fathers sheepe, & there came a lion and likewise a beare, and toke a sheepe out of the flocke:

F

35 And I went out after him, and smote him, and toke it out of his mouth: And when he arose against me, I caught him by the bearde, and smote him, and slue him.

36 And so thy seruante slue both the lion, and the beare: And trulie this vncircumcised Philistine shalbe as one of them, seing he hath rayled on the hoast of the liuyng God.

37 And David spake moreover: The Lord that deliuered me out of the hand of the lion, and out of the hande of the beare, he shal deliuer me also out of the hand of this Philistine. And Saul sayd vnto David: ^(m) Go, and the Lord [shall] be with thee.

(m) For by these examples, he sawe that the power of God was with him.

38 And Saul put his rayment vpon David, and put an helmet of brasse vpon his head, and put a coate of mayle vpon him.

39 And gyrded David with his owne sword vpon his rayment, and he assayed to go, and because he neuer proued it, David saide vnto Saul: I cannot go with these, for I haue not vsed my selfe thereto. And David put them of him,

(n) As the Scaquen that he could not handle.

40 And toke his⁽ⁿ⁾ staffe in his hand, and chose him fve smoth stones out of a brooke, and put them in a shepherdes bagge which he had, that is in a scrippe, and his sling was in his hande, and he went to the Philistine.

41 And the Philistine came and drewe

neare against David, and the man that bare the shielde went before him.

42 And when the Philistine looked about & sawe David, he disdayned him: for he was but young, ruddie & of a comely face.

43 And the Philistine sayd vnto David: Am I a dogge, that thou commest to me with staves: And the Philistine^(o) cursed David in the name of his goddes.

(o) As the he was tempted by not only by nature, strength, and armour: but also by cursing, cursing, and chiding, and chiding.

44 And the Philistine sayde to David: Come to me, and I will geue thy flethe vnto the foules of the ayre, and to the beastes of the fiede.

45 Then sayde David to the Philistine: Thou commest to me with a sword, a speare, & a shielde: But I come to thee in the name of the Lord of hoastes, the God of the hoast of Israel, whom thou hast rayled vpon.

(p) His faith is so constant, that neither friend nor foe is able to make him doubt of the victory that Gods spirit had assured him of.

46 ^(p) This day shal the Lord close thee into my hand, and I shall smite thee, & take thyne head from thee, & will geue the carcases of the hoast of the Philistines this daye vnto the foules of the ayre, & to the beastes of the earth, that all they which be in the worlde, maye knowe that there is a God in Israel:

47 And all this congregation shal know that the Lord saueth not with sword, & speare (For the battaile is in the Lordes) and he shall geue you into our handes.

48 And when the Philistine arose to come and drawe nye to David, David hastened, and ran to fight against the Philistine,

49 And David put his hand in his bagge, and toke out a stone, and slaug it, and smote the Philistine in his forehead, that the stone suncke into his forehead, and he fell groueling to the earth.

Eccle. xviii.

50 And so David ouercame the Philistine with a sling and a stone, and smote the Philistine, & slue him, even when David had no sword in his hand.

51 But David ran and stode vpon the Philistine, and toke his sword, and drew it out of his sheathe, & slue him, and cut of his head therewith. And when the Philistines sawe that their champion was dead, they fled.

Iud. vii. f.

52 And the men of Israel and of Juda arose, and shewted, and folowed after the Philistines, vntill they came to the balley, and vnto the gates of Araron: And the Philistines fell downe wounded by the way to Saarami, euen vnto Gath, and Araron.

the Philistines shalbe vpon him.

18 And David answered Saul: what am I: and what is my lyfe or the kynred of my father in Israel, that I should be sonne in lawe to the king:

19 Howbeit, when the time was come that Merob Sauls daughter shoulde haue ben genen to David, she was geue vnto ⁽¹⁾ Achiel a Bethlathite, to wife.

Howbeit, Michol Sauls daughter loued David: and they shewed Saul, and the thing pleased him.

21 And Saul sayde: I will geue him her that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul sayde to David: Thou shalt this day be my sonne in lawe in the one of the twayne.

22 And Saul commaunded his seruantes to come with David secretly, & to say: Behold, the king hath a fauour to thee, and all his seruantes loue thee: be now therefore the kinges sonne in lawe.

23 And Sauls seruantes spake those wordes in the eares of David. And David said: ⁽²⁾ seemeth it to you a light thing to be a kinges sonne in lawe: seeing that I am a poore man, and of smal reputation.

24 And the seruantes brought Saul word againe, saying: Of this maner

spake David.

25 And Saul sayde, This wise shall ye saye to David: The king careth for no other dowry, but for an hundred foreskinnes of the Philistines, to be auenged of the kynes enemies. But Saul thought to make David fall into the handes of the Philistines.

26 And when his seruantes tolde David these wordes, ⁽¹⁾ it pleased David wel to be the kinges sonne in lawe: And the dayes were not expired.

27 Afterward David arose with his men, and went and slue of the Philistines two hundred men, and David brought their foreskinnes, and ^(m) they gaue them wholly to the king, that he might be the kinges sonne in lawe: Wherefore Saul gaue him Michol his daughter to wife.

28 And Saul saw and vnderstoode how that the Lorde was with David, and that Michol his daughter ioued him:

29 And he was the more ⁽ⁿ⁾ afrayde of David, and Saul became alway Davids enemye.

30 The Lordes of the Philistines vsed to go forth, and whē they went forth David behaued him selfe more wysely then all the seruantes of Saul, so that his name was much set by.

(1) To whom she bare seven sonnes, which David put to death at the request of the Gihonites. 2. Samu. 11.

(1) Because he thought hym selfe able to conquer the kynge & requere.

(m) Because David & his soughte.

ii. Reg. iii.

(n) Least he would requere him of his kingdome.

(2) Meaning that he was not able to enuow his wyfe with riches accordyngly.

The .xix. Chapter.

2 Jonathan declareth to David the wicked purpose of Saul. 11. Michol his wife saucth him. 18. David commeth to Samuel. 23. The spirite of prophesie commeth on Saul.



Saul spake to Jonathan his sonne, and to all his seruantes, that they should ^(a) kill David.*

But Jonathan Sauls sonne had a great fauour to David, & Jonathan tolde David, saying, Saul my father goeth about to slay thee: Nowe therefore I pray thee take heede to thy selfe vntyll the mornyng, and abyde in some secreete place, and hyde thy selfe:

3 And I wyll go out, and stande by my father in the fielde where thou art, and wyll commune with my father of thee, and whatsoeuer I see, I wyll tell thee.

4 And Jonathan spake good of David vnto Saul his father, and sayde vnto him: Let not the king sinne against his seruant, against David: for he hath not sinned against thee, and his workes

haue ben to thee warde very good.

5 For he dyd *put his life in his hande, and slue the Philistine, and the Lorde brought to passe a great health for all Israel: Thou sawest it, and thou reioycedst: wherfore then wilt thou sinne against innocent blood, and slay David without a cause:

6 And Saul hearkened vnto the voyce of Jonathan, and Saul ^(b) sware, as the Lorde lyueth he shall not dye.

7 And Jonathan called David, & Jonathan shewed hym all those wordes: & Jonathan brought David to Saul, & he was in his ^(c) presence as in tymes past.

8 And the warre began againe, and David went out, and fought with the Philistines, and slue them with a great slaughter, and they fled from hym.

9 And the euyl spirite of the Lorde was vpon

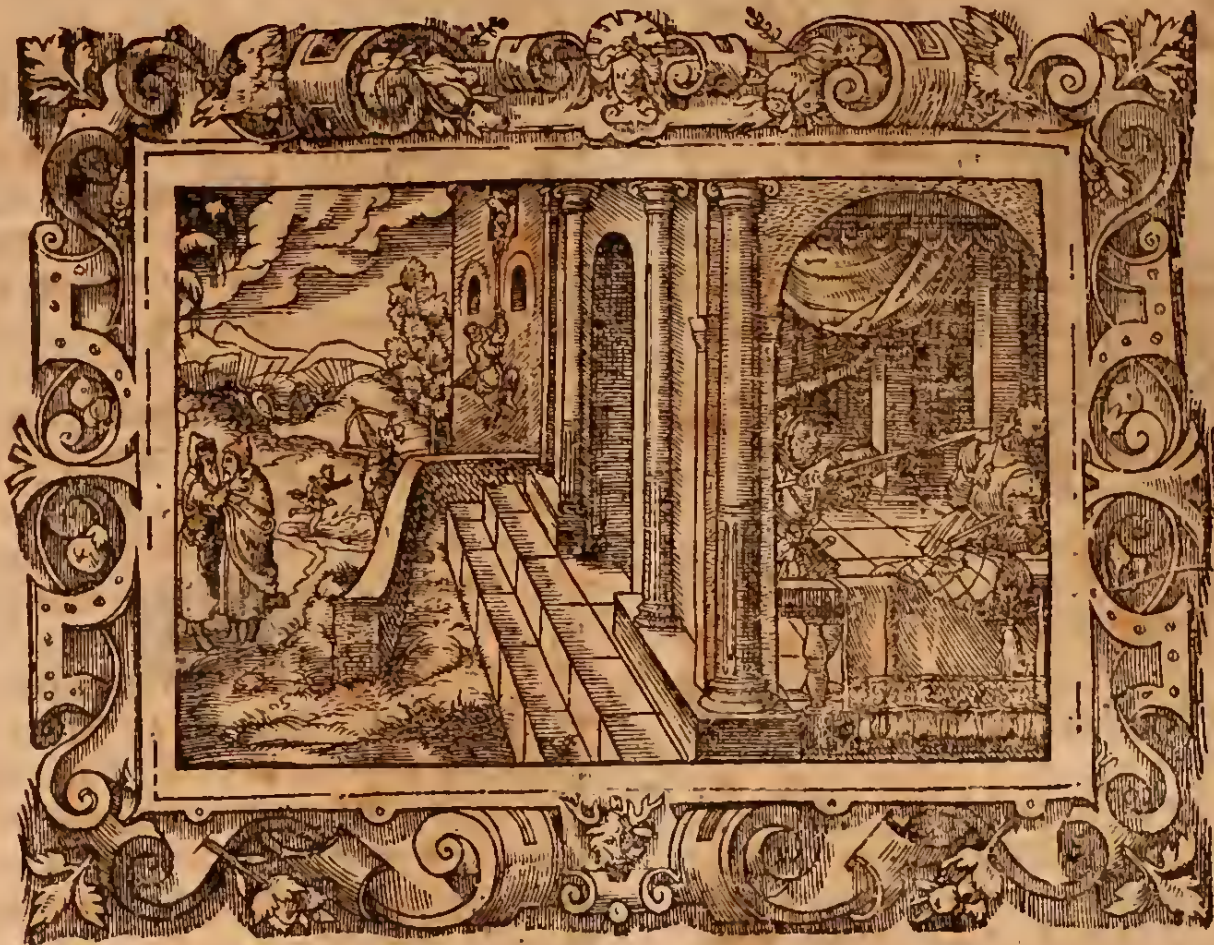
(a) He layeth a iude hypocrite: i.e. & nowe bursteth out to open tunicke.

(b) An Hebraisme, whereby it meant he put his life in danger.

Reg. 18. a.

(c) Being persuaded & pacified for the tyme by Jonathan's oration.

(e) That is, he serueth hym.



upon Saul as he sate in his house, ha-
ving a iavelin in his hand: And David
(^o) played with his hand.

10 And Saul intended to smyte David to
the wall with the iauelyn: But he ryd
him selfe out of Sauls presence, as he
smote the speare into the walle: And
David fled & was saued the same night.

11 Saul also sent messengers vnto Da-
uids house, to watch him, and to slay
him in the morning: And Michol Da-
uids wyfe tolde it him, saying: If thou
saue not thy selfe this night, to morowe
thou shalt be slayne.

12 And so * Michol (^o) let David do wne
through a window: and he went and
fled, and was saued.

13 And Michol toke an image, and layde it
in the bed, & put a pillowe stuffed with
goates heere vnder the head of it, and
couered it with a cloth.

14 And when Saul sent messengers to
fetehe David, she said, he is sicke.

15 And Saul sent the messengers againe
to see David, saying: Bring him to me
bed and all, that I may slay him.

16 And when the messengers were come
in, behold there lay an image in the bed,
with a pillowe of goates heere vnder
the head of it.

17 And Saul sayde vnto Michol: why
hast thou mocked me so, and sent away
mine enemy, that he is escaped: Michol

answered Saul: For he sayd vnto me,
let me go, or els I will kill thee.

18 And so David fled, and escaped, & came
to Samuel to Ramia, and tolde him all
that Saul had done to him: And he and
Samuel went and dwelt in (^o) Raioth.

19 And one tolde Saul, saying: Beholde,
David is at Raioth in Ramia.

20 And Saul sent messengers to fet Da-
uid: And when they sawe a company of
prophetes prophecyng, & Samuel stan-
ding as (^o) appoynted ouer them, the spi-
rite of God fell vpon the messengers of
Saul, and they (^h) prophecied to.

21 And when it was tolde Saul, he sent
other messengers, and they prophecied
lyke wyse. And Saul sent messengers
yet againe the thied time, and they pro-
phecied also.

22 Then went he him selfe to Ramia, and
came to a great well that is in Sechu,
and he asked and sayde: Where are Sa-
muel & David: And one sayd: Beholde,
they be at Raioth in Ramia.

23 And he went thither euen to Raioth
in Ramia, and the spirite of God (^o) came
vpon him also, and he went prophecyng
vntill he came to Raioth in Ramia.

24 And he stript of his clothes & proph-
ecied before Samuel in lyke maner, and
fell naked al that day and all that night:
And therof it is that they say, Is Saul
also among the prophetes?

(f) It was a
schoole where
gods law was
studied and
taught, neare
to Ramia.

(g) For he was
their teacher,
and ruler of
that schoole.
(h) They song
psalmes with
the prophetes
and praised
God, leauing
of to see after
David.

D

(i) That Da-
uid might the
better by that
meanes escape
his handes.

The. xx. Chapter.

2 Jonathan comforteth David. 3 They renew their league. 33 Saul would have killed Jonathan. 38 Jonathan advertiseth David by three arrowes, of his fathers fury.

A 1



AND David fled from Raioth whiche is in Rama, and came, and said before Jonathan, what haue I done? wherin am I faultie? what is the sinne that I haue committed before thy father, that he seketh my lyfe:

2 He sayde vnto him: God forbid, thou shalt not dye: Behold, my father wil do nothing either great or smal, but that he will shewe it me: And howe should my father hyde this thing from me: he will not do it.

3 And David sware againe, and sayde: Thy father knoweth that I haue found grace in thyne eyes, & therfore he thinketh, Jonathan shall not knowe it, lest he be sozr: And in very deede, euen as the Lorde lyueth, and as thy soule liueth, there is but a^(a) steppe betweene me and death.

4 Then sayde Jonathan vnto David: whatsoener thy soule desireth, that I will do vnto thee.

5 And David sayd vnto Jonathan: Beholde, to morowe is the^(b) beginning of the moneth, and I should sit with the king at meate: But let me go, that I may hide my selfe in the fieldes vnto the thirde day at euen.

6 If thy father speake of me, then say: David asked leaue of me, that he might go to Bethlehem to his owne citie, for there is holden a yerele feast for all the kinred.

7 And if he say it is well done, then thy seruaunt shal haue peace: But and if he be angry, then be sure that wickednesse is vtterly concluded of him.

8 And then thou shalt shewe mercy vnto thy seruaunt for thou hast ioyned thy seruaunt into a^(c) couenant of the Lorde with thee: Notwithstandyng, if there be in me iniquitie, slay me thy selfe: for why shouldest thou bring me to thy father?

9 And Jonathan answered, God kepe that from thee: For if I knewe that wickednesse were^(d) concluded of my father to come vpon thee, would not I tel it thee?

10 Then sayd David to Jonathan: who

shall tell me: howe [shall I knowe] if thy father aunswere thee cruelly?

11 And Jonathan sayde vnto David: Come, and let vs go out into the fieldes, And they went out both of them into the fieldes.

12 And Jonathan sayde vnto David: O Lorde God of Israel, when I haue groped my fathers mynd, as this time to morowe, or within these three dayes, and if it be well with David, and I then sende not vnto thee, and shew it thee:

13 The Lorde do so^(e) and muche more vnto Jonathan, But if my father haue pleasure to do thee euill, I will shewe thee also, and send thee away, that thou mayest go in peace, and the Lorde be with thee, as he hath ben with my father.

14 And [I require] not whyles I liue, [for I dout not] but thou wilt shewe me the mercie of the Lorde, that I die not:

15 But [I require] that thou cut not of thy mercy from my house for euer, no not when the Lorde hath destroyed the enemies of David, euery one from the face of the earth.

16 And so Jonathan made a bonde with the house of David, [saying:] Let the lord require it at the handes of Davids enemies.

17 And Jonathan sware againe vnto David, because he loued him (For he loued him as his owne soule)

18 Then sayde Jonathan to David: To morowe is the first day of the moone, and thou shalt be^(f) missed, because the place where thou wast wont to sit, shall be emptye.

19 Therfore thou shalt hyde thy selfe three dayes, [then] thou shalt go downe quickly, and come to the place where thou diddest hyde thy selfe when the busines was in hande, and shalt remayne by the stone^(g) Esel.

20 And I wil shooote three arrowes on the syde therof, as though I shot them at a marke,

21 And I wil sende a lad, and byd him go seke the arrowes. And if I say vnto the lad, See, the arrowes are on this side thee, bring them: then come thou, for it is peace and no hurt, as the Lorde lyueth:

22 But and if I say vnto the lad, behold the

^(a) Heb. Reueale it in myne care.

^(b) That is, I am in great daunger of death.

^(c) Heb. sayth

^(d) And therfore a solemne feast, and solemne sacrifices belonging thereto. Ihu. 28. b.

^(e) Because it consisted in all godly and honest matters, and for that it was confirmed, of both parties by an oth in the name of the Lorde.

^(f) That he were falsly determined to kill thee.

^(e) That is, the Lorde put them in a great way.

^(f) Heb. cloud.

^(g) Heb. Of the way, because it served as a signe to shewe the way.

the arrows are beyond thee, go thy way, for the^(c) Lorde hath sent thee away.

23 And as touching this which thou and I haue spoken, behold the Lorde be betweene thee and me for ever.

24 And so Dauid hid him selfe in the field: And when the newe moone was come, the king sate him downe to eate meate.

25 And the king sate as at other times vpon his seate, euen vpon his seate by the wall: And Jonathan arose, and Abner sate by Sauls syde, and Dauids place was emptie.

26 Neuerthelesse, Saul sayde nothing at all that day: For he thought, Something hath befallen him, ^(e) though he were cleane.

27 But on the morowe, which was the second day of the newe moone, Dauids place was emptie againe: And Saul sayde vnto Jonathan his sonne, wherfore commeth not that sonne of Isai to meate, neither yesterday nor to day?

28 And Jonathan answered vnto Saul: Dauid asked licence of me to go to Bethlehem.

29 For he sayd: Let me go I pray thee, for our kined doth hold an offering in the citie, and my brother hath sent for me: and therfore if I haue found fauour in thyne eyes, let me go I pray thee, and see my brethren. This is the cause that he commeth not vnto the kinges table.

30 Then was Saul angry with Jonathan, and sayd vnto him: Thou^(h) sonne of the wicked rebellious woman, do not I knowe that thou hast chosen the sonne of Isai vnto thyne owne rebuke, and vnto the rebuke and shame of thy mother?

31 For as long as the sonne of Isai liueth vpon the earth, thou shalt not be stablished, nor yet thy kingdome: wherfore nowe send and fet him vnto me, for he is the childe of ⁽ⁱ⁾ death.

32 And Jonathan answered vnto Saul his father, and sayde to him: Wherfore should he dye: what hath he done?

33 And Saul lift vp a speare to hit him, wherby Jonathan wist well that it was vtterly determined of his father to slay Dauid.

34 And so Jonathan arose from the table in a great anger, and did eate no meate the seconde day of the moneth: for he was sozy for Dauid, because his father had done him shame.

35 On the next morning, Jonathan went out into the field, at ^(k) time appoynted with Dauid, and a litle lad with him.

36 And he sayde vnto his boy: Runne, and seke out myne arrowes which I shote. And as the boy ran, he shot an arrowe beyond him.

37 And when the lad was come to the place whither Jonathan had shot the arrowe, Jonathan cryed after the lad, & sayd: Is not the arrowe beyond there?

38 And Jonathan cried after the lad againe: Make^(l) speede, haste, & stand not still. And Jonathans lad gathered by the arrowes, and came to his maister.

39 But the lad wist nothing of the matter, only Jonathan and Dauid wist it.

40 And Jonathan gaue his ^(m) instruments vnto the lad that was with him, and sayd vnto him: Go, and carry them to the towne.

41 And as soone as the lad was gone, Dauid arose out of a place that was toward the south, & fel on his face to the ground, & bowed him selfe three times, and they kissed either other, and wept together, so long till Dauid ⁽ⁿ⁾ exceeded.

42 And Jonathan sayd to Dauid, Go in peace: And the thinges which we haue sworne both of vs in ^(o) name of the lord, saying, the Lorde be betweene thee & me, and betweene thy seide & myne: let them stand for ever. And he arose, & departed: And Jonathan went into the towne.

The .xxi. Chapter.

1 Dauid fleeth to Nob to Ahimelech the priest. 6 He getteth of him the shewbread to satiffie his hungre. 7 Doeg Sauls seruaunt was present. 10 Dauid fleeth to king Achis, 13 and there sameth him selfe mad.



When came Dauid to ^(a) Nob to Ahimelech the priest, and Ahimelech was astonied at the meeting of Dauid, & sayd vnto him: Why art thou alone and no

2 And Dauid said to Ahimelech the priest: The king hath commaunded me a certaine thing, and hath sayd vnto me, Let no man know wher about I send thee, and what I haue commaunded thee: And I haue appoynted my seruautes to suche and suche places.

man with thee:

^(k) For this was the third day, as it was agreed vpon.

^(l) By these wordes spoke to the boy, he admonisheth Dauid what he shall do.

^(m) That is, his bowe and his arrowes.

⁽ⁿ⁾ In such a way.



3 Nowe therfore if thou hast ought vnder thyne hand, *geue me fyue loaves of bread, or what comieth to hande.

4 And the priest answered Dauid, and sayd: There is no common bread vnder myne hand, but here is halowed bread: if the young mē haue kept them selues, specially from women.

5 Dauid answered the priest, and sayd vnto him: Of a trueth, women hath ben separated frō vs this two or three days since I came out, & the ^(b) vessels of the young men were holy: howbeit, this way is vnpure, and howe muche more shall there be holines in the vessell:

6 And so the priest gaue him halowed bread: for there was none other bread there, saue the shew bread that was taken from before the Lord, to put freshe bread there the day that it was taken away.

7 (And there was there the same day a certaine man, of the seruautes of Saul, ^(c)abyding before y^e Lord, named Doeg, an Edomite, the chiefest of Sauls heardmen.)

8 And Dauid sayd vnto Ahimelech: Is not here vnder thyne hand either speare or sworde: for I haue neither brought my sword nor my harness with me, because the kinges busines required haste.

9 And the priest sayd: The sword of Goliath the Philistine, whom thou sluest in the valley of Elah, beholde it is here wrapt in a cloth behind the ^(d)Ephod: If thou wilt take that, take it: for ther is no other saue that here. And Dauid sayd: There is none to that, geue it me.

10 And Dauid arose, & fled the same day from the ^(e)presence of Saul, and went to Achis the king of Gath.

11 And the seruautes of Achis sayde vnto him: Is not this Dauid the king of the land: Dyd they not sing vnto him in daunces, saying: Saul hath slayne his thousand, and Dauid his ten thousand:

12 And Dauid ^(f)put those wordes into his heart, & was sore afrayde of Achis the king of Gath.

13 And he chaunged his speache before them, and fained him selfe mad in their handes, and ^(g)scrabled on the doores of the gate, and let his spetell fall downe vpon his beard.

14 Then sayd Achis vnto his seruautes: Lo, ye see that this man is besyde him selfe, wherfore then haue ye brought him to me:

15 Haue I neede of mad men, that ye haue brought this felowe to play the mad man in my presence: ^(h) Shall he come into my house:

L. Reg 25. b.

^(b) That is, their bodies.

^(c) Carrying to worship before the arke.

^(d) That is, behind the place where the high priestes garment lay.

^(e) That is, out of his reach, and bounden.

^(f) In other phrase, wherof it meaneth that he was so considered thole worship.

^(g) After the manner of folly.

^(h) That is, that they should haue him away from him, as wherof it cometh to a kings house.

The

The .xxii. Chapter.

1 David hideth him selfe in a caue. 2 Many that were in trouble came vnto him. 3 Doeg acculeth Ahimelech. 4 Saul causeth the priestes to be slayne. 5 Abiathar escapeth.



David therfore departed thence, & escaped to the caue ^(a) Aullam: whē his brethren also & his fathers house heard it, they went downe thither to him.

10 Whiche asked counsel of the Lorde for him, and gaue him vittayles, and the sword of Goliath the Philistine also.

11 Then the king sent and called for Ahimelech the priest the sonne of Ahitob, & all his fathers house [that is to saye] the ^(c) priestes that were in Nob: And they came all to the king.

12 And Saul sayde: Heare nowe thou sonne of Ahitob. He answered: here I am, my lord.

13 And Saul sayde vnto him: Why haue ye conspired agaynst me, thou, and the sonne of Isai, in that thou hast geuen him vittayle, and a sworde, and hast asked counsel of God for him, & he shoulde aryle against me, and lye in waite for me [as appeareth] this day:

14 Ahimelech answered the king, and sayde: who is so faithfull among all thy seruautes, as David, and therto the kinges sonne in lawe: and goeth at thy bidding, and is had in honour in thyne house:

15 Haue I this day begun first ^(b) to aske counsell of God for him: That be farre from me: Let not the king impute any thing vnto his seruaunt, nor to all y^e house of my father: For thy seruaunt knewe nothing of all this, either lesse or more.

16 The king sayde, Thou shalt surely die Ahimelech, thou, & al thy fathers house.

17 And the king sayde vnto the footemen that stode about him: Turne, and slay the priestes of the Lorde: both because their hand is with David, and because they knewe when David fled, and shewed it not to me. But the seruautes of the king ^(d) would not moue their hādes to fall vpon the priestes of the Lorde.

18 And the king sayde to Doeg: Turne thou, & fall vpon the priestes. And Doeg the Edomite turned, and ranne vpon the priestes, & slue that same day fourescore and fiue persons that did weare a linnen Ephod.

19 And Nob the cite of y^e priestes, smote he with the edge of the sword, both men and women, children and sucklings, oxen and asses, & sheepe, with the edge of the sword.

(f) which were the remnaunt of the house of Eli, whose house God threatened to punishe.

(g) when he went about thy affaires.

(h) because they feared to shede innocent blood.

which was the tribe of Benjamin

for there was an other called in

to ascribe the name of Saul.

that is, in Nob, which was the city.

ye that are of my tribe and language.

- 20 And one of the sonnes of Ahimelech the sonne of Ahitob, named Abiathar, escaped, and fled to David.
- 21 And Abiathar shewed David howe that Daul had slayne y^e Lordes priestes.
- 22 And David sayde vnto Abiathar: I wist it the same day, when Doeg the

Edomite was there, that he would tel Saul: and I am cause of the death of all the persons of thy fathers house.

23 Abyde thou with me, and feare not: For he that seketh my lyfe, he shall seke thine also, with me thou shalt be in safe-garde.

The. xxiii. Chapter.

5 David chaseth the Philistines from Keila. 13 David departeth from Keila, and remaineth in the wyldernesse of Ziph. 16 Jonathan comforteth David. 28 Sauls enterpryse is broken in pursuyng David.

(a) which was a cite in the tribe of Iuda Jo. 11. 15. f.

A 1



hen they tolde David, saying: Beholde, the Philistines fight against ^(a) Keila, and spoyle the barnes.

2

Therefore David asked counsell of the lord,

saying: Shal I go and smyte these Philistines: And the Lord aunswere vnto David: Go, and smite the Philistines, and saue Keila.

(b) That is, in the middest of Iuda, muche more when we come t^e the borders agaynst our enemies.

3

And Davids men said vnto him, See, we be afrayde here ^(b) in Iuda: howe much more then if we come to Keila against the hoast of the Philistines?

4

Then David asked counsell of the Lorde agayne. And the Lorde aunswere red him, and sayd: Aryse, and go downe to Keila, for I will deliuer the Philistines into thyne hande.

5

And so David and his men went to Keila, and fought with the Philistines, and brought away their cattell, & smote them with a great slaughter, and so David saued y^e inhabitauntes of Keila.

6

And when Abiathar the sonne of Ahimelech fled to David to Keila, he brought an ^(c) Ephod with him in his hande.

B

(c) So that Saul was now destitute of the vse of priesthod and the Ephod, God by his prouidence transferring both to David

7

And it was tolde Saul that David was come to Keila: And Saul sayde, God hath deliuered him into myne hande: For he is shut in, now that he is come into a towne that hath gates and barres.

8

And Saul called all the people together to warre, for to go downe to Keila, and to besiege David and his men.

9

And David hauing knowledge that Saul imagined mischief agaynst him, sayde to Abiathar the priest: ^(d) Bring the Ephod.

10

Then sayde David: O Lorde God of Israel, thy seruauent hath hearde that Saul is about to come to Keila to de-

stroye the cite for my sake:

11 Will the lordes of Keila deliuer me into his hande: And will Saul come downe, as thy seruauent hath hearde, O Lorde God of Israel: I besech thee tell thy seruauent. And the Lorde sayde: He wil come downe.

12 Then sayde David: will the lordes of Keila deliuer me and the men that are with me into the hand of Saul: And the Lorde sayde: They wil deliuer thee by.

13 Then David, & his men, whiche were byon a sixe hundred, arose and departed out of Keila, and went ^(e) whyther they coulde: And it was tolde Saul that David was fled from Keila, and he let the iourney alone.

(e) To, and fro as hauing no certayne place to go to.

14 David abode in the wildernesse in strong holdes, and remained in a mountayne in the wildernesse of Ziph: And Saul sought him euery day, but God ^(f) deliuered him not into his hande.

(f) So power nor poller can preuaile agaynst gods children but to hen he appoynteth the time.

15 And David saue that Saul was come out to seke his lyfe: And David was in the wildernesse of Ziph in the wood.

16 And Jonathan Sauls sonne arose and went to David into the wood, and comforted his ^(g) hande in God,

(g) willed him to be of good courage and bold, for God was on his side.

17 And sayd vnto him: Feare not, for the hand of Saul my father shall not finde thee, & thou shalt be king ouer Israel, and I shall be next vnto thee: and that doeth Saul my father knowe.

18 And they made a bond both of them together before the Lorde: And David taried still in the wood, and Jonathan went to his house.

19 Then came the Ziphites to Saul to Gibeon, saying: Doth not David hyde him selfe fast by vs in strong holdes, in the wood in the hill of Hachila, on the right side of ^(h) Iesimon:

(h) Of the wildernesse.

Nowe therefore O king, thou mayest come downe according to all the lust of thy soule, and our part shalbe to deliuer him

him into the kinges hande.
 21 And Saul sayde: Blessed are ye in the Lord, for ye haue compassion on me:
 22 Go I pray you and prepare yet better, knowe and see where his ^(b) foote hath ben, & who hath scene him there: for it is tolde me that he is very subtyll.
 23 See therfore, and know al the lurking places where he hydeth him selfe, and come ye againe to me with y^e certaintie, and I wil go with you: And yf he be in the ^(c) lande, I will searche him out throughout al the thousandes of Iuda.
 24 And they arose, and went to Ziph before Saul: But Dauid & his men were in the wilderness of Maon, in the plaine that is on the right hande of Iesimon.
 25 Saul also and his men went to seke him: And they told Dauid, wherfore he

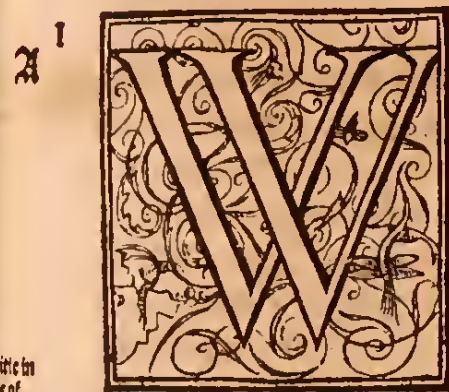
came downe vnto a rocke, and abode in the wilderness of ^(b) Maon: And when Saul heard that, he folowed after Dauid in the wilderness of Maon.
 26 And Saul and his men went on the one syde of the mountayne, and Dauid & his men on the other syde of the mountaine: And Dauid made haste to get fro the presence of Saul. For Saul and his men, compassed Dauid and his men round about, to take them.
 27 But ther came a messenger to Saul, saying: Haste thee and come, for the Philistines haue inuaded the lande.
 28 Wherfore Saul returned from persecuting Dauid, and went against the Philistines: And therfore they called that place, ^(c) Sela Hammahlekoth. And Dauid went thence, and dwelt in strong holdes at Engadi.

^(b) which was also in the tribe of Iuda. Iosa. 15.

^(c) That is, the stone of diuision: because there they diuided them selues.

The. xxiii. Chapter.

1 Dauid hid in a caue, spareth Saul. 10 He sheweth to Saul his innocencie. 18 Saul acknowledged his fault. 22 He causeth Dauid to sweare vnto him to be fauourable to his.



When Saul was come againe fro folowing after y^e Philistines, there were which told him, saying: Behold, Dauid is in the wilderness of ^(a) Engadi.

7 And so Dauid kept of his seruauntes with these wordes, and suffred them not to rise against Saul: But Saul rose by out of the caue, and went away.
 8 Dauid also arose after ward, and went out of the caue, and cryed after Saul, saying: My Lorde king. And when Saul looked behind him, Dauid stowed ^(with) his face to the earth, and bowed him selfe.
 9 And Dauid sayde to Saul: Wherfore geuest thou an eare to mens wordes that say, beholde Dauid seketh euill against thee?
 10 Behold, this day thyne eyes haue scene howe that the Lord hath deliuered thee this day into myne hande in the caue: And some bad me kill thee, but I had compassion on thee, and sayd: I will not lay myne handes on my maister, for he is the Lordes annoynted.
 11 And moreouer my father, beholde and see yet the lap of thy garment in my hand: Inasmuch as I killed thee not when I cut of the lap of thy garment, vnderstand therfore, & see that there is neither euill nor wickednesse in me, and that I haue not sinned against thee: And yet thou huntest after my soule to take it.
 12 The Lorde be iudge betweene thee and me, & the Lorde auenge me of thee: but myne hande be not vpon thee.

2 Then Saul toke thre thousand chosen men out of all Israel, and went to seke Dauid and his men in the heyght of the rockes "where wilde goates remayne.
 3 And he came to the sheepe coates by the way, where there was a caue, & Saul went in to "do his easement: And Dauid and his men remayned in the "inward partes of the caue.
 4 And the men of Dauid sayd vnto him: See, the day is come, of which the Lord sayde vnto thee, Behold I will deliuer thyne enemie into thyne hand, and thou shalt do to him as it shall seeme good in thy sight. Then Dauid arose, and cut of the lappe of Sauls garment priuily.
 5 And afterwarde Dauids heart smote him, because he had cut of the lap of Sauls garment.
 6 And he sayd vnto his men: The Lorde kepe me from doying that thing vnto my maister the lordes annoynted to lay myne hande vpon him, seing he is the ^(b) annoynted of the Lorde.

What is the place where he hideth.

What part of the country of Iuda.

13 cite in the tribe of Iuda. Iosa. 15.

Hebr. Of the wilde goates. Hebr. To enter his secte. Hebr. in the sydes.

The com- ments Gods seruance, which to ha- bereet reli- gion, getteth to him selfe con- demnation. Iosa. 15.

⁽¹⁾ D^r, The proverbe of an auncient man.

⁽²⁾ Hebr. Iudge.

⁽³⁾ David overcommeth Saul, by receiving good for euill, and committing the vengeance to God.

⁽⁴⁾ That is, w^old let him go safe and without our harme.

⁽⁵⁾ D

⁽⁶⁾ That is, w^ore conu^ersant with be in the wyldernes.

⁽⁷⁾ Heb. In a good day, that is, the day that thou makest a feast for thy shearers.

⁽⁸⁾ That is, what for thou shall reioyce for vs.

⁽⁹⁾ C

But

- 13 According as the olde proverbe sayeth, Wickednesse proceedeth fro the wicked: But myne hande be not vpon thee.
- C** 14 After whom is the king of Israel come out: After whom doest thou pursue: After a dead dog, and after a flea.
- 15 The Lorde therfore be iudge, & iudge betweene thee & me, and see & pleade my cause, & auenge me out of thyne hande.
- 16 When David had made an ende of speaking these wordes to Saul, Saul sayde: Is this thy boyce my sonne David: And Saul lift vp his boyce, and ⁽¹⁾wept,
- 17 And sayde to David, Thou art more righteous then I: for thou hast rewarded me with good, where as I haue rewarded thee with euill.
- 18 And thou hast shewed this day, howe that thou hast dealt wel with me: for

- asmuch as when the Lorde had closed me in thyne handes, thou killedst me not.
- 19 For who shall finde his enemie, and let him depart into a ⁽²⁾good way: wherefore the Lorde reward thee with good, for that thou hast done vnto me this day.
- 20 And nowe beholde, I wote wel that thou shalt be king, & that the kingdome of Israel shalbe stablished in thyne hande:
- 21 Swere nowe therfore vnto me by the Lorde, that thou shalt not destroy my seede after me, and that thou shalt not put my name out of my fathers house.
- 22 And David sware vnto Saul, & Saul went home: But David and his men gat them by vnto the holde.

The .xxv. Chapter.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Ahinoam Davids wyues. 44 Michol is geuen to Phalti.

A 1 i. Reg. 25.2.

^(a) That is, among his owne kynred.

^(b) Maon a Carmel, were cities in the tribu of Iuda. Carmel this mountaine was in Galilee.

^(c) Heb. aske him in my name of peace.



And Samuel died, and all the Israelites gathered together, and lamented him, and buried him in his owne ^(a)house at Rama. And David arose, & went do^wne to the wildernesse of Pharan.

2 And ther was a man in ^(b)Maon, whose possession was in Carmel, and the man was exceeding mightie, and had three thousande sheepe & a thousand goates: And he was shearing his sheepe in Carmel.

3 The name of the man was Nabal, and the name of his wyfe was Abigail, and she was a woman of a singuler wysedome, and beautifull: But the man was churlishe, and of shrewde conditions, & was of the kined of Caleb.

4 And David hearde in the wildernesse, that Nabal did sheare his sheepe.

5 And David sent out ten young men, and sayd vnto them: Get you by to Carmel, and go to Nabal, and ^(c)greete him in my name.

B 6 And ye shal say: So mayest thou lyue, peace be to thee, peace be to thyne house, and peace be vnto all that thou hast.

7 Beholde I haue hearde say that thou hast shearers: Nowe, thy shepherdes

⁽⁴⁾were with vs, & we did them no spite, neither was there ought missing vnto them at the while they were in Carmel:

8 Aske thy laddes, & they will shew thee: wherefore let these young men finde fauour in thyne eyes (for we come in a good ⁽⁷⁾season) & geue I pray thee whatsoeuer ⁽⁸⁾commeth to thyne hande vnto thy seruantes, and to thy sonne David.

9 And when Davids young men came, they told Nabal all those wordes in the name of David: and helde their peace.

10 And Nabal answered Davids seruantes, and said: ⁽⁹⁾who is David: and who is y^e sonne of Isai: There is plentie of seruantes now a dayes that breake away euery man from his maister.

11 Shal I then take my bread, my water, and my fleshe that I haue killed for my shearers, and geue it vnto men whom I wot not whence they be:

12 And so Davids seruantes turned their way, and went againe, and came ^(c)and tolde him all those sayinges.

13 And David sayd vnto his men: Gird eue^ry man his sword about him. And they girded euery man his sword about him, and David was girded with his sword: And there folowed David vpon a foure hundred men, and two hundred abode by the stuffe.

⁽¹⁰⁾ Nabal hee had no wickd nor riches: but yet by this his answer, it appeareth that hee lacketh wisdom & honestie.

14 But one of the laddes tolde Abigail Nabals Wyfe, saying: Beholde, Dauid sent messengers vnto our maister out of the wilderness to saluē him: and he rayled on them.

15 And yet the men were very good^(c) vnto vs, and dyd vs no displeasure, neither missed we any thyng as long as we were conuersant with them when we were in the fieldes.

16 They were^(s) a wall vnto vs both by night and day, all the while we were with them keeping sheepe.

17 Now therefore take heede, & see what thou shalt do: for surelie euill will come vpon our maister and al his housholde, for he is so wicked, that a man can not speake to him.

18 Then Abigail made haste, and tooke two hundred^(c) loaves, and two bottels of wine, and fiue sheepe redie dressed, and fiue measures of parched corne, and an hundred^(c) frailes of reasynges, and two hundred cakes of fygges, & laded them on asses,

19 And sayde vnto het young men: Go before me, beholde I come after you. But she tolde her husband Nabal nothing thereof.

20 And as she rode on her asse, she came priuylie downe the syde of the hill, and beholde Dauid and his men came downe against her, and she met them.

21 And Dauid saide: Surelie in bayne haue I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertayned vnto him: and he hath quite me euill for good.

22 So and more also do God vnto the enemies of Dauid, if I leaue of all that pertayne to him by the dawnyng of the day, any that^(b) pysseth against the wall.

23 And when Abigail sawe Dauid, she hasted and lyghted of her asse, and fell before Dauid on her face, and bowed her selfe to the grounde,

24 And fell at his feete, and sayde: Let this iniquitie be counted myne my lord, and let thyne handmaide I praye thee speake in thyne^(c) audience, & heare the wordes of thy handmayd.

25 Let not my lord I praye thee regarde this wicked^(c) man Nabal: For as his name is, so is he: Nabal is his name, & folly is with him: But I thyne handmayd sawe not the young men of my lord whom thou sendest.

26 Now therefore my lord, as the Lord lyueth, and as thy soule liueth, euen the Lord that hath withholden thee from conning to^(c) blood, and saued thee thyne^(c) hand: So now, I praye God that thyne enemies, & they that intende to do my lord euill, may be as Nabal.

(c) Innocent and cleane from blood.

27 And now this^(c) blessing which thyne handmayd hath brought vnto my lord, let it be geuen vnto the young men that folowe my lord.

(c) Blessing.

28 I praye thee forgeue the trespassse of thyne handmayd: for the Lord will make my lord a^(b) sure house, because my lord fighteth the battailes of the Lord, and there could none euill be found in thee in all thy dayes.

(b) That is, will confirme his kingdome to his posterity.

29 And yet a^(c) man hath rysen to persecute thee, and to seeke thy soule: but the soule of my Lord shall be bound^(m) in the bundel of the lyuyng with the Lord thy God, and the soules of thy enemies shall God cast out, euen as out of the middle of a slyng.

(c) To wit, Saul.

(m) Shalbe preferred by Gods protection, from all dangers, that he may lyue long.

30 And when the Lord shall haue done to my lord al the good that he hath promised thee, and shall haue made thee ruler ouer Israel:

F

31 Then shall it be no grieffe vnto thee, nor offence of mynde vnto my lord, that thou hast not shed blood causelesse, and that my lord hath not auenged himselfe: But when the Lord shall haue dealt well with my lord, then thinke on thyne handmayde.

32 And Dauid said to Abigail: Blessed be the Lord God of Israel, which sent thee this day to meete me.

33 Blessed is thy saying, and blessed art thou which hast kept me this day from conning to shed blood, & from auenging my selfe with myne owne hande.

34 For in very deede, as the Lord God of Israel lyueth, which hath kept me backe from hurting thee: except thou haddest hasted and met me, surely there hadde not ben left vnto Nabal by the dawnyng of the day, any that pysseth against the wall.

35 And so Dauid receaued of her hande that which she had brought him, and sayde vnto her: Go by in peace to thyne house, beholde I haue heard thy voyce, and haue graunted thy petition.

G

36 And Abigail came to Nabal, and beholde, he held a feast in his house lyke the feast of a king, and Nabals heart was

Was mery within hym, for he was very drunken: Wherfore she tolde ⁽ⁿ⁾ him nothyng neither lesse nor more, vntyll the morowe mornynge.

F 37 But in the morning when the wine was gone out of Nabal, his wyfe tolde him these wordes, and his heart dyed within him, and he became as a stone.

38 And vpon a ten dayes after, the Lord smote Nabal, that he dyed.

39 And when David heard that Nabal was dead, he sayd: Blessed be the Lord that hath iudged y^e cause of my rebuke of the hand of Nabal, & hath kept his seruaunt from euill: For the Lord hath recompenced the wickednes of Nabal vpon his owne head. And David sent to commune with Abigail, to take her

to his wyfe.

40 And when the seruauntes of David were come to Abigail to Carmel, they spake vnto her, saying: David sent vs vnto thee, to take thee to his wyfe. And she arose, & bowed her selfe on her face to the earth, and saide: Beholde, let thy handmayd be a seruaunt, to washe the feete of the seruauntes of my lord.

41 And Abigail hastened, and arose, & gate her vpon an Ass, with fiue damosels of hers that ^(o) went at her feete, and she went after the messengers of David, & became his wyfe.

42 David also toke Ahinoam of Jezrael, and they were both his wyues.

43 But Saul had geuen Michol his daughter, Davids wyfe, to Phalti the sonne of Laïs, which was of ^(p) Gallim.

¶ The .xxvi. Chapter.

1 David was discovered vnto Saul by the Ziphites. 12. David taketh away Sauls speare, and a cruse of water that stood at his head. 21. Saul confelleth his sinne.



A 1



THE Ziphites came againe vnto Saul to Gibeá, saying: Doth not David hide him selfe in the hill of Hachilia, which is before ^(a) Jesimon?

2 Saul arose, & went downe to the wilderness of Ziph, having three thousand

^(a) chosen men of Israel with him, for to seeke David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilia, which is before Jesimon by the way

side: But David dwelt in the wilderness, and he sawe that Saul came after him into the wilderness:

4 David therefore sent out spies, & vnderstoode that Saul was come in very deede.

5 And David arose, & came to the place where Saul had pitched: & David beheld the place where Saul lay, & Abner the sonne of Ner which was his chiefe captayne: for Saul lay in the fort, & the people pyched rounde about him.

6 Then

(n) As a man that had no reason to consider the danger,

(o) Or, seruants of God.

(o) In a way of grace, where by is meant, followe her.

ii. Reg. iii. c.

(p) which was a place bordering on the country of the Ephraimites.

(a) Or, in Gibeá.

(a) Or, the wilderness.

(a) That is, of the most skilfull and valiant soldiers.

6 Then answered Dauid, and spake to Ahimelech the Hethite, and to Abisai the sonne of Zarnia, & brother to Joab, saying: Who wyll go downe with me to Saul to the hoast: And Abisai saide: I wyll go downe with thee.

7 And so Dauid and Abisai came downe to the people by night, and behold Saul lay sleepe within the fort, and his speare sticke in y^e grounde at his head: but Abner and the people lay rounde about hym.

8 Then saide Abisai to Dauid, God hath closed thyne enemy into thyne hand this day: Nowe I pray thee let me smite him once with my speare to the earth, & I will not ^(b) smite him the second tyme.

9 And Dauid saide to Abisai, Destroye him not: For who can laye his hand on the Lordes annoynted, and be gyltlesse:

10 And Dauid sayd furthermore: As the Lorde lyueth, the Lorde shall smyte him or his day shall come to dye, or he shall descend into battaile, and perishe.

11 The Lorde kepe me from laying myne hand vpon the Lordes annoynted: But I pray thee take thou nowe the speare that is at his head, and the cruse of water, and let vs go.

12 And so Dauid toke the speare and the cruse of water from Sauls head, and they gat them away, and no man sawe it, nor marked it, neither awaked: For they were all asleepe; because the Lorde had sent a dead sleepe vpon the.

13 Then Dauid went ouer to the other syde, and stode on the toppe of an hill a farre of (a great space being betweene them:)

14 And Dauid cryed to the people, and to Abner the sonne of Ner, saying: Hearest thou not Abner: Abner answered and sayd: Who art thou that cryest to the king:

15 And Dauid sayde to Abner: Art not thou a ^(c) man: and who is lyke to thee in Israel: wherefore then hast thou not kept thy lorde the king: For there came one of the folke in to destroye the king thy lorde.

16 It is not well done of thee: As the

Lorde lyueth, ye are "worthy to dye, because ye haue not kept the Lordes annoynted: And nowe see where the kinges speare is, and the cruse of water that was at his head.

17 And Saul knew Dauids voyce, and sayd: * Is this thy voyce my sonne Dauid: And Dauid sayde: It is my voyce my lorde, O king.

18 And he sayde: Wherefore doth my lorde thus persecute his seruaunt: for what haue I done: or what euill is in myne hand:

19 Nowe therefore I pray thee, let my lorde the king heare the wordes of his seruaunt: If the Lorde haue stirred thee by against me, ^(d) let him smell the sauour of a sacrifice: But and if they be the ^(e) children of men, cursed are they before the Lorde, for they haue cast me out this day from abiding in the inheritance of the Lorde, ^(f) saying: Go, serue other goddes.

20 Now therefore let not my blood fall to the earth before the face of the Lorde: For the king of Israel is come out to seeke a flea, as when one doth hunt a partridge in the mountaynes.

21 Then saide Saul, I haue sinned: Come agayne my sonne Dauid, for I will do thee no more harme, because my soule was ^(g) precious in thyne eyes this day: Beholde, I haue played the foole, and haue erred exceedingly.

22 And Dauid answered and said: Beholde the kinges speare, let one of the young men come ouer and fet it.

23 The Lorde rewarde euery man according to his righteousnes, and faythfulnesse: For the Lorde deliuered thee into my hand this day, but I would not lay mine hand vpon the Lordes annoynted.

24 And behold, like as thy life was much set by this day in myne eyes: so be my lyfe set by in the eyes of the Lorde, that he deliuer me out of all tribulation.

25 Then Saul saide to Dauid: Blessed art thou my sonne Dauid, for thou shalt do great thinges and preuaile. And so Dauid went his way, and Saul turned to his place agayne.

i.Reg.xx.f.
Hebr.
sonnes of death.

i.Reg.24.d.

^(d) That is, let the worke that thou hast in hande, be accepted before the Lorde.
^(e) That haue stirred thee by against me.
^(f) By their deedes, although not in plaine wordes.

^(g) Because thou sawest my lyfe this day.

The .xxvii. Chapter.

2 David fleeth to Achis king of Gath, who geueth him Ziklag. 8. David destroyeth certayne of the Philistines. 10. Achis is deceaued by David.

A 1



And David sayd in his heart, I shall perishe one day by the hand of Saul: therefore is there nothing better for me, then to flee and saue my self in the land

of the Philistines, and Saul shall cease and seeke me no more in all the coastes of Israel, and so shall I escape out of his hand.

2 And David arose, and he and the six hundred men that were with him, went vnto Achis the sonne of Maach, king of Gath.

3 And David dwelt with Achis at Gath, both he and his men, every man with his housholde, and David with his two wiues, Ahinoam the Jezrahelite, and Abigail Nabals wyfe the Carmelite.

B 4 And it was tolde Saul that David was fled to Gath, and he sought no more for him.

5 And David sayde vnto Achis: If I haue no w founde grace in thyne eyes, ^(a) let them geue me a place in some towne in y countrey, that I may dwell there: For why should thy seruaunt dwell in the head cite of the kingdome with thee?

6 Then Achis gaue him ^(b) Ziklag that

same day, for which cause Ziklag per-
tayneeth vnto the kinges of Iuda vnto
this day.

7 And the tyme that David dwelt in the
countrey of the Philistines, was foure
monethes, and certaine dayes.

8 And David and his men went by and
inuated the Geshurites, the Gerzites, &
the Amalekites: For those nationes were
from the begynnyng the inhabitauntes
of the lande, as men go to Sur, vnto the
land of Egypt.

9 And David smote the lande, & left nei-
ther man nor woman alyue, and droue
away the sheepe, the oren, the asses, ca-
melles, and clothes, and returned, and
came to Achis.

10 And Achis saide: where haue ye ben
a rouing this day? And David aunswere-
d: Against the south of Iuda, and a-
gainst the south of the ^(c) Jerameelites,
and against the south of the ^(d) Kemites.

11 And David saued neither man nor
woman alyue to bring to Gath, saying:
lest they should tell on vs, saying, so dyd
David, and so will be his maner all the
whyle he dwelleth in the countrey of
the Philistines.

12 And Achis beleued David, saying: he
hath made his people Israel vtterly to
abhorre him, & therefore he shalbe my
seruaunt for euer.

The .xxviii. Chapter.

2 David hath the chiefe charge promysed about Achis. 8. Saul consulteth with a witch, and she causeth him to speake with Samuel. 18. who declareth his ruine.

A 1



And in those dayes, the
Philistines gathered
theyr hoast together to
warre, to fight with
Israel: And Achis
sayd to David, Be sure
thou shalt go out with

me to battayle, thou and the men that
are with thee.

2 And David sayde to Achis: Surelie
thou shalt knowe what thy seruaunt
can do. And Achis said to David: Then
I will make thee keper of my head for
euer.

3 Samuel was then dead, and all Is-

rael had lamented him, and buried him
in Rama his owne cite: And Saul had
put ^(a) away the sozcerers, and the sooth-
sayers out of the land.

4 And the Philistines gathered toge-
ther, and came, and pytched in Simeon:
And Saul gathered all Israel toge-
ther, and they pytched in Gilboa.

5 And when Saul sawe the hoast of the
Philistines, he was afrayde, & his heart
was sore astonied.

6 And when Saul asked counsell of the
Lorde, the Lorde aunswereed him not, B
neither by dreames, nor by Urim, nor
yet by prophetes.

7 Then

(a) That is, let thine officers appoynt me a place.

(b) David which among his frendes could haue no sure say- dyng: by the prouidence of God, among his enemies syneth protestion, & a cause to dwell in.

(c) which were a familie of the tribe of Iuda. (d) which were the familie of Jerahmeel.

(a) According to Gods commandment.

7 Then sayd Saul vnto his seruautes: Seeke me a woman that hath a famillier spirite, that I may go to her, and aske of her. And his seruautes sayd to him: Beholde, there is a woman that hath a famillier spirite at Endor.

8 And Saul chaunged him selfe, and put on other rayment, and then went he & two women with him, and they came to the woman by nyght, and he sayde: I pray thee coniecture vnto me by the famillier spirite, & bring me him by whom I shall name vnto thee.

9 And the woman saide vnto him: Beholde, thou knowest what Saul hath done, how he hath destroyed the sozcerers, and the soothsayers out of the land: wherfore then layest thou a snare for my soule, to cause me to die?

10 And Saul sware to her by the Lord, saying: As the Lorde lyueth, there shall no harme come to thee for this thyng.

11 Then saide the woman: Whom shall I fetch by vnto thee? He answered: Bring me by Samuel.

12 When the woman sawe Samuel, she cryed with a loude voyce, and spake to Saul, saying: why hast thou deceaued me: for thou art Saul.

13 And the king saide vnto her: Be not afraid: what sawest thou? The woman saide vnto Saul: I sawe gods ascending by out of the earth.

14 He saide vnto her againe: What fashion is he of? She answered: There cometh by an olde man with a mantel by on him. And Saul perceaued that it was Samuel, and he stolped with his face to the ground, and bowed him selfe.

15 And Samuel said to Saul: why hast thou vnquieted me, to make me be brought by: Saul answered: I am soze encumbred, for y Philistines make warre against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreames: And therefore I haue called thee, that thou mayest tell me what I shall do.

16 Then saide Samuel: wherfore doest

thou aske of me, while the Lord is gone from thee, and is become thyne enemie?

17 Trulic the Lord hath done to ^(d) him, euen as he spake by my hand: For the Lorde hath rent the kingdome out of thyne hand, and geuen it thy neyghbour Dauid.

18 Because thou obeyedst not the voyce of the Lorde, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 And moreover, the Lord will deliuer Israel with thee into the handes of the Philistines: To morrow shalt thou and thy sonnes be ^(e) with me, and the Lorde shall geue the hoast of Israel into the handes of the Philistines.

20 Then Saul fell straightway all along on the earth, and was soze ^(f) afraid because of the wordes of Samuel. And there was no strength in him: for he had eaten no bread all the day, nor all the night.

21 And the woman came vnto Saul, & sawe that he was soze troubled, & sayde vnto him: See, thyne handmayde hath obeyed thy voyce, & ^(g) haue put my soule in my hand, and haue hearkened vnto thy wordes which thou sayedst vnto me.

22 Nowe therefore I pray thee hearken thou also vnto the voyce of thyne handmayde, and let me set a morsell of bread before thee, that thou mayest eate, and get thee strength, & then go on thy iourney.

23 He refused, and sayde: I will not eate. But his seruautes and the woman together compelled him, and he hearkened vnto their voyce: And so he arose from the earth, and sat on a bed.

24 The woman had a fat calfe in the house, and she hasted and killed it, and tooke floure and kneded it, and did bake unleauened bread thereof:

25 And brought them before Saul, and before his seruautes: And when they had eaten, they stode by, & went away the same night.

(d) That is to Dauid. D. 11. 167.

(e) That is you shall be dead.

(f) And yet had no grace to repent and turne to the Lord.

t. Reg. xiii. a. (g) That is, I haue put my life in daunger.

The

The.xxix. Chapter.

4 The princes of the Philistines cause David to be sent backe from the battaile against Israel, because they mistrusted him,

A 1



1 The Philistines were gathered together with all their armies in Asphero: and the Israelites pitched by Ain, which is in Jezrael.

2

2 And the princes of the Philistines went forth by hundreds and thousandes: But David and his men came behinde with Achis.

3

3 The said the princes of the Philistines, what do these Ebrues here: Achis said vnto the princes of the Philistines: Is not this David, the seruaunt of Saul the king of Israel, which hath ben with me these dayes, or these yeres, and I haue found no fault in him, since he fell vnto me, vnto this day:

4

4 And the princes of the Philistines were wroth with hym, and the princes of the Philistines sayde vnto hym: Make this felowe returne, that he may go againe to his place which thou hast appoynted hym, and let hym not go downe with vs to battaile, lest in the battaile he be an aduersarie to vs: For wherewith shoulde he obtayne the fauour of his maister: shoulde it not be with the heades of these men:

5

5 Is not this David, to whom they sang in daunces, saying: Saul slue his thousande, & David his ten thousande:

6 Then Achis called David, and sayde vnto him: As the Worde lyueth, thou hast ben honest, and good in my sight, when thou wentest out and in with me in the hoast, neither haue I founde euill with thee sence thou camest to me, vnto this day: neuerthelesse, the princes fauour thee not.

7 Wherefore nowe returne, and go in peace, that thou displease not the princes of the Philistines.

8 And David sayde vnto Achis: And what haue I done: what hast thou founde in thy seruaunt as long as I haue ben with thee vnto this day, that I may not go fight against the enemies of my lord the king:

9 Achis answered and sayd to David: I know that thou art good in my sight, as an angell of God: notwithstanding, the princes of the Philistines haue sayde, Let him not go by with vs to battaile.

10 Wherefore nowe ryse by earlie in the morning with thy maisters seruautes that are come to thee: and when ye be by earlie, as soone as ye haue lyght, departe.

11 And so David & his men rose by earlie, to depart in the morning, and to returne into the land of the Philistines: And the Philistines went by to Jezrael.

By the fountaine.

By the fountaine. (a) According to their hands, or engines.

(c) That is, waste remane saunt with me. Ebre, thou art not good in the eyes of the princes.

(d) I phise, in meaning thou please me.

(e) with them that led vnto thee from Saul.

(b) would not Saul reseaue him to sa iour if he could betraye vs.

The.xxx. Chapter.

1 The Amalekites burne Ziklag. 5. Davids two wiues are taken prisoners. 6. The people would stone him. 8. He asked counsell of the Worde, and pursuing his enemies, recouereth the pray. 24. He deuidenth it equally. 26. And sendeth part to his frendes.

A 1



1 At when David and his men were come to Ziklag the third day, the Amalekites had inuaded vpon the south, euen vnto Ziklag, and had smitten

Ziklag, and burnt it with fyre.

2 And had taken the women that were therein prisoners, both small and great: but slue not a man, saue carryed them away, and went their wayes.

3 So David and his men came to the citie, and beholde it was burnt with fyre: and their wiues, their sonnes, and their daughters were taken prisoners.

4 Then David & the people that were with him, lift by their voyces and wept, vntill they could weepe no more.

5 And Davids two wiues were taken prisoners also, Ahinoam the Jezrebelite, and Abigail the wyfe of Nabal the Carmelite.

6 And David was in great cumbraunce:

(a) That is, destroyed the citie.

For?

For the people^(b) intended to stone him, because the heartes of all y^e people were vexed euery man for his sonnes and for his daughters: But Dauid toke a good courage to him in the Lorde his God,

7 And * sayde to Abiathar the priest Ahimelechs sonne: I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 And Dauid asked counceel at the Lord, saying: Shall I follow after this company: shall I ouertake them: And he answered him: Folowe, for thou shalt surely ouertake them, and ^(c) recover all.

9 So Dauid and the sixe hundred men that were with him, went and came to the ryuer Besor, where a parte of them abode.

10 But Dauid and foure hundred men folowed: (For two hundred abode behinde, being to weery to go ouer the ryuer Besor)

11 And they founde an Egyptian in the fielde, and brought him to Dauid, * and gaue him bread, & he did eate, and water to drinke.

12 And gaue him a fewe fygges, and two clusters of reasinges: And when he had eaten, his spicite came againe to him: For he had eaten no bread nor druncke any water in thre dayes and thre nightes.

13 And Dauid said vnto him: To whom belongest thou: and whence art thou: He sayd: I am a young man of Egypt, and seruaunt to an Amalekite, and my maister left me, because thre dayes agoe I fell sicke.

14 We came a rouyng vpon the south of Chyretus, and vpon the [coast] belonging to Iuda, and toward the south of Caleb, and we burnt Ziklag with fyre.

15 And Dauid saide to him: Canst thou bring me to this company: And he said: ^(d) Swear vnto me by God, that thou wilt neither kill me, nor deliuer me into the handes of my maister, and I will bring thee to this company.

16 And when he had brought him thither, beholde they laye scattered abroad vpon all the earth, ^(e) eating, and drynking, & daunsing, because of al the great praye that they had carried away out of the land of the Philistines, and out of the land of Iuda.

17 And Dauid layde vpon them from

the twilight, euen vnto the euening of the next morowe: so that there escaped not a man of them, save foure hundred young men which rode vpon camels, and fled.

18 And Dauid recovered all that the Amalekites had carryed away, and Dauid rescued his two wyues:

19 So that there was nothing lacking to them, small or great, sonne or daughter, or of the spoyle of all that they had taken away, Dauid recovered them all.

20 And Dauid tooke all the sheepe, and the oxen, and they draue them before his cattaille, and saide: This is Dauids ^(f) pray.

21 And Dauid came to the two hundred men, that were to weery for to folowe Dauid, whom they had made also to abyde at the ryuer Besor: And they came to meete Dauid & the people that were with him: And when Dauid came to the people, he saluted them.

22 Then answered all the wicked and the vnthyrstes of the men that went with Dauid, and saide: Because they went not with vs, therefore will we geue them none of the pray that we haue recovered: But let euery man take his wife and his children, those let them carry away and departe.

23 Then sayd Dauid: We shall not do so my brethren with that which the Lord hath geuen vs, who hath preserued vs, and deliuered the company that came against vs, into our handes.

24 For who will hearken vnto you in this matter: * But as his parte is that goeth downe and fighteth, so shall his parte be that carryeth by the stufte: they shall parte alyke.

25 And so from that day forward, was that made a statute and lawe in Israel, vnto this day,

26 When Dauid therefore came to Ziklag, he sent ^(g) of the pray vnto the elders of Iuda and to his friendes, saying: See, there is a blessing for you of the spoyle of the enemies of the Lorde.

27 He sent to them of Bethel, to them of south Ramoth, to them of Jathir,

28 To them of Aroer, to them of Sephamoth, to them of Esthema,

29 To them of Rachal, to them of the cities of Jerahmeel, to them of the cities of the Benites,

30 To them of Horma, to them of Chorashan

(f) which the Amalekites had taken of others, and Dauid from them before the goodes of Ziklag.

(g) He rewardeth them with giftes, with whom he had ben succoured in the tyme of his persecuti on.

alhan, to them of Athach,
31 To them that are in Hebron, and to

all places where David and his men
were wont to haunt.

Teh .xxxi. Chapter.

4 Saul killeth him selfe. 6. His children are slaine in the battaile. 12. The men
of Jabes tooke downe his bodie which was hanged on the wall.



A



1 **A**ND the Philistines fought against Israel: and the men of Israel fled away from the Philistines, and fell downe wounded in mount Gilboa.

2 And the Philistines preassed sore vpon Saul & his sonnes, & slue Jonathan, & Abinadab, & Melchisua, Sauls sonnes.

3 And when the battaile went sore against Saul, the archers with bowes found him, and he was sore afrayde of the archers.

4 The said Saul vnto his harnessse bearer, * Draw out thy sword, & thrust me through therewith: lest the vncircumcised come and thrust me through & mocke me. And his harnessse bearer wolde not, for he was sore afrayd: Therefore Saul toke a sword, and fell vpon it.

5 And when his harnessse bearer sawe that Saul was dead, he fell lyke wise vpon his sword, and dyed with him.

6 And so Saul dyed, & his three sonnes, and his harnessse bearer, and al his men that same day together.

7 And when the men of Israel, that were on the other syde of the^(a) valley,

and^(b) they of the other syde Jordaine, sawe that the men of Israel were put to flight, and that Saul and his sonnes were dead, they left the cities, and ran away, and the Philistines came and dwelt in them.

8 * On the morow when the Philistines were come to spoyle them that were slaine, they founde Saul and his three sonnes lying in mount Gilboa.

9 And they cut of his head, and stripped him out of his harnessse, & sent into the land of y Philistines on euery syde, that they should^(c) puplishe it in the temple of their^(d) idolles, and among the people.

10 And they layed by his harnessse in the house of Astaroth: but they hanged by his body on the wall of Bethsan.

11 When the inhabitauntes of^(e) Jabes in Gilead heard thereof, what the Philistines had done to Saul:

12 They arose, as many as were strong men, and went all night, & toke the bodie of Saul, & the bodies of his sonnes, from the wall of Bethsan, and carrie to Jabes, * and burnt them there.

13 And toke their bones & buryed them vnder a tree at Jabes, & ^(f)fasted seuen dayes.

(b) That is, the tribes of Iuben, and Gad, & halfe the tribe of Sijualle.

i. Para. x. c.

(c) In token of victorie and triumph. (d) A scribing into their idolles, that which was the worke of God, bling them as a scourge to punish his people. (e) Whom he had deliuered from their enemies. Cha. xi. c.

Iere 34. a.

(f) According to the custome of the country.

^a D7, Aaine.

^b D7, hit him.

Iud. ix. g.

(a) Meere to Gilboa.

The seconde booke of Samuel,

otherwyse called the seconde booke of the kinges.

The fyrst Chapter.

4 It was tolde Dauid of Sauls death. 15 He causeth him to be slayne that broughe the tidings. 19 He lamented the death of Saul and Jonathan.

After the death of Saul, when Dauid was returned from the slaughter of the Amalekites, and had ben two daies in Ziklag:

Beholde, there came a man the thirde day out of the hoast from Saul, with his ^(a) clothes rent, & earth vpon his head: And when he came to Dauid, he fell to the earth, and did obeysaunce.

Dauid sayde vnto him: Whence comest thou? He sayde vnto him: Out of the hoast of Israel I am escaped.

And Dauid sayde vnto him: And what is done I pray thee: tell me. He sayde: The people is fled from the battell, and many of the people are ouerthrowen and dead, and Saul and Jonathan his sonne are dead also.

And Dauid sayd vnto the young man that tolde it him: howe knowest thou that Saul and Jonathan his sonne be dead?

The young man that tolde him, answered: ^(b) As I came vnauisedly to mount Gilboa, beholde Saul leaned vpon his speare: and lo, the charettes and horsemen folowed hard after him.

And when he looked backe, he sawe me, and called me. And I answered: here am I.

And he sayde vnto me: who art thou? I answered him: I am an ^(c) Amalekite.

He sayde vnto me agayne: I pray thee come vpon me, and slea me: For anguythe is come vpon me, because my life is yet whole in me.

And so I stode vpon him, and slue him, and because I was sure that he

couide not liue after that he had fallen, I toke the crowne that was vpon his head, and the braselet that was on his arme, and haue broughe them hyther vnto my lord.

Then Dauid toke holde on his clothes, and rent them, and so did all the men that were with him. ^{2.Reg. 3.f.}

And they mourned, and wept, and fasted vntil euen for Saul and Jonathan his sonne, & for the people of the Lorde, and for the house of Israel, because they were ouerthrowen with the sworde.

And Dauid sayd vnto the young man that broughe him these tidings: whence art thou? He answered: I am the sonne of an aliaunt, an Amalekite.

And Dauid sayde vnto him: howe is it that thou wast not afrayde to lay thyne hande on the lordes annoynted, to destroy him?

And Dauid called one of his young men, and sayd: Go to, and fall vpon him. And he smote him, that he died.

Then said Dauid vnto him, Thy blood ^(d) be vpon thyne owne head: For thyne owne mouth hath testified against thee, saying, I haue slayne the lordes annoynted.

And Dauid mourned with this lamentation ouer Saul and ouer Jonathan his sonne,

(Also he bad them teache the children of Juda the ^(e) vse of the bowe: And beholde, it is written in the booke of the righteous:)

O noble Israel, ^(f) he is slaine vpon thyne hye places: howe are the mightie ouerthrowen:

Tell it not in Gath, nor publishe it in the streates of Askalon: lest the daughters of the Philistines reioyce, and lest the daughters of the vncircumcised triumph.

- 21 The mountaynes of Gilboa, vpon you be neither deawe nor raine, nor ^(a)fieldes of offeringes: For there the shield of the mightie is cast downe, the shield of Saul, as though he had not ben annoynted with oyle.
- 22 The bolle of Jonathan neuer turned backe, neither did the sword of Saul retorne emptie frō the blood of the slayne, and from the fat of the mightie.
- 23 Saul and Jonathan were louely and pleasaunt in their lyues, and in their deathes they were not deuided: They were swyfter then Egles, and stronger

then Lions.

- 24 The daughters of Israel weepe ouer Saul, which clothed you in scarlet with ^(b)pleasures, and hanged ornamentes of golde vpon your apparell.
- 25 Howe were the mightie slayne in the middest of the battel: O Jonathan thou wast slayne in thyne hye places.
- 26 Wo is me for thee my brother Jonathan, very kinde hast thou ben vnto me: Thy loue to me was wonderful, passing the loue of ^(c)women.
- 27 O how are the mightie ouerthrowen, and the weapons of warre destroyed:

The. ii. Chapter.

4 David is annoynted king in Hebron. 9 Abner maketh Isboſeth king ouer Israel.
 15 The battell of the seruauntes of David and Isboſeth. 32 The burial of Asahel.

(a) Let thre fertile fieldes be barren and bring forth no fruite to offer to the Lord.

(b) As the garments and coler were.

(c) As the towers of their husbands, or their shields.

A (a) By the means of the high priest haung on the Ephod, as 1. Sa. 23. a. 2. Sam. 5. c.



After this, David ^(a)asked counſel at the lord, ſaying: Shall I go by into any of the cities of Iuda: And the Lorde ſayd vnto him: Go by. And David ſaid: Why: ther ſhall I go: he aunſwered: Vnto ^(b)Hebron.

(b) where God woulde haue him to beginne to raigne.

- 2 And ſo David went thither with his two wyues, Ahinoam the Jezraelite, & Abigail Nabals wyfe the Carmelite.
- 3 And the men that were with ^(c)him did David cary by alſo, euery man with his houſholde: And they dwelt in the towneſ of Hebron.
- 4 And the men of Iuda came, and there they annoynted David kyng ouer the houſe of Iuda: And they tolde David, ſaying, It is the men of Jabes Gilead that buried Saul.
- 5 And David ſent meſſengers vnto the men of Jabes Gilead, and ſayde vnto them: Blessed are ye vnto the lord, that ye haue ſhewed ſuche kindneſſe vnto your lord Saul, and haue buried him.
- 6 And nowe the Lorde ſhewe mercy and ^(d)trueth vnto you: And ^(e)I will do you alſo ſuche kindnes, as ye haue done in this thing:
- 7 Therefore nowe let your handes be ſtrong, and play ye the men: For your maiſter Saul is dead, and they that are of the houſe of Iuda haue annoynted me kyng ouer them.
- 8 But Abner the ſonne of Ner that was captayne of Sauls hoaſte, toke Isboſeth the ſonne of Saul, and brought him

(c) In the time of his perſecution.

B (b) According to his promiſe, which is to recompence them that are mercifull.
 (c) As Gods inſtrument, charged to execute Gods will, by recompencing kindneſſe and mercy.
 "Heb. Be ye the children of ſtrength."

to ^(d)Hahanaim,

- 9 And made him kyng ouer Gilead, and ouer the Aſſurites, and ouer Jezrael, Ephraim, Benjamin, & ouer ^(e)all Iſrael.
- 10 And Isboſeth Sauls ſonne was fourtie yeres olde when he began to raigne ouer Iſrael, and raigned two yeres: But the houſe of Iuda folowed David.
- 11 (And the time whiche David raigned in Hebron ouer the houſe of Iuda, was ſeuene yeres and ſixe monethes.)
- 12 And Abner the ſonne of Ner, and the ſeruauntes of Isboſeth the ſonne of Saul wet out of Hahanaim to Gibeon
- 13 And Joab the ſonne of Zaruia, and the ſeruauntes of David, went out and met one another by the poole of Gibeon: And they ſate downe, the one on the one ſide of the poole, and the other on the other ſide.
- 14 And Abner ſayde to Joab: Let the young men nowe aryle, and ^(f)play before vs. And Joab ſayde: Let them aryle.
- 15 Then there aroſe & went ouer twelue of Benjamin by numbere, which pertayned to Isboſeth the ſonne of Saul, and twelue of the ſeruauntes of David.
- 16 And euery one caught his felowe by the head, & thruſt his ſword in his felowes ^(g)ſide, and ſo they fell downe together: wherefore the place was called Helkath hazzurim, which is in Gibeon.
- 17 And there was an exceeding cruell ^(h)battel that ſame day: For Abner and the men of Iſrael fell before the ſeruauntes of David.

(d) The name of a place beyond Jordan being on the inheritance of Gad, ſid the hall of Hahanaim. Jo. 13. d
 (e) whiche then were in tribis.

(f) Let them trye howe they can handle their weapons in our ſight.

(g) That is, his ſword. "So, the ſide of ſtrength."
 (h) For after the death of the young men that had killed their captaynes with their ſwordes, they were in battle.

18 And there were three sonnes of Zaria there: Joab, Abisai, and Asahel: And Asahel was as light of foote as a wilde Roe.

19 And Asahel folowed after Abner, and in goyng he turned neither to the right hande nor to the left, from Abner.

20 Then Abner looked behynd him, and sayde: Art thou Asahel: he answered: Yea.

21 Abner sayd: Turne thee either to the right hande or the left, and catche one of the young men, and take thee his weapons. But Asahel woulde not depart from him.

22 And Abner sayd agayne to Asahel, Depart fro me: ⁽¹⁾ wherfore should I smite thee to the grounde, and not be able to holde by my face to Joab thy brother:

23 Howbeit, when he woulde in no wyse depart, Abner with the hynder ende of the speare smote him vnder the ^(m) fyft ribbe, that the speare came out behinde him, that he fell downe in the same place, and died there: And as many as came to the place where Asahel fell downe and died, stode still.

24 Joab also and Abisai pursued after Abner: And the sunne went downe when they were come to the hill Anna, that lyeth before Giah, by the way of the wilderness of Gibeon.

25 And the children of Benjamin gathered them selues together after Abner, &

were on a heape, and stode on the top of an hill.

26 Then Abner called to Joab, and said: Shall the ⁽ⁿ⁾ sword deuour for euer: Knowest thou not, that it wil be bitternesse in the latter ende: How long then shall it be yer thou bid the people returne from folowing their brethren:

⁽ⁿ⁾ Shall we not make an ende of murdering.

27 And Joab sayde: As God lyueth, if thou haddest not spoken, suerly euen in the morning the people had departed, euery one from persecuting his brother.

28 And so Joab blew a trumpet, and all the people stode still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the playne, & went ouer Jordane, & past through all Bethhoron, till they came to Mahanaim.

⁽ⁿ⁾ D. wilderness.

30 And Joab returned from persecuting Abner, and when he had gathered all the people together, there lacked of Dauids seruautes nineteene men, & Asahel.

31 But the seruautes of David had smitten of Benjamin and of Abners men, ^(so that) three hundred and threescore men died.

32 And they toke by Asahel, and buried him in the sepulchre of his father, which was in Bethlehem: And Joab and his men went all night, and the day arose to them at Hebron.

The. iii. Chapter.

1 Long warre betweene the houses of Saul and David. 2 The children of David in Hebron. 12 Abner turneth to David. 27 Joab killeth him.



1 Here was then ^(a) long warre betweene the house of Saul, and the house of David: But David waxed stronger and stronger, and the house of Saul waxed

weaker and weaker.

2 And vnto David were children borne in Hebron: his eldest sonne also was Amnon of Ahinoam the Iesraelite:

3 The seconde, ^(b) Cheleab of Abigail the wyfe of Nabal the Carmelite: the third, Absalom the sonne of Maacha the daughter of Thalmay, the king of

Gessur:

4 The fourth, Adonia the sonne of Haggith: the fyft, Sephatia the sonne of Abital:

5 And the sixt Iethream, by Egla Dauids wyfe: These were borne to David in ^(c) Hebron.

6 And whyle there was warre betweene the house of Saul and the house of David, Abner ^(d) held by the house of Saul.

7 And Saul had a concubine named Rishpha, the daughter of Ahia: And Ithobal sayd to Abner, wherfore hast thou gone in vnto my fathers concubine:

^(c) within the seven yeres & sixe monethes that he reigned ouer Iuda in Hebron. ^(d) Heb. Fortified him selfe for the house of Saul.

8 Then was Abner very wroth for the wordes of Ishboſeth, and ſayde: Am I ^(a)a dogges head, whiche againſt Iuda do ſhew mercie this day vnto the houſe of Saul thy father, and to his brethren and frendes, & haue not deliuered thee into the hande of David: and thou ſyndeſt a fault in me this day for this woman:

9 So do God to Abner, and more alſo, except as the Lorde hath ſworne to David, euen ſo will I do to him,

10 To bring the kingdome fro the houſe of Saul, that the throne of David may be ſtabliſhed ouer Iſrael and ouer Iuda, euen from Dan to Beerſeba.

11 And he coulde geue Abner neuer a worde to aunſwere, becauſe he feared him.

12 And Abner ſent meſſengers to David ſecretly, ſaying: Whole is the land: Who ſhould [alſo] ſay, Make a bond with me, and beholde my hande is with thee, to bring all Iſrael vnto thee.

13 He ſayde: Well, I will make a bonde with thee: But one thing I require of thee, that is, that thou ſee not my face, except thou firſt bring Michol Sauls daughter, when thou comelt to ſee me.

C 14 And David ſent meſſengers to Iſboſeth Sauls ſonne, ſaying: Deliuere me my wife Michol, whiche I married for an hundred foreſkinnes of Philiftines.

15 And Iſboſeth ſent, and toke her from her huſband Phalti the ſonne of Laïſ.

16 And her huſband went with her, and came weeping behinde her, til they came to Bahurim. Then ſayde Abner vnto him, Go and returne. And he returned.

17 And Abner had communication with the elders of Iſrael, ſaying: We ſought for David in times paſt, that he might be your king:

18 Nowe then do it: for the Lorde hath ſpoken of David, ſaying: By the hande of my ſeruaunt David, I will ſaue my people Iſrael out of the handes of the Philiftines, and out of the hande of all their enemies.

19 And Abner ſpake in the eares of Beniamin: and afterward Abner went to ſpeake in the ^(c) eares of David in Hebron all that Iſrael was content with and the whole ^(d) houſe of Beniamin.

20 And ſo Abner came to David to Hebron, hauing twentie men with him: & David made him & the men that were

with him a feaſt.

21 And Abner ſayde vnto David: I will vp, & go gather all Iſrael vnto my lorde the king, that they may make an appointment with thee, and that thou mayeſt raigne ouer all that thynne heart deſireth. And when David had let Abner depart, he went in peace.

22 And behold, the ſeruauntes of David and Joab came from the ^(e) campe, and brought a great pray with them: (But Abner was not with David in Hebron, for he had ſent him away to depart in peace.)

23 When Joab and al the hoaſt that was with him were come, men tolde Joab, ſaying: Abner the ſonne of Ner came to the king, and he hath ſent him away, that he is gone in peace.

24 Then Joab came to the king, and ſaid: ^(f) What haſt thou done: Behold, Abner came vnto thee, and why haſt thou ſent him away, and he is quyte gone:

25 Thou knoweſt Abner the ſonne of Ner, for he came to deceaue thee, and to knowe thy outgoynge and ingoynge, and to knowe all that thou doeſt.

26 And when Joab was come out from David, he ſent meſſengers after Abner, which brought him againe from the Well of Sira, vnknowing to David.

27 And when Abner was come againe to Hebron, Joab toke him aſyde in the gate to ſpeake with him peaceably, and ſinote him vnder the fyft ribbe, that he died for the blood of Aſahel his brother,

28 And when afterwarde it came to Davids eare, he ſayde: I and my kingdome are ^(g) guiltleſſe before the Lord for euery thing concerning the blood of Abner the ſonne of Ner.

29 Let the blood fall on the head of Joab and on all his fathers houſe, that the houſe of Joab be neuer without one or other that hath running iſſues or leper, or that leaneth on a ſtaffe, or that doth fall on the ſword, or that lacketh bread.

30 (So Joab & ^(h) Abiſai his brother ſlue Abner, becauſe he had ſlayne their brother Aſahel at Gibeon in battell.)

31 And David ſayde to Joab and to all the people that were with him: Rent your clothes, and put on ſackcloth, and mourne ⁽ⁱ⁾ before Abner. And king David him ſelfe folowed the beere.

32 And when they buried Abner in Hebron, the king liſt vp by his voyce, & wept beſyde

(a) Doeſt thou eſteeme me no more then a dogge, for all my ſeruiſe done to thy fathers houſe

(a) Do, with out harme.

(b) From warre agaynſt the Phil. ſtrons.

(c) As though he would ſay, thou haſt been too light.

(d) Hee ſpeaks ſecretly.

(e) Hee ſpeaks ſecretly.

(f) Being innocent, neither knowing nor conſenting to his death.

(g) Hee ſpeaks that conſidered to the iuſtice thereof.

(h) Mourning before the corſe.

(c) In the ſame manner of ſpeaking, which ſignifieth to ſpeake ſo. (i) who challenged the kingdome becauſe of Saul

belyde the sepulchre of Abner, and al the people wept.

33 And the king lamented ouer Abner, and sayde: Died Abner as a^m foole dieth:

34 Thy handes were not bounde, nor thy feete brought into fetters of brasse: but as a man falleth befoze wicked children, so fellest thou. And all they that were of the people, wept yet more ouer him.

35 And when all the people came to cause Dauidⁿ eate meate whyle it was yet day, Dauid sware, saying: So do God to me and more also, if I taste bread or ought els tyll the sunne be downe.

36 And all the people wist it, and it pleased

them: as whatsoeuer the king did, pleased all the people.

37 For all the people and all Israel vnderstoode that day, how that it was not the kinges deede that Abner the sonne of Ner was slayne.

38 And the king said vnto his seruantes: Knowe ye not howe that there is a prince and a great man fallen this day in Israel:

39 And I am this day tender and newly annoynted king, and these men the sonnes of Zaruia be to hard for me: The Lorde rewarde the doer of euyll, according to his wickednesse.

The. iiii. Chapter.

5 Baanah and Rechab slay Ithoboth the sonne of Saul. 12 Dauid commaunded them to the slayne.



1 And when Sauls^a sonne hearde that Abner was dead in Hebron, his handes were^b feeble, & al the Israelites were afrayde.

2 And Sauls sone had two me that were captaines of bandes, the one called Baanah, & the other Rechab, the sonnes of Rimmon a Berothite, of the children of Benjamin: (for

3 Beroth was reckened to Benjamin, And these Berothites fled to^c Githaim, and sojourned there vntill this day)

4 And Jonathan Sauls sonne had a sonne that was lame on his feete, and was fiue yeres olde when the tydinges came of Saul & Jonathan out of Israel: And his nurse toke hym by, and fled away, and as she made haste to flee, the chylde fell, and began to halt, and his name was Giphiboth.

5 And the sonnes of Rimmon the Berothite, Rechab and Baanah, went and came in the heate of the day to the house of Ithoboth (whiche slept on a bed at noone.)

6 And behold, they came into the middes of the house, as though they^c woulde haue fetched wheate, and Rechab and Baanah his brother smote him vnder the fyft ribbe, and fled.

7 For when they came into the house, he

slept on his bed in his bed chamber, and they smote him and slue him, & beheaded him, and toke his head, & gat them away through the^d plaine all the night.

8 And they brought the head of Ithoboth vnto Dauid to Hebron, and sayde to the king: Behold, there is the head of Ithoboth Sauls sonne thyne enemye whiche sought after thy lyfe, and the Lorde hath auenged my lorde the kyng this day of Saul and of his seede.

9 And Dauid answered Rechab and Baanah his brother y^e sonnes of Rimmon the Berothite, and said vnto them: As the Lorde lyueth, whiche hath deliuered my soule out of all aduersites:

10 When one tolde me & sayde that Saul was dead (thynking to haue brought good tydinges) I caught him, and slue him in Ziklag: whiche thought that I woulde haue geuen him a rewarde for his tydinges bringing:

11 Howe much more when wicked men haue slayne a righteous person in his owne house and vpon his bed: Shal I not nowe therfore^e require his blood of your hande, & take you from the earth:

12 And Dauid commaunded his young men, and they slue them, and cut of their handes and feete, and hanged them vpon ouer the poole in Hebron: But they toke the head of Ithoboth, & buried it in the sepulchre of Abner in Hebron.

^d Or, with deruelle.

^e The iudgement of the wicked blinded with ambition and covetousnes, disferreth face from the iudgement of the godly. That which the one iudgeth worthy the thanks and rewarde: the other iudgeth worthy death.

The. v. Chapter.

3 David is made king ouer all Israel. 7 He taketh the forte of Zion. 19 He asketh counsel of the Lorde. 20 And ouercommeth the Philistines twice.

A I
i.Par.x.a.



hen came all the tribes of Israel *to David vnto Hebron, and sayde thus: Beholde, we are thy^(a) bone, and thy fleche.

(a) We are thy
bone and
most neare
topned vnto
thee.

2 And in time past whē Saul was our king, thou leddest Israel in and out: and the Lord hath sayd to thee, thou shalt feede my people Israel, & thou shalt be a captayne ouer Israel.

ii.Reg. ii.c.

3 And so all the elders of Israel came to the *king to Hebron, and king David made a couenaunt with them in Hebron^(b) before the Lorde: and they^(c) annointed David king ouer Israel.

(b) That is,
taking the
Lorde to wit-
nesse, for the
arkc was as
yet in Abina-
dab his house.
(c) That is,
the thirde time
that David
was annoin-
ted.

4 David was thirtie yeres olde when he began to raigne, and he raigned fourtie yeres.

5 In Hebron he raigned ouer Iuda seven yeres and sixe monethes: and in Hierusalem he raigned thirtie and thre yeres ouer all Israel and Iuda.

6 The king also and his men went to Hierusalem vnto the Jebusites the inhabitants of the lande, whiche spake vnto David, saying: Except thou take a way the blinde and the lamie, thou shalt not come in hyther: For they said, Thou art not able to come in hyther.

B

7 Neuerthelesse, David toke the strong hold of Zion: the same is the citie of David.

8 And David sayde the same day: Who soeuer smyteth the Jebusites, and getteth vp to the gutters of the houses, and smyteth the lame and the blinde, hated of David soule, [I will preferre him.] wherfore they said: The blinde and the lame shal not come into that house.

9 And so David dwelt in the towre, and called it the citie of David, and buylt round about it, from Gillo & inward.

10 And David prospered and grewe, and the Lord God of hostes was with him.

11 And Hiram king of Tyre sent messengers to David, and Cedar trees, & carpenters, and masons for walles: and they buylt David an house.

12 And David perceaued that the Lord had stablished him king ouer Israel, & that he had exalted his kingdome for

his people Israels sake.

13 And David toke him no concubines and wyues out of Hierusalem, after he was come from Hebron, and no sonnes & daughters were yet bozne to David.

14 *And these be the names of the sonnes that were bozne vnto him in Hierusalem: Samua, Sobab, Nathan, & Solomon,

i.Par.iii.b.

15 Abhar also and Elisua, Nepheg, and Japhia,

16 Elisama, Eliada, and Eliphelet.

17 But when the Philistines hearde that they had annoynted David king ouer Israel, they came all by to^(d) seke David: And alsoone as David hearde of it, he gat him to an holde.

(d) That is,
they came to
fight agaynst
David.

18 And when the Philistines came, they spread them selues in the valley of Rephaim.

19 And David *asked counsel of the Lord, saying: Shall I go by to the Philistines: wilt thou deliuer them into my handes: And the Lorde aunswered vnto David: Go by, for I will doubtlesse deliuer the Philistines into thy handes.

(e) By this
that the
Lord.

20 And David came to Baal Perazim, and smote them there, and sayde: The Lorde hath deuided myne enemies asunder before me, as waters be deuided asunder: And therefore he called the name of that place *Baal Perazim.

(f) The
place of the
ulcers.

21 And there they left their images, and David and his men burnt them.

22 And the Philistines came yet againe, and layde them selues in the valley of Rephaim.

23 And when David asked counsel of the Lorde, he aunswered, Thou shalt not go by: but compassse them on the backsyde, and come vpon them ouer against the Hulbery trees.

24 And when thou hearest the noyse of a thing goyng in the toppe of the Hulbery trees, then remoue: for then shall the Lorde go out before thee, to smyte the hoast of the Philistines.

25 And David did as the Lorde had commaunded him: and smote the Philistines from Geba, vntill thou come to^(g) Gazer.

(g) whiche
was in the
tribe of Simeon:
but the
Philistines
did possesse it.

The .vi. Chapter.

The arke brought forth of the house of Abinadab. 7 Uzza is striken, and dieth. David daunceth before it. 16 And is therfore despised of his wyse Michol.

A 1



1 Gaine David gathered together all the chosen men of Israel, euen thirtie thousand.

2 And arose, and went with all the folke that were with him, from

(a) Baala of Juda, to fet away from thence the arke of God, whose name is called by the name of the lord of hostes that dwelleth vpon it betweene the cherubims.

3 And they put the arke of God vpon a newe cart, & brought it out of the house of Abinadab that was (b) in Gibeā: And Uzza and Ahio the sonnes of Abinadab draue the newe carte.

4 And when they brought the arke of God out of the house of Abinadab that was at Gibeā, Ahio went before the arke.

5 And David and all the house of Israel played before the lord on sundry instrumentes made of Cedar wood, with harpes, psalteries, timbrelles, hornettes, and simbals.

6 And when they came to Nachions threshing floore, Uzza put his hand to the arke of God, & helde it, for the oxen did shake it.

7 And the Lord was wroth with Uzza, and God smote him in the same place for his (c) fault, and there he died before the arke of God.

8 And David was displeased, because the Lord had smitten Uzza: And he called the name of the place Perez Uzza, vntill this day.

9 And David was then afraid of the Lord, and sayd: Howe shall the arke of the Lord come to me?

10 And so David woulde not bring the arke of the Lord vnto him into the citie of David: but David caried it into the house of Obed Edom, a (d) Gethite.

11 And the arke of the Lord continued in the house of Obed Edom the Gethite three monethes: and the Lord blessed Obed Edom, and all his houtholde.

12 And one tolde king David howe that the Lord had blessed the house of D-

bed Edom, and all that parteyned vnto him, because of the arke of God. And David went, and (e) brought the arke of God from the house of Obed Edom, into the citie of David with gladnes.

13 And when they that bare the arke of the Lord, had gone sixe paces, he offered an oxe and a fat beast.

14 And David daunced before the Lord with all his might, & was girded with a linnen (f) Ephod.

15 So David and all the house of Israel brought the arke of the Lord with showing and trumpet blowing.

16 And as y^e arke of the Lord came into the citie of David, Michol Sauls daughter looked through a windowe, and sawe king David spring and daunce before the Lord, and she (g) despysed him in her heart.

17 And when they brought in the arke of the Lord, they set it in his place, euen in the middes of the tabernacle that David had pitched for it: and David offered burnt offerings & peace offerings before the Lord.

18 And as soone as David had made an ende of offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hostes,

19 And gaue among all the folke, euen among the whole multitude of Israel, aswel to the women as men, to euery one a cake of bread, & a peece of flesh, and a flacked of wine: And so all the people departed euery one to his house.

20 Then David returned to (h) blesse his houtholde, and Michol the daughter of Saul came out to meete David, & sayd: Howe glorious was the king of Israel this day, whiche was vncouered to day in the eyes of the maydens of his seruantes, as a foole vncouereth him selfe:

21 And David sayd vnto Michol: It was before the (i) Lord, whiche chose me rather then thy father and all his house, and commaunded me to be ruler ouer all the people of the Lord, euen ouer Israel, and therefore will I play before the Lord:

(e) Meaning he caused the Levites to beare it according to the lawe.

(f) With a garment lyke the priestes garment.

(g) As one that had by light behauiour disgraced him self, and played a fool in the port as she thought.

(h) That is, to pray for his house, as he had done for the people.

(i) Whose glorie is to be esteemed more then the pleasing of men.

22 And will yet be more vile then so, and will be meeke in myne owne sight: and of the very same mayde seruauntes which thou hast spoken of, shall I be

had in honour.

23 Therfore Michol the daughter of Saul had ⁽⁸⁾ no childe vnto the day of her death.

^(h) For the same reason came the words the seruaunt of God.

The. vii. Chapter.

2 David woulde buyde God an house, but is forbidden by the prophet Nathan. 8 God putteth David in minde of his benefites. 12 He promiseth continuance of his kingdome and posteritie.

A

1



Afterward when the king late in his house, & the Lord had geuen him rest round about from all his enemies, The king sayde vnto Nathan the prophete:

2

Beholde, I dwell now in an house of Cedar trees, but the arke of God dwelleth within the ^(a) curtaynes.

3

And Nathan sayde to the king: Go, and do all that is in thync heart, for the Lord is with thee.

4

And the same night the worde of the Lorde came vnto Nathan, saying:

5

Go, and tell my seruaunt David, thus sayeth the Lorde: ^(b) shalt thou buyde me an house to dwell in:

6

For I haue not dwelt in any house, sence the time that I brought the children of Israel out of Egypt, vnto this day: but haue walked in a tent and tabernacle.

25

7 In all the places wherin I haue walked with all the childre of Israel, spake I one worde with any of the tribes of Israel, when I commaunded [the iudges] to feede my people Israel, saying, why build ye not me an house of Cedar trees:

8

Now therfore, so say vnto my seruaunt David: thus sayeth the lord of hoastes, I toke thee from the sheepe coate as thou wast following sheepe, that thou mightest be ruler ouer my people ouer Israel.

9

And I was with thee in all that thou wentest to, and haue destroyed all thync ^(c) enemies out of thy sight, & haue made thee a great ^(d) name, lyke vnto the name of the great men that are in the earth.

10

(Also I will appoynt a place for my people Israel, and will plant it, that they may dwell in a place of their owne, & ^(e) make no more: neither shall wicked people trouble them any more, as before time,

11

And sence the time that I set iudges ouer my people of Israel) And I will

geue thee rest from all thync enemies: And the Lorde telleth thee, that he will make thee an house.

12 And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seede after thee, whiche shall proceede out of thy body, and will stablyshe his kingdome.

13 He shall buyde house an for my name, & I will stablyshe the throne of his kingdome for euer.

14 I will be his father, and he shall be my sonne: If he sinne, I will chasten him with the ^(f) rodde of men, and with the plagues of the children of men.

15 But my mercy shall not depart away from him, as I toke it from Saul, who I put away before thee.

16 And thync house, and thy kingdome shall be stablished for euer before thee, [euen] thy ^(g) throne shall be stablished for euer.

17 According to all these wordes and according to all this vision, so dyd Nathan speake vnto David.

18 Then went king David in, and set him downe before the Lorde, and sayde: who am I, O Lorde God: and what is my house that thou hast brought me ^(h) hither to:

19 And this was yet a small thing in thy sight O Lorde God: but thou hast spoken also of thy seruauntes house for a great whyle: but doth this appertayne to man, O Lorde God:

20 And what can David say more vnto thee: for thou Lorde God knowest thy seruaunt.

21 Euen for thy wordes sake, & according to thync owne heart, hast thou done all these great thinges, to make them knowne vnto thy seruaunt.

22 Wherfore thou art great, O Lorde God: for there is none like thee, neither is there any God besides thee, according to al that we haue heard with our eares.

^(a) That is, within the tabernacle covered with skynnes. Ezo. 26. b.

^(b) Meaning he should not, although a sinner, be without counsell of the Lorde he had permitted him

^(c) Both outward, as the Philistines: & inward, as Saul and his house.

^(d) For thy noble actes, & the largenes of thy kingdome.

^(e) He promiseth them quietnes, if they will walke in his lawre and obseruance.

^(f) That is, gently, as for the children of men, shall be chastened.

^(g) This was begunne in Solomon as a figure, but accomplished in Christ.

^(h) That is, to great honour.

⁽ⁱ⁾ Heb. Is this the law of man?

Whatsoever he toke in hand.

1 And Dauid raigned ouer all Israel, and executed ^(a) iudgement and iustice vnto all his people.

16 And ^{*} Joab the sonne of Zaruia was ouer the hoast, & Jehosaphat the sonne of Ahilud was ^{*} recorder.

17 And Sadoc the sonne of Ahitob, and Ahimelech the sonne of Abiathar were the priestes, & Saraiah was the scribe.

18 And Banaiahu the sonne of Jehoida and the ^(c) Cherethites, and the Ghelethites, and Dauids sonnes, were chiefe rulers.

(a) He gaue iudgement in controverses, by right and equitie. in Reg. xx. d. ^{*} D^r, for recorder of cronicles.

(c) The Cherethites, and Ghelethites, were in the Kings garde, having charge of his person.

The .ix. Chapter.

9 Dauid restoreth all the landes of Saul to Miphiboseth the sonne of Jonathan.

10. He appoynted Ziba to see to the profite of his landes.

1 **A**ND Dauid sayde: Is there yet any man left of y^e house of Saul: For I will shewe him mercie for ^(a) Jonathans sake.

2 And there was of the householde of Saul, a seruaunt whose name was Ziba, and when they had called him vnto Dauid, the king saide vnto him: Art thou Ziba: he said: Thy seruaunt is he.

3 And the king saide: Remaineth there yet any man of the house of Saul, whō I may shewe the ^(b) mercie of God vpon: Ziba answered the king: ^{*} Jonathan hath yet a sonne, which is lame on his fecte.

4 The king said vnto him: Where is he: Ziba saide vnto the king: Behold, he is in the house of Machir the sonne of ^(c) Amiel of Lodeber.

5 Then king Dauid sent, & fet him out of the house of Machir the sonne of Amiel of Lodeber.

6 Now when Miphiboseth the sonne of Jonathan y^e sonne of Saul was come vnto Dauid, he fell on his face, and dyd reuerence: And Dauid saide, Miphiboseth: he answered: Beholde thy seruaunt.

7 Dauid saide vnto him: Feare not, for I will surely shewe thee kindnesse for

Jonathan thy fathers sake, and will restore thee all the fieldes of Saul thy father, & thou shalt eate bread on myne owne table continually.

8 And he bowed him selfe, and sayde: What is thy seruaunt, that thou shouldest loke vpon such a ^(b) dead dogge as I am:

9 Then the king called to Ziba Sauls seruaunt, and said vnto him: I haue geuen vnto thy maisters ^{*} sonne all that parteyned to Saul and to all his house.

10 Thou therefore, and thy sonnes, and thy seruauntes, shall tyll the land for him, & bring in, that thy maisters sonne may haue foode to eate: But Miphiboseth thy maisters sonne shall eate bread allway vpon my table. For Ziba had fiftene sonnes, & twentie seruauntes.

11 Then saide Ziba vnto the king: According to all that my Lorde the king hath commaunded his seruaunt, so shall thy seruaunt do, ^(c) that Miphiboseth may eate [as the king saide] vpon my table, as one of the kinges sonnes.

12 Miphiboseth had a sonne that was young, named Micha: and al that dwelt in the house of Ziba, were seruauntes vnto Miphiboseth.

13 And Miphiboseth dwelt in Hierusalem, for he dyd eate continually at the kinges table, ^{*} and was lame on both his fecte.

(a) To whom I bound my selfe vpon oth, 1 Sa. 20. c.

(b) Meaning a disposed person.

(c) D^r. Miphiboseth.

(b) That is, great mercie and such as is accepted before God. in Reg. iii. b.

(c) who was also called Machir the father of Miphiboseth: Dauidas sup. c.

(c) That he may haue wherewith to furnish him selfe, and be in care for the kinges table.

ii Re. iii. b.

The .x. Chapter.

4 The messengers of Dauid are villanously entreated of the king of Ammon.

7 Joab is sent against the Ammonites.

1 **A**fter this, the king of the children of Ammon dyed, and Hanon his sonne raigned in his steade.

2 Then saide Dauid: I will shewe kindnesse

vnto Hanon the sonne of Nahas, as his father shewed ^(a) kindnesse vnto me. And Dauid sent to comfort him by the ^(b) hand of his seruauntes, ouer his father: And Dauids seruauntes came in to the land of the children of Ammon.

3 And the princes of the children of Ammon

(a) This kindnesse is thought to be by saving out of his captivity which led to him from the king of Ammon, so for that Dauid in his trouble receiued at his handes relief and comfort. (b) That is, by his seruauntes.

mon sayde vnto Hanon their lorde: "Thinkest thou that Dauid doth honoz thy father, that he hath sent comfours to thee: hath not Dauid rather sent his seruauntes vnto thee, to searche the citie, and to spie it out, and to ouerthrowe it:

4 Wherefore Hanon toke Dauids seruauntes, and shaued of the one (c) halfe of their beardes, & cut of their garnicetes in the middle, euen hard to the buttockes of them, and sent them away.

5 When they tolde it vnto Dauid, he sent to meete them (for they were men exceedingly ashamed) and the king said: Tary at Jericho vntill your beardes be growen, and then retorne.

6 And when the children of Ammon sawe that they (d) stancke in the sight of Dauid, they sent & hyred the Syrians of the house of Rehob, and the Syrians of Zoba. xx. thousand footemen, and of king Maacha a thousand men, and of Istob twelue thousand men.

7 And when Dauid heard of it, he sent Joab and all the hoast of strong men.

8 And the children of Ammon came out, and put their armie in aray at the entering in of the gate: and the Syrians of Zoba, of Rehob, Istob, and Maacha, were by them selues in the fielde.

9 Whē Joab sawe that the front of the battaile was against him befoze and behinde, he chose of all the choyle of Israel, and put them in aray against the Syrians.

10 And the rest of the people he deliuered into the hand of Abisai his brother, that he might put them in aray against the children of Ammon.

11 And he saide: If the Syrians be stron-

ger then I, thou shalt helpe me: But if the children of Ammon be to strong for thee, I will come and succour thee.

12 Therefore quite thee lyke a man, and let vs be balaunt for our people and for the cities of our God: And the Lorde do that which is good in his owne eyes.

13 And Joab proceeded forth, & the people that was with him, to fight against the Syrians: but they fled befoze him.

14 And when the children of Ammon sawe that the Syrians were fled, then fled they also beoze Abisai, and entred into the citie: And so Joab returned from the children of Ammon, and came to Hierusalem.

15 And whē the Syrians saw that they were smitten befoze Israel, they gathered them together.

16 And Hadarezer sent, and brought out the Syrians that were beyond the ryuer, and they came to Helam: & Zoba the captayne of the hoast of Hadarezer went befoze them.

17 And when it was shewed Dauid, he gathered (e) al Israel together, & passed ouer Jordane, and came to Helam: And the Syrians set them selues in aray against Dauid, and fought with him.

18 And the Syrians fled befoze Israel, and Dauid destroyed (f) seuen hundred charets of the Syrians, & fourtie thousand horsemen, and smote Zoba the captaine of their hoast, which also dyed there.

19 And when all the kinges that were seruauntes to Hadarezer, saw that they fel befoze Israel, they made peace with Israel, and serued them: and so the Syrians feared to helpe the children of Ammon any more.

^c D. Ca. pharica.

^e Meaning the greatest parte.

^f which were the chleest and most punctual, for in all he destroyed seuen thousand. 1 Chro. xix. d. 07 c. e. soultas et a which were in .700. charrets.

¶ The .xi. Chapter.

1 The citie Rabba is besieged. 4. Dauid committeth adultery. 17 Urias is slaine. 27 Dauid marryeth Bethsabe.



AND it came to passe that after the yere was expired, in the time (a) when kinges go forth to battaile, Dauid sent Joab & his seruauntes with him, and all Israel, which* destroyed the children of Ammon, & besieged Rabba: But Dauid taryed still at Hierusalem.

2 And in an euening tyde, Dauid arose out of his (b) bed, and walked vpon the roofof the kinges palace, and from the roofof he sawe a woman* washing herselfe, and the woman was very beautifull to loke vpon.

3 And Dauid sent to enquire what woman it should be: And one saide, Is not this Bethsabe the daughter of Eliam, and wyfe to Urias the Hethite?

^b wherupon he used to celt at after noone, as was sed of Iudaseth. Chap. liii. c. Exo. ii. a.

4 And



4 And David sent messengers, and toke her away: And she came in vnto him,* and he lay With her (and she was purified from her vncleennesse) and returned vnto her house.

Leu. xviii. c.

(b) Feareng
lest she should
be stoned ac-
cording to the
lawe.

5 And the woman conceaued, and sent and (d) tolde David, & sayde: I am With childe.

6 And David sent to Joab, saying: Send me Urias the Hethite. And Joab sent Urias to David.

7 And whē Urias was come vnto him, David demaunded of him howe Joab did, and how the people fared, and how the warre prospered:

8 And David sayde to Urias: (e) Go downe to thy house, & washe thy feete. And Urias departed out of the kinges palace, and there folowed him a present from the king.

9 But Urias slept at the doore of y^e kinges palace, With all the seruauntes of his lorde, and went not downe to his house.

10 Which when they had tolde David, saying, Urias went not downe vnto his house: David saide vnto Urias, Camest thou not from thy iourney: Why diddest thou not go downe then vnto thyne house?

11 Urias answered David: The arke, & Israel, and Iuda dwell in pavilions, and my lorde Joab and the seruauntes of my lorde abyde in the open fieldes, and shall I then go into myne house, to cate, and drinke, & lye With my wyfe:

By thy lyfe, and by the lyfe of thy soule, I will not do this thing.

2 Reg. 14. c.

12 And David saide vnto Urias: Tary here this day also, and to morow I wil let thee departe. And so Urias abode in Hierusalem that day, and the morow.

13 And when David had called him, he did eate and drinke before him, and he made him (f) drinke: And at euen he went out to lye on his couch With y^e seruauntes of his lorde, but went not downe to his house.

(f) Thereby he
prouoketh him
to go and lye
by his wyfe.

14 On the morowe David wrote a letter to Joab, and sent it by the hand of Urias.

15 And he wrote thus in the letter: (g) Put ye Urias in the forefront of the sharper battaile, and come ye backe from him, that he maye be smytten, and dye.

(g) Except
God contin-
ally bypohde
us with his
mightie spirit,
the most pre-
sente fall he-
long to all
vice and abo-
mination.

16 So when Joab besieged the citie, he assigned Urias vnto a place where he wist that strong men were.

17 And the men of the citie came out, and fought With Joab: And there were certayne ouerthrowen of the people of the seruauntes of David: & Urias the Hethite dyed also.

18 Then Joab sent, and tolde David all the thinges concerning the warre:

19 And charged the messenger, saying: When thou hast made an ende of telling the matters of the warre vnto the king:

20 If the kinges anger aryse, and he say vnto thee, wherfore approached ye so nye vnto the citie when ye did fight: Wylt ye

(e) Doubt
thought by
this meanes
to cloke his
fault.

ye not that they would hurle and shoote from the wall:

21 Who smote Abimelech some of ^(b) Jerubesheth: * Did not a woman cast a peece of a mylstone vpon him from of the wall, and he dyed in Thebes: Why went ye nye the wall: Then say thou: Thy seruaunt Urias the Hethite is dead also.

22 So the messenger went, & came and shewed Dauid all that Joab had sent him for.

23 And the messenger saide vnto Dauid: The men preuailed against vs, & came out vnto vs into the fielde, & we ^(c) pursued them, euen vnto the entring of the gate:

24 And the shooters shotte from the

walles vpon thy seruauntes, and some of the kinges seruauntes be dead, and thy seruaunt Urias the Hethite is dead also.

25 And Dauid saide vnto the messenger, thus shalt thou saye vnto Joab: Let not that thing trouble thee, for y sword deuoureth ^(d) one as well as another: Make thy battayle more strong against the citie to ouerthrowe it, & encourage thou him.

26 And when the wyfe of Urias heard that her husband was dead, she mourned for him.

27 And when the mourning was past, Dauid sent and fet her to his house, and she became his wyfe, and bare him a sonne: But this thing that Dauid dyd, ^(e) displeased the Lorde.

^(d) Ebre. fo and fo.

^(e) was euill in the eyes of the Lorde.

¶ The .xii. Chapter.

1 Dauid reproued by Nathan, confelleth his sinne. 18 The childe concealed in adultery, dyeth. 24 Solomon is borne. 26 Rabba is taken. 31 The citezins are greuously punished.



1 And the Lord sent Nathan vnto Dauid, and he came vnto him, and tolde him: There were two men in one citie, the one rich, & the other poore.

2 The rich man had exceeding many sheepe and oxen:

3 But the poore had nothing saue one litle sheepe, which he had bought and nourished vp: And it grew vp with him and with his children also, and did eate of his owne meate, and drancke of his owne cuppe, & slept in his bosome, and was vnto him as his daughter.

4 And there came a ^(a) straunger vnto the rich man, and he ^(b) spared to take of his owne sheepe and of his owne oxen to dresse for y straunger that was come vnto him: But toke the poore mans sheepe, and dressed it for the man that was come to him.

5 And ^(c) Dauid was exceeding wroth with the man, and saide to Nathan: As the Lorde lyueth, the man that hath done this thing ^(d) is the childe of death.

6 He shal restore the lambe ^(e) foure folde, because he did this thyng and had no pitie.

7 And Nathan saide to Dauid, Thou art the man: Thus saith the Lord God

of Israel*, I annoynted thee king ouer Israel, and ryd thee out of the hand of Saul.

8 I gaue thee thy maisters ^(b) house, and thy maisters ^(c) wyues into thy bosome, and gaue thee the house of Israel and of Iuda, and might (if that had ben to litle) haue geuen thee so muche more.

9 Wherefore then hast thou despised the commaundement of the Lorde to do euill in his sight: Thou hast kild Urias the Hethite with the sword, & hast taken his wyfe to thy wyfe, and hast ^(d) slaine him with the sword of the children of Ammon.

10 Now therefore, the sword shall neuer depart from thyne house, because thou hast despised me, and taken the wyfe of Urias the Hethite to be thy wyfe.

11 Wherefore thus saith the Lorde: Beholde, I will stirre vp euil against thee, euen out of thyne owne house, and wyll ^(e) take thy wyues before thyne eyes, and geue them vnto thy neyghbour, and he shall lye with thy wyues in the sight of this ^(f) sunne.

12 For thou diddest it secretly: but I wil do this thing before al Israel, and in the open sunne lyght.

13 And Dauid saide vnto Nathan: * I haue sinned against the Lord. And Nathan

i Reg. xvi. c.

^(b) For Dauid succeeded Saul in his kingdom. ^(c) They expounde this of Egia, and as some thinke Ritypa. Is for Michol she was Sauls daughter.

^(d) Most cruelly deliuering him to the handes of gods enemies.

Deu. xviii. c.

^(e) Meaning openly as at noone dayes.

Eccel. xlvii. c.

David

21

23

1

4

5

6

7

than saide vnto David: The Lord also hath ^(f) put away thy sinne, thou shalt not dye.

14 Howbeit, because in doing this deede thou hast geuen y^e enemies of the Lord a cause to ^(g) blaspheme, the childe that is bozne vnto thee shall surely dye.

15 And Nathan departed vnto his house: And the Lord strake the childe that Urias wyfe bare vnto David, and it sickened sore.

16 David therefore besought God for the childe, and fasted, and ^(h) went in, & laye all night vpon the earth.

17 And the elders of his house arose and went to him, to take him vp from the earth: But he would not, neither did he eate meate with them.

18 And the seuenth day the childe dyed; and the seruantes of David feared to tell him that the childe was dead: For they said, beholde, while the childe was yet alyue we spake vnto hym, and he would not hearken vnto our voyce: how will he then ⁽ⁱ⁾ bere him selfe, if we tell him that the childe is dead:

19 But David seing his seruantes whispering, perceaued that the childe was dead: & David said vnto his seruantes, Is the childe dead: They saide: he is dead.

20 And David arose from the earth, and washed and annoynted him selfe, and chaunged his apparell, and came into the house of the Lord, and worshipped: and after ward came to his owne house, & bad that they should set bread before him, and he dyd eate.

21 Then said his ^(k) seruantes vnto him: What thing is this that thou hast done: Thou diddest fast & weepe for the childe while it was alyue, & as soone as it was dead, thou diddest ryse vp & eate meate.

22 He said: while the childe was yet alyue I fasted and wept: for this I thought, who can tell whether God wyll haue mercy on me, that the childe may lyue:

23 *But now seeing it is dead, wherefore should I fast: ^(l) Can I bring him againe any more: I shall go to him, rather then he shall come againe to me.

24 And David comforted Bethsabe his wyfe, & went in vnto her and lay with her, and she bare a sonne, and he called his name * Solomon, and the Lord loued him,

25 And had sent by the hand of ^(m) Nathan the prophet: therefore ⁽ⁿ⁾ he called his name * Jedidia, of the Lordes behalfe.

26 Then Joab fought against Rabba of the children of Ammon, and toke the ^(o) citie of the kingdome.

27 And Joab sent messengers to David, saying: I haue fought against Rabba, and haue taken the citie of waters.

28 Now therefore gather the rest of the people together, and besiege the citie, that thou mayst take it: lest I take it, & it be called after my name.

29 And David gathered all the people together, & went against Rabba, and besieged it, and toke it.

30 And he toke their kinges crowne from ^(p) of his head (which wayed a ^(q) talent of golde, & in it were precious stones) and it was set on Davids head, and he brought away the spoyle of the citie, in exceeding great abundaunce.

31 And he caried away the people that was therein, & put them ^(r) vnder sawes, and vnder iron harrowes, and vnder ares of iron, & thrust them into the tye-kyll: thus dyd he with all the cities of the children of Ammon. And so David and all the people returned vnto Hierusalem.

The .xiii. Chapter.

14 Amnon Davids sonne defileth his sister Chammar. 19 Chammar is comforted by her brother Absalom. 29 Absalom therefore killeth Amnon.

A I



fter this, so it was that Absalom the sonne of David had a fayre sister, named ^(s) Chammar, whom Amnon y^e sonne of David loued.

2 And he was so sore vexed, that he fell sycke for his sister

Chammar: for she was a ^(t) birgin, and he thought it hard for him to do any thing to her.

3 But Amnon had a frende called Jonadab, the sonne of Simah, Davids brother: And Jonadab was a very subtil man.

4 And he said vnto him: how commeth

(f) Because thou hast vncleanly turned vnto the Lord, and confessed thy sinne.

(g) In saying that the Lord hath appointed a wicked man to raigae ouer his people.

(h) Do cuill.

B

(i) As they which considered not that God graunteth many things to the fobbes and teares of the faithfull.

Eccle. 31. 2. (k) He comforteth himselfe to Gods will, and comforteth himselfe by obedience to the same.

Math. 11.

(l) To call him Solomon. (m) Strengthening David. i. Para. 11. b.

(n) Or, the checked citie.

i. Par. xx. b.

(o) That is, three score pound, after the weight of the common talent.

(p) recompensing the cruel enemies of God, with cruel death.

(q) Chammar was Absaloms sister both by father and mother, and Amnon only by father.

(r) And therefore kept in her fathers house, as women were accustomed.

it, that thou being the kinges sonne, art thus consumed from day to day: wylt thou not tell me: Annon answered him: I loue Thamar my brother Absaloms sister.

5 Jonadab saide vnto him, ^(c) Lay thee downe on thy bed, and make thy selfe sicke: And when thy father is come to see thee, saye vnto him: I pray thee let my sister Thamar come, and geue me meate, and dresse it in my syght, that I may see it, and eate it of her hand.

6 And so Annon laye downe, and made him selfe sicke: And when the king was come to see him, Annon saide vnto the king: I pray thee let Thamar my sister come, and make me a coople of ^(d) cakes in my sight, that I may eate of her hand.

7 Then David sent home to Thamar, saying: Go now to thy brother Amnons house, and dresse him meate.

8 So Thamar went to her brother Ammons house, & he was layed downe: And she toke floure, and kneaded it, and made cakes in his sight, and dyd bake them.

9 And toke a panne, and ^(e) powdered them out before him: but he would not eate. And Annon saide: Haue out all men from me. And they went all out from him.

10 And Annon saide vnto Thamar: Bring the meate into the chamber, that I may eate of thyne hand. And Thamar toke y^e cakes which she had made, and brought them into the chamber to Annon her brother:

11 And whē she had set them before him to eate, he toke her, and saide vnto her: Come, lye with me my sister.

12 And she answered him: Nay my brother, do not force me, for there hath no such thing ben done in Israel: Do not thou this folly.

13 And I, " whyther shall I cause my shame to go: And thou shalt be as one of the fooles in Israel: Now therefore, I pray thee speake vnto the king, and he wyl not denie me vnto thee.

14 Howbeit, he would not hearken vnto her boyce: but being stronger then she, forced her, and lay with her.

15 And then Annon hated her exceedingly: so that the hatred wherewith he hated her, was greater then the loue with which he before loued her: And Annon

saide vnto her: Up, and get thee hence.

16 She answered him, " There is no cause: This euill that thou puttest me a way, is greater then the other that thou diddest vnto me. Neuerthelesse, he would not heare her:

17 But called hisⁿ boye that serued him, and saide: Put away this woman from me, and bolt the dooze after her.

18 And she had a garment of ^(f) diuers colours vpon her: for with such wer the kinges daughters (that were virgins) appareled. Then his seruaunt brought her out, and locked the dooze after her.

19 And Thamar toke and put ashes on her head, and rent her garment of diuers colours that was on her, & layed her hand on her head, and so went, and as she went, cryed.

20 And Absalom her brother saide vnto her: Hath Annon thy brother ben with thee: Now yet be still my sister, he is thy brother, let not this thing greene thyne heart. And so Thamar remayned desolate in her brother Absaloms house.

21 But when king David heard of all these thinges, he was very wroth.

22 And Absalom sayde vnto his brother Annon neither good nor bad: Howbeit, Absalom hated Annon, because he had forced his sister Thamar.

23 And after the tyme of two yeres, Absalom hadⁿ sheepe shearers in the playne of hazor beside Ephraim, & bade all the kinges sonnes.

24 And came to the king, and saide: Beholde, thy seruaunt hath sheepe shearers, I pray thee that the king with his seruautes come to thy seruaunt.

25 The king answered Absalom: Nay my sonne, I pray thee let vs not go all, lest we be chargeable vnto thee. And Absalom laye soze vpon him: howbeit he would not go, butⁿ blessed him.

26 Then saide Absalom: but I pray thee shall not my brother^(g) Annon go with vs: And the king answered him: What needeth it that he go with thee:

27 But Absalom made such instance, that he let Annon & all the kinges children go with him.

28 Now had Absalom commaunded his young men, saying: Marke when Anmons^(h) heart is mery with wine, and when I bid you smyte Annon: then kil him, and feare not: haue not I bidden you: be bolde therfore, & play the men.

29 And

^(d) Or, for this cause?

^(e) Or, seruant.

^(f) For that which was of diuers colours or peeces, in those dayes was had in great estimation. Gen. 37. 3.

^(g) Or, Saul.

^(h) Or, thanked.

⁽ⁱ⁾ Pretending to y^e king that Annon was most deare vnto him.

^(j) Then being boyde of care, & casting no perill.

29 And the seruauntes of Absalom dyd vnto Amnon euen as Absalom had commaunded: And al the kinges sonnes arose, and euery man gat him vp vpon his mule, and fled.

30 And whyle they were yet in the way, tydings came to Dauid, saying: Absalom hath slaine all the kinges sonnes, and there is none left alyue.

31 Then the king arose, & tare his garments, and lay along on the earth: and all his seruauntes stoode by with their clothes rent.

32 And Jonadab the sonne of Simeach Dauids brother, answered, and sayde: Let not my lorde suppose that they haue slaine all the young men of the kinges sonnes, but Amnon onely is dead: For that hath ben determined in Absaloms minde, since he forced his sister Thamar.

33 Now therefore, let not my lorde the king take the thing so greuously, to thinke that all the kinges sonnes are

dead," for Amnon onely is dead.

34 But Absalom fled: And y^e young man that kept the watch, lyft vp his eyes & looked, and beholde there came much people by the way of the hill syde behinde him.

35 And Jonadab said vnto the king, Beholde, the kinges sonnes come: As thy seruaunt said, so it is.

36 And as soone as he had left speaking, beholde the kinges sonnes came, & lyft vp their voyces, and wept: The king also & all his seruauntes wept exceedingly sore.

37 But Absalom escaped, and went to Thalmal the sonne of Ammihur kyng of Gesur: And Dauid mourned for his sonne euery day.

38 And so Absalom escaped, and went to Gesur, and was there thre yeres.

39 And king Dauid desired to go forth vnto Absalom: For where as Amnon was dead, he was comforted ouer him.

i.Reg.i.b. (1) In token of sorow and greife.

"Dz, take it to heart.

"Dz, but
"Dz, me
12 an eye.

(b) For Thalmal his mother was the daughter of this Thalmal Chap. 1.

"Dz, me

The .xiii. Chapter.

2 Absalom is reconciled to his father by the subtiltie of Joab. 24 Absalom may not see the kinges face. 25 The beautie of Absalom. 30 He causeth Joabs coine to be burnt, and is brought to his fathers presence.



1 Ab y^e sonne of Zarua perceaued that the kynges heart was toward Absalom:

2 And he sent to Thekoa, and fet thence a wyse woman, & sayde

vnto her: I pray thee faine thy selfe to be a mourner, and put on mourning apparell, and annoynt not thy self with oyle, but be as a woman that had long tyme mourned for the dead:

3 And come to the king, and speake on this maner vnto hym (And so Joab taught her what she should say.)

4 And when the woman of Thekoa spake with the king, she fell on her face to the grounde, and did obeysaunce, and sayde: "Helve, O king.

5 The king said vnto her: What ayleth thee: She answered: I am in deede a wydow, and myne husband is dead.

6 And thy hande mayde had two sonnes, and they two fought together in the felde, where was no man to go betweene them, but the one smote the other, and slue him,

7 And beholde, the whole kindred is risen against thy handmayd, & they said: * Delyner hym that smote his brother, that we may kill him for the soule of his brother whom he slue, we will destroy the heyre also: And so they shall quenche my sparkle which is left, and shall not leaue to my husband neither name nor issue vpon the earth.

8 And the king sayde vnto the woman: Go home to thyne house, I wyll geue a charge for thee.

9 And the woman of Thekoa saide vnto the king: My lorde O king, this trespassse be on me and on my fathers house: and the king and his throne be guiltlesse.

10 And the king saide: If any man say ought vnto thee, bring him to me, and he shall hurt thee no more.

11 Then saide she: I pray thee let the king remember the Lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And he answered: As the Lord lyueth, there shall not one here of thy sonne fall to the earth.

(a) That the king fauored him.

(b) In token of mourning, for they vsed annoynting to seeme there full.

"Ebre. put wordes in her mouth.

"Ebre. saue.

"Ebre. a wydow woman.

(c) Under this parable, she describeth the death of Amnon, by Absalom.

B Deu. xix. c.

(d) According to the lawe which commaundeth the slayer to be slaine. See 12. b. Ep. 11. b.

(e) As touching the breach of the lawe which punisheth blood, let me beare the blame. "Dz, me: cmi.

"Ebre. touch.

i.Reg. 4

12 The woman sayde: Let thyne hand-
mayde speake one worde vnto my lorde
the king. And he sayde: Say on.

13 The woman sayd: wherfore thou hast
thou^(c) thoughte suche a thing against the
people of God: For the king doth speake
this thing as one which is faultie, that
he shoulde not fet home againe his ba-
nished.

14 For we must nedes dye, and are as wa-
ther spilt on the ground, which cannot
be gathered vp againe: Neither doth
God spare any person, yet doth he ap-
poynt^(b) meanes that his banished be
not vtterly expelled from him.

15 Nowe therfore I am come to speake
of this thing vnto the my lord the king,
(because) they that be of y^e people^(b) haue
made me afrayd: And thy handmayde
sayd, Now will I speake vnto the king,
it may be that the king will perfourme
the request of his handmayde.

16 And the king shall heare his hand-
mayde, to deliuer her out of the hand of
the man that woulde haue destroyed
me, and also my sonne out of the inheri-
taunce of God.

17 And thyne handmayde sayde: The
worde of my lord the king shall now be.
"comfortable: For my lord the king is as
an^(c) angel of God, in hearing of good &
bad: Therfore the Lorde thy God be
with thee.

18 Then the king answered, and sayde
vnto the woman: hyde not from me I
pray thee y^e thing that I shall aske thee.
And the woman sayde: Let my lord the
king now speake.

19 And the king sayd: Is not the^(b) hand
of Joab with thee in all this matter?
The woman answered, and sayde: As
thy soule liueth my lorde the king, I wil
not turne to the right hande nor to the
left from ought that my lorde the king
hath spokē: for euen thy seruaunt Joab
bad me, and he put all these wordes in
the mouth of thyne handmayde:

20 For to the intent that I shoulde^(c)
change the fourme of speach, hath thy
seruaunt Joab done this thing: And my
lorde is wyse, according to the wisdom
of an angel of God, to vnderstande all
things that are in the earth.

21 And the king sayd vnto Joab: Behold,
I^(c) haue done this thing: Go & bring
the young man Absalom againe.

22 And Joab fell to the ground on his
face, and bowed him selfe, and "thanked
the king: And Joab sayd, Now thy ser-
uaunt knoweth, that I haue founde
grace in thy sight my lorde O king, in
that the king hath fulfilled the request
of his seruaunt.

23 And so Joab arose, and went to Gesur,
and brought Absalom to Hierusalem.

24 And the king sayde: Let him turne to
his owne house, & not see my face. And
so Absalom returned to his owne house,
and sawe not the kinges face.

25 But in al Israel there was none to be
so muche praysed as Absalom: for beau-
tie: from y^e sole of his foote to the toppe of
his head, there was no blemishe in him.

26 And when he polled his head (for at
euery yeres ende he polled it, because
the heere was heavy on him therfore he
polled it) he weighed the heere of his
head at two hundredeth⁽ⁿ⁾ sicles, after
the kinges wayght.

27 And Absalom had thre sonnes borne
him, and one daughter named Tha-
mar, whiche was a fayre woman to
loke vpon.

28 So Absalom dwelt two yeres in Hieru-
salem, and sawe not the kinges face.

29 Therfore Absalom sent for Joab to
haue sent him to the king, but he would
not come to him: And when he sent a-
gain, he would not come.

30 Therfore he sayde vnto his seruauntes:
Behold, Joab hath a field by my^(c) place,
& he hath barlye therein: Go, & set it
on fyre. And Absaloms seruauntes set
it on fire.

31 Then Joab arose, and came to Absa-
lom vnto his house, and sayd vnto him:
Wherfore haue thy seruauntes burnt
my felde with fire?

32 And Absalom answered Joab: Behold,
I sent for thee, desiring thee to come,
because I woulde haue sent thee to the
king, for to say, wherfore am I come
from Gesur? It had ben better for me
to haue ben there still: Nowe therfore
would I see the kinges face: And if ther
be any^(p) trespasse in me, let hym kill me.

33 And so Joab came to the king, and
tolde him: which when he had sent for
Absalom, he came to the king, and fel to
the ground on his face before him, and
the king kissed Absalom.

"Hebr.
Blessed.

(n) whiche
wayghte sixe
pounde foure
ounces, after
halfe an ounce
to the sicle.

"O, wof-
fession.
(o) Here is an
vniuersal
cruell heart,
couered in this
beautiful body

(p) If I
haue offended
by reuenging
my sisters
dishonour,
as thus the
wicked mil-
licie the felues
in their cupil.

The. xv. Chapter.

The practises of Absalom to aspire to the kingdome. 14 David and his seruantes flee. 31 Dauids prayer. 34 Husai is sent to Absalom to discourse his counsell.

A ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰



After this, Absalom prepared him charrettes & horses, and fiftie men to runne befoze him.

And Absalom rose vp early, and stode in the place of the entring in

of the gate: And euery man that had any matter and came to the king for iudgement, him did Absalom cal vnto him, and sayde: Of what citie art thou: He answered: Thy seruaint is of one of the tribes of Israel.

And Absalom said vnto him: See, thy matters are good and righteous, but there is no man [deputed] of the king to heare thee.

4 Absalom sayde mozeouer: Oh, that I were made iudge in the land, that euery man which hath any plea and matter in the lawe, might come to me, and that I might do him iustice.

5 And when any man came nye to him, and dyd him obeysaunce, he put forth his hande, and toke him to him, and killed him.

6 And on this maner dyd Absalom to all Israel that came to the king for iudgement: so Absalom stole the heartes of the men of Israel.

7 And after fourtie yeres, Absalom said vnto the king: I pray thee let me go to hebron, & pay my bowe which I haue vowed vnto the Lorde:

8 For thy seruaint vowed a bowe (when I was in Geshur in Siria) saying: If the Lorde shall bring me againe in deede to Hierusalem, I wil serue the Lorde.

9 And the king said vnto him: Go in peace. And so he arose, and went to hebron.

10 But Absalom sent spies throughout all the tribes of Israel, saying: As soone as ye heare the voyce of the trumpet blow, ye shall say, Absalom raigneth in hebrō.

11 And with Absalom went two hundred men out of Hierusalem, that were called: And they went with pure heartes, not knowing of any thing.

12 And Absalom sent for Ahithophel the Gilonite Dauids counsellor, fro his ci-

tie Gillo, while he offered sacrifices, and there was brought strong treason: For the people went and increasled with Absalom.

13 And ther came a messenger to Dauid, and sayde: The heartes of the men of Israel are turned after Absalom.

14 And Dauid said vnto all his seruantes that were with him at Hierusalem: Up, that we may flee, for we shall not els escape from Absalom: Make speede to departe, lest he come sodenly & catche vs, and bring euyll vpon vs, and smyte the citie with the edge of the sworde.

15 And the kinges seruantes sayd vnto him: Beholde, thy seruantes are redy to do whatsoener my lord the king shall appoynt.

16 And the king departed, and al his household at his feete: And the king left ten concubines to kepe the house.

17 And the king went forth and all the people at his feete, and taried in a place that was farre of.

18 And al his seruantes went about him: and all the Gerethites, and all the Phelethites, and all the Gethites, even six hundred men whiche were come after him from Geth, went befoze the king.

19 Then sayde the king to Ithai the Gethite: Wherfore comest thou with vs: Returne, and abyde with the king, for thou art a stranger, depart therfore to thy place.

20 Thou camest yesterday, and should I vnquiet thee to day to go with vs: I will go whither I can: Therfore returne thou, & cary againe thy brethren: Mercy and trueth be with thee.

21 And Ithai answered the king, & said: As the Lord lyueth, and as my lord the king lyueth, in what place my lord the king shalbe, whether in death or lyfe, euen there also will thy seruaint be.

22 And Dauid said to Ithai: Come then, and go forward. And Ithai the Gethite went forth, and all his men, and all the children that were with him.

23 And all the countrey wepte with a loude

"Or, contra-uerie.

"That is, noting of what cite or place he was.

"Thus the enuious can depraue and condemne for negligence & iniustice, him whom God for diligence and iustice doth commaund and allowe.

"By mistaking them fro his father to him selfe.

"Counting from the time that the Israelites had asked a king of Samucl.

"In colour of religion he hunted after the kingdome

"And byd to his seat in hebron.

"That Absalom went about.

"For, neither is there hope of mercy at his cruel hands: neither are they able to make our partie good against him.

"Hebr. Choose. (1) That is, after him.

"To wit, from Hierusalem.

"Hebr. At his foete.

"That is, the colour of that be with thee.

"D

loude voyce, & all the people went ouer: The king also him selfe passed ouer the brooke Cedron, and all the people went ouer towarde the waye that leadeth to the wilderness.

24 And so Sadoc also and all the Leuites were with him, & bare the arke of the appoyntment of God, and they set downe the arke of God, and Abiathar went by, vntill the people were all come ouer, out of the citie.

25 And the king sayde vnto Sadoc, Carry the arke of God againe into the citie: If I shall finde fauour in the eyes of the Lorde, he will bring me againe, & shewe me both it, and the tabernacle therof.

26 But if he thus say, I haue no lust vnto thee: beholde here am I, let hym do with me what semeth good in his eyes.

27 The king sayde also vnto Sadoc the priest: Art not thou a Seer: Returne into the citie in peace, and take your two sonnes with you, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.

28 Behold, I wil tary in the fieldes of the wilderness, vntill there come some word from you to be tolde me.

29 Sadoc therfore and Abiathar caried the arke of God againe to Hierusalem, and they taried there.

30 And David went vpon mount Oliuet, and wept as he went by, and had his head couered, & went barefoote: And all the people that was with him, had

euery man his head couered: & as they went by, they wept.

31 And one tolde David, saying: Ahithophel is one of them that haue conspired with Absalom. And David sayde: O Lorde I pray thee, turne the counsell of Ahithophel into foolishnes.

32 When David was come to the toppe of the mount, he worshipped God: and beholde, Husai the Arachite came against him, with his coate torne, and hauing earth vpon his head.

33 Vnto whom David sayde: If thou go with me, thou shalt be a burthen vnto me.

34 But if thou returne to the citie, and say vnto Absalom, I will be thy seruaunt O king: as I haue thus long ben thy fathers seruaunt, so am I now thy seruaunt, thou mayest for my sake destroy the counsel of Ahithophel.

35 And hast thou not there with thee Sadoc and Abiathar the priestes: therefore whatsoeuer thou shalt here out of the kings house, thou shalt shewe to Sadoc and Abiathar the priestes.

36 And behold, they haue there with them their two sonnes, Ahimaaz Sadocs sonne, and Jonathan Abiathars sonne: by them also shal ye sende me all that ye can heare.

37 And so Husai Davids freende went to the citie, and Absalom entred into Hierusalem.

(q) Terrible is the counsell of the wicked: woordly wyse, against the innocent: excepte God who oft turneth it to folly, doth frustrate and disapoynt the same.

“Heb. To me, that is, to my commodity.

The .xvi. Chapter.

1 The insidelitte of Ziba. 5 Simet curseth David. 16 Husai commeth to Absalom
21 The counsell of Ahithophel for the concubines.



And when David was a litle past the toppe of the hill beholde, Ziba the seruaunt of Ahithophel mette him with a couple of asses laden,

& vpon them two hundred loues of bread, & one hundred bunches of resinges, and an hundred of dried figges, & a bottel of wyne.

2 And the king sayde vnto Ziba: What meanest thou with these? And Ziba sayde: They be asses for the kinges household to ryde on, and bread and fruit for the young men to eate, and wine, that such as be faynt in the wilderness may drinke.

3 And the king sayde: Where is thy masters sonne: Ziba aunswered vnto the king, Behold he tarieth still at Hierusalem: For he sayde, This day shall the house of Israel restore me the kingdom of my father.

4 Then sayd the king to Ziba: Behold, thynne are all that pertayned vnto Ahithophel. And Ziba sayde: I humbly beseeche thee that I may finde grace in thy sight, my lorde O king.

5 And when king David came to Bahurim, beholde, thence came out a man of the kindred of the house of Saul, named Semet the sonne of Gera, and he came out cursing.

“Hebr. I worship.

(b) which was a citie in the tribe of Benjamin.

6 And he cast stones at David, and at all the seruautes of David: And all the people and al the men of warre were on his ^(c)right hande, and on his left.

7 And thus sayd Semei when he cursed: Come forth, come forth thou "bloodshedder, and thou man of" Belial.

8 The Lord hath brought vpon thee all the ^(d)blood of the house of Saul, in whose steade thou hast raigne, and the Lord hath deliuered the kingdome into the hande of Absalom thy sonne: And beholde, thou art come to thy mischiefe, because thou art a bloodshedder.

9 Then sayde Abisai the sonne of Zaruia vnto the king: why doth this dead dogge curse my lord the king: let me go nowe, and take of the head of him.

10 And the king sayde: what haue I to do with you ye sonnes of Zaruia: for he curseth euen because the Lord hath ^(e)bidden him curse David: who dare then say, wherfore hast thou done so?

11 And David sayde to Abisai, and to all his seruautes, Behold, my sonne which came of myne owne bowels, seeketh my lyfe: how much more then may this sonne of Jemini do it: Suffre him to curse, for the Lord hath bidden him.

12 It may be that the Lord will loke on myne "affliction, and ^(f)do me good for his cursing this day.

13 And as David and his men went by the way, Semei went along on the hilles syde ouer against him, & cursed as he went, and threwe stones at him, and cast duste.

14 And the king and all that were with

him came weery, and refreshed them selues ^(g)there.

15 And Absalom & al the people the men of Israel came to Hierusalem, and Ahithophel was with him.

16 And alsoone as Husai the Arachite Davids frend, was come vnto Absalom, Husai sayde vnto Absalom: God saue the king, "God saue the king.

17 And Absalom sayde to Husai: Is this the kindnesse to thy ^(h)frende: why wentest thou not with him?

18 Husai answered vnto Absalom, Nay not so: But whom the Lord and this people and all the men of Israel choose, his will I be, & with him wil I dwell.

19 And "moreouer, vnto whom shal I do service: not to his sonne: And as I was seruaunt before thy father, so wil I be fore thee.

20 Then spake Absalom to Ahithophel: Geue counsel what we shall do.

21 And ⁽ⁱ⁾Ahithophel said vnto Absalom: Get thee in vnto thy fathers concubines whiche he hath left to kepe the house, and all Israel shal heare, that thou art abhorred of thy father: then shall the hades of al that are with thee, be strong.

22 And so they spread Absalom a tent vpon the toppe of the house, and Absalom went in vnto his fathers concubines in the sight of all Israel.

23 And the counsel of Ahithophel whiche he counseled in those dayes, was as a man had asked counsel ^(k)at the oracle of God: euen so was all the counsel of Ahithophel, both with David and with Absalom.

The. xvii. Chapter.

7 Ahithophels counsel is overthrown by Husai. 14 The Lord had so ordeined. 19 The priestes sonnes are hid in the wel. 22 David goeth ouer Iordane. 23 Ahithophel hangeth him selfe. 27 They bring vittayles to David.

A

(a) As though he would say, geue me a choice to egeere.



hithophel also said vnto Absalom: ^(a)Let me choose out now twelue thousand men, and I wil vp and folowe after David this night:

2 And I wil come vnto him whyle he is weery and weake handed, and will feare him: And all the people that are with him, shall flee, and so will I smite the king only,

3 And wil bring againe all the people vnto thee: and when al shall returne, the ^(b)man whom thou sekest [being sayne] all the people shalbe in peace.

(b) Meaning David.

4 And the saying "pleased Absalom wel and al the elders of Israel.

5 Then sayde Absalom: Cal nowe Husai the Arachite also, and let vs heare lyke wyse "what he sayth.

6 When Husai was come to Absalom, Absalom spake vnto him, saying: Ahithophel hath geuen "such counsel: Shal we do after his saying, or no: tell thou.

7 Husai answered vnto Absalom: The counsel that Ahithophel hath geuen, is not good at this time.

8 For sayde Husai, thou knowest thy father & his men howe that they be strong men, and they be chafed in their mindes, and

(g) Come at Saporta

(h) Meaning Dauid.

(i) The seconde time.

(j) Signifying the possibility of reconciliation betwixt the father, and the sonne, & consequently his owne deliuerance from the geuery such counsel that is to be to bare from this type by cure.

(k) It was so ordeined by the successe thereof.

(l) Heb. wt right in the eyes of Absalom.

(m) Heb. what is in his mouth.

(n) Heb. wt bent his.

and are euen as a Beare robbed of her whelpes in the fielde: Thy father is a man also practised in warre, and wil not lodge with the people.

9 Behold he is hyd nowe in some caue, or in some other place: And though some of his men be ouerthrowen at the first brunt, yet they that heare it, will say: The people that foloweth Absalom, be " put to the worse.

10 And he also that is valiaunt, whose heart is as y heart of a Lion, shal " shrink and faynt: For all Israel knoweth, that thy father is a mightie man, and they which be with him are " stout men.

11 Therfore my counsell is, that al Israel be gathered vnto thee fro Dan to Beerseba, as the sande of the sea in numbze, and that thou go to battayle in thyne owne person.

12 For so shall we come vpon him in one place or other where we shal finde him, and we wil fal vpon him, euen as thicke as the deawe falleth on y ground: And of al the men that are with him, we shal not leaue him one.

13 Moreouer, if he be gotten into a towne, then shall al the men of Israel bring ropes to that citie, and we will drawe it into the riuer, vntil ther be not one small stone founde there.

14 And Absalom and all the men of Israel sayde: The counsel of Husai the Archite, is better then the counsell of Ahithophel. For " it was euen the Lordes determination to destroy the " good counsell of Ahithophel, that the Lorde might " bring euill vpon Absalom.

15 Then sayde Husai vnto Sadoc & Abiathar the priestes: Of this & that maner did Ahithophel and the elders of Israel counsel Absalom, and thus & thus haue I counsayled.

16 Nowe therfore send quickly, & shewe David, saying: Tarie not this night in y fieldes of the wildernesse, but get thee " ouer, lest the king be denoured, & all the people that are with him.

17 Now Jonathan and Ahimaaz abode by the well Rogel: (for they might not be seene to come into the citie) and a wench went and " told them: And they went, and shewed king David.

18 Neuerthelesse, a lad sawe them, and tolde it to Absalom: But they went both of them away quickly, & came to a maus house in Bahurim, which had a well in

his yarde, into the whiche they went downe.

19 And the wyfe toke and spread a couerlet ouer the welles mouth, & spread ground corne theron: and the thing was not spied.

20 And when Absaloms seruantes came to the wyfe to the house, they sayde: Where is Ahimaaz & Jonathan: The woman answered the: They be gone ouer the brooke of water. And whē they had sought them, and coude not finde them, they returned to Hierusalem.

21 And alsoone as they were departed, the other came out of the wel, and went and tolde king David, and sayde vnto him: Up, and get you quickly ouer the water, for " such counsel hath Ahithophel geuen against you.

22 Then David arose, and all the people that were with him, & they were come ouer Jordane " by that it was day: so that there lacked not one of them that was not come ouer Jordane.

23 And when Ahithophel sawe that his counsel was not folowed, he sadled his Ass, and arose and gate him home to his owne house, and to his owne citie, & put his houholde in order, and " hanged him selfe, and died, and was buried in the sepulchze of his father.

24 Then David came to Mahanaim, And Absalom passed ouer Jordane, he and all the men of Israel with him.

25 And Absalom made Amasa captaine of the hoast in stede of Joab: which Amasa, was a mans sonne named Iethra an Israelite, that went into Abigail the daughter of " Mahas, sister to Zaruia Joabs mother.

26 So Israel and Absalom pitched in the land of Gilcad.

27 And when David was come to Mahanaim, Sobi the sonne of Mahas, out of Rabba of the children of Ammon, & Machir the sonne of Ammiel out of Lodeber, and Barzillai the Gilcadite out of Rogelim,

28 " Brought beddes, basens, earthen vessels, wheat and barley, floure & parched corne, beanes, lentiles, & parched pulse,

29 Honey, butter, sheepe, & cheese of kyne, for David and for the people that were with him, to eate: For they sayde, The people is hungry, weery, and thirstie, in the wildernesse.

(g) To wit, to pursue the with all hast.

(h) So & they traupled all night, and by morning had all their company passed ouer.

(i) That God sometimes in this lyfe excuteth iudgement vpon the cruel perse-cutor of the innocent, to admonishe vs what iudgement at laste shal haue in the world to come.

(k) Who was also called Ithai Davids fa-ther.

(l) God by them incur-ring the necessitie of his faithfull seruants in his trouble and affliction.

The .xviii. Chapter.

2 David deuſedeth his armie into three partes. 9 Absalom is hanged, ſlayne, and caſt in a pit. 33 David lamenteth the death of Absalom.



A 1



AND David numbred the people that were with him, and ſet captaynes of thouſandes and of hundreδες ouer them.

2 And David ſet forth the third part of the people vnder the hande of Joab, and the third part vnder the hand of Abisai the ſonne of Zarnia Joabs brother, and the other third part vnder the hand of Ithai the Geſhite: And the king ſaid vnto the people, I will go with you my ſelfe alſo.

3 And the people answered, Thou ſhalt not go forth: for if we flee away, they wil not care for vs, neither ſhal they regard vs, though halfe of vs were ſlaine: but thou ^(a) art nowe worth ten thouſande of vs, wherfore it is better that thou ſuccour vs out of the citie.

4 And the king ſayde vnto them: what ſeemeth you beſt, that wil I do. And the king ſtoode by the gate ſyde, and all the people came out by hundreδες, and by thouſandes.

5 And the king commaunded Joab, and Abisai, and Ithai, ſaying: Intreate the young man Absalom gently for my ſake. And all the people hearde that the king gaue all the captaynes charge con-

cerning Absalom.

6 And ſo the people wet out into the fielde againſt Iſrael (and the battel was in the ^(b) Wood of Ephraim)

7 Where the people of Iſrael were ſlaine before the ſeruauntes of David: & there was a great ſlaughter that day, enen of twentic thouſande men.

8 For the battell was ſcattered ouer al the countrey: And the wood deuoured mo people that day, then dyd the ſword.

9 And Absalom mette the ſeruauntes of David ryding vpon a mule, whiche carried him vnder the thicke bowes of a great oke, and his head was caught of the oke, and he was ^(c) liſt by betweene the heauen and the earth: and the mule that was vnder him, went away.

10 And one that ſawe it, tolde Joab, ſaying: Beholde, I ſawe Absalom hange in an oke.

11 And Joab ſayd vnto the man that told him: If thou diddeſt ſee him, why diddeſt not thou there ſmite him to the ground, and I would haue geuen thee ten ſicles of ſiluer, and a gyrdle:

12 The man ſayd vnto Joab: Though I ſhould receaue a thouſande ſicles of ſiluer in myne hande, yet woulde I not ſtretch out myne hand againſt the kinges ſonne:

(b) So called, becauſe the Ephraimites (as ſome ſay) ſed their cattel beyond Iordane in this wood.

(c) By gods providence, that this might be an example for euery man, that is a ſonne to rebel againſt the father.

(a) Signifi- ing that a good gouer- our ought to be ſoldeere vn- to his people, that they will rather loſe their liues then that ought ſhoulde come vnto him

(e) He weigh- vpon myne hand.

sonne : For we heard with our eares when the king charged thee, & Abisai, and Ittai, saying: Beware that none touche the young man Absalom.

13 Moreover, if I had done it, I shoulde haue done against mine owne lyfe: for there is no matter hyd from the king, yea & thou thy selfe wouldest haue ben against me.

14 Then sayde Joab, I may not stand thus tarying with thee: And he toke three dartes in his hande, & thrust them through Absalom whyle he was yet alyue in the muddes of the oke.

15 And ten seruauntes that bare Joabs weapons, turned and smote Absalom, and slue him.

16 And Joab blew the trumpet, and the people returned from following Israel: for Joab held backe the people.

17 And they toke Absalom, and cast him into a great pyt in the wood, and layed a mightie great heape of stones vpon him: And all Israel fled euery one to their tentes.

18 And this Absalom yet in his lyfe time toke and reared vp a pillar, whiche is in the kinges dale: For he sayd, I haue no sonne to kepe my name in remembrance, and he called the pillar after his owne name, and it is called vnto this day Absaloms place.

19 Then sayd Ahimaaz the sonne of Sadoc: Let me runne nowe and beare the king tydings, how that the Lord hath iudged him quyte of the hande of his enemies.

20 And Joab sayd vnto him: Thou art no man to beare tydings to day, thou shalt beare tydings another time: but to day thou shalt beare none, because the kinges sonne is dead.

21 Then sayd Joab to Chusi: Go and tell the kyng what thou hast scene. And Chusi bowed him selfe vnto Joab, and ranne.

22 Then sayd Ahimaaz the sonne of Sadoc againe to Joab: what I pray thee, if I also runne after Chusi:

And Joab sayde: wherfore wilt thou runne my sonne, seying that thou hast no tydings to bring:

23 Yet what if I runne: he said vnto him:

Runne. Then Ahimaaz ranne by the way of the playne, & came before Chusi.

24 And David sate betweene the two gates: And the watchman went by to the roofe ouer the gate vnto the wal, and lift vp his eyes and sawe, & beholde there came a man runnyng alone.

25 And the watchman cryed, & tolde the king. And the king sayd: If he be alone, there is tydings in his mouth. And he came a pace, and drewe nere.

26 And the watchman sawe another man running, and the watchman called vnto the porter, and sayd: Behold, there cometh another man running alone. And the king sayd: he is also a tydings bringer.

27 And the watchman sayde: "He thinketh the running of the forniest, is lyke the running of Ahimaaz the sonne of Sadoc. The king sayde: he is a good man, and cometh with good tidings.

28 And Ahimaaz called & said vnto the king, peace be with thee: And he fell dovne to the earth vpon his face before the king, and sayd: Blessed be the Lord thy God, which hath shut vp the me that lift vp their handes against my lord the king.

29 And the king sayd: Is the young man Absalom safe? Ahimaaz answered: When Joab sent the kinges seruant, and me thy seruant, I sawe a great tumult, but I wote not what it was.

30 And the king sayde vnto him: Turne aside, and stand here. And he turned aside, and stode still.

31 And behold, Chusi came also, and sayd: "Tydings my lord the king, for the Lord hath deliuered thee this day out of the hande of al them that rose against thee.

32 And the king sayde vnto Chusi: Is the young man Absalom safe? Chusi answered: The enemies of my lord the king, and all that ryse against thee to do thee hurt, be as that young man is.

33 And the king was moued, and went by to the chamber ouer the gate, and wept: and as he went, thus he sayde, O my sonne Absalom, my sonne, my sonne Absalom: woulde God I had died for thee, O Absalom my sonne, my sonne.

(h) The gate in the gate of the citie of Iherusalem.

(i) That is, he bringeth tydings.

(k) Heb. I see the running

(l) He had had experience of his fidelite. Chap. 17. e.

(m) Delivered vp.

(n) To wit Chusi, who was an Ethiopian.

(o) Hebr. Tydings brought.

(p) The rebellion of Absalom, could not quench his fatherly affection.

The. xix. Chapter.

7 Joab encourageth the king. 8 David is restored. 23 Simei is pardoned. 24 Abi-
phiboleth meeteth the king. 32 Barzilai departeth. 41 Israel striueth with Iuda.



And it was told Joab, beholde the king weepeth, & mourneth for Absalom.

And the victorie of that day was turned into mourning vnto all

the people: for the people heard say that day howe y^e king sorowed for his sonne.

And the people went that day into the citie by stealth, as people confounded to conuey them selues when they flee in battell.

But the king hid his face, and cryed with a loude voyce: O my sonne Absalom, O Absalom my sonne, my sonne.

And Joab came into the house to the king, and sayd: Thou hast shamed this day the faces of all thy seruautes, which this day haue saued thy life, & the liues of thy sonnes, and of thy daughters, & the liues of thy wyues, and of thy concubines,

In that thou louest thyne enemies, and hatest thy frendes: For thou hast declared this day, that thou regardest neither thy princes nor seruautes: And this day I do perceaue, that if Absalom had lyned, and all we had died this day, that had pleased thee well.

Nowe therfore vp, and come out, and speake confortably vnto thy seruautes: For I sweare by the Lorde, except thou come out, there will not tary one man with thee this night, and that wilbe worse vnto thee, then all the euill that fell on thee from thy youth vnto this hoire.

Then the king arose, and sate in the gate: And they tolde vnto all the people, saying, beholde the king doth sit in the gate, and all the people came before the king: For Israel had fled, euery man to his tent.

And all y^e people were at strife throughout all the tribes of Israel, saying: The king saued vs out of the hand of our enemies, & he deliuered vs out of the hande of the Philistines, and now he is fled out of the laude for Absalom:

But Absalom whom we annoynted ouer vs, is dead in battell: Therefore, why are ye so still, that ye bring not the king agayne:

And king David sent to Sadoc & Abiathar the priestes, saying: Speake vnto the elders of Iuda, and say: Why are ye behinde to bring the king agayne to his house (seying that such tydings is come from all Israel vnto the king, euen to his house:)

We are my brethren, my bones, and my fleshe: wherfore then are ye the last that bring the king agayne:

And say ye to Amasa: Art thou not of my bone and of my fleshe: God do so to me and more also, if thou be not captayne of the hoast to me for euer in the roome of Joab.

And he bowed the heartes of all the men of Iuda, euen as the heart of one man, so that they sent [this word] to the king: Returne thou with all thy seruautes.

So the king returned, and came to Iordane: And Iuda came to Gilgal for to go to meete the king, and to conuey him ouer Iordane.

And Simei the sonne of Gera the sonne of Kemini, whiche was of Bahurim, halted and came downe with the men of Iuda to meete king David.

And there were a thousand men of Beniamin with him, and Ziba the seruaunt of the house of Saul and his yfeteene sonnes and twentie seruautes with him, and they went ouer Iordane before the king.

And there went ouer a boate to carie ouer the kinges housholde, and to do him pleasure: And Simei the sonne of Gera sel before the king as he was come ouer Iordane,

And sayde vnto the king: Let not my lorde impute wickednes vnto me, nor remembre the thinges that thy seruaunt dyd wickedly when my lord the king departed out of Hierusalē, that the king should take it to his heart.

For thy seruaunt doth knowe howe that I haue done amisse: And therefore behold, I am the first this day of all the house of Ioseph, that am come downe to meete my lorde the king.

But Abisai the sonne of Zarcia answered, and sayd: Shall not Simei dye for this, because he cursed the Lordes annoynted:

22 And

Hebr. Saluation or deliuerance.

As they do that mourn.

Hebr. Mahanaim.

Or, Captaines.

Hebr. Ben right in thyne eyes.

Hebr. To

Or, gate of the people

Who should first bring home the king.

As to them whose office is to tell the people their duties.

Beside his pollicie, there is, by winning of the captaine to winne the people: it is such that he hath yet a grudge against Joab, for the death of Absalom.

Who had before reuiled him. Chy. 6. 2.

For in his aduersite he was his most cruell enemy, although now in his prosperitie he is libere by the king to creepe into favour. (W. Joseph is counting by the hand of Simeon, & Beniamin, who of the was: because these three were one hand. Num. 1. 6.)

22 And Dauid sayde: What haue I to do with you ye sonnes of Zaruia: For this day ye be aduersaries vnto me: Shall there any man dye this day in Israel: Do not I knowe that I am this day kyng ouer Israel:

23 And therfore the kyng sayde vnto Simei, Thou shalt not dye: and the kyng sware vnto hym.

24 And Biphiboseth the sonne of Saul came downe to meete the kyng, and had neither washed his feete, nor dressed his beard, nor ^(m) washed his clothes, from the tyme the kyng departed, vntyll he came againe in peace.

25 And when he ⁽ⁿ⁾ was come to Hierusalem and met the king, the king sayde vnto him: wherfore wentest not thou with me Biphiboseth:

26 He answered: My lord the king, my seruaunt deceaued me: For thy seruaunt saide, I would haue myne assedled to ryde thereon, for to go to the king: because thy seruaunt is lame.

27 And he hath accused thy seruaunt vnto my lord the king, and my lord the king is as an ^(o) angell of God: do therefore what seemeth ^(p) good in thine eyes.

28 For all my fathers house were but ^(q) dead men before my lord the king, and yet diddest thou put thy seruaunt among the that dyd eate at thyne owne table: what right therefore haue I yet to crye any more vnto the king:

29 And the king said vnto him: why speakest thou any more of thy matters: I haue saide, Thou and Ziba deuide the ^(r) landes betweene you.

30 And Biphiboseth sayd vnto the king: yea, let him take all, forsomuch as my lord the king is come againe in peace vnto his owne house.

31 And Barzellai the Gileadite came downe from Roglun, and went ouer Iordane with the king, to conduct him ouer Iordane.

32 Barzellai was a very aged man, euen foure score yeres olde, and prouided the king of sustenance while he laye at Bahanaim: for he was a man of very great substance.

33 And the king said vnto Barzellai, come ouer with me, & I will feede thee with me in Hierusalem.

34 And Barzellai saide vnto the king:

"How long haue I to liue, that I thuld go vp with the king vnto Hierusalem:

35 I am this day foure score yeres olde: & can I deserue betweene good or euill: Hath thy seruaunt any taste in that he eateth or drinketh: Can he heare any more the voyce of syngyng men and women: wherfore the should thy seruaunt be yet a burthen vnto my lord the king:

36 Thy seruaunt will go a kyle way ouer Iordane with the king: & why wyl the king recompence it me with such a rewarde:

37 Let thy seruaunt turne backe agayne, that I may dye in myne owne citie, and [be buryed] in the graue of my father & of my mother: Beholde, here is thy seruaunt ^(s) Chimham, let him go with my lord the king, and do to him what shall please thee.

38 And the king answered: Chimham shall go with me, and I will do to him that thou shalt be content with: And what soeuer thou shalt require of me, that same will I do for thee.

39 And all the people went ouer Iordane: and when the king was come ouer Iordane, he kissed Barzellai, & blessed him, & he went backe againe vnto his owne place.

40 And then the king went to Gilgal, & Chimham went with him: And all the people of Iuda, conducted the king, and also halfe the people ^(t) of Israel.

41 And beholde, all the men of Israel came to the king, & saide vnto the king: why haue our brethren the men of Iuda stolen thee away, and haue brought the king and his household and all Dauids men with him ouer Iordane:

42 And all the men of Iuda answered the men of Israel, Because the king is nere of kinne to vs: wherfore be ye angry for this matter: haue we eaten of the kinges cost: or haue we taken any bybes:

43 And the men of Israel answered the men of Iuda, and saide: we haue ten partes in the king, and haue thereto more ryght to Dauid then ye: why then did ye despise vs, that our aduise should not be first had, in restoring our king: And the wordes of the men of Iuda were fiercer the the wordes of the men of Israel.

"Ebre. how many dayes are the yeres of my lyfe?"

"(s) Chimham sonne."

"(t) Or, chafe."

"(u) Or, bad him farewell."

"(t) which had taken part with the king."

1 Seba rayseth Israel against Dauid. 10 Joab killeth Amasa traiterously. 22 The head of Seba is deliuered to Joab. 23 Dauids chiefe officers.

A 1



When there came ^(a) thither a certaine man of Belial, named Seba, the sonne of Bichri, a man of Iemini, he blew a trumpet, and said: We haue

no part in Dauid, neither haue we inheritance in the sonne of Isai: every man to his tentes, O Israel.

2 And so euery man of Israel went from Dauid, and folowed Seba the sonne of Bichri: But the men of Iuda claued fast vnto their king from Iordane to Hierusalem.

3 And Dauid came to his house to Hierusalem, * and the king toke the ten women his concubines, that he had left behynd him to kepe y^e house, & put them in ward, & fed them, but lay no more with them: And so they were inclosed vnto the day of their death, lying in widowhood.

4 Then saide the king to ^(b) Amasa: Call me the men of Iuda together within thre dayes, and be thou here also.

5 And so Amasa went to gather y^e men of Iuda together, but taried longer the time which he had appoynted him.

6 And Dauid saide to Abisai: Now shal Seba the sonne of Bichri do vs more harme then did Absalom: Take thou therefore thy lordes ^(c) seruantes, and folowe after him, lest he get him walled cities, and escape vs.

7 And there went out after him Joabs men, and the Gerethites, and the Phelethites, and all the mightiest men: And they departed out of Hierusalem, to folow after Seba the sonne of Bichri.

8 And when they were at y^e great stone in Gibeon, Amasa went before them: And Joabs ^(d) garment that he had about him, was girded vnto him, & he had gyrded thereon a sword, which was ioyned fast to his loynes in a sheath, that as he went it fell sometime out.

9 And Joab saide to Amasa: Art thou in health my brother? And Joab toke Amasa by y^e beard with the right hand, to * kisse him.

10 But Amasa toke no heede to the sword that was in Joabs hand: for therewith he smote him* in the syst [rybbe] & shed out his bowels to the ground, and * thrust at him no more, & he dyed: So Joab and Abisai his brother folowed after Seba the sonne of Bichri.

11 And one of Joabs men stood by him, and saide: He that beareth any fauour to Joab, or good will to Dauid, let him go after Joab.

12 And Amasa wallowed in blood in the middes of the way: And when the man sawe that* all the people stood still, he remoued Amasa out of the way into the fielde, and cast a cloth vpon him, because he saw that euery one that came by him stood still.

13 And as soone as he was remoued out of the way, all the people went after Joab, to folow after Seba the sonne of Bichri.

14 And he went thorow all the tribes of Israel, vnto Abel, and to Bethmaacha, and all the places of Berin: And they gathered together, and went after him.

15 And they came and besieged him in Abel, neare to Bethmaacha: And they cast by a bancke against the citie, and the people therof stood on the ramper, and all the people that was with Joab, * thrust at the wall to ouerthrowe it.

16 Then cryed a wyse woman out of the citie, heare, heare, I pray you say vnto Joab: Come hither that I may speake with thee.

17 When Joab was come vnto her, the woman saide: Art thou Joab: He answered: I am he. She saide vnto him: Heare the wordes of thyne handmaid. And he answered: I do heare.

18 Then she spake thus: ^(e) They spake in the olde tyme, saying, They should aske of Abel: And so haue they continued.

19 I am ^(f) one of them that are peaceable & faithfull in Israel, and thou goest about to destroy a citie, and a mother in Israel: why wilt thou deuour the inheritance of the Lorde?

20 And Joab answered, and sayd: God forbid, God forbid it me that I should either deuour, or destroy.

21 The matter is not so: But a man of mount

ii. Reg. ii.

Ebre. doubled not his stroke.

C

Ebre. destroyed to cast downe the wall.

(e) She she with that the olde custome was not to destroy a citie, before peace was offered. (f) She spaketh in the name of the citie.

(a) where the same tribes contended against Judah. (b) wicked man.

ii. Reg. xv. d

(b) who was his chiefe captaine in Joabs roome Chap. xix. c.

(c) Meaning the seruantes that were vnder Joab his eldest brother.

(d) which was a coat that he used to weare in the warres.

Ebre. peace.

Pto. 17. a.

res of dearth.

mount Ephraim (Seba the sonne of Zichri by name) hath lyft vp his hand against the king, euen against Dauid: Delyuer vs him onely, & I wyll depart from the cite. And the woman said vnto Joab: Behold, his head shalbe throughten to thee ouer the wall.

22 And then the woman went vnto all the people with her wisdom, and they smote of the head of Seba the sonne of Zichri, and cast it out to Joab: * And he blew a trumpet, & they were retyred from the cite, every man to his tent: And Jo-

ab returned to Hierusalem, vnto the king.

23 Joab was ouer all the hoast of Israel, and Banaia the sonne of Jehoida was ouer the Cerethites & Phelethites.

24 And Aduram was ouer the tribute, and Jehosaphat the sonne of Ahilud, was recorder.

25 Seua was scribe, and Sadoc and Abiathar were the priestes.

26 And Ira the Jairite was ^(g) chiefe about Dauid.

(g) In dignitic & counsell.

The .xxi. Chapter.

1 Three deare yeres. 9 The vengeaunce of the sinnes of Saul, lighteth on his seuen sonnes, which are hanged. 15 foure great battailes, which Dauid had against the Philistines.

A1



1 **A**ND there was an hunger in the dayes of Dauid three yeres together: And Dauid enquired of the Lorde. And the Lorde answered: It is for Saul,

and the house of blood, because he slue the ^(a) Gibeonites.

2 And the king called the Gibeonites, and saide vnto them: (Now the Gibeonites were not of the children of Israel, but a remnant of the Amorites, and the children of Israel sware vnto them: And Saul sought to slay them, for a zeale that he had to the children of Israel and of Juda.)

3 Wherefore Dauid saide vnto the Gibeonites: ^(b) What shall I do for you, & wherewith shall I make the attonement, that ye may blesse the inheritance of the Lorde?

4 The Gibeonites answered him: We will haue no siluer nor golde of Saul nor of his house, neither is it our mind that thou shouldest kill ^(c) any man in Israel. He saide: What you shall say, that will I do for you.

5 They answered the king: The man that consumed vs, and imagined to bring vs to naught, that we are destroyed from remaining in any of the coastes of Israel:

6 Let seuen men of his ^(d) sonnes be deliuered vnto vs, & we will hang them by ^(e) vnto the Lorde in Gibeah of Saul whom the Lorde did choose. And the king saide: I will geue them you.

7 But the king had compassion on Michal the daughter of Jonathan the sonne of Saul, because of the Lorde's oath that was betweene them, euen betweene Dauid & Jonathan the sonne of Saul.

8 But the king toke the two sonnes of Rishpha the daughter of Aia whom he bare vnto Saul, euen Armoni and Michal the daughter of Saul, whom he bare to Adriel the sonne of Barzilai the Beholathite.

9 And he deliuered them vnto the handes of the Gibeonites, which hanged them in the hill before the Lorde: And they fell all seuen together, and were slaine in the dayes of harvest, euen in the first dayes, and in the beginning of barley harvest.

10 And Rishpha the daughter of Aia, toke ^(f) sackcloth, & hanged it by for her vpon the rocke [euen] from the beginning of harvest, vntill ^(g) water dropped vpon them out of heauen, & suffered neither the byrdes of the ayre to lyght on them by day, nor beastes of the fielde by night.

11 And it was tolde Dauid what Rishpha the daughter of Aia the concubine of Saul, had done.

12 And Dauid went and toke the bones of Saul and of Jonathan his sonne, from the citezins of Jabes in Gilead, which had stolen them from the streete of Bethsan where the Philistines had hanged them, whē the Philistines had slaine Saul in Gilboa:

13 And he brought thence the bones of Saul,

(f) That is, whom she hath brought vnto her owne house, being the children of Michal, by Adriel her sister.

(g) which was in the month Abib, or Risan, which containeth part of Marche, and part of April.

(h) To make her a tent.

(i) Because drought was the meane of this famine, God by sending of rayne showed that he was pacified.

g. g. they scatte.

the yere for yere.

the night the of the Lord.

xxii. g. Thinking because of the fede of Ephraim.

For sake of the competence of the money you have taken.

Some say of Saul's Doct.

Some think. (e) To raise in the Lorde.

Saul, and the bones of Jonathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul & Jonathan his sonne buried they in the countrey of Benjamin, in Zela, in the sepulchre of Cis his father: And when they had per-
fourned al that the king commaunded, God was then^(k) at one with the land.

15 Moreover, the Philistines had yet warre againe with Israel, and David went downe and his seruauntes with him, & fought against the Philistines: And David waxed fainte.

16 And Iesbi benob one of the sonnes of the giants (the iron of whose speare wayed thre hundred^(l) sicles of brasse) and he being gyrded with a new sword, thought to haue slaine David.

17 *But Abisai the sonne of Zaruia succoured him, & smote the Philistine, and killed him. Then the seruauntes of David sware vnto him, saying: Thou shalt go no more out with vs to battaile, that

thou quenche not the^(m) light of Israel. 18 And yet after this, there was a battaile with the Philistines at⁽ⁿ⁾ Gob, and then Sibbechai the Husathite slue^(o) Saph which was one of the sonnes of the giants.

19 And there was another battaile in Gob with the Philistines, where Elhanan the sonne of Jaere Dregim a Bethlehemite slue^(p) Goliath the Gethite: the staffe of whose speare was as great as a weavers clothbeam.

20 And there was yet another battaile in Geth, wher was a man of a great stature, and had on euery hand six fingers, & on euery foote six toes, foure & twentie in number, and was borne also of the kindred of the giants in Geth.

21 And when he desyed Israel, Jonathan the sonne of Simea the brother of David slue him.

22 These foure were borne to the giant in Geth, and dyed by the hand of David, & by the handes of his seruauntes.

(k) For where the magistrates suffer faultes unpunished there the plague of God lyeth vpon the land.

(l) which amount to nyne pound, a quartecr and halfe.

ii. Reg. 23. c.

(m) That the glory and wealth of Israel perishe not with the Scyr.
(n) Called Goppa, also.
(o) Called Goppa, also.
(p) Called Goppa, also.

(q) Elhanan the brother of Goliath, which David slue.
i. Chro. xi.

The .xxii. Chapter.

2 David after his victories prayseth God. 3 The anger of God toward the wicked. 44 He prophecieth of the reiection of the Jewes, and vocation of the Gentiles.

A



AND David spake the wordes of this^(a) song vnto the Lorde, what time the Lorde had deliuered him out of the hand of al his enemies, and out of the hand of

Saul.

2 And he saide: The Lorde is my rocke, and my castell, and my deliuerer.

3 God is my strength, in him will I trust: he is my shielde, and the home of my saluation, my hie towre, and my refuge, my saviour, thou hast saned me from wrong.

4 *I will call on the Lorde which is prayse worthy: and so shall I be saned from myne enemies.

5 For the pangas of death closed me about: the fludes of Belial put me in feare.

6 The sorowes of hell compassed me about, the snares of death ouertoke me.

7 In my tribulation did I call vppon the Lorde, and crye to my God: and he dyd heare my voyce out of his temple, and my crye [did enter] into his eares.

8 The earth trembled and quaked: the foundations of heauen moued & shooke when he was angry.

9 Smoke went out at his nostryls, & consuming^(b) fyre out of his mouth: coles were kindled thereat.

10 And he bowed heauen & came downe: and there was darkenesse vnder his feete.

11 And he rode vpon Cherub and did flee: he was seene vppon the winges of the winde.

12 He made darknes a tabernacle rounde about him: with waters gathered together in thicke cloudes.

13 Through the brightnes of his presence were^(c) the coles of fyre kindled.

14 The Lorde thundred from heauen: & he that is most hie, put out his voyce.

15 He shot arrowes, and scattered them: [to wit] lyghtning, & ouerthrew them.

16 The chanelis of the sea appeared: and the foundations of the world were seene, by the reason of the rebuking of the Lorde, and through the blasting of the breath of his nostryls.

17 He sent from aboue and toke me: he drew me out of many waters.

18 He

(a) wherein he prayseth God for the victories and benefites he receaued as his handes.

(b) rocke.

Psal. xviii. a.

(c) By this description of a tempest, he declareth the power of god against his enemies.

(d) great.

(b) Lightning & thundring.

(c) By this description of a tempest, he declareth the power of god against his enemies.

- 18 He deliuered me from my mightie enemies, and from them that hated me: for they were to strong for me.
- D** 19 When they had ⁽¹⁾preuented me in the daye of my calamitie: the Lorde stayed me vp.
- 20 For he brought me out into roomth: he deliuered me, because he had a fauour vnto me.
- 21 The Lorde rewarded me according to my ⁽²⁾righteousnesse: accordyng to the purenes of my hands he recompensed me.
- 22 For I haue kept the wayes of ⁽³⁾Lord: and did not wickedly agaynst my God.
- 23 For all his lawes were in my sight: & his statutes, I did not depart therefrō.
- 24 In his sight also haue I ben vpright: and haue kept me from myne owne iniquitie.
- 25 And the Lorde did to me againe according to my righteousnesse: euen after my purenes in his eye sight.
- E** 26 With the godly thou shalt be godlie: and with the man that is vpright, thou shalt be vpright.
- 27 With the pure thou shalt be pure: and with the froward thou wilt shewe thy selfe ⁽⁴⁾froward.
- 28 And the poore people thou wilt saue: but thyne eyes are vpon the proude, to bring them downe.
- 29 For thou art my lyght, **O** Lorde: and the Lorde shall light my darkenesse.
- 30 For by thee I shall breake through an hoast of men: and by my God wyll I spring ouer a wall.
- 31 God is vncorrupt in his way, the word of the Lord is tryed in the fyre: he is a shielde to all them that trust in him.
- 32 For who is a God saue the Lord: and who is mightie saue our God?
- F** 33 God strengthneth me in battaile: & ryddeth the way cleare before me.
- 34 He maketh my feete lyke ⁽⁵⁾hyndes feete: and setteth me vpon my hie places.
- 35 He teacheth my handes to fight: that euen a bowe of steele is broken with myne armes.

- 36 Thou hast geuen me the shielde of thy saluation: and with thy louing mekenesse thou doest multiplie me.
- 37 Thou hast enlarged my steps vnder me: and my legges shall not faile me.
- 38 I haue folowed vpon myne enemies, and destroyed them: and turned not againe, vntill I had consumed them.
- 39 I haue wasted them, and wounded them, that they shal not be able to aryse: yea, they shall fall vnder my feete.
- G** 40 Thou hast gyrded me about with might to battaile: and them that rose against me, hast thou subdued vnder me.
- 41 And thou hast geuen me the neckes of myne enemies: that I might destroye them that hate me.
- 42 They looked about, but there was none to saue them: [euen] vnto the Lorde, but he heard them not.
- 43 Then did I beate them as small as the dust of the earth: I did stampe them as the clay of the streate, and did spreade them abroad.
- 44 Thou also hast deliuered me from the discention of my people, thou hast kept me to be an head ouer nations: the people which I knew not, do serue me.
- 45 Straunge childre ⁽⁶⁾dissemble with me: at the hearing of the eare, they obey me.
- 46 Straunge children wil shrinke away: and they shall be smytten with feare in their priuie chamber.
- 47 Let the Lord lyue, and blessed be my strength: magnified be God [euen] the force of my saluation.
- 48 It is God that geueth me [power] to reuenge me: & bringeth downe the people vnder me.
- 49 He deliuereth me from myne enenuies, thou also hast lyft me on hie from them that rose against me: thou hast deliuered me from the wicked man.
- 50 And therefore I wyll prayse thee **O** Lorde among the nations: and wyll sing vnto thy name.
- 51 He is the towre of saluation for his king, and dealeth mercyfully with his annoynted: euen with Dauid, and with his seede for euermore.

H (1) Are forced for feare of my power to saue and professe subiection and obedience vnto me against their heart.

The .xxiii. Chapter.

1 The last wordes of Dauid. 6 The wicked shall be plucked by as thornes. 8 The names and factes of his mighty men. 15 He desireth water, & would not drinke.

(a) Which he spake after he had made the Psalmes.



1 These also be the (a) last wordes of Dauid: Dauid the sonne of Isai said: and y man which was ordayned the anoynted of the God of Jacob and the sweete Psalmist of Israel, sayde:

2 The sprite of the Lorde spake by me, and his word was in my (b) tongue.

(b) He onlg he spake no-thing but by the motion of gods spirite.

3 The God of Israel spake to me, euen the most mightie of Israel sayde: A ruler ouer men being iust, ruling in y feare of God:

4 And as the morning lyght when the sunne is vp, a morning in which are no cloudes, [so wal my house be, but not] as the grasse of the earth is by byghnesse and rayne.

5 For so shal not my house be with God: * For he hath made with me an ever-lasting couenaunt, perfect and sure in all poyntes: and this is truly all my health, and all my desyre, " that it growe, but not as grasse.

ii. Reg. vii. c.

" Ebre. that he will not make it growe: Meaning as the grasse which continueth not, but withereth and falleth away.

6 But the vngodly man, shall be as a thorne cleaue pluckt vp, which can not be taken with handes:

7 But the man that shall touche them, must be defenced with iron, or with the shaft of a speare, and they shalbe burnt with fire in the same place.

8 These be the names of the mightie men whom Dauid had: One that sate in the (c) seate of wisdom, being chiefest among the princes, was Adino of Gzni, he slue cyght hundred at one tyme.

(c) No one of the kinges counsell.

9 After him was Eliazar the sonne of Dodo the sonne of Ahohi, one of the thre worthies with Dauid, which despyed the Philistines that were there gathered together to battaile, when the men of Israel were (d) gone vp.

" D. assailed with daunger of their lyues.

(d) Meaning fled from the battaile. (e) By a crampe which came of sweapnes and Graining.

10 He arose and layed on the Philistines, vntill his hand was weery, and (e) claue vnto the sword: And the Lorde gaue great victory the same day, and the people returned after him, only to spoyle.

11 After him was Samma the sonne of Age the Hararite: & the Philistines gathered together besyde a towne, where

was a parcell of land full of lentils, and the people fled from the Philistines:

12 But he stode in y middest of the ground, and defended it, & slue the Philistines: and the Lorde gaue great victorie.

13 * These thre (which were of the thre- tie chiefe captaines) went downe to Dauid in the harvest tyme vnto the caue Adullam: and the hoast of the Philistines pytched in the valley of giauntes.

i. Para. xii. b.

14 And Dauid was then in an houlde, and the souldiers of y Philistines were in Bethlehem.

(b) Being overcome with wearynes and thirst.

15 And Dauid (c) longed, & saide: Oh that I had of the water that is in the well by the gate of Bethlehem for to drynke.

16 And the thre mightie brake through the hoast of the Philistines, & drue water out of the well of Bethlehem that was by the gate, and toke and brought it to Dauid: neuerthelesse he would not drinke thereof, but (d) powdered it vnto the Lorde,

(g) Whiche bring his affliction, and despying God not to be offended for the rashes entrappe.

17 And saide, The Lorde forbyd that I should do so: Is not this the blood of the men that went in ioperdie of theyr lyues: & therefore he would not drinke it. And these thinges did these thre mightie men.

18 * Abisai the brother of Joab the sonne of Zaruia, was chiefe among the thre, & he lyst by his speare against thre hundred, " and slue them, & had the name among the thre:

ii. Reg. ii. g.

" Ebr. Clime.

19 For he was most excellent of the thre, and was their captayne: Howbeit he attayned not vnto [the first] thre.

20 And Banaijah the sonne of Jehoida the sonne of a mightie man, valiant in actes, of Babzeel, slue two strong men of Hoab: he went downe also, and slue a lion in the middest of a pit in time of snowe.

" D. a man of great stature. (h) which was as bigge as a brauncy beame. Chro. ii. e.

21 And he slue an Egyptian " a goodly bigge man, and the Egyptian had a (h) speare in his hand: But he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slue him with his owne speare.

22 These thinges did Banaijah y some of Jehoida, and had the name among the

the three worthies.

- 23 He was honorable among ^(c) thirtie, but he attayned not to [the first] three: And David made him of his counsel.
- 24 Asahel the brother of Joab, was one of the thirtie: Elhanan the sonne of Do- do, of Bethlehem:
- 25 Samma the Harodite, Elica the Haro- dite, Helez the Balthite, Ira the sonne of Acces the Thecoite:
- 26 Abiezer of Anathoth, ^(c) Nebunnai y Husathite:
- 27 Zelnion an Ahohite, Baharai the Netophathite:
- 28 Heleb the sonne of Baanah an Neto- phatite, Ithai the sonne of Ribai out of Gbea of the children of Benjamin:
- 29 Banaiab the Pirathonite, Heddai of the ryuer of Gaas:

- 30 Abialbon the Arbathite, Asmaueth the Barchumite:
- 31 Eliahba a Saalbomite: of the sonnes of Isen, Jonathan:
- 32 Samma the Hararite, Ahiam y sonne of Sarar an Hararite:
- 33 Eliphelet y sonne of Asbai the sonne of Maachathi, Eliam the sonne of Ahi- thophel the Gilonite:
- 34 Hezrai the Carmelite, Paarai the Ar- bite.
- 35 Igal the sonne of Nathan of Zoba, Bani the Gadite:
- 36 Zelec the Ammonite, Baharai the Be- rothite, which was the harnessse bearer of Joab the sonne of Zaruia:
- 37 Ira the Jethrite, Gareb y Jethrite:
- 38 Uria the Hethite: thirtie and seven in all.

The xxiii. Chapter.

1 David causeth the people to be numbred. 10 He repenteth, and chooseth to fall into Gods handes. 15 Seuentie thousand perishe with the pesti- lence.



And agayne the Lorde was wroth against Israel, and ^(c) he moued David agaynst them, in that he sayde: * Go number Israel & Ju- da.

- 2 For the king sayde to Joab the cap- taine of the hoast which was with him: Go thou abrode now throughout al the tribes of Israel, euen from Dan to Beerseba, and number ye the people, that I may knowe the ^(c) number of them.
- 3 And Joab saide vnto the king: The Lorde thy God encrease the people an hundredth folde mo then they be, & that the eyes of my lorde the king may see it: And what is the cause that my lorde the king hath a lust to this thyng?
- 4 Notwithstanding, the kinges word preuayled agaynst Joab & against the captaines of the hoast: And Joab & the captaynes of the hoast, went out from the presence of the king, to number the people of Israel.
- 5 And they passed ouer Iordane, & pitched in Aroer on the right syde of the ci- tie that lyeth in the myddest of the "ba- ley of Gad, and toward Jazer.
- 6 And then they came to Gilead, and to the " land Tahitim hodshi, & from thence they came to Dan Jaan, and about to

- Sidon.
- 7 And came to the strong hould of Tyre, and to all the cities of the Heuites and **B** of the Chanaanites: & then went out to the south of Iuda, euen to Beerseba.
- 8 And so when they had ben abrode throughout all the land, they returned to Hierusalem, after the end of nine mo- nethes and twentie dayes.
- 9 And Joab deliuered the number and summe of the people vnto the king, and there were in Israel eyght hundred thousand men of might that drewe swordes: and the men of Iuda were five hundred thousand men.
- 10 And Davids heart smote him, after that he had numbred the people: And David saide vnto the Lord, I haue sin- ned exceedingly in that I haue done: And nowe I beseeche thee Lord take a- way the trespasse of thy seruaunt, for I haue done very foolishly.
- 11 And when David was by in the mor- ning, the word of the Lorde came vnto the prophet Gad Davids ^(c) sear, saying:
- 12 Go and say vnto David, thus sayth the Lorde: I offer thee three thynges, choose thee which of them I shall do vnto thee.
- 13 So Gad came to David, and shewed him, and said vnto him: wylt thou haue ^(c) leuen yeres hunger to come vpon thy land:

(c) whom God hath appointed for David, and his tyme. (d) For three yeres of famine were past for the Gibeonites: this was the fourth yere, to the which should haue ben added three yeres more. 1 Chron. xxi. b.

land: or wilt thou flee three monethes before thyne enemies, they folowynge thee: or that there be three dayes pestilence in thy land: Now therefore aduise thee, and see what aunswere I shall geue to him that sent me.

C 14 And Dauid saide vnto Gad, I am in a wonderfull strayte: Let vs fall now into the hand of the Lorde (for much is his mercy) and let me not fall into the hand of man.

15 And so the Lorde sent a pestilence in Israel, from the morning vnto the time appoynted: And there dyed of the people from ^(e) Dan to Beersaba seuentie thousand men.

(e) From the one syde of the countrey to the other.

16 And when the angel stretched out his hand vpon hierusalem to destroy it, the Lorde repented him of the euill, & saide to the angel that destroyed the people: It is now sufficient, holde thyne hand. And the angell of the Lorde was by the threshing place of Areuna the Jebusite.

B

17 And Dauid spake vnto the Lorde, when he saw the angell that smote the people, and saide: Lo, it is I that haue sinned, and that haue done wickedlie: But these sheepe, what haue they done: Let thyne hand I pray thee be against me, and against my fathers house.

18 And Gad came the same day to Dauid, and said vnto him: Go vp and reare an aulter vnto the Lorde in the threshing floore of ^(f) Areuna the Jebusite.

(f) Called also to Denon. 1. Chp. 22. c.

19 And Dauid according to the saying of

Gad, went vp as the Lorde commaunded.

20 And Areuna looked, and sawe the king and his seruauntes comming toward him: and Areuna went out, and bowled him selfe before the king on his face vpon the ground.

12 And Areuna sayde: Wherefore is my lord the king come to his seruaunt: Dauid aunswered: To bye the threshing floore of thee, and to make an aulter vnto the Lorde, that the plague may cease from the people.

22 And Areuna saide vnto Dauid: Let my lord the king take and offer what seemeth him good in his eyes: Beholde, here be oxen for burnt sacrifice, and charrets, and the other instrumentes of the oxen for wood.

23 All these thinges did Areuna as a king geue vnto the king, & said moreover vnto the king: The Lorde thy God accept thee.

(g) There, abundantly, for as some saye, he was king of hierusalem before Dauid was the king.

24 And the king saide vnto Areuna: Not so, but I will bye it of thee at a price, and wil not offer sacrifice vnto the Lorde my God of the which doth cost me nothing. And so Dauid bought the threshing floore and the oxen for ^(h) fiftie sicles of siluer.

(h) Some saye, that every sicle gaue fiftie, which make 600. or that afterwarde he bought as much as came to 550. sicles. 1. Chp. 22. a.

25 And Dauid buylt there an aulter vnto the Lorde, and offered burnt sacrifices, and peace offeringes: And so the Lorde was intreated for the land, and the plague ceased from Israel.

D

The end of the second booke of Samuel, other wyse called the second booke of the Kinges.

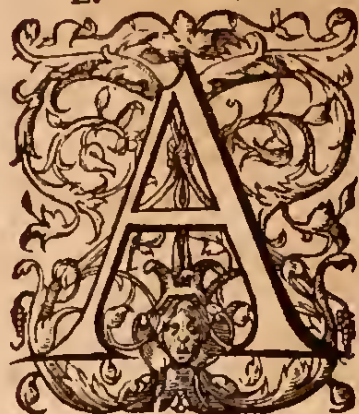
R. M.

The thirde booke of the kinges, after
the reckening of the Latinistes: which thirde booke and the
fourth also, is but one with the Hebrues.

The first Chapter.

3 Abisag kepeth Dauid in his extreme age. 5 Adonia vsurpeth the kingdome. 30 Solo-
mon is annoynted king. 50 Adonia fled to the aulter.

E. VV.



And king Dauid
was ^(a) olde and
stricken in yeres,
so that whē they
couered him with
clothes, he caught
no heate.

wherefore his
seruauntes sayde

vnto him: Let there be sought for my
lord the king a young virgyn, to stande
before the king and to cherishe him, and
let her lye in thy bosome, that my lord
the king may get heate.

And so they sought for a faire damosell
throughout al the coastes of Israel, and
founde one Abisag a ^(b) Sunamite, and
brought her to the king.

And the damosell was exceeding faire,
and cherished the king, and ministred
to him: But the king knewe her not.

And Adonia the sonne of Haggith exal-
ted him selfe, saying: I wil be king. And
he gat him charettes and horsemen, and
^(c) fyftie men to runne before him.

And his father for his time would not
displease him, to say why hast thou done
so: And he was a very goodly man: and
his mocher bare him next after Absa-
lom.

And he toke counsell at Joab the sonne
of Zarua, and at Abiathar the priest:
and they ^(d) helped forward Adonia:

But Sadoc the priest, Banaiah the
sonne of Jehoiada, Nathan the pro-
phete, Semei, and Rei, and the men
of might which were with Dauid, they
were not with Adonia.

And Adonia sacrificed sheepe, and oren,
and fat cattel, by the stone of Zoheleth,
whiche is by the well of Rogel, and cal-
led all his brethzen the kinges sonnes,
and all the men of Iuda the kinges ser-

uauntes:

10 But Nathan the prophete, and Ba-
naiah, and the mightie men, and Solo-
mon his brother he called not.

11 wherefore Nathan spake vnto Beth-
sabe the mother of Solomon, saying:
Hast thou not hearde that Adonia the
sonne of Haggith doth raigne, and Da-
uid our lord knoweth it not?

12 Nowe therfore come, and I will geue
thee counsell howe to saue thyne owne
lyfe, and the ^(e) lyfe of thy sonne Solo-
mon.

13 Go and get thee in vnto king Dauid, &
say vnto him: Diddest not thou my lord
the king, sweare vnto thy handmayde,
saying, Assuredly Solomon thy sonne
shall raigne after me, and he shall sit
vpon my seate: Why is then Adonia
king?

14 Beholde, whyle thou yet talkest there
with the king, I wil come in after thee,
and ^(f) confirme thy wordes.

15 And Bethsabe went in vnto the king
into the chamber: And the king was ve-
ry olde, and Abisag the Sunamite mi-
nistred vnto the king.

16 And Bethsabe stouped & made obey-
saunce vnto the king: And the king sayd,
what is thy matter?

17 She answered: My lord, thou
swarest by the Lorde thy God vnto
thine handmayde [saying] Assuredly
Solomon thy sonne shall raigne after
me, and he shall sit vpon my seate.

18 And beholde, nowe is Adonia king,
& nowe thou my lord the king knowest
it not.

19 And he hath offered oren, fat cattel,
and many sheepe, and hath called all
the somes of the king, and Abiathar
the priest, and Joab the captayne of the
hoast: But Solomon thy seruaunt hath
he not bydden.

^(a) Salomon:
or, Solomon.

^(e) For Ado-
nia will de-
stroy thy
sonne and thou
if he raigne.

^(f) By deca-
ring suche
things as
may further
the same.

20 And nowe my lord **D** king, the eyes of all Israel wayte on thee, that thou shouldest tell them who ought to sit on the seate of my lord the king after him:

21 For els when my lord the king shall sleepe with his fathers, I & my sonne Solomon shalbe ^(g) synners.

22 And lo whyle he yet talked with the king, Nathan the prophet came also.

23 And they told the king, saying: Behold, [here commeth] Nathan the prophet. And when he was come in to the king, he made obeysaunce before the king vpon his face on the grounde.

24 And Nathan sayde: My lord **D** king hast thou sayde, Adonia shall raigne after me, and he shall sit vpon my seate:

25 For he is gone downe this day, & hath slayne oxen, & fat cattell, and sheepe a great meany, & hath called al the kinges sonnes, and the captaynes of the hoast, and Abiathar the priest: And beholde, they eate & drinke before him, and say: God saue king Adonia.

26 But me thy seruaunt, and Sadoc the priest, and Banaiah the sonne of Je-

hoiada, & thy seruaunt Solomon, hath he not called.

27 Is this thing done of my lord the king, and thou hast not shewed it vnto thy ^(h) seruaunt who should sit on the seate of my lord the king after him?

28 Then king David answered, & sayd: Cal me Bethsabe. And she came into the kinges presence, and stode before him.

29 And the king sware, saying: As the Lord lyueth that hath ryd my soule out of all aduersite,

30 Euen as I sware vnto thee by the Lord God of Israel, saying, Assuredly Solomon thy sonne shall raigne after me, & he shall sit vpon my seate for me: so will I certainly do this day.

31 Then Bethsabe bowed on her face to the earth, and dyd reuerence vnto the king, & sayde: I pray God that my lord king David may lyue for euer.

32 And king David sayde: Call me Sadoc the priest, and Nathan the prophet, and Banaiah the sonne of Jehoiada. And they came before the king.

33 The king also sayde vnto them: Take

ly. 29 coming that he ought in such affaires, to scruple nothing except he had consulted with the Lord.

E

(g) That is, shalbe reputed as sinners, and condemned to death as traygressours

"Heb. Let the king Adonia lyue.



With you the ⁽ⁱ⁾ seruauntes of your lord, & set Solomon my sonne vpon myne owne mule, and cary him downe to Sihon:

34 And let Sadoc the priest and Nathan the prophet annoynt him there king ouer Israel: And blowe ye with trumpettes, & say, God saue king Solomon.

35 And then ye shall come vp after him, that he may come and sit vpon my seate,

for he shall be king in my steade: and I haue ^(j) commaunded him to be captayne ouer Israel and Iuda.

36 And Banaiah the sonne of Jehoiada answered the king, and sayde, Amen: And the Lord God of my lord the king say so to.

37 And as the Lorde hath ben with my lord the king, euē so be he with Solomon also,

(i) Meaning the kinges seruauntes & suche as were of his garde.

"21. 34. pop. 111.

- also, and make his seate greater then the seate of my lord king Dauids hath ben.
- 38 And so Sador the priest, and Nathan the prophet, and Banaiah the sonne of Jehoiada, and the Cerethites, and Phelethites went dothne, and set Solomon vpon king Dauids mule, and brought him to Gihon.
- 39 And Sador the priest toke an horne of ^(b)oyle cut of the tabernacle, & annoynted Solomon: And they blew the trumpettes, and al the people sayde: God saue king Solomon.
- 40 And all the people came by after him, pyping with pypes and reioysing greatly, so that the earth rang with the sounde of them.
- 41 And Adonia and al the ghestes that he had called vnto him, hearde it [even] as they had made an ende of eating. And when Joab hearde the sounde of the trumpet, he sayde: What meaneth this noyse and bypore in the citie?
- 42 And as he yet spake, beholde Jonathan the sonne of Abiathar the priest came, and Adonia said vnto him: Come in, for thou art a valiant man, and bringest good tydings.
- 43 And Jonathan answered and sayde to Adonia: Verily our lord king David hath made Solomon king.
- 44 And the king hath sent with him Sador the priest, and Nathan the prophet, and Banaiah the sonne of Jehoiada, & the Cerethites, and the Phelethites, & they haue set him vpon the kinges mule.
- 45 And Sador the priest & Nathan the prophete, haue annoynted him king in

Gihon. And they came by from thence, & reioyced, that the citie did sounde againe: And that is the noyse, that ye haue hearde.

46 And Solomon sitteth on the seate of the kingdome.

47 And moreover, the kinges seruauntes came to ⁽¹⁾ blesse our lord king David, saying: God make the name of Solomon more honorable then thy name, & make his seate greater then thy seate. ^(m) And the king bowed him selfe vpon the bed.

(1) To salme him, and to praise God for him.

(m) He gave God thanks for the good successe.

48 And thus sayd the king: Blessed be the Lord God of Israel, which hath made one to sit on my seate this day, myne eye seying it.

49 And al the ghestes that were with Adonia were afrayde, and rose by, & went euery man his way.

50 And Adonia fearing the presence of Solomon, arose, and went and caught hold on the hornes of the aulter.

51 And one tolde Solomon, saying: Behold, Adonia seareth king Solomon: for lo he hath caught hold on the hornes of the aulter, saying: Let king Solomon sweare vnto me this day that he wil not slay his seruaunt with the sword.

Exod. xxi b

52 And Solomon said: If he wil shew him selfe a worthy man, ther shall not an heere of hym fall to the earth: But if wickednesse be founde in him, he shall dye.

53 And so king Solomon sent, and they brought him from the aulter, and he came and did obeyssaunce vnto king Solomon: And Solomon sayde vnto him, Get thee to thyne house.

The ii. Chapter.

1 David exhorteth Solomon, and geueth charge as concerning Joab, Barzillai, and Semet. 10 The death of David. 17 Adonia asketh Abisag to wyfe. 25 He is slayne. 35 Sador was plased in Abiathars roome.

1 **T**he dayes of David drew nie that he should dye, & he charged Solomon his sonne, saying:

^(a) I go the way of al the earth, * be thou

strong therfore, & shewe thy selfe a man. Kepe thou the watch of the Lorde thy God, that thou walke in his wayes, and kepe his statutes, and his preceptes, his iudgements, and his testimonies, euen as it is written in the lawe of Moyses:

that thou mayst prosper in all that thou doest, and in euery thing that thou medlest withall.

4 That the Lorde also may make good his worde which he spake vnto me, saying: If thy children take heede to thier way, that they walke before me in truethe, with all their heartes, & with all their soules, * thou shalt not (saith he) be without a man on the seate of Israel.

iii. Re. ix. d.

5 * Moreover, thou wottest holbe Joab the sonne of Zarua serued me, and what he did to the two captaynes of the

ii. Reg. ii. c. and xx. c.

hoastes of Israel, vnto Abner the sonne of Ner, and vnto Amasa the sonne of Iether, whom he slue, and shed blood in time of peace (euen as it had ben in warre) & put the blood of warre vpon his girdle that was about his loynes, and in his shoes that were on his feete.

6 Deale with him therefore according to thy wisdom, and bring not his hooze head downe to the grane in peace.

ii Re. xix. f. 7 **B** *But shewe kindnes vnto the sommes of Barzellai & Gileadite, that they may eate at thy table: For they came to me whē I fled from Absalom thy brother.

ii Re. xvi. b. 8 *And behold, thou hast with thee Semci the sonne of Gera the sonne of Jemini of Bahurim, whiche cursed me with an horrible curse, in the day when I went to Mahanaim: But he came to meete me at Iordane, & I sware to him by the Lord, saying: I wil not slay thee with the sworde.

9 But thou shalt not count him as vngiltie: For thou art a man of wisdom, and knowest what thou oughtest to do vnto him, his hooze head shalt thou bring to the grane with blood.

10 And so David slept with his fathers, and was buried in the citie of David.

Act. ii. c. 11 And the dayes whiche David raigned vpon Israel were fourtie yeres: seuen yeres raigned he in Hebron, & thirtie and thre yeres raigned he in Hierusalem.

i Pa. xxxix. f. 12 *Then sate Solomon vpon the seate of David his father, and his kingdome was stablished mightly.

ii Re. xvi. b. 13 And Adonia the sonne of Haggith came to Bethsabe the mother of Solomon, and she sayde: *Comest thou peaceably? And he sayde, peaceably.

14 **C** He sayde moreover: I haue somewhat to say vnto thee. She sayd: Say on.

15 And he sayd: Thou knowest that the kingdome was myne, & that all Israel set their faces on me, that I shoulde raigne: howbeit, the kingdome is turned away, and geuen to my brother: for it is appoynted him of the Lorde.

16 And nowe I aske a petition of thee, deny me not. And she sayde vnto him: Say on.

17 And he said: Speake I pray thee, vnto Solomon the king (for he wil not say thee nay) that he geue me Abisag the Su-

namite to wyfe.

18 And Bethsabe sayd: Wel, I wil speake for thee vnto the king.

19 Bethsabe therfore went vnto king Solomon, to speake vnto him for Adonia: And the king rose vp to meete her, and bowed him selfe vnto her, and sate hym downe on his seate, & there was a seate set for the kinges mother, & she sate on his right syde.

20 Then she sayd: I desire a litle petition of thee, I pray thee say me not nay. And the king sayd vnto her: Aske on, my mother, for I will not say thee nay.

21 She sayde: Let Abisag the Sunamite be geuen to Adonia thy brother to wyfe.

22 And king Solomon answered and sayde vnto his mother: Why doest thou aske Abisag the Sunamite for Adonia? **(b)** Aske for him the kingdome also: for he is myne elder brother, and hath for him Abiathar the priest, and Joab the sonne of Zarcia.

(b) Meaning that if he should haue granted Abisag, he would afterwarde haue assigned to the kingdome.

23 Then king Solomon sware by the Lord, saying: God do so and so to me, if Adonia haue not spoken this worde against his owne lyfe.

24 Nowe therefore, as the Lorde lyueth, whiche hath ordeyned me, and set me on the seate of David my father, and made me an house as he promised, Adonia shall dye this day.

25 And king Solomon sent by the hande of Banaiah the sonne of Jehoiada, and he smote him that he died.

26 And vnto Abiathar the priest sayd the king: Get thee to Anatoth vnto thine owne fieldes, for thou art worthy of death: but I wil not at this time kill thee, because thou barest the arke of the Lorde God before David my father, and because thou hast suffered with my father in all his afflictions.

27 **(c)** And so Solomon put away Abiathar from beyng priest vnto the * Lord: that he might fulfill the wordes of the Lord, which he spake ouer the house of Eli in Silo.

(c) King Solomon deposed the high priest 1. Sam. 22.

28 Then tydings came also to Joab (for Joab had turned after Adonia, though he turned not after Absalom) and Joab fled vnto the tabernacle of the Lorde, and caught holde on the hornes of the aulter.

29 And

- 29 And it was told king Solomon howe that Joab fled vnto the tabernacle of the Lorde, and beholde he is by the altar: Then Solomon sent Banaiah the sonne of Jehoiada, saying: Go and fall vpon him.
- 30 And Banaiah came to the tabernacle of the Lorde, and sayde vnto him: Thus sayeth the king, Come out. And he sayde: Nay, but I wil dye euen here. And Banaiah brought the king word againe, saying: Thus sayde Joab, and thus he answered me.
- 31 And the king sayde vnto him, ^(c) Doe euen as he hath sayd: Smitte him, & burie him, that thou mayest take away the blood which Joab shed causelesse, from me, and from the house of my father.
- 32 And the Lorde shall bring his blood vpon his owne head: for he smote two men righteouser and better then he, and slue them with the sworde, my father David not knowing therof, euen Abner the sonne of Ner captayne of the hoast of Israel, and Amasa the sonne of Jether captayne of the hoast of Iuda.
- 33 Their blood shal therfore returne vpon the head of Joab, & on the head of his seede for euer: But vpon David, & vpon his seed, & vpon his house, & vpon his seat shall there be peace for euer of the Lord.
- 34 So Banaiah the sonne of Jehoiada went vp, & he fel vpon him and slue him, and buried him in his house in the wilderness.
- 35 And the king put Banaiah the sonne of Jehoiada in his roome ouer þe hoast, and put Sadoc the priest in the roome of Abiathar.
- 36 And the king sent and called Semei, & sayde vnto him: Buylde thee an house in Hierusalem, and dwell there, & see that thou go not forth thence any whyther.
- 37 For be thou sure, that the day that thou goest out, and passest ouer the riuer of

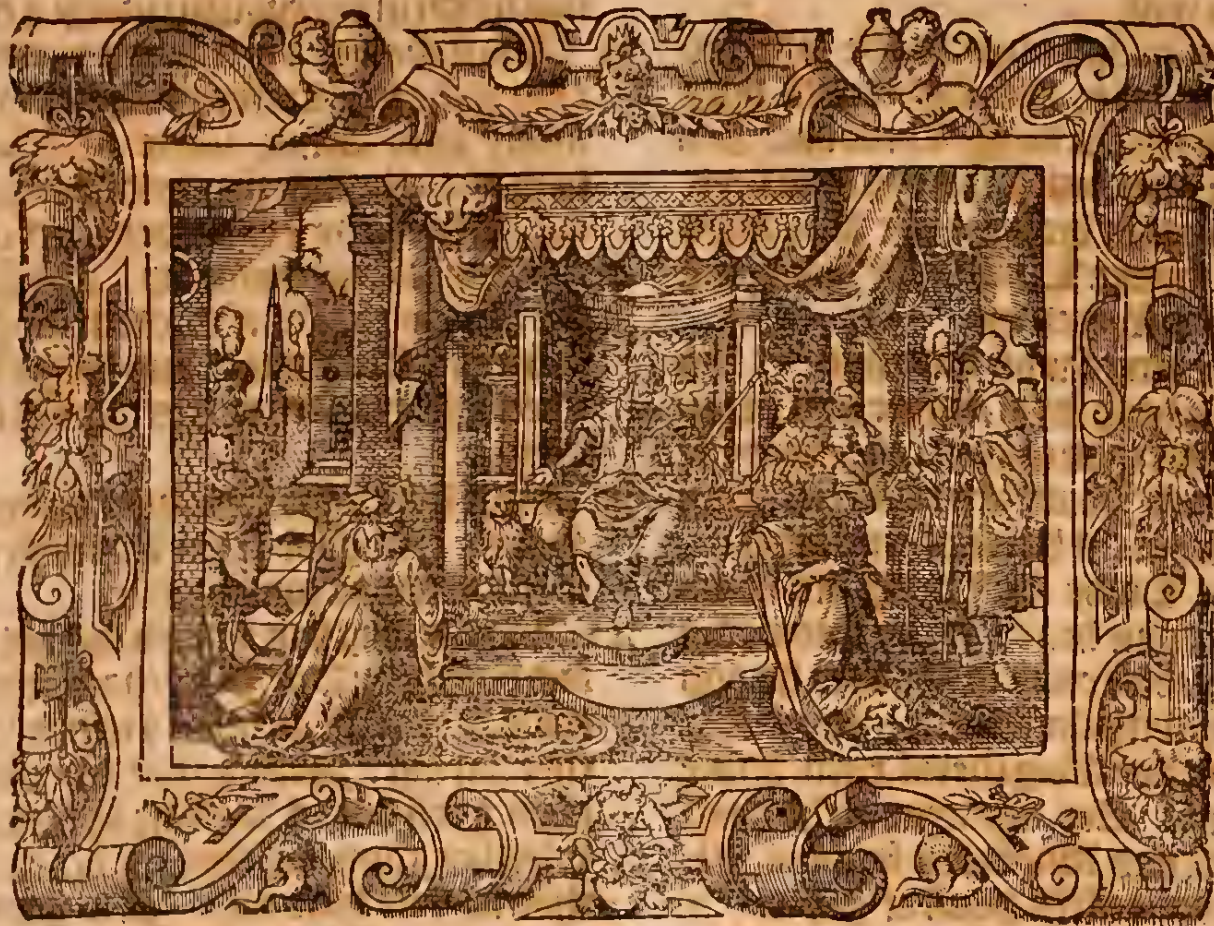
- Cedron, thou shalt dye that day, and thy blood shalbe vpon thyne owne head.
- 38 And Semei sayde vnto the king, This saying is good: As my lorde þe king hath sayde, so will thy seruaunt do. And Semei dwelt in Hierusalem many a day.
- 39 And it chaunced after thre yeres, that two of the seruautes of Semei ranne away vnto Achis sonne of Gath king of Geth: And they told Semei, saying, Behold, thy seruautes be in Geth.
- 40 And Semei stode vp, and sadled his asse, and gat him to Geth to Achis to seke his seruautes: And Semei wēt & brought his seruautes againe from Geth.
- 41 And it was tolde Solomon, howe that Semei had gone from Hierusalem to Geth, and was come againe.
- 42 And the king sent & called Semei, and said vnto him: Did I not charge thee by the Lorde with an oth, & testified vnto thee, saying: Be sure, that whensoever thou goest out & walkest abroade any whyther, thou shalt bye the death: And thou saydest vnto me: It is good thynges that I haue heard.
- 43 Why then hast thou not kept the oth of the Lorde, and the commaundement that I charged thee withall?
- 44 The king sayde moreouer to Semei: ^{ii. Re. xvi. b.} Thou remembrest all the wickednesse which thyne heart knoweth, and that thou diddest to David my father: the Lorde also shall bring thy wickednesse vpon thyne owne head:
- 45 And king Solomon shalbe blessed, and the seate of David stablished before the Lorde for euer.
- 46 So the king commaunded Banaiah the sonne of Jehoiada: which went out, and smote him that he died: And the kingdome was stablished in the hande of Solomon.

(c) This coe-
tous mynde
made him
vnter his
lyfe.

G

The iii. Chapter.

1 Solomon taketh Pharoes daughter to wyfe. 5 The Lord appeareth to him and geueth him wisdome. 17 The pleading of the two harlottes, and Solomons sentence therein.



A 1



1 **S**olomon made affinity with Pharao king of Egypt, & toke Pharaos daughter, and brought her into the^(a) citie of Dauid, vntil he had made an ende of buylding his owne house, and the house of the Lorde, and the wall of Hierusalem round about.

(a) Bethlehe.

(b) where altars were appointed before the temple was buylt, to offer vnto the Lord.

2 Onely the people sacrificed in^(b) hygh places, because there was no house built vnto the name of the Lorde vntill those dayes.

3 And Solomon loued the Lorde, walking in the ordinaunces of Dauid his father: saue onely that he sacrificed and offered incense vpon altars in hygh places.

ii. Par. i. a.

4 *And the king went to Gibeon, to offer there, for that was the speciall hygh place: And a thousande burnt offerings dyd Solomon offer vpon that altar.

5 And in Gibeon the Lorde appeared to Solomon in a dreame by night, and God sayd: Aske what thou wilt, that I may geue it thee.

6 And Solomon sayde: Thou hast shewed vnto thy seruaunt Dauid my father great mercie, when he walked before thee in trueth, in righteousnesse, and in

plainnesse of heart with thee, and thou hast kept for him this great mercy, that thou hast geuen him a sonne to sit on his seate, as it is come to passe this day.

7 *And nowe O Lord my God, it is thou that hast made thy seruaunt king in steade of Dauid my father: * And I am but young, & ^(c) wote not howe to go out and in.

ii. Par. i. b.

Sap. ix. 1. (c) To behaue my selfe in this great charge of ruling.

8 And thy seruaunt is in the middelt of thy people which thou hast chosen: and verily the people are so many, that they cannot be told nor numbred for multitude.

9 ^(d) Gene* therefore thy seruaunt an vnderstanding heart to iudge thy people, that I may discern betweene good & bad: For who is able to iudge this thy so mightie a people:

Sap. ix. 1. (d) To behaue my selfe in this great charge of ruling.

10 And this pleased the Lorde well that Solomon had desired this thing,

11 And God sayde vnto him: Thou hast not asked for thy selfe long lyfe, neither hast asked riches for thy selfe, nor hast asked the lyfe of thy enemies, but hast asked for thy selfe vnderstanding & discretion in iudgement:

12 Behold, I haue done according to thy wordes, so I haue geuen thee a wyfe & an vnderstanding heart, so that there was none lyke thee before thee, neither after thee shal any arylse lyke vnto thee.

13 And

- 13 And I haue also geuen thee that which thou hast not asked, euen rycheffe and honour, so that ther shalbe no king lyke vnto thee all thy dayes.
- 14 And if thou wilt walke in my wayes, to kepe myne ordinaunces and my commaundementes, *as thy father David dyd walke, I will lengthen thy dayes.
- 15 When Solomon awoke, ^(c) beholde it was a dreame: * And he came to Hierusalem and stode before the arke of the couenaunt of the Lorde, & offred burnt offrings and peace offrings, and made a feast to all his seruauntes.
- 16 Then came there two women that were harlottes, vnto the king, & stode before him.
- 17 And the one woman sayde: Oh my lord, I and this woman dwell in one house, and I was deliuered of a childe, with her in the house:
- 18 And the thirde day after that I was deliuered, she was deliuered also: and we were together, & no straunger with vs in the house, saue we two.
- 19 And this wiues childe died in the night, for she smothered it.
- 20 And she rose at nndnight and toke my sonne from my syde while thyn handmayde slept, and layde it in her bosome, and put her dead childe in my bosome.
- 21 And when I rose in the mornynge to geue my chyld sucke, beholde it was dead: But when I had looked vpon it

in the morning, beholde, it was not my sonne which I dyd beare.

22 And the other woman sayd: It is not so, but my sonne liueth, and thy sonne is dead. And she sayde againe: No, but thy sonne is dead, and my sonne is alpye. And thus they pleaded before the king.

23 Then sayde the king: The one sayth, this that is alpye is my sonne, and the dead is thyn: And the other sayth, nay: but thy sonne is the dead, and the liuing childe is myne.

24 And the king sayde: ^(c) Bring me a sworde. And they brought out a sworde before the king. (c) The wiffe =
dome o' king
Solomon.

25 And the king sayde: Deuide the liuing child in two, and geue the one halfe to the one, and the other to the other.

26 Then spake the woman whose the liuing childe was, vnto the king (for her bowelles yerned vpon her sonne) and sayde: I besech thee my lord geue her the liuing childe, and in no wyse slay it: But the other sayde, Let it be neither myne nor thyn, but deuide it.

27 Then the king answered and sayde: *Geue her the liuing childe, and slay it not, for she is the mother therof. Luk. vii. a

28 And all they of Israel hearde of the iudgement which the king had iudged, and feared the king: for they sawe that the wysdome of God was in him to do iustice. E

The. iiii. Chapter.

² The princes and rulers vnder Solomon. ²² The puruepaunce for his bittayles. ²⁶ The number of his horses. ³¹ His bookes and writings.

1 And so king Solomon was king ouer all Israel.

2 And these were his lordes: Azariahu the sonne of Sadoc the priest.

3 Elihozeoph and Ahiah the sonnes of Sila, scribes: Jehosaphat the sonne of Ahilud, the recorder.

4 Banaiah the sonne of Jehoiada was ouer the hoast: Sadoc and ^(a) Abiathar were the priestes.

5 And Azariahu the sonne of Nathan was ouer the officers: And Zabud the sonne of Nathan was a priest, & kinges companion.

6 And Ahisar was steward of & household:

And *Adoniram the sonne of Abda was ouer the tributes. iii. Reg. v. d.

7 And Solomon had twelue officers ouer all Israel, which prouided bittayles for the king and his household: eche man his moneth in a yere, made prouision for necessarie thinges. B

8 And these are their names: the sonne of Hur in mount Ephraim,

9 The sonne of Dekar in Makaz and in Saalbin, and Bethlames, Elon, and Bethhanan.

10 The sonne of Hesel in Aruboth, to whom parteyned Socho and all the land of Hopher.

11 The sonne of Abinadab in all the region of Dor, whiche had Tapheth the daughter of Solomon to wyfe.

- 12 Baana the sonne of Ahilud was ouer Thaanach and Megiddo, and ouer all Bethsan, whiche is by Zarthana beneath Jezrael, fro Bethsan to p plaine of Mehola, euen vnto the place that is ouer against Jecmeam.
- 13 The sonne of Gaber had Ramoth Gilead, and his were the towne of Fair the sonne of Manasse which are in Gilead: and vnder him was the region of Argob whiche is in Basan threescore great cities with walles and barres of brasse.
- C** 14 Ahinadab the sonne of Hiddo had Mahenaim.
- 15 Ahimaaz was in Nephtalim, and he toke Basmath the daughter of Solomon to wyfe.
- 16 Baana the sonne of Husai was in Aser and in Aloth.
- 17 Jehosaphat the sonne of Paruah was in Isachar.
- 18 Semei the sonne of Ela was in Benjamin.
- 19 Gaber the sonne of Uri was in the countrey of Gilead, the land of Schon king of the Amozites, and of Og king of Basan, & was officer alone in the lande.
- 20 And Juda and Israel were many [euen] as the sande of the sea in numbze, eating, druncking, and making mery.
- 21 *And Solomon raigned ouer all kingdomes from the riuer vnto the lande of the Philistines, [euen] vnto the border of Egypt: and they brought presentes, and serued Solomon al the dayes of his life.
- 22 And Solomons bread for one day was thirtie quarters of manchet floure, & threescore quarters of meale:
- 23 Ten stalled oxen, and twentie out of the pastures, and a hundred sheepe, beside hartes, buckes, and wilde goates, and capons.
- 24 For he ruled in all the region on the

- other syde Euphrates, from Thiphsah to Azza, ouer al the kinges on the other syde the riuer: And he had peace with all his seruauntes on euery syde.
- 25 And Juda and Israel dwelt without feare, euery man vnder his vine and vnder his figgetree, from Danto Beerseba all the dayes of Solomon.
- 26 And Solomon had *fourcie thousand stalles of horses for charettes, & twelue thousande horsemen.
- 27 And the officers prouided vittayle for king Solomon and for all that came out of any place to king Solomons table, euery man his moneth, so that they lacked nothing.
- 28 Barly also and strawe for the horses and mules brought they vnto the place where the officers were, euery man in his office.
- 9 *And God gaue Solomon wysdome and vnderstanding exceeding much, and a large heart, euen as the sand that is on the sea shore.
- 30 And Solomons wysdome excelled the wysdome of all the children of the east countrey, and al the wysdome of Egypt.
- 31 For he was wiser then al men, yea then Ethan the Ezrahite, and Heman, Chalcol, and Darda the somes of Mahol: And his name was spoken of throughtout all nations on euery syde.
- 32 And Solomon spake thre thousande ^(b)proverbes: And his songes were a thousande and fiue.
- 33 And he spake of trees, euen from the Cedar tree that groweth in Libanon, vnto the Slope that springeth out of the Wall: he spake also of beastes, of foules, of wormes, and of fishes.
- 34 And there came of all nations to heare the wysdome of Solomon, and from all kinges of the earth, which had heard of his wysdome.

"D", on euery syde round about 47m.

Deu. xviii.

Ecd. xliii.

(b) The end part wherof are perishes.

Gen. xv. d. Exo. xxiii. d. Psal. lxxii. d. **D**

* Copy the Latin word cont. ineth xv. buffels.

The .v. Chapter.

1 Hiram sendeth to Solomon, and Solomon to him, purposing to buylde the house of God. 6 He prepareth stiffe for the buylding. 13 The number of the workmen.

A



And Hira king of Tyre sent his seruauntes vnto Solomon (for he had hearde that they had annoynted him king in the roome of his father) * For Hira

- was euer a louer of Dauid.
- 2 *And Solomon sent to Hiram, saying:
- 3 Thou knowest* howe that Dauid my father could not buyld an house vnto the name of the Lorde his God for the warres which were about him on euery syde,

ii. Par. li. a. Par. 29.

syde, vntill the Lorde put them vnder the soles of his feete.

4 But now the Lorde my God hath geuen me rest on euery syde, so that there is neither aduersarie nor euill to resist.

5 And beholde, * I am determined to build an house vnto y name of the Lord my God, as the Lord spake vnto Dauid my father, saying: Thy sonne whom I wil set vpon thy seate for thee, he shal build an house vnto my name.

6 Now therefore commaund thou that they heve me Cedar trees out of Libanon, & my seruautes shalbe with thyne, and vnto thee wyl I geue the hyre for thy seruautes, accordyng to all such thinges as thou shalt appoynt: for thou knowest that there are not among vs that can skyl to heve tymer, lyke vnto the Sidones.

7 ^a And it came to passe, when Hiram heard y wordes of Solomō, he reioysed greatly, & said: Blessed be the Lord this day, which hath geuen vnto Dauid a wyse sonne ouer this mightie people.

8 And Hiram sent to Solomon, saying: I haue considered the thinges which thou sentest to me for, & wyl accomplishe all thy desyre concerning tymer of Cedar trees and firre.

9 My seruautes shal bring them from Libanon to the sea, and I wyl conuey them by sea in flootes vnto the place that thou shalt shew me, and wil cause them to be discharged there, and thou shalt receaue them: and thou shalt do me a pleasure againe, if thou minister foode for myne house.

10 And so Hiram gaue Solomon Cedar trees and firre trees according to all his desyre.

11 And Solomon gaue Hiram twentie thousand quarters of wheate for foode to his housholde, and twentie buts of pure oyle: Thus much gaue Solomon to Hiram yere by yere.

12 And the Lorde gaue Solomon wisdome as he promysed him: And there was peace betweene Hiram and Solomon, & they two were confedered together.

13 And king Solomon rayled a summe out of Israel, and the summe was thirtie thousand men: C

14 Whom he sent to Libanon, ten thousand a moneth by course: so that when they had ben one moneth in Libanon, they abode two monethes at home: And * Adoniram was ouer the summe. iii. Re. iiii. a.

15 And Solomon had threescore and ten thousand that bare burdens, and foure score thousand masons in the mountaines:

16 Besides the lordes whom Solomon appoynted to ouersee the worke, euen three thousand & three hundred, which ruled the people [& them] that wrought in the worke.

17 And the king commaunded them to bring great stones, costly stones, & hewed stones, for the foundatiō of the house.

18 And Solomons masons, and the masons of Hiram did heve them, and the stone squarers: And so they prepared both tymer and stones, for the building of the house.

¶ The .vi. Chapter.

1 The buylding of the temple, and the fourme thereof. 12 The promyse of the Lorde to Solomon.

A 1



AND it came to passe, that in the foure hundred & fourescore yere, after the childre of Israel were come out of the land of Egypt, and

* in the fourth yere of the rayne of Solomon vpon Israel, & in the moneth * Zif, which is the second moneth, * he began to build the house of the Lorde.

2 And the house which king Solomon built for the Lorde, was threescore cubites long, and twentie cubites broade,

and thirtie cubites hie.

3 And he made a porche before the temple of the house, which was twentie cubites long, after y breadth of the house, and ten cubites brode, [euen] in the fore front of the house.

4 And in the house he made windowes, broade without, and narrow within.

5 And by the wall of the house he made chambers round about [euen] in the walles of the house round about the temple & the quier: and he made chambers round about.

6 The neathermost chamber was fite cubites

^a Some of the learned Jewes suppose that the windowes were narrowe with out, and brode within.

7a. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

8a. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

9a. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

10a. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.



- cubites broade, & the middle was sixe cubites broade, & the third was seven cubites broade: For without in the wall of the house he made restes round about that [the beames of the chambers] shoulde not be fastened in the walles of the house.
- B** 7 And the house was built of stone, made perfect alrebye before it was brought thither: so that there was neither hammer nor axe, either any toole of iron heard in the house while it was in buylding.
- 8 The doore of the middle chamber was in the ryght syde of the house: and men went by with wineding stayres into the middle chamber, and out of the middle into the third.
- 9 And so he built the house, and finished it: and he roofed the house vaultly with beames of Cedar tymbre.
- 10 And then he built chambers to all the temple five cubites heyght, & they were ioyned to the house with beames of Cedar.
- 11 And the word of the Lorde came to Solomon, saying:
- 12 Concerning the house which thou art in building, if thou wilt walke in myne ordinaunces, and execute my lawes, and kepe all my commaundementes to walke in them: then wyll I make good vnto thee my promise * which I promysed Dauid thy father:
- 13 * And I will dwell among the children of Israel, and will not forsake my people Israel.
- 14 Solomon therefore built the house, and finished it.
- 15 And hee seled the walles of the house within with boordes of Cedar tree: euen fro the pauement of the house vnto the rooffe did he seel the walles of it within with Cedar tree: and boorded the floore of the house with planckes of firre.
- 16 And he builded twentie cubites in the sydes of the quier of the temple both floore & walles with boordes of Cedar: and dressed it within the secret place of the temple, euen in the most holy.
- 17 But the house, that is the temple before it, was fourtie cubites [long.]
- 18 And the Cedar of the house within, was carued with knoppes, and grauen with flowres: & all was Cedar tymbre, so that no stone was sene.
- 19 And the quier that was within the temple he prepared, to set there the arke of the appoyntment of the Lorde.
- 20 And the quier before was twentie cubites long, & twentie cubites in breadth, and twentie cubites in height: And he couered it with pure golde, and boorded the aulter with Cedar.
- 21 So Solomon couered the house within with pure golde: And he made golde barres runne along the quier, which he had couered with golde.
- 22 And the whole house he ouerlayde with golde vntill he had ended it: also al the aulter that was in the quier he ouerlayde

layde with golde.

23 And within the quier he made two Cherubims of Olive tree ten cubites hie.

24 Five cubites long was a wing of the one Cherub, & five cubites long was a wing of the other Cherub: so that from the vttermost part of one wing, vnto the vttermost part of the other, were ten cubites.

25 And the other Cherub was ten cubites hie also: so that both the Cherubs were of one measure, and one size:

26 For the height of the one Cherub was ten cubites, and so was it of the other.

27 And he put the Cherubs within the inner house: And the Cherubs stretched out their winges, so that the one wing of the one touched the one wall, and the one wing of the other touched the other wall: And the other two winges of them touched one another in the midst of the house.

28 And he ouerlayde the Cherubs with golde.

29 And in all the walles of y^e house round about, he made figures of carued & seled worke: [as namely] pictures of Cherubs, & paulme trees, & grauen flowres, [both] within [in the quier] and without [in the temple.]

30 And the floore of the house he covered

with golde, [both] within [in the quier] and [also] without [in the temple.]

31 And in the entering of the quier, he made two doores of Olive tree: And both the vpper & two side postes were five square.

32 The two doores also were of olive tree, & he graued them with grauing of Cherubs and paulme trees and grauen flowres, & couered them with golde, & layde thinne plates of golde vpon the Cherubs and paulme trees.

33 And so made he for the doore of the temple, postes of Olive tree foure square.

34 The two doores were of firre tree, and either doore with foulding leaues.

35 And he graued thereon Cherubs, paulme trees, & carued flowres: and couered the carued worke with golde fine-ly wrought.

36 And he built the inner court with three rowes of hewed stone, and one rowe of Cedar wood.

37 In the fourth yere was the foundation of the house of the Lorde layde, euen in the moneth "Zif.

38 And in the leuenth yere, in the moneth "Bul (which is the eyght moneth) was the house full finished throughout all the partes thereof, according to all the fashion of it: And so was he seven yeres in building it.

The vii. Chapter.

The buylding of the houses of Solomon. 15 The excellent workmanship of Hiram in the peeces which he made for the temple.



1 **B**UT Solomon was buildinge his owne house thirteene yeres, and finished it all.

2 And he built y^e house in the wood Libanon, an hundred cubites long, and fiftie cubites broade, and thirtie cubites hie: And it stode vpon foure rowes of Cedar pillers, and Cedar beames were layde vpon the pillers.

3 And the rooffe was Cedar aboue vpon the beames that laye on the pillers, euen .xlv. beames in fiftene rowes.

4 And there were windowes in three rowes, and the windowes were one against another three folde.

5 And at the doores with the syde postes & the vpper postes were foure square, and had windowes one against another three folde.

6 And he made a porche by the pillers [that bare by the house] fiftie cubites long, and thirtie cubites broade, and the porche was before those and the other pillers: for there was a thicke tree set before them.

7 Then he made a porche to sit & iudge in, euen a porche of iudgmēt, seled with Cedar throughout all the paucementes.

8 And his house wherein he dwelt had an other hall, more inward then the porche, of lyke worke: And then Solomon made an house for Pharaos daughter (*whom he had taken to wyfe) lyke vnto the fashion of the porche.

9 And all these were of the best stones, hewed after a measure and sawed with sawes within and without, from the foundation vnto the beames that laye aboue, after the measure, and euen so on the out syde toward the great court.

10 And

E

April.

Octob. bet.

iii. Reg. iii. a.

These beames were layde vpon stones, that hanged out of the toppe of the wall the breadth of a hand.



10 And the foundation was layde vpon rich stones, and that very great stones, whereof some were ten cubites, and some eyght cubites.

11 And aboue were riche stones, squared after a certayne rule, and couered with Cedar.

12 And the great court round about, was with thre rowes of hewed stones, and one rowe of Cedar planckes, after the maner of the inner court of the house of the Lorde, and of the porche of the temple.

13 And king Solomon sent and fet one Hiram out of Tyre,

14 A widowes sonne of y^e tribe of Nephtalim, his father being a man of Tyre: which Hiram was a craftsman in brasse, ful of wisdom, vnderstanding, and cunning, to worke all maner of worke in brasse: And he came to king Solomon, and brought all his worke.

15 For he cast two pillers of brasse of eyghteene cubites hie a peece: & a string of twelue cubites did compasse either of them about.

16 And he made two pommels of moultten brasse, [after the fashion of a crowne,] to set on the toppes of the pillers: The height of the one head peece contayned five cubites, and the height of the other head peece contayned five cubites also.

17 He made networke, & wythen worke like chaines for the pommels vpon the head peeces that were on the top of the

pillers: euen seuen [rowes] vpon the one head peece, and seuen vpon the other.

18 And so he made the pillers, and two rowes of pomegranets rounde about in the one networke to couer the pommels that were vpon the top: and this he did also, for the other head peece.

19 And the pommels that were on the top of the pillers, were after lillie worke in the porche foure cubites.

20 And the pommels vpon the two pillers had also aboue ouer against the middelt within the networke: [pomegranets] and vpon the second head peece were there two hundred pomegranets in [two] rowes rounde about.

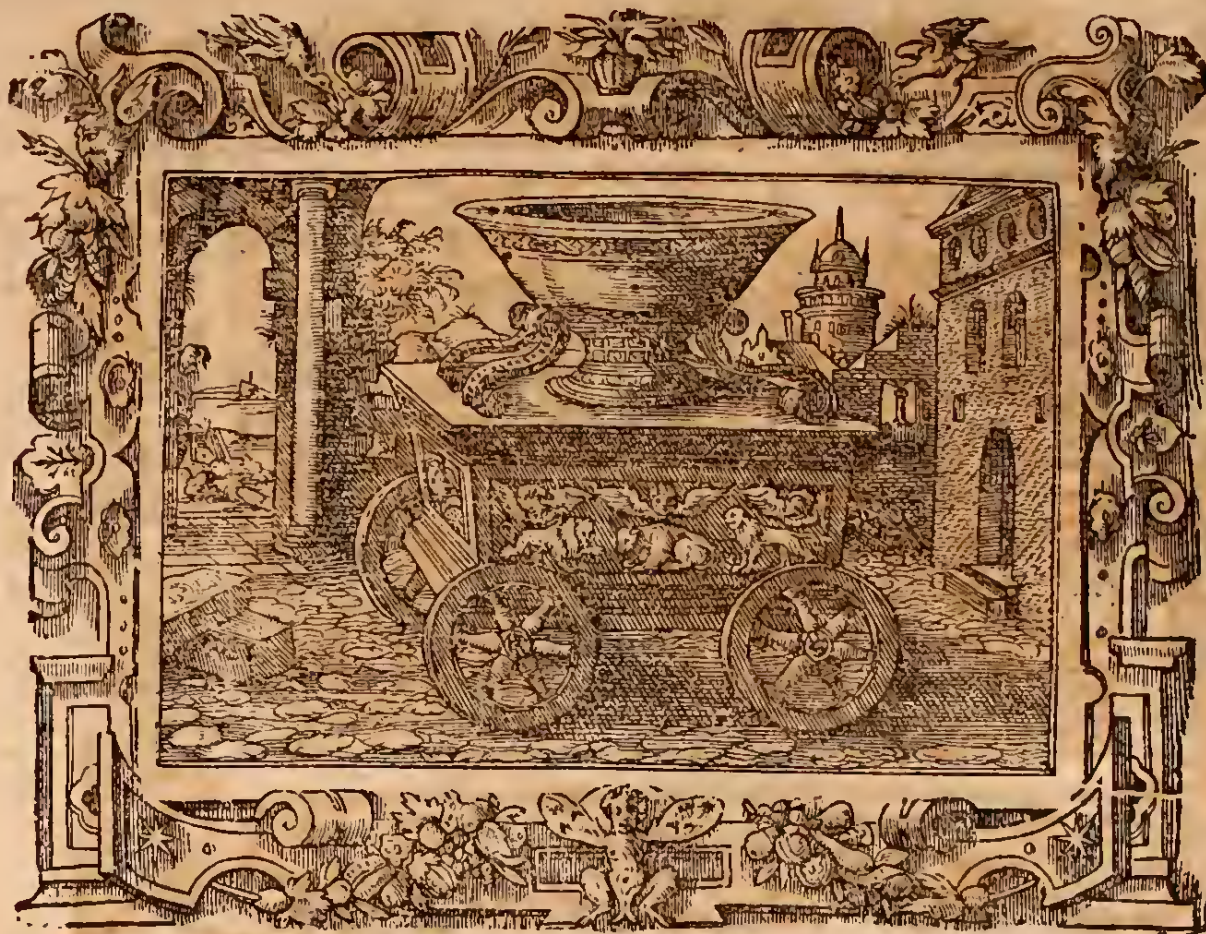
21 And he set vp the pillers in the porch of the temple: And when he had set vp the right piller, he called the name thereof Jachin: and when he had set vp the left piller, he called the name thereof Boaz.

22 And vpon the top of the pillers [were] lillie worke: & so was the workmanship of the pillers finished.

23 And he made a moultten lauatoirie ten cubites wide from brym to brym, round in compasse, and five cubites hie: And a string of thirtie cubites did compasse it about.

24 And vnder the brym of it there were knoppes rounde about, ten in one cubite, and they compassed the lauatoirie rounde about: And the knoppes were cast with it in two rowes when it was cast.

25 And



25 And it stood on twelve oxen, of which three looked toward the north, three toward the west, three toward the south, and three toward the east: and the laver stood upon them, and all their hinder partes were inward.

26 It was an hand breadth thicke, and the brym was wrought lyke the brym of a cup with flowres of lilies, and it contained two thousand bannes.

27 And he made ten feete of brasie: foure cubites long, and foure cubites broade a peece, and three cubites hie.

28 And the worke of the feete was on this maner: They had sides, and the sides were betweene the ledges.

29 And on the sides that were betweene the ledges, were lions, oxen, and Cherubs: and likewise vpon the ledges that were aboue: and beneath the lions and oxen, were certayne additions made of thynne worke.

30 And vnder euery foote were foure brasen wheeles, and boordes of brasie: and in the foure corners thereof vnder the lauatorie, were vnderletters moulden at the side of euery addition.

31 And the stalke of the lauatorie was in the middle of it, and aboue one cubite: But the stalke thereof was round after the worke of the foote, a cubite & a halfe: and also vpon the stalke were grauings with their bands, foure square and not round.

32 And vnder the sydes were foure wheeles, and the axeltrees ioyned fast

to the bottonie, and the height of euery wheele was a cubite and an halfe.

33 And the workmanship of the wheeles was lyke the worke of a charet wheele: and the axeltrees, the nauelles, spokes, and shaftes, were all moulden.

34 And there were foure vnderletters in the foure corners of one foote, & the vnderletters were of y very bottonie selfe.

35 And in the height of the bottonie was there a rounde compasse of halfe a cubite hie: and in that height of the bottonie there proceeded both ledges and sydes out of the same.

36 For in the boordes of the ledges and on the sydes, he had grauen pictures of Cherubims, lions, & paulme trees, one by another rounde about.

37 Thus made he the ten feete after this maner: and they had all one fashion of casting, one measure, and one sylle.

38 Then made he ten lauers of brasie, one lauer contayning fourtie bannes: and euery lauer was foure cubites, & vpon euery one of the ten feete, he put one lauer.

39 And he put five of those feete on the ryght syde of the house, and other five on the left: and he set the lauatorie on the right syde of the house eastward, and toward the south.

40 And Hiram made pots, shouels, and basins, & so finished all the worke that he made king Solomon for the house of the Lorde:

41 That is to say, two pillers, and two round:

F

G



round head peeces that were to be set on the toppes of the two pillers.

42 And foure hundred pomegranates for the two networke, euen two rolves of pomegranates in one networke to couer the two head peeces that were to be set on the toppes of the pillers:

43 And the ten feete, and ten lauers on the feete:

44 The lauatozie, and twelue open vnder it:

45 And pottes, shouels, and basons: And all these vessels which Hiram made to king Solomon for the house of the Lord, were of bright brasse.

46 In the playne of Iordane did the king cast them [euen] in the thicke claye, betweene Socoh and Zarthan.

47 And Solomon left all the vessels [vniuersally] because they were so exceeding many, neither founde they out the

waight of the brasse.

48 And so Solomon made al the vessels that parteyned vnto the house of the Lord, the golden aulter, and the golden table wheron the shew bread was:

49 And five candelstickes for the ryght side, and five for the left before the quier, of pure golde, with flowres, lampes, and snuffers of golde.

50 And bowles, flat peeces, basons, spoones, & masours, of pure golde: and hyndges made he of golde, both for the doores of the quier the place most holy, and for the doores of the temple also.

51 And so was ended all the worke that king Solomon made for the house of the Lord: And Solomon brought in the thinges which Dauid his father had dedicated, euen the siluer, golde, and vessels, and layde them vp among the treasures of the house of the Lord.

The .viii. Chapter.

4 The arke is borne into the temple. 10 A cloude filleth the temple.
 15 The king blesseth the people.

1 **A**l when Solomon gathered the elders of Israel, & al the heads of the tribes, and them that were captaynes among the fathers of the children of Israel, vnto him in Hierusalem, that they might



bring vp the arke of the appoyntment of the Lord out of the citie of Dauid, which is Sion.

2 And all the men of Israel assembled vnto king Solomon to the feast that falleth in the moneth Ethanani, which is the seuenth moneth.

3 And al the elders of Israel were come, and

bring vp the arke of the appoyntment of the Lord out of the citie of Dauid, which is Sion.

2 And all the men of Israel assembled vnto king Solomon to the feast that falleth in the moneth Ethanani, which is the seuenth moneth.

3 And al the elders of Israel were come, and

1. Par. v. 2.

ii. Par. iii. 2.

ii. Reg. vii.

* Sep. tember.

and the priestes tooke by the arke,
 4 And they bare the arke of the Lorde,
 the tabernacle of the congregation, and
 all the holy vessels that were in the ta-
 bernacle: those dyd the priestes and the
 leuites beare.

5 And king Solomon and all the con-
 gregation of Israel that were assem-
 bled vnto him and went with him be-
 fore the arke, did offer sheepe and oxen,
 that could not be tolde nor numbred for
 multitude.

6 And so the priestes brought the arke of
 the appoyntment of the Lord vnto his
 place euen into the quier of the temple
 and place most holy, vnder the winges
 of the Cherubs:

7 For the Cherubs stretched out their
 winges ouer the place of the arke, and
 couered both it and also the stauers ther-
 of a hie vpon it.

8 And they drew out the stauers, that the
 endes of them might appeare out of the
 holy place within the quier, but they
 were not seene without, and there they
 haue ben vnto this day.

9 And there was nothing in the arke
 * saue the two tables of stone, which
 Moyses put there at Horeb, in y^e which
 [tables] the Lorde made an appoynt-
 ment with the children of Israel when
 he brought them out of the lande of E-
 gypt.

10 And it fortuneth that when the priestes
 were come out of the holy place, the
 cloude filled the house of the Lorde,

11 That the priestes could not stand and
 minister because of the cloude: for the
 glory of the Lorde had filled the house
 of the Lorde.

12 Then spake Solomon: The Lorde^r
 saide that he would dwell in the darke
 cloude.

13 I haue built thee an house to dwell in,
 an habitation for thee to abyde in for
 euer.

14 And the king turned his face, and blef-
 sed all the congregation of Israel: and
 all the congregation of Israel stoode
 still.

15 And he saide: Blessed be the Lorde
 God of Israel, which spake with his
 mouth vnto Dauid my father, * & hath
 with his hand fulfilled it, saying:

16 Sence the day that I brought my peo-
 ple Israel out of Egypt, I chose no ci-
 tie of all the tribes of Israel to build an
 house, that my name might be therein:

But I haue chosen * Dauid to be ruler
 ouer my people of Israel.

ii.Reg.xvi.a

17 And it was in the heart of Dauid my
 father to build an house for the name of
 the Lorde God of Israel:

18 And the Lorde saide vnto Dauid my
 father: Whereas it was in thyne heart
 to build an house vnto my name, thou
 diddest well that thou wast so minded:
 19 Neuerthelesse, thou shalt not build the
 house: but thy sonne that shall come out
 of thy loynes, he shall build the house
 vnto my name.

20 And the Lorde hath made good his
 word that he spake, and I am rysen by
 in the roome of Dauid my father, and
 sit on the seate of Israel, as the Lorde
 promysed, and haue built an house for
 the name of the Lorde God of Israel:

21 And I haue prepared therein a place
 for the arke, wherein is the couenaunt
 of the Lorde which he made with our
 fathers when he brought them out of
 the lande of Egypt.

22 Solomon stoode before the aulter of
 the Lorde in the sight of all the congre-
 gation of Israel, and stretched out his
 handes toward heauen, and sayde:

ii.Par.vi.d

23 * Lord God of Israel, there is no God
 like thee in heauen aboue, or in the earth
 beneath, thou that kepest couenaunt
 & mercy for thy seruantes that walke
 before thee with all their heart.

24 Thou that hast kept with thy seruaut
 Dauid my father that thou promisedst
 him: Thou spakest also with thy mouth
 and hast fulfilled it with thyne hand, as
 it is come to passe this day.

25 Therefore now Lorde God of Israel,
 keepe with thy seruaut Dauid my fa-
 ther that thou promisedst him, saying,
 * Thou shalt not be without a man in
 my sight to syt on the seate of Israel: so
 that thy childre take heede to their way,
 that they walke before me, as thou hast
 walked in my sight.

E
 ii.Reg.vii.c

26 And now O God of Israel, let thy
 word be verified which thou spakest
 vnto thy seruaut Dauid my father.

27 Wylt God in deede dwell on the earth:
 Beholde, * the heauens and heauens of
 all heauens are not able to contayne
 thee: and how should then this house
 do it that I haue builded?

Esa.lxvi.a

28 Haue thou therefore respect vnto the
 prayer of thy seruaut, and to his sup-
 plication O Lorde my God, to heare
 the crye and prayer which thy seruaut
 prayeth

prayeth befoze thee this day:

29 That thyne eyes may be open toward this house nyght and day, euen toward this place, of which thou haste said, My name shal be there: That thou mayst hearken vnto the prayer which thy seruauant prayeth in this place,

30 And regarde thou the supplication of thy seruauant and of thy people Israel when they pray in this place: and heare thou in heauen thy dwelling place, and when thou hearest haue mercy.

ii. Par. vi. d. 31 * If any man trespasse against his neyghbour, & there go an oth betweene them, and the one compel the other, and come, swearing befoze thyne aulter in this house:

32 Then hearken thou in heauen, and do and iudge thy seruantes, that thou condemne the vngodly, to bring his way vpon his head: and iustifie the righteous, to geue him according to his righteousnesse.

Deu. xxx. a. 33 * When thy people Israel be put to the worse befoze the enemie, because they haue sinned against thee, & afterwarde turne againe to thee, and knowledge vnto thy name, and pray and make supplication vnto thee in this house:

34 Then heare thou in heauen, to be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest vnto their fathers.

iii. Reg. 18. a. 35 * If heauen be shut vp, and there be no rayne, because they haue sinned against thee: yet if they pray in this place, and knowledge vnto thy name, and turne from their sinne through thy scourging of them:

36 Then heare thou in heauen, and be mercifull vnto the sinnes of thy seruantes, and of thy people Israel, that thou shewe them a good way to walke in, and geue rayne vpon the lande that thou hast geuen to thy people to inherit.

37 If there be in the lande dearth, or pestilence, drought, blasting, grasshopper, or caterpillar: or if their enemie besiege the in the lande of their cities, or whatsoever plague or sicknesse chaunce,

Esa. lvi. c. 38 * Then what prayers and supplication soeuer be made of any man, of all thy people Israel, which shall knowledge euery man the plague of his owne heart, and stretch forth his handes toward this house:

39 Heare thou then in heauen, euen in thy

dwelling place, and be mercifull, and do and geue euery man according to his wayes, euen as thou that onely knowest his heart (foz thou onely knowest the heartes of all the children of men:)

40 That they may feare thee as long as they lyue in the lande which thou gauest vnto our fathers.

41 And likewise if a straunger that is not of thy people Israel, * come out of a farre countrey foz thy names sake: Ihon. xii. c.

42 (Foz they shal heare of thy great name, and of thy mightie hand, & of thy stretched out arme) and shall come and pray in this house:

43 [Therefore] heare thou in heauen thy dwelling place, & do all that the straunger calleth to thee foz: that all nations of the earth may knowe thy name, and feare thee as do thy people Israel, and that they may knowe that thy name is called vpon in this house which I haue builded.

44 If thy people go out to battell against their enemie whyther soeuer thou shalt send them, and shall pray vnto the Lord * [toward] the way of the citie which thou hast chosen, and [toward] the house that I haue built foz thy name: Dan. vi. c.

45 Heare thou in heauen their prayer and supplication, and iudge their cause. G
"D", metes
carne their
ryght.
1. Iohn 1. d.

46 If they sinne against thee * (foz there is no man that sinneth not) & thou be angry with them, and deliuer them into the hand of their enemies, so that they carry them away prisoners, vnto the lande of their enemies whether farre or neare:

47 Yet if they turne againe vnto their heartes in the lande of them that carryed them away captiues, & returne and pray vnto thee in the lande of their enemies, saying, We haue sinned, we haue done wickely, and haue committed vngodlynesse:

48 And so turne agayne vnto thee with all their heart and all their soule in the lande of their enemies which led them away captiue, and pray vnto thee, [toward] the way of their land which thou gauest vnto their fathers, and [toward] the citie which thou hast chosen, and [toward] the house which I haue built foz thy name:

49 Then heare thou their * prayer and supplication in heauen thy dwelling place, and iudge their cause: Amos ix. d.

50 And be mercifull vnto thy people that haue

haue sinned against thee, and vnto all their iniquities wherby they haue done wickedly against thee, & get thou them the fauour of those whiche led them away captiue, that they may haue compassion on them.

51 For they be thy people, and thynce inheritance, whiche thou broughtest out of Egypt, euen from the nuddest of the furnace of iron.

52 And let thynce eyes be open vnto the prayer of thy seruauant, and vnto the prayer of thy people Israel, to hearken vnto them in all that they call for vnto thee.

53 For thou dydest seperate them from among all the nations of the earth to be thynce owne inheritance, as thou saydest by the hande of Moyses thy seruauant, when thou broughtest our fathers out of Egypt O Lorde God.

54 *And when Solomon had made an ende of praying all this prayer and supplication vnto the Lorde, he arose from before the altar of the Lorde, ^(b) & from kneeling on his knees, & from stretching of his handes vp to heauen,

55 And stode & blessed all the congregation of Israel, with a loude voyce, saying:

56 Blessed be the Lorde that hath geuen rest vnto his people Israel, according to all that he promised: there hath not failed one worde of all the good promise which he promised by the hand of Moyses his seruauant.

57 The Lorde our God be with vs, as he was with our fathers, and forsake vs not, neither leaue vs:

58 But that he may bowe our heartes vnto him, that we may walke in all his wayes, & kepe his commaundementes, his statutes, and his lawes whiche he commaunded our fathers.

59 And these my wordes whiche I haue prayed before the Lorde, be nye vnto the Lorde our God day and night, that he defende the cause of his seruauant, and the cause of his people Israel, what thing soeuer chaunce at any time:

60 That all nations of the earth may knowe that the Lorde is God, and none but he.

61 Let your heart therfore be perfect with the Lorde our God, that ye walke in his statutes, and kepe his commaundementes, as this day.

62 And the king and all Israel with him offered offeringes before the Lorde.

63 *And Solomon offered a sacrifice of peace offeringes whiche he offered vnto the Lorde [to wit] twentie and two thousande oxen, and an hundred and twentie thousande sheepe: And so the king and all the children of Israel dedicated the house of the Lorde.

64 The same day dyd the king halowe the middle of the court that was before the house of the Lorde: for there he offered burnt offeringes, meate offeringes, and the fat of the peace offeringes: because the brasen altar that was before the Lorde, was to litle to receaue the burnt offeringes, meate offeringes, and the fat of the peace offeringes.

65 And Solomon helde that same time an hye feast, and all Israel with him, a verie great congregation, euen from the entring in of Beniath vnto the riuer of Egypt before the Lorde our God ^(c) seuen dayes, and seuen dayes, euen foure teene dayes.

66 And the eyght day he sent the people away, & they blessed the king, and went vnto their tentes, ioyous and with glad heart, because of all the goodnesse that the Lorde had done for Dauid his seruauant, and for Israel his people.

ib. Pa. vii. a.

(c) Seuen dayes for the dedication, and seuen for the feast.

The .ix. Chapter.

2 The Lorde appeareth the seconde time to Solomon. 11 Solomon geueth ciues to Hiram.
20 The Chanaanites become tributaries. 26 He sendeth forth shippes for golde.



AND when Solomon had finished the building of the house of the Lorde, and the kings palace, and all that he had in his minde & was appoynted to make:

2 The Lorde appeared to Solomon the

second time, as he appeared vnto him at Gibeon.

3 And the Lorde said vnto him, I haue heard thy prayer & thy intercession that thou hast made before me: For I haue halowed this house, which thou hast built to put my name there for euer, & mine eyes & myne hearte shalbe there perpetually.

4 And if thou wilt walke before me, as David thy father walked, in purenes of heart and in righteousnes, to do all that I haue commaunded thee, and wilt kepe my statutes, and my lawes:

5 Then will I stablishe the seate of thy kingdome vpon Israel for euer, as I promised to David thy father, saying: *Thou shalt not be without a mā vpon the seate of Israel.

6 But and if ye and your children turne away from me, and will not kepe my commaundementes and my statutes whiche I haue set before you, but go and serue other gods, & worship them:

7 Then will I weede Israel out of the lande which I haue geuen them, and this house which I haue halowed * for my name, will I cast out of my sight, and Israel shalbe a prouerbe and a fable among all nations,

8 And this house shalbe taken away: so that euery one that passeth by it, shalbe astonied, and shall hyffe, and they shall say: *Why hath the Lord done thus vnto this lande, and to this house?

9 And they shal aunswere: Because they forsoke the Lorde their God, whiche brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, and haue worshipped them, and serued them: therfore hath the Lorde brought vpon them all this euill.

10 *And it fortunied, that at the ende of twentie yeres when Solomon had finished the buylding of the two houses, [that is to wpte,] the house of the Lorde and the kinges palace,

11 (And Hiram the king of Tyre brought Solomon timbre of Cedar, & sirre trees, golde, and whatsoeuer he desired) Then Solomon gaue Hiram twentie cities in the lande of Galilee.

12 And *Hiram came out from Tyre to see the cities whiche Solomon had geuen hym, and they pleased him not.

13 And he sayde: what cities are these which thou hast geuen me my brother? And he called them the lande of barren vnto this day.

14 And Hiram sent the king sixe scoze talentes of gold.

15 (And this is the summe whiche king Solomon rayled for a tribute when he buylded the house of the Lorde, and his owne house, and Billo, and the Wall of Hierusalem, and Hazor, and Megeddo,

and Gazer.

16 For Pharao king of Egypt went by, and toke Gazer and burnt it with fire, and slue the Chanaanites that dwelt in the citie, and gaue it for a present vnto his daughter, Solomons wyfe.

17 And Solomon buylt Gazer & Beth-horon the neather,

18 And Baalath and Thamar in the wilderness in the lande:

19 And all the treasure cities that Solomon had, and cities for his charettes, and cities for his horsemen, and all that Solomon desired, and woulde buyld in Hierusalem, in Libanon, and in all the lande of his dominion)

20 And al the people that were left of the Amozites, Hethites, Pherezites, Heuites and Jebusites, whiche were not of the children of Israel,

21 Their children that were left after them in the lande, whom the children of Israel also were not able to destroy: those dyd Solomon compell to bring tribute, vnto this day.

22 But of the children of Israel dyd Solomon * make no bondmen: But they were men of warre, his ministers, his lordes, his captaynes, and rulers of his charettes, and his horsemen.

23 And these were the lordes that were set ouer Solomons worke [euem] sine hundred were they and fiftie, and they ruled the people that wrought y worke.

24 And Pharaos daughter came by out of the citie of David, vnto her house which Solomon had buylt for her: and then dyd he also buylde Billo.

25 And thysle a yere did Solomon offer burnt offrings & peace offrings vpon the alter whiche he buylt vnto the Lorde, and he burnt incense vpon the alter that was before the Lord, and so he finished the house.

26 And king Solomon made a nauie of Shippes in Azion Gaber, which is beside Eloth, on the brinke of the red sea, in the lande of Edom.

27 And Hiram sent by Shippe also of his seruauntes, that were shipmen and had knowledge of the sea, with the seruauntes of Solomon:

28 And they came to Ophir, and fet from thence ^(a) foure hundred and twentie talentes of golde, and brought it to king Solomon.

The .x. Chapter.

1 The queene of Saba commeth to heare the wysdome of Solomon. 18 His royall throne. 3 His power and magnificence.



21
Mat.ii.d.
Luce.ix.a.



And the queene of Saba hearing the fame of Solomon (concerning the name of the Lord) came to proue him with harde questions.

& sawe it with myne eyes: And beholde, the one halfe was not tolde me: for thy wysdome and prosperitie exceedeth the fame which I hearde of thee.

2 And she came to Hierusalem with a berie great trayne, with camels that bare swete odours, and gold exceeding much, & precious stones: And she came to Solomon, and communed with him of al that was in her heart.

8 Happy are thy men, and happy are these thy seruauntes whiche stand euer before thee, and heare thy wysdome.

3 And Solomon declared vnto her all her questions, so that there was not one thing hyd from the king whiche he expounded not vnto her.

9 Blessed be the Lorde thy God, whiche loued thee, to set thee on the seate of Israel, because the Lorde loued Israel for euer, & made thee king to do equite and righteousnes.

4 And the queene of Saba considered al Solomons wysdome, & the house that he had buylded,

10 And she gaue the king sixe score talentes of golde, and of swete odours exceeding much, and precious stones: There came no more suche aboundaunce of swete odours, as the queene of Saba gaue to king Solomon.

5 And the meate of his table, and the sitting of his seruauntes, the order of his ministers & their apparell, & his drinke, and his burnt sacrifices that he offred in the house of the Lorde: and she was astonied.

11 The nauie also of the shippes of Hiram (that caried golde from Ophir) brought lykewyle great plentie of Almuge trees, and precious stones from Ophir.

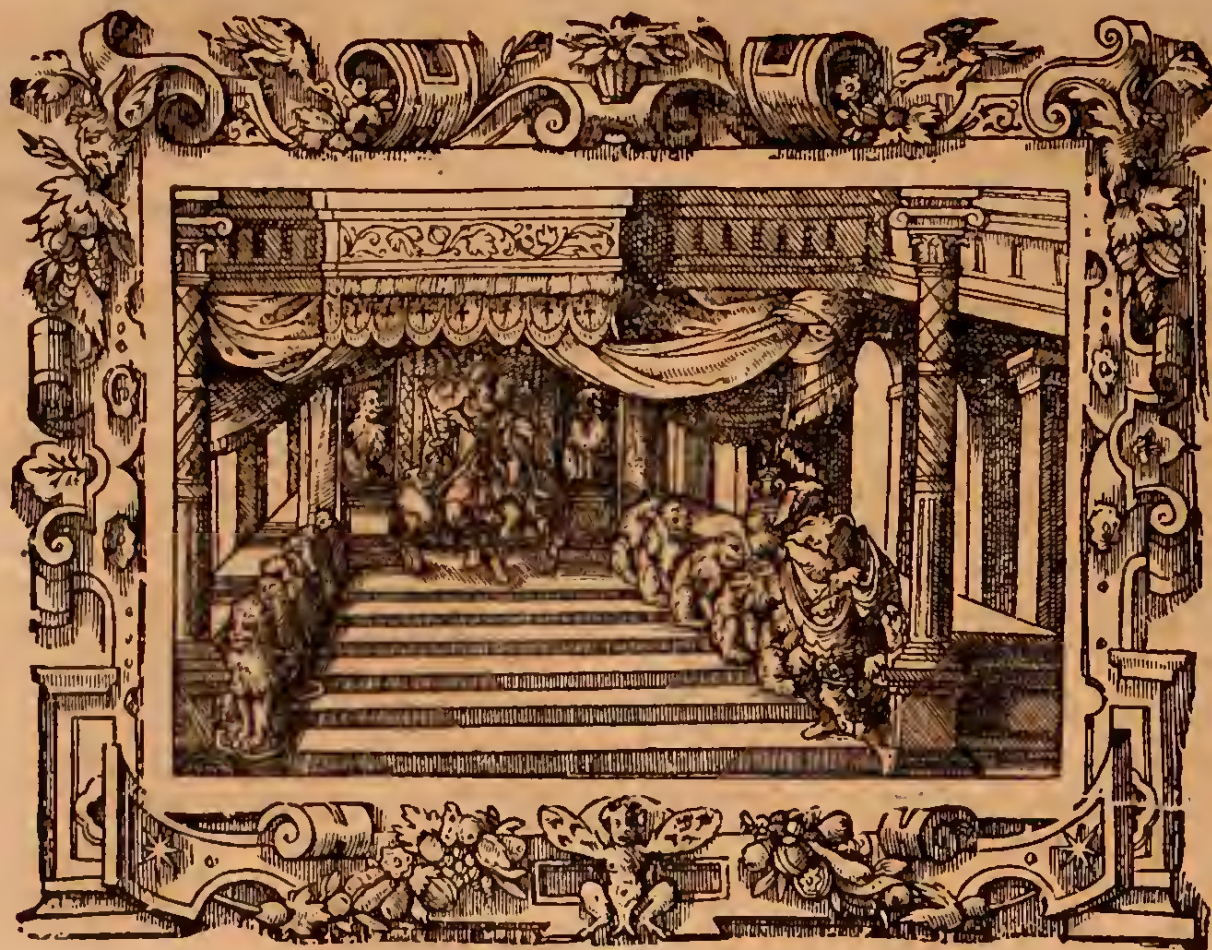
6 And she sayde vnto the king: It was a true word that I hearde in myne owne land of thy sayinges, & of thy wisdom.

12 And the king made of the Almuge trees pillers for the house of the Lorde and for the kinges palace, and made harpes and plalteries for singers: Ther came no more suche Almuge trees, nor were any more seene vnto this day.

7 Howbeit I beleued it not, till I came

(A) God loueth that people to whom he geueth a wysc ruler.
(b) The office of a king.

3. Reg. 2. c



13 And king Solomon gaue vnto the queene of Saba according to all her desire whatsoeuer she asked, besides that he gaue her of a free wil with his owne hande: And so she returned vnto her owne countrey, both she and her seruantes.

C 14 The waight of golde that came to Solomon in one yere, was sixe hundred threescore and sixe talentes of golde,

15 Besydes that he had of marchauntes, and of the marchaundises of the spices, and of all the kinges of Arabia, & of the lordes of the countrey.

16 And king Solomon made two hundred targettes of beaten golde: sixe hundred sicles of golde went to a target.

17 And he made thre hundred shieldes of beaten golde: thre pounce of gold went to one shilde, and the king put them in the *house of the wood of Libanon.

3.Reg.17.a.

18 And the king made a great seate of iuorie, and couered it with the best golde.

19 And the seate had sixe steppes, and the toppe of the seate was rounde behinde, & there were pommelles on either syde on the place of the seate, and two lions stooode besyde the pommelles.

20 And there stooode twelue lions on the steppes, sixe on a syde: There was none lyke worke scene in any kingdome.

D
Deu.xvii.d.

21 *And al king Solomons drinking vessels were of golde, and lyke wyse all the vessels of the house of the wood of Li-

banon were of pure golde: And as for siluer, it was nothing worth in the dayes of Solomon:

22 For the kinges nauie of shippes went on the sea vnto Tharsis with the nauie of Hiram's shippes: euen ouce in thre yeres went the nauie to Tharsis, and brought golde and siluer, Elephanes teeth, apes, and pecockes.

23 *And so king Solomon exceeded al the ii.Par.16.f. kinges of the earth both in ryches and wysdome.

24 And all the worlde resorted to Solomon, to heare his wysdome which God had put in his heart:

25 And brought him euery man his present, vessels of siluer, & vessels of golde, rayment, harnesse, and sweete odours, and horses, and mules, yere by yere.

26 And Solomon gathered together charettes and horsmen: and he had a thousande and foure hundred charettes, and twelue thousande horsmen, whom he bestowed in the charet cities, and with the king at Hierusalem.

27 *And the king made siluer in Hierusa- ii.Par.14. lem as plenteous as stones, and Cedar as plenteous as the wilde segge trees that growe aboundantly in the fieldes.

28 Also Solomon had horses brought out of Egypt, and fine linnen: the kinges marchauntes receaued the linnen for a **E** price.

29 A charet came by out of Egypt for sixe **E** hundred

hundred sicles of siluer, that is, one horse for an hundred and fiftie: And euen so for al the kinges of the Hethites, and for

the kinges of Siria, did they bring them out through their handes.

The .xi. Chapter.

1. Solomon hath a thousand wyues and concubines, 'whiche byng him to idolatrie.
14 His God rayleth by aduersaries against him. 43 He dieth.



At king * Solomō lo-
ued many outlandishe
women, & the daugh-
ter of Pharao, and
women of the Moa-
bites, Ammonites, E-
domites, Zidonites, &

Hethites:

2 wher as yet concerning these nations,
the Lorde sayd vnto the children of Is-
rael: * Go not ye into them, nor let them
come into, els Will they turne your
heartes after their gods: Neuerthelesse,
Solomon claue vnto them in loue.

3 (a) And * he had seuen hundred queenes,
and three hundred concubines: and his
wyues turned alway his heart.

4 For it came to passe when Solomon
was olde, his wyues turned his heart
after other gods: and his heart was not
perfect with the Lord his God, as was
the heart of Dauid his father.

5 For Solomon folowed Astaroth the
god of the Zidons, and Milcom the ab-
homination of the Ammonites.

6 And Solomon wrought wickednesse
in the sight of the Lorde, and folowed
not the Lorde perfectly, as dyd Dauid
his father.

7 For then dyd Solomon buylde an hye
place for Chamos the abhominacion of
Moabim the hill that is before Hierusa-
lem, & vnto Moloch the abhominacion
of the children of Ammon.

8 (b) And lyke wyle dyd he for all his out-
landishe wyues, which burnt cense and
offered vnto their gods.

9 And the Lorde was angry with Solo-
mon, because his heart was turned fro
the Lord God of Israel * which had ap-
peared vnto him wylfe,

10 And gaue him a charge concerning
this thyng, that he shoulde not folowe
other gods: But he kept not that which
the Lorde commaunded him.

11 wherfore the Lorde sayde vnto Solo-
mon: Forasmuche as this is done of
thee, and thou hast not kept myne ap-
pointment, and my statutes which I
commaunded thee, I wil rent the king-
dome from thee, and will gene it to thy
seruaunt.

12 Notwithstanding, in thy dayes I will
not do it, because of Dauid thy father:
but wil take it fro the hand of thy sonne.

13 Howbeit, I will not take away all the
kingdome: But will gene one (c) tribe to
thy sonne, because of Dauid my seruaunt,
and because of Hierusalem which I
haue chosen.

14 And the Lorde stirred by an aduersa-
rie vnto Solomon, euen one Hadad an
Edomite, of the kinges seede, which
was in Edom.

15 For when Dauid was in Edom, and
Joab the captayne of the hoast was
gone by to burie them that were slaine,
he smote all the men children in Edom:

16 (For sixe monethes dyd Joab remayne
there, and all Israel, till he had destroy-
ed all the men children of Edom.)

17 And this Hadad fled, and certayne o-
ther Edomites of his fathers seruautes
with hym, to come into Egypt, Hadad
beyng yet a litle childe.

18 And they arose out of Hadian, & came
to Paran, and toke men with them out
of Paran, and came to Egypt vnto Pha-
rao king of Egypt, which gaue him an
house, and appoynted him vittalles, and
gaue him lande.

19 And Hadad gat great fauour in the
sight of Pharao, so that he gaue him to
Wylfe the sister of his owne wyfe, euen
the syster of Thahpenes the queene.

20 And the sister of Thahpenes bare him
Genubath his sonne, who Thahpenes
nourished in Pharaos house: And Genu-
bath was with Pharaos housholde a-
mong the sonnes of Pharao.

21 And when Hadad hearde in Egypt
that Dauid was layde to sleepe with
his fathers, & that Joab the captayne
of the hoaste was dead also, he sayde
to Pharao: Let me depart, that I
may go to myne owne countrey.

(c) Because the
tribes of Iuda
and Ben-
iamin had
their posses-
sions there,
they are here
taken as one
tribe.

22 Pharao sayde vnto him : what hast thou lacked here with me , that thou wouldest thus go to thyne owne countrey: he answered, Nothing: howbeit, let me go.

23 And God stirred him by another aduersarie, one Rezon the sonne of Eliada, whiche fled from his lord Hadadzer king of Zoba:

24 And he gathered men vnto him, and became captayne ouer the companie when David slue them: And they went to Damasco, and dwelt there, and raigned in Damasco.

25 Therefore was he an aduersarie to Israel all the dayes of Solomon, and this was the mischief, in that Hadad dyd abhorre Israel and raigned ouer Syria.

26 And Jeroboam the sonne of Nabat, an Ephrathite of Zareda (whose mother was called Zeruah, whiche was a widow) and he Solomons seruaunt, lyst by his hande against the king.

27 But this was the cause that he list by his hande against the king: Solomon buylt Bello, and mended the broken places of the citie of David his father.

28 And this selowe Jeroboam was a man of strength & courage: And Solomon sawe the young man that he was able to do the worke, he made him ruler ouer all the charge of the house of Joseph.

29 And it chaunced at that season that Jeroboam went out of Jerusalem, and the prophete Ahia the Silonite met him by the way, hauing a newe mantel on him, and they two were alone in the field.

30 Ahia caught the newe mantel that was on him, & rent it in twelue peeces,

31 And sayd to Jeroboam, Take thee ten peeces: For thus sayth the Lorde God of Israel, Behold, I will rent the kingdome out of the handes of Solomon, and will geue ten tribes to thee.

32 *And he shal haue one for my seruaunt Davids sake, and for Hierusalem, the citie which I haue cholen out of all the tribes of Israel:

33 Because they haue forsaken me, & haue

worshipped Astharoth the god of the Zidons, and Chamos the god of the Moabites, & Milcom the god of the children of Ammon, & haue not walked in my wayes, to fulfill my pleasure, my statutes, and my lawes, as dyd David his father.

34 I will not take the whole kingdome out of his hand: But I will make him chiefe all his lyfe long for David my seruautes sake whom I chose: because he kept my commaundementes and my statutes:

35 *But I will take the kingdome out of his sonnes hande, and will geue it vnto thee, euen ten tribes of it: 3 Reg. 2. c.
Psal. 132. b.

36 And vnto his sonne will I geue one tribe, that David my seruaunt may haue a light allway before me in Hierusalem, the citie which I haue cholen me to put my name there.

37 And I will take thee, and thou shalt raigne according to all that thy soule desireth, and shalt be king ouer Israel.

38 And if thou hearken vnto all that I commaunde thee, and wilt walke in my wayes, and do that is right in my sight, that thou kepe my statutes and my commaundementes as David my seruaunt dyd, then will I be with thee, and buyld thee a sure house, as I buyld for my seruaunt David, and will geue Israel vnto thee:

39 And I will for this [offence whiche Solomon hath committed] bere the seede of David, but not for euer.

40 Solomon sought therefore to kil Jeroboam, and Jeroboam arose, and fled into Egypt, vnto Sisac king of Egypt, and continued there in Egypt vntill the death of Solomon.

41 The rest of the wordes that concerne Solomon, and all that he dyd, and his wysdome, are they not written in the booke of the wordes of Solomon:

42 The tyme that Solomon raigned in Hierusalem vpon all Israel was fourtie yeres.

43 And Solomon slept with his fathers, and was buried in the citie of David his father: and Rehoboam his sonne raigned in his steade.

The xii. Chapter.

1 Rehoboam succeedeth Solomon. 8 He refuseth the counsel of the auncient. 20 Jeroboam raigneth ouer Israel. 21 God commaundeth Rehoboam not to fight. 28 Jeroboam maketh golden calves.

A 1



And Rehoboam went to Sichem: for all Israel were come to Sichem, to make him king.

And when Jeroboam the sonne of Nabat whiche was yet in E-

gypt, heard of it: for he fled to Egypt from the presence of king Solomon, and dwelt in Egypt.

3 So they sent, and called him: and Jeroboam and all the congregation of Israel came, & spake vnto Rehoboam, saying:

4 Thy father made our yocke greuous, nowe therfore make thou the greuous service of thy father and his sore yocke whiche he put vpon vs, lighter, and we will serue thee.

5 And he sayde vnto them: Depart yet for the space of thre dayes, and then come againe to me. And the people departed.

6 And king Rehoboam toke counsel with the olde men that stode before Solomon his father, while he yet lyued, and sayd: what counsel geue ye, that I may haue matter to aunswere this people:

7 And they sayd vnto him: ^(a) If thou be a seruaunt vnto this people this day, and folowe their mindes, and aunswere them, & speake kinde wordes to them, they will be thy seruautes for euer.

8 But he forsoke the counsell that the old men had geuen him, and called vnto his counsel young men, that were growen vp with him and wayted on him,

9 And he sayde vnto them: what counsell geue ye, that we may aunswere this people: for they haue communed with me, saying: Make the yocke whiche thy father did put vpon vs, lighter.

10 ^(b) And y^e young men that were growen vp with him, spake vnto him, saying: Thus shalt thou speake vnto this people that haue sayd vnto thee, thy father made our yocke heavy, but make thou it vs lighter: Euen thus shalt thou say vnto them, My litle finger shalbe wayghier then my father was in the loynes.

11 And nowe where as my father did lade you & put a greuous yocke vpon you, I will make it heauier: My father hath chastised you with rodde, but I will

correct you with scourges.

12 And so Jeroboam and all the people came to Rehoboam the thirde day, as the king had appoynted, saying, Come to me againe the thirde day.

13 And the king aunswered the people churlishly, and left the old mens counsel that they gaue him:

14 And spake to them after the counsel of the young men, saying: My father made your yocke greuous, and I will make it greuouser: My father also chastised you with rodde, but I will chastise you with scourges.

15 And the king hearkened not vnto the people: for it was the ordinaunce of God, that he might ^(c) perfourme his saying, whiche the Lord spake by Ahia the Silonite vnto Jeroboam the sonne of Nabat. ii. Reg. xi. f.

16 And so when all Israel sawe that the king regarded them not, the people aunswered the king with these wordes, saying: ^(d) What portion haue we in Dauid: We haue no inheritaunce in the sonne of Ilat: ^(e) To your tentes O Israel, nowe see to thyne owne house Dauid. And so Israel departed vnto their tentes. ii. Reg. xx. a. ii. Para. x. d.

17 Howebest, ouer the children of Israel which dwelt in the cities of Iuda, dyd Rehoboam raigne still.

18 The king Rehoboam sent Adiram the receauer of the tribute, and all they of Israel stoned him to death: But king Rehoboam made speede to get him vp to his charet, and to flee to Hierusalem.

19 And they of Israel rebelled against the house of Dauid, vnto this day.

20 And when al Israel heard that Jeroboam was come againe, they sent, and called him vnto the multitude, and made him king ouer al Israel: and there was no tribe that folowed the house of Dauid, but Iuda onely.

21 ^(f) And when Rehoboam was come to Hierusalem, he gathered all the house of Iuda, with the tribe of Benjamin, an hundred and fourescore thousande of chosen men which were good warriors, to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Solomon. ii. Par. xi. a.

The prophet of God.

22 And the worde of God came vnto Se-
maia the man of God, saying:

23 Speake vnto Rehoboam the sonne of
Solomon king of Iuda, & vnto all the
house of Iuda and Benjamin, & to the
remnaunt of the people, saying:

24 Thus sayeth the Lorde, We shall not
go by, nor yet fight against your bre-
thren the children of Israel: returne eue-
ry man to his house, for this thing is my
doynge. They hearkened therfore to the
worde of the Lorde, and returned to de-
part, according to the word of the Lorde.

25 Then Ieroboam buylt Sichem in
mount Ephraim, and dwelt therein: and
went from thence, *and buylt Benuel.

26 And Ieroboam thought in his heart:
nowe shall the kingdome returne to the
house of Dauid.

27 For if this people go by and do sacri-
fice in the house of the Lorde at Hierusa-
lem, then shall the heart of this people
turne againe vnto their lorde Reho-
boam king of Iuda, and so shal they kill
me, and go againe to Rehoboam king of
Iuda.

28 *Wherupon the king toke counsel, and
made two calves of golde, and sayd vn-

to them, It is muche for you to go by to
Hierusalem: *Behold O Israel, these
are thy goddes, which brought thee out
of the lande of Egypt.

29 And he set the one in Bethel, and the
other set he in Dan.

30 And this thing turned to sinne: for the
people went (because of the one) as farre
as Dan.

31 And he made an house of hill alters,
*and made priestes of the lowest of the
people, which were not of the sonnes of
Leui.

32 And Ieroboam made a feast the fyf-
teene day of the eyght moneth, lyke vn-
to the feast that is in Iuda, and offered
on the altar: And so did he in Bethel, to
offer vnto the calves that he had made:
And he put in Bethel the priestes of the
hill alters which he had made.

33 And he went by to the altar to burne
incense whiche he had made in Bethel
the fyfteene day of the eyght moneth,
euen in the moneth whiche he had ima-
gined of his owne hearthe: and made a
solemne feast vnto the children of Is-
rael, and offered vpon the altar, and
burnt incense.

Iud. viii. d.

woyfulle
pollitic a-
gainst gods
word.

Tob. i. a.
Ecl. xlvii. d.
Ex. xxxii. d

The .xiii. Chapter.

1 Ieroboam is reprehended of the prophete. 4 His hand drieth by. 15 The prophete is
seduced, 24 And is killed of a lion. 33 The obstinacie of Ieroboam.

I



And behold, ther came
a man of God out of
Iuda by the worde of
the lord, vnto Bethel:
and Ieroboam stode
by the altar to put in-
cense.

2 And he cried against the altar in the
worde of the Lorde, and sayd: O altar
altar, thus sayeth the Lorde: Behold,
a childe shall be borne vnto the house of
Dauid, Josia by name, and vpon thee
shall he offer the priestes of the hill al-
ters that burnt incense vpon thee, and
mens bones shall be burnt vpon thee.

3 And he gaue a token the same time, say-
ing: This is the token that the Lorde
hath spoken it: Beholde, the altar shall
rent, and the ashes that are vpon it shall
fall out.

4 And when the king hearde the saying
of the man of God whiche had cryed a-
gainst the altar in Bethel, he stretched
out his hande from the altar, saying,

holde him: And his hand which he put
foorth against him dried by, & he coulde
not pull it in againe to him.

5 The altar also claue asunder, and the
ashes fell out from the altar, according
to the token which the man of God had
geuen by the worde of the Lorde.

6 And the king answered, and sayd vnto
the man of God: * Oh pray vnto the
Lorde thy God, and make intercession
for me, that my hande may be restored
me againe. And the man of God besought
the Lorde, and the kinges hand was re-
stored againe, and became as it was a-
fore.

7 And the king sayde vnto the man of
God: Come home with me, that thou
mayest dine, and I will geue thee a re-
ward.

8 And the man of God sayde vnto the
king: If thou wouldest geue me halfe
thyne house, I will not go in with thee,
neither will I eate bread, nor drinke
water in this place:

The prophete

Ex. xxxii. a

Num. iii. a
iii. 12. xvii. b

Eph. viii. b
Num. xxi. b
Act. viii. c

9 For so was it charged me through the word of the Lord, saying: Eat no bread nor drinke water, nor turne agayne by the same way that thou camest.

10 And so he went another way, and returned not by the way that he came to Bethel.

11 And there dwelt an olde prophet in Bethel, and his sonnes came and tolde him al the workes that the man of God had done that day in Bethel, and the wordes which he had spoken vnto the king tolde they their father also.

12 And their father sayde vnto them: What way went he? And his sonnes shewed him what way the man of God went which came from Iuda.

13 And he saide vnto his sonnes: Saddle me the asse. which when they had saddled, he gat him by thereon,

14 And went after the man of God, and founde him sytting vnder a tree, and he said vnto him: Art thou the man of God that camest from Iuda? And he sayde, I am.

15 He sayde vnto him: Come homie with me, and eate bread.

16 He answered: I may not returne with thee, to go in with thee: neither wyl I eate bread, or drinke water with thee in this place.

17 For it was saide to me in the word of the Lord: Thou shalt eate no bread, nor drinke water there, nor turne agayne to go by the way that thou camest.

18 He saide vnto him: I am a prophet also as well as thou, and an angell spake vnto me in the word of the Lorde, saying: Brying him agayne with thee into thync house, that he may eate bread, & drinke water. And he lped vnto him.

19 And so he went agayne with him, and did eate bread in his house, and drancke water.

20 And it fortunied, that as they sat at the table, the word of the Lorde came vnto the prophet that brought him agayne:

21 And he cryed vnto the man of God that came from Iuda, saying, Thus saith the Lord: Because thou hast disobeyed the mouth of the Lorde, and hast not kept the commaundement which the Lorde thy God commaunded thee:

22 But camest backe agayne, and hast eaten bread, & druncke water in the place concerning the which the Lorde did say vnto thee, Thou shalt eate no bread, nor dryncke no water: thy carkasse shall not

come vnto the sepulchre of thy fathers.

23 And so it came to passe that when he had eaten bread, and druncke, he saddled him the asse, to wit, to the prophet who he had brought agayne.

24 And when he was gone, a lion met him by the way, and slue him: and his carkasse was cast in the way, & the asse stode thereby, and the lion stode by the corse also.

25 And men that passed by sawe the carcasse cast in the way, & the lion standing by the carcasse: and they came and tolde it in the towne where the olde prophet dwelt.

26 And when the prophet that brought him backe agayne from the way heard thereof, he sayd: It is the man of God, he was disobedient vnto the word of the Lorde, and therefore the Lord hath deliuered him vnto the lion, which hath rent him, & slaine him according to the word of the Lorde which he spake vnto him.

27 And he spake to his sonnes, saying: Saddle me an asse: And they saddled him.

28 And he went, and founde his body cast in the way, and the asse and the lion stode by the corse, and the lion had not eaten the carcasse, nor hurt the asse.

29 And the prophet toke by the body of the man of God, and layde it vpon the asse, and brought it agayne: and the olde prophet came to the citie to lament, and to burie him.

30 And he layde his body in his owne graue, and then lamented ouer him [saying] Alas my brother.

31 And when he had buryed him, he spake to his sonnes, saying: When I am dead, see that ye burie me in the sepulchre wherein the man of God is buried: laye my bones beside his bones.

32 For the saying which he cryed at the word of the Lorde against the altar in Bethel, and against all the houses of hie places which are in the cities of Samarie, shall come to passe.

33 Howbeit, for all that Jeroboam conuerted not from his wicked way: but turned backe, and made of the lowest of the people priestes of the hie places: And who so pleased him, he filled his hand, and he became priest of the hie places.

34 And this thing turned to sinne vnto the house of Jeroboam, euen to destroy him, and to bring him to naught from of the face of the earth.

iii. Reg. 20. f.
 (b) The minister of God not doing his dutie according to Gods word, is in most daunger of punishment.

E

F

iii Reg. 23. d

¶ D^r, Consecrated him.

¶ The .xiiii. Chapter.

1 Ieroboam sendeth his wyfe disguised to Aiah the prophet, who declareth vnto him the destruction of his house. 25 Iuda is punished by Sisac.

A



1 **A**t that time Abia the sonne of Ieroboam fel sicke.

2 And Ieroboam saide vnto his wyfe: Up I pray thee, and disguise thy selfe, that thou be not knowen to be the wyfe of Ieroboam: and get thee to Silo, for there is A-
hia the prophet which tolde me* that I should be king ouer this people.

3 And take with thee ten loaves, and cracknelles, and a cruse of hony, and go to him, that he may tell thee what shall become of the childe.

4 And Ieroboams wyfe did so, and arose, and went to Silo, and came to the house of Ahia: But Ahia could not see, for his eyes were wahren dimme for age.

5 And the Lorde saide vnto Ahia: Beholde, the wyfe of Ieroboam commeth to aske a thing of thee for her sonne, for he is sicke: But thus & thus shalt thou saye vnto her. And whē she came in, she fayned her selfe to be an other woman.

6 But when Ahia heard the sounde of her fecte as she came in at the dooze, he sayd: Come in thou wyfe of Ieroboam, why faynest thou thy selfe so to be another: I am sent to thee [to welsh thee] heauy thynges.

B 7 Go, tell Ieroboam, thus sayth the Lorde God of Israel: [It repenteth me] forasmuch as * I exalted thee from among the people, and made thee prince ouer my people Israel,

8 I did rent the kingdome away from the house of David, & gaue it thee: Neuerthelesse, thou hast not ben as my seruaunt David, which kept my commaundementes, and folowed me with all his heart, to do that onely which was right in myne eyes:

9 But hast done euil aboue al that were before thee: For thou hast gone & made thee other gods, and moulten images, to prouoke me, and hast cast me behinde thy backe:

10 Therefore beholde, I wyll bring euill vpon the house of Ieroboam, and wyll roote out from Ieroboam euen him that * pysseth against the wall, and him

that is in pryson and forsaken in Israel, and wyll take away the remnaunt of the house of Ieroboam, as a man taketh away dounge tyll he hath carryed all.

11 * Whosoever of Ieroboams house die in the towne, him shall the dogges eate: and he that dyeth in the fiede, shall the foules of the ayre eate: for the Lorde hath saide it.

12 Up therfore & get thee to thyn owne house: Beholde, when thy footz entreth into the citie, the childe shall dye,

B And all they of Israel shall mourne for him, and burie him: For he onely of Ieroboam shal come to the sepulchre, because in him there is found goodnesse toward the Lord God of Israel in the house of Ieroboam.

14 Moreover, the Lord shal stiere him vp a king ouer Israel which shall destroy the house of Ieroboam in that day: But what is it now?

15 For the Lorde shall smyte Israel as when a reede is shaken in the water, & he shall weede Israel out of this good lande which he gaue to their fathers, & shall scatter them beyond the ryuer, because they haue made them groues, and angered the Lorde.

16 And he shall geue Israel vp because of the synnes of Ieroboam, which did sune, and made Israel to sune.

17 And Ieroboams wyfe arose, and departed, and came to Thirzah: & when she came to the thresholde of the dooze, the childe was dead.

18 And al Israel buried him, and lamenting him, according to the word of the Lorde which he spake by the hande of his seruaunt Ahia the prophet.

19 And the rest of the wordes that concerne Ieroboam, how he warred, and how he raigned, beholde they are witten in the booke of the cronicles of the kinges of Israel.

20 And the dayes which Ieroboam raigned, were two and twentie yeres: And when he was layed asleepe with his fathers, Nadab his sonne raigned in his steade.

21 Rehoboam the sonne of Solomon raigned

iii. Reg. xvi

"Dj. Cij
p. 115.

iii. Reg. xi. f.

iii. Reg. xii. e

i. Reg. x. v. d.

raigned in Iuda: and Rehoboam was fourtie and one yeres olde when he began to raigne, & he raigned seuentene yeres in Hierusalem, the citie which the Lorde did choose out of all the tribes of Israel, to put his name there: His mothers name was Naama, an Animonite.

22 And Iuda wrought wickednesse in the sight of the Lorde, and angered him in mo thinges then their fathers dyd in their sinnes which they sinned.

23 For they also made them hie places, images, and groues on every hie hill, and vnder every thicke tree.

24 And there was a steeves of male children in the lande, and they did according to all the abominations of the nations which the Lord cast out before the children of Israel.

25 And it fortuneth, that in the fift yere of king Rehoboam, Sisac king of Egypt came vp against Hierusalem:

26 And toke away the treasures of the house of the Lorde, and the treasures of

the kings house, & spoyled all that was to be had: And he toke away all the shieldes of golde which Solomon had made.

27 In whose steade king Rehoboam made brassen shieldes, and committed them vnto the handes [of the keeping] of the captaynes of the garde, which wayted at the doore of the kinges house.

28 And when the king went into the house of the Lorde, they of the garde bare them, & brought them againe into the garde chamber.

29 The rest of the wordes that concerne Rehoboam, and all that he did, are they not written in the booke of the cronicles of the kinges of Iuda:

30 And there was warre betweene Rehoboam and Jeroboam all their lyues.

31 And Rehoboam slept with his fathers, and was buryed besyde his fathers in the citie of Dauid: His mothers name was Naama, an Animonite. And Abiam his sonne raigned in his steade.

iii.Reg.x.d.

(a) which booke were called the bookes of Semai and Iddo the prophets.

The .xv. Chapter.

1 Abiam raigneth ouer Iuda. 2 Asa succeedeth in his roome. 16 The battel betweene Asa and Baasa. 24 Jehosaphat succeedeth Asa. 25 Nadab succeedeth Jeroboam. 28 Baasa killeth Nadab.

1 In the eighteenth yere of king Jeroboam the sonne of Nabat, raigned Abiam ouer Iuda.

2 Three yeres raigned he in Hierusalem: and his mothers name was Maacha, the daughter of Abisalom.

3 And he walked in all the sinnes of his father which he had done before him, and his heart was not perfect with the Lorde his God, as the heart of Dauid his father.

4 Neuerthelesse, for Dauids sake did the Lorde his God geue him a lyght in Hierusalem, that he set vp his sonne after him, and stablished Hierusalem:

5 Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commaunded him all the dayes of his lyfe, saue onely in the matter of Urias the Hethite.

6 And there was warre betweene Rehoboam and Jeroboam, as long as he lyued.

7 The rest of the wordes that concerne Abiam, and all that he did, are they not written in the booke of the cronicles of the kinges of Iuda: And there was warre betweene Abiam & Jeroboam.

8 And Abiam slept with his fathers, & they buried him in the citie of Dauid: and Asa his sonne raigned in his steade.

9 In the twentieth yere of Jeroboam king of Israel raigned Asa ouer Iuda.

10 Fourtie & one yeres raigned he in Hierusalem: and his mothers name was Maacha, the daughter of Abisalom.

11 And Asa did [that seemed] ryght in the eyes of the Lorde, as did Dauid his father.

12 And he toke away the male sterues out of the lande, and put away all the abhominable idolls that his fathers had made.

13 And he put downe Maacha his mother from bearing rule, because she had made an idoll in a groue: And Asa destroyed her idoll, and burnt it by the brooke Cedron.

14 But the hie places were not put downe:

B

ii.Pa.xiii.a.

(c) Grandmother.

iii.Re.xxii.g

(d) Idollaters are to be punished with respect of yeer on. ii.Par.xv.d.

C

(c) Downe: Neuerthelesse Asa his heart was perfect with the Lorde all his dayes.

15 He brought in the holy vessels of his father, and that he had dedicate vnto the house of the Lorde, golde, and siluer, and iewels.

16 And there was warre betweene Asa, & Baasa king of Israel all their dayes.

i.Par.xvi.a. 17 * And Baasa king of Israel went by against Iuda, and built Rama; so that he woulde let none go out or in to Asa king of Iuda.

18 Then Asa toke al the siluer and golde that was left in the treasures of the house of the Lorde, and the treasures of the kinges house, and deliuered them vnto the handes of his seruantes, and king Asa sent them to * Benhadad the sonne of Tabrimion the sonne of Hezion king of Syria that dwelt at Damasco, saying:

D 19 There is a bonde betweene me & thee, betweene my father and thy father: and beholde I haue sent vnto thee a present of siluer and golde, that thou come and breake the bonde that thou hast with Baasa king of Israel, that he may depart from me.

20 So Benhadad hearkened vnto king Asa, & sent the captaynes of the hoastes which he had, against the cities of Israel, and smote Hion, and Dan, and Abel, Beth Baacah, and all [the region of] Ceneroth, with all the lande of Nephtali.

21 And when Baasa heard thereof, he left building of Rama, and dwelt in Thirza.

22 Then king Asa made a proclamation throughout all Iuda, that none should be excused: And so they toke the stones of Ramah and the tymber wherewith Baasa had builded, and king Asa built with them the hill of Beniamin and Mispah.

23 The remnaunt of all the wordes that concerne Asa, and all his might, and all that he did, and the cities which he built,

ded, are they not written in the booke of the cronicles of the kinges of Iuda: Neuerthelesse, in his olde age he was diseased in his feete.

24 And Asa slept with his fathers, & was buried beside his fathers in the citie of David his father: And * Jehosaphat his sonne raigned in his steade.

25 And Nadab the sonne of Ieroboam began to raigne vpon Israel the second yere of Asa king of Iuda, and raigned vpon Israel two yeres.

26 And he did euill in the sight of the Lorde, walking in the way of his father, & in his sinne wherewith he made Israel sinne.

27 And Baasa the sonne of Ahia, which was of the house of Isachar, conspired against him, and Baasa smote him at Gibbethon, which is a citie of the Philistines (for Nadab and al Israel layed siege to Gibbethon)

28 Euen in the third yere of Asa king of Iuda, did Baasa slay him, and raigned in his steade.

29 * And it fortuneth that when he was king, he smote all the house of Ieroboam, and he left him naught that breathed, vntill he had put him cleane out, according vnto the saying of the Lorde which he spake by his seruant Ahia the Seiorite:

30 Because of the sinnes of Ieroboam, wherewith he sinned and made Israel sinne, when he with his prouocation angered the Lorde God of Israel.

31 The rest of the wordes that concerne Nadab, and all that he did, are they not written in the booke of the cronicles of the kinges of Israel:

32 And there was warre betweene Asa & Baasa king of Israel all their dayes.

33 So in the third yere of Asa king of Iuda, began Baasa the sonne of Ahia to raigne ouer all Israel in Thirza, twentie and foure yeres.

34 And he did that which is euill in the sight of the Lorde, walking in the way of Ieroboam, and in his sinne, wherewith he made Israel to sinne.

The

(c) The suffered that deede onely of ignoraunce.

i.Par.xvi.a.

ii.Reg.xx.a

ii.Par.17.a

E

iii.Reg.14.a

f

* Or, gathered together all Iuda, and none to be excepted.

¶ The .xvi. Chapter.

1 Of Baasa. 6 Ela. 9 Zimri. 16 Amri. 31 Achab marryeth Jezebel.
24 Jericho is buist againe.

21



When the worde of the
Lorde came to Jehu
the sonne of Hanani a-
gainst Baasa, saying:

Forasmuch as I ex-
alted thee out of the
duste, and made thee

captayne ouer my people Israel, and
thou hast walked in the way of Jero-
boam, and hast made my people Israel
to sinne, to anger me with their sinnes:

3 Beholde, I will roote out the poster-
tie of Baasa, and the posteritie of his
house: and will make thy house lyke the
house of Jeroboam the sonne of Nabat.

4 * That man of Baasa which dyeth in
the citie, him shall the dogges eate: and
that man of him which dyeth in the
fieldes, shall the foules of the ayre eate.

5 The rest of the wordes that concerne
Baasa, and what he did, & his power,
are they not written in the booke of the
cronicles of the kinges of Israel:

6 And so Baasa slept with his fathers,
and was buried in Thirza, and Ela his
sonne raigned in his steade.

7 And by the hande of the prophet Je-
hu the sonne of Hanani, came the worde
of the Lord against Baasa, and against
his house, & against all the wickednesse
that he did in the sight of the Lorde, in
angryng him with the worke of his
owne handes, that he should be like the
house of Jeroboam, and because he kil-
led ^(a) him.

8 The twentieth & sixth yere of Asa king
of Iuda, began Ela the sonne of Baasa
to raigne ouer Israel in Thirza, two
yeres.

9 And his seruaunt Zimri (which
was captayne of halfe his charets) con-
spired against him as he was in Thir-
za drinking, and was druncken in the
house of Arza, steward of his house in
Thirza.

10 And Zimri came, and smote him, and
killed him in the twentieth & seventh yere
of Asa king of Iuda, and raigned in his
steade.

11 And it fortuneth that when he was
king* and sat on his seate, he slue al the
house of Baasa, not leauing thereof one

to pylse against a wall: yea, he slue his
kinsefolkes and freendes also.

12 And thus did Zimri destroy all the
house of Baasa, according to the worde
of the Lorde, which he spake against
Baasa by the hande of Jehu the pro-
phet,

13 For all the sinnes of Baasa and sinnes **C**
of Ela his sonne which they sinned, and
made Israel to sinne and angre the
Lorde God of Israel with their vani-
ties.

14 The rest of the wordes that concerne
Ela & all that he did, are they not writ-
ten in the booke of the cronicles of the
kinges of Israel:

15 In the twentieth & seventh yere of Asa
king of Iuda, did Zimri raigne seven
dayes in Thirza: & the people was then
in the hoast besieging Gibbethon, a citie
of the Philistines.

16 And the people in the hoast heard [one]
saye, Zimri hath conspired, and slayne
the king: wherefore all they of Israel
made Amri the captayne of the hoast,
king ouer Israel that same day, euen in
the hoast.

17 And Amri departed by from Gibbe-
thon, and all Israel with him, and they
besieged Thirza.

18 And when Zimri sawe that the citie
must needes be taken, he went into the
palace of the kinges house, ^(b) and burnt
him selfe & the kinges house with fyre,
and so dyed

(b) The ende
of treason.

19 For his sinnes which he sinned, in do-
ing that which is euill in the sight of the **D**
Lorde, and in walking in the waye of
Jeroboam, and in his sinnes which he
did, and in that he made Israel to sinne.

20 The rest of the wordes that concerne
Zimri, & the treason that he wrought,
are they not written in the booke of the
cronicles of the kinges of Israel:

21 Then were the people of Israel deu-
ded into two partes: for halfe the people
folowed Thibni the sonne of Ginath,
making him king: and the other halfe
folowed Amri.

22 But the people that folowed Amri,
preuayled against the people that folo-
wed Thibni the sonne of Ginath: And
so

so Thibni dyed, and Amri raigned.

23 In the thirtie and one yere of Asa king of Iuda, began Amri to raigne ouer Israel twelue yeres: Sixe yeres raigned he in Thirza.

24 He bought the hill Schomron of one Schemar for two talents of siluer, and buylt in the hill, and called the name of the citie which he buylt, after the name of Schemar, which had ben owner of the hill Schomron.

25 But Amri wrought that which is euil in the eyes of the Lorde, and did worse then all that were before him.

26 For he walked in all the way of Jeroboam the sonne of Nabat, and in his sinnes, that made Israel sinne, to anger the Lorde God of Israel with their vanities.

27 The rest of the wordes that concerne Amri, & al that he did, and his strength that he shewed, are they not witten in the booke of the cronicles of the kinges of Israel:

28 And so Amri slept with his fathers, and was buried in Samaria, & Ahab his sonne raigned in his steade.

29 In the thirtie and eyght yere of Asa

king of Iuda, began Ahab the sonne of Amri to raigne ouer Israel, & the same Ahab the sonne of Amri raigned ouer Israel in Samaria wentie and two yeres.

30 And Ahab the sonne of Amri did euil in the sight of the Lorde aboute all that were before him.

31 For it seemed vnto him but a light thing to walke in the sinnes of Jeroboam the sonne of Nabat: he toke Jezabel also the daughter of Ethbaal king of the Sidonites to wyfe, and went and serued Baal, and worshipped him.

32 And he reared vp an aulter for Baal in the temple of Baal which he had builded in Schomron:

33 And Ahab made a groue, and proceeded further in angring the Lorde God of Israel then all the kinges of Israel that were before him.

34 In his dayes did Hiel of Bethel build Jericho: he layde the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his youngest sonne Segub, according vnto the word of the Lorde which he spake by Iosuah the sonne of Nun.

Di. Samaria.

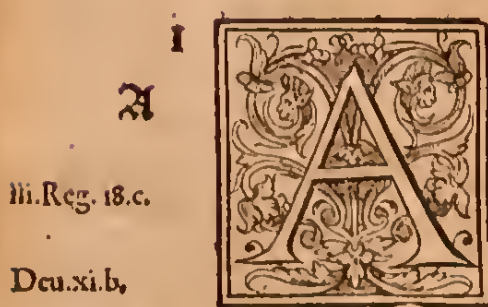
(c) Some reade it interogatively.

iii. Reg. x. d

Iosu. vi. d.

The .xvii. Chapter.

1 Elias forewarneth of the famine to come. 4 He is fed of rauens. 9 He is sent to Zarphath, where he restoreth his hoastelle sonne to lyfe.



iii. Reg. 18. c.

Dcu. xi. b.

1 And Elias y Thesbite, which was of the inhabitants of Gilead, sayde vnto Ahab: * As the Lorde God of Israel lyueth, before whom I stande, * there shalbe neither deawe nor rayne these yeres, but according to my worde.

2 And the worde of the Lorde came vnto him, saying:

3 Get thee hence, & turne thee eastward, and hide thy selfe in the brooke Cherith, that is, it that lyeth before Iordane.

4 Thou shalt drinke of the ryuer, and I haue commaunded the rauens to feede thee there.

5 And so he went, and did according vnto the word of the Lorde: for he went, and dwelt by the brooke Cherith that is before Iordane.

6 (a) And the rauens brought him bread and fleshe in the morning, and likewise

bread and fleshe in the evening: and he drancke of the brooke.

7 And it chaunced after a while that the brooke dyed vp, because there fell no rayne vpon the earth.

8 And the word of the Lorde came vnto him, saying:

9 * Up, and get thee to Zarphath, which is in Sidon, and dwell there: Beholde, I haue commaunded a wydow there to sustaine thee.

10 So he arose, and went to Zarphath: and when he came to the gate of the citie, beholde the widow was there gathering of stickes: And he called to her, and said: * fet me I pray thee a litle water in a vessel, that I may drinke.

11 And as she was going to fet it, he cryed after her, and saide: byng me I pray thee a morsell of bread also in thyne hand.

12 She sayde: As the Lorde thy God lyueth, I haue no bread redy, but euen

(a) God doth miraculously provide for his in al these extremities.

Luk. iii. c.

Iudi. iii. c.

euen an handful of meale in a barrel, & a litle oyle in a cruse: And beholde, I am gathering two sticke, for to go in and dresse it for me and my sonne, that we may eat it, and dye.

E 13 And Elias saide vnto her, Feare not, go, and do as thou hast saide: but make me thereof a litle cake first of all, & bring it vnto me, and after ward make for thee and thy sonne.

14 For thus saith the Lord God of Israel: The meale in the barrel shall not be wasted, neither shall the oyle in the cruse be diminished, vntil the Lord haue sent rayne vpon the earth.

51 And she went, and did as Elias sayde: And she, and he, and her house, did eate a good space.

16 And the meale wasted not out of the barrel, neither was the oyle spent out of the cruse, according to the word of the Lord which he spake by the hande of Elias.

17 And after these thinges, it happened that the sonne of the wyfe of the house fel sicke, & his sicknesse was so sore that there was no breath left in him.

18 And she said vnto Elias: What haue I to do with thee O thou man of God:

Art thou come vnto me to call my sinne againe to remembraunce, and to slay my sonne?

19 He saide vnto her: geue me thy sonne. And he toke him out of her lap, & caried him vp into a loft where he abode, and layde him vpon his owne bed.

20 And called vnto the Lord, and saide: O Lord my God, hast thou punished also this wydow with whom I dwell as a straunger, & hast slaine her sonne?

21 * And he stretched him selfe vpon the childe three tymes, and called vnto the Lord, and saide: O Lord my God, I pray thee let this chilles soule come in to him againe.

22 And the Lord heard the voyce of Elias, & the soule of the childe came into him againe, and he reuiued.

23 And Elias toke the boye, and brought him downe out of the chamber into the house, and deliuered him vnto his mother: And Elias saide, Behold, thy sonne lyueth.

24 And the woman said vnto Elias: Now I knowe that thou art a man of God, and that the worde of the Lord in thy mouth, is true.

The .xviii. Chapter.

1 Elias is sent to Ahab. 13 Obadiah hideth an hundred prophetes. 40 Elias killeth all Baals prophetes. 45 He obtayneth rayne.

A 1 After processe of many dayes, the word of the Lord came to Elias in the third yere, saying: Go shewe thy selfe vnto Ahab, and * I wyll sende rayne vpon the earth.

2 And Elias went to shewe him selfe vnto Ahab: and there was a great famishment in Samaria.

3 And Ahab called Obadiah, which was the gouernour of his house: (and Obadiah feared God greatly.

4 For when Jezabel destroyed the prophetes of the Lord, Obadiah toke an hundred prophetes, and hid them by fiftie in a caue, and prouided bread and water for them.)

5 And Ahab saide vnto Obadiah: Go in to the lande, vnto all fountaines of water, and vnto all brookes, if happily we may finde grasse to saue the horses and

mules aliue, and that we destroy not [some of] the beastes.

6 And so they deuised the lande betweene them to walke through it: Ahab went one way by him selfe, and Obadiah went another way by him selfe.

7 And it chaunced that as Obadiah was in the way, beholde Elias met him, and he knew him, and fell on his face, and saide: Art not thou my lord Elias?

8 And he answered him, I am he: Go, and tel thy lord, beholde, Elias is here.

6 He saide: What haue I sinned, that thou wouldest deliuer thy seruaunt in to the hande of Ahab, to slay me?

10 As the Lord thy God liueth, there is no nation or kingdome, whither my lord hath not sent to seeke thee: And when they saide, he is not there: he toke an oth of the kingdome and nation when he found thee not.

11 And now thou sayest, Go, and tell thy lord that Elias is here.

12 And

iii. Re. iii. f.

Deu. xi. b.



12 And as soone as I am gone from thee, the spirite of the Lorde shall carrie thee into some place that I do not knowe, and so when I come and tell Ahab, and he can not finde thee, he shall slay me: But I thy seruauant feare the Lorde from my youth by.

E 13 Was it not tolde my lorde what I did, when Jezabel slue the prophets of the Lorde: how I hid an hundred men of the Lordes prophets, fiftie men in one caue, and fiftie in another, and prouided them of bread and water:

14 And thou sayest, Go thou now & shewe thy lorde, beholde Elias is here: that he may slay me.

15 And Elias saide: As the Lorde of hoastes liueth before whom I stand, I wyll shewe my selfe vnto him this day.

16 So Obadia went to meete Ahab, and tolde him: And Ahab went to meete Elias.

17 And it fortuneth that when Ahab sawe Elias, he saide vnto him: Art thou he that troubleth Israel:

18 He answered: It is not I that haue troubled Israel, but ^(a) thou and thy fathers house, in that ye haue forsaken the commaundements of the Lorde, & thou hast folowed Baal.

D 19 Now therefore send, and gather to me all Israel vnto mount Carmel, and the prophets of Baal * foure hundred and fiftie, and the prophets of the [idols]

groues foure hundred, which eate at Jezabels table.

20 So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Elias came vnto all the people, and said: how long ^(b) halt ye betweene two opinions: If the Lorde be God, followe him: but if Baal be he, then go after him. And the people answered him not one worde.

(b) Religion is not an indifferent thing, but wholy to be embraced, and constantly professed.

22 Then saide Elias vnto the people [a- gaine] I onely remaine a prophete of the Lorde: but Baals prophets are foure hundred and fiftie.

(c) Baal hath inoze prophetes then God,

23 Let them therefore geue vs two oxen, and let them choose the one, & cut hym ff in peeces, and lay him on wood, and put no fire vnder: and I wyll dresse the other ore, and laye him on wood, & wyll put no fyre vnder.

24 And call ye on the name of your gods, & I wyll call on the name of the Lorde: and then the God that answereth by fire, let him be God. * And all the people answered and saide, It is wel spoken.

i Reg. ix. 4.

25 And Elias saide vnto the prophets of Baal: Choose you an ore, & dresse him first, for ye are many: & call on the name of your gods, but put no fire vnder.

26 And they toke the one ore that he dyd geue them, and they dresse it, * and called on the name of Baal from morning to noone, saying, O Baal heare vs. But there was no voyce, nor one to answer:

Math. vi. 4.

(a) The minister of gods word ought to be faithfull and bold in Gods cause.

swere: And they lept vpon the aulter that they had made.

27 And at noone Elias mocked them, and sayde: Crye lowde, for he is a God, per- adventure he is talking, or occupied in folowing vpon his enemies, or is in his journey, or happily he slepeth, and must be awaked [with your crye.]

28 And they cried lowde, and cut them selues as their maner was with knives & lamcers, till the blood folowed on the.

29 And it chaunced, that when mid- day was passed, they prophesied vntill the time of the euening sacrifice: But there was neither voyce, nor one to answer, nor any that regarded them.

30 And Elias said vnto all the folke: Come to me. And all the people came to him: *And he repaired the aulter of the Lord that was broken.

31 *And Elias toke twelue stones, according to the number of the twelue tribes of the sonnes of Jacob, vnto whom the word of the Lord came, saying: *Israel shalbe thy name.

32 And with the stones he made an aulter in the name of the Lord: And he made a ditch about the aulter, as great as would conteyne two measures of seede.

33 And he put the wood in order, and helved the oxe in peeces, and layed him on the wood, and said: Fill foure barreles with water, and powre it on the burnt sacrifice, and on the wood.

34 And he sayde: Do so againe. And they dyd so the seconde time. And he sayde againe: Do it the thirde time. And they dyd it the thirde time:

35 And the water ran round about the aulter, & he filled the pitte with water also.

36 And it fortunied, that when they should offer the euening sacrifice, Elias the prophete came, and sayde: Lord God of Abraham, Isaac, and of Israel, it shalbe knowen this day that thou art the God in Israel, & [that] I [am] thy seruaunt,

and that I haue done all these thinges at thy commaundement.

37 Heare me O Lord, heare me, that this people may knowe that thou art the Lord God, and [that] thou hast turned their heart againe nowe at the last.

38 *And the fire of the Lord fel, and consumed the burnt sacrifice, and the wood, and the stones, and the duste, and licked vp the water that was in the pit.

Iud. vi. d.
Eccl. xlviii. a.
i. Macha. i. a.

39 And when all the people sawe it, they fell on their faces, and sayde: The Lord he is God, the Lord he is God.

40 And Elias sayd vnto them: Take the prophetes of Baal, and let not one of them escape. And they toke them, and Elias brought them vnto the brooke Kison, and slue them there.

10 Elias slue
Baal's pro-
phetes.

41 And Elias sayde vnto Ahab: Get thee vp, eate and drinke: for there is a sounde of much rayne.

42 And so Ahab went vp to eate and to drinke, and Elias went vp to the top of Carmel, and he layde him selfe flat vpon the earth, and put his face betweene his knees,

43 And sayde to his seruaunt: Go vp [I pray thee] and loke towarde the way of the sea. And he went vp, and looked, and sayde: There is nothing. And againe he sayde: Go againe seven times.

44 And it fortunied that at the seventh time, he sayde: Beholde there aryseth a litle cloude of the sea lyke a mans hand. He sayde: Go, and say vnto Ahab, Make fast [thy charret] and get thee downe, that the rayne stoppe thee not.

45 And it came to passe, that in the meane whyle the heauen was blacke with cloudes and winde, & there was a great rayne: And Ahab gat vp, and came to Jezrahel.

46 And the hande of the Lord was on Elias, and he girded vp his loynes, and ranne before Ahab, till he came to Jezrahel.

The .xix. Chapter.

1 Elias fleing from Jezabel, is nourished by the angel of God. 15 He is commaunded to annoynt Hazael, Jehu, and Elisa.

21



And Ahab tolde Jezabel all that Elias had done, and how he had slayne al the prophetes with the sworde.

Then Jezabel sent a messenger vnto Elias,

saying: *So and so let the gods do to me, if I make not thy soule lyke one of theirs by to morowe this time.

iii. Reg. li. b.

3 When he sawe that, he arose, and went for his life, and came to Beerseba in Iuda, and left his seruaunt there.

4 But he himselfe went a dayes iourney into the wilderness, and came and sat downe vnder a Juniper tree, and desired for his soule that he might dye, and sayde: *It is nowe enough O Lorde, take my soule, for I am not better then my fathers.

5 And as he lay and slept vnder the Juniper tree: behold an angel touched him, and sayde vnto him: Up, and eate.

6 And when he looked about him, beholde there was a cake baken on the coales, and a vessell of water at his head: And he dyd eate and drinke, and layde him downe againe to sleepe.

25 7 And the angel of the Lord came againe the seconde time, and touched him, and sayde: Up, and eate, for thou hast yet a great iourney.

8 And he arose, and dyd eate and drinke, & walked in the strength of that meate *fourtie dayes and fourtie nightes, euen vnto Horeb the mount of God.

9 When he came thither vnto a caue, he lodged therein al night: And behold, the word of the Lord came to him, and sayd vnto him: What doest thou here Elias?

10 And he answered, I haue ben ielous for the Lorde God of hostes sake: For the children of Israel haue forsaken thy conenaint, *broke n downe thyne alters, and slayne thy prophetes with the sword: and I onely am left, and they seke my lyfe to take it away.

11 And he sayd: Come out and stand vpon y mount before the Lorde. And behold, *the Lorde went by, & a mightie strong winde that rent the mountaynes and brake the rockes before the Lorde, but the Lord was not in the winde: And after the winde, came an earthquake, but the Lorde was not in the earthquake:

12 And after the earthquake came fire, but the Lorde was not in the fire: And after the fire, came a small still boyce.

13 And when Elias hearde, he couered

his face with his mantle, and went out, and stode in the entring in of the caue: And beholde, there came a boyce vnto him, & said: What doest thou here Elias:

14 And he answered: I haue ben ielous for the Lorde God of hostes sake, because the children of Israel haue forsaken thy couenaint, cast downe thyne alters, and slayne thy prophetes with the sword: and I onely am left, & they seke my lyfe to take it away.

15 And the Lord sayde vnto him: Go, and turne thy way to the wilderness vnto Damasco: & when thou comest there, annoynt *Hazael king ouer Syria:

16 And *Jehu sonne of Nimsi shalt thou annoynt king ouer Israel: And Elisa the sonne of Saphat of Abel Meholah shalt thou annoynt to be prophete in thy roome.

17 And it shall come to passe, that whoso escapeth the sword of Hazael, him shall Jehu slay: & if any man scape the sword of Jehu, him shall Elisa put to death.

18 And [therto] I *haue left me seuen thousande in Israel, of whiche neuer man ^(a)bowed his knees vnto Baal, nor kissed him with his mouth.

19 So he departed thence, & found Elisa the sonne of Saphat plowing, & hauing twelue yocke of oxen before him, and he with the twelue: And Elias went by him, and cast his mantle vpon him.

20 And he left the oxen, and ranne after Elias, and sayde: *Let me I pray thee kysse my father and my mother, & then I will folowe thee. He sayde vnto him: Go backe againe, for what is it that I haue done to thee?

21 And when he went backe againe from him, he toke a couple of oxen, and slue them, and dressed the fleshe with the instrumentes of the oxen, and gaue vnto the people, and they dyd eate: And then he arose and went after Elias, and ministred vnto him.

The. xx. Chapter.

1 Samaria is besieged. 13 The Lord promiseth the victorie to Ahab by a prophet. The king of Israel made peace with Benhadad, and is reprovod therfore by the prophete.

A 1



besieged Samaria, & warred against it.

AND Benhadad the king of Syria gathered all his host together, hauing thirtie & two kinges with him, and horses and charrets: and went by and

2 And he sent messengers to Ahab king of Israel into the citie, and sayde vnto him, thus saith Benhadad.

3 Thy siluer & thy gold is myne, & the fayrest of thy wiues & of thy childre be mine.

4 And the king of Israel answered and said: My lord king, according to thy saying, I am thine and all that I haue.

5 And

Iona. iiii. c.
Dan. i. xii.

Exo. 34. d.
Mat. iii. d.

Rom. xi. a.

Ec. xlviii. a.

4. Reg. 8. d.
4. Reg. 9. b.

Rom. xi. a

(a) with
idolaters are
not of God.

Luk. ix. g.

- 5 And when the messengers came againe, they sayd, thus sayth Benhadad: Forasmuch as I haue sent vnto thee, saying, Thou shalt deliuer me thy siluer and thy golde, and thy wyues, and thy children:
- 6 I will therfore send my seruauntes vnto thee to morowe this time: and they shall searche thyne house, & the houses of thy seruauntes, and whatsoeuer is pleasaunt in thyne eyes, they shall take it in their handes, and bring it away.
- 7 Then the king of Israel sent for all the elders of the land, and said: Take heede I pray you, and see howe this felowe goeth about mischiefe: For he sent vnto me for my wyues, for my children, for my siluer, and for my golde, and I denyed him not.
- 8 And all the elders and all the people said: Harken not vnto him, nor consent.
- 9 Wherefore he sayde vnto the messengers of Benhadad: Tell my lord the king, all that thou dyddest send for to thy seruaunt at the first time, that I will do: but this thing I may not do. And the messengers departed, and brought aunswere againe.
- 10 And Benhadad sent vnto him againe, and sayde: Thus and thus do the gods vnto me, if the dust of Samaria be enough for al the people that folowe me, to take euery man an handfull.
- 11 And the king of Israel answered, and sayd: Tell him, let not him that putteth on his harnesse boast him selfe, as he that putteth it of.
- 12 And it fortuneth, that when Benhadad hearde that tydings, as he was with the kinges drinking within the pavillions, and he saide vnto his seruauntes, Put your selues in order. And they set them selues in aray against the citie.
- 13 And beholde, there came a prophete vnto Ahab king of Israel, saying, thus sayeth the Lord: Hast thou scene all this great multitude: beholde, I will deliuer it into thyne hand this day, & thou shalt knowe that I am the Lorde.
- 14 And Ahab sayd: By whom: he sayde: Thus sayth the Lorde, euen by the seruauntes of the gouernours of the Syres. he sayd againe: Who shall order the battayle: And he answered: Thou.
- 15 Then he numbred the seruauntes of the gouernours of the Syres, & they were two hundred and thirtie and two: And after them also he numbred all the people of the children of Israel (euen) seuen thousande.
- 16 And they went out at noone: but Benhadad dyd drinke till he was drunken in the pavillions, both he and the kinges: eue thirtie & two kinges, that helpe him.
- 17 And the seruauntes of the gouernours of the Syres went out first, and Benhadad sent out, & they shewed him, saying: There are men come out of Samaria.
- 18 He sayde: Whether they be come out for peace, take them alyue: or whether they be come out to fight, take them yet alyue.
- 19 And so those young men of the gouernours of the Syres came out of the citie, and the hoast after them:
- 20 And they slue euery one his enemye [that came in his way:] and the Syrians fled, & they of Israel folowed after the: And Benhadad the king of Syria scaped on a horse, with his horsemen.
- 21 And the king of Israel went out, and smote the horses and charettes, & with a great slaughter slue he the Syrians.
- 22 (And there came a prophete to the king of Israel, and said vnto him: Go forth, and play the man, be wyse, & take heede what thou doest: for when the yere is gone about, the king of Syria will come by against thee.)
- 23 And the seruauntes of the king of Syria sayde vnto him: The gods of the hilles are their gods, and therefore they had the better of vs: but let vs fight against them in the playne, and [for what ye will] we shall haue the better of them.
- 24 And this do: Take the kinges away euery man out of his place, & put dukes in their roomes:
- 25 And do thou number thee an hoast, lyke the hoast that thou hast lost, such horses and suche charets, and we will fight against them in the plaine, and thou shalt see vs get the better of the. And he hearkened vnto their voyce, and dyd euen so.
- 26 And it fortuneth, that after the yere was gone about, Benhadad numbred the Syrians, and went by to Apher to fight against Israel.
- 27 And the children of Israel were numbred, & with their whole number went they against them, and the children of Israel pitched before them lyke two litle flockes of kiddes: but the Syrians filled the countrey.

- E** 28 And there came a man of God, and sayd vnto the king of Israel, thus sayth the Lorde: Because the Syrians haue sayd, the Lorde is but God of the hilles, and not God of the valleys: therefore wil I deliuer all this great multitude into thyne hande, and ye shall knowe that I am the Lorde.
- 29 And they pitched one ouer against the other seuen dayes: and it came to passe, that in the seuenth day the battaile was toynd, and the children of Israel slue of the Syrians an hundred thousande footemen in one day.
- 30 But the rest fled to Apher into the citie, and there fell a wall vpon twentie and seuen thousande of the men that were left: And Benhadad fled, and came into the citie, from chamber to chamber.
- 31 And his seruantes said vnto him: Behold, we haue heard say that the kinges of the house of Israel are mercyfull kinges: we will therefore put sackcloth about our loynes, and ropes about our heades, and go out to the king of Israel, if happily he will saue thy lyfe.
- 32 And so they girded sackcloth about their loynes, & put ropes about their heades, and came to the king of Israel, and said: Thy seruant Benhadad sayth, I pray thee let me lyue. He sayde: Is he yet a lyue: he is my brother.
- 33 And y men toke that word for good lucke and hastily caught it out of his mouth, and sayd: Wea thy brother Benhadad. He sayde: Go, bring him hyther. And Benhadad came out vnto him, and he caused him to come by into the charet.
- 34 And he said vnto him: The cities which my father toke from thy father, I will restore agayne, and thou shalt make streates for thee in Damasco, as my father dyd in Samaria: And I wil make an appoyntment with thee, & send the away. And so he made an appoyntment
- With him, and sent him away.
- 35 And there was a certayne man of the children of the prophetes, whiche sayde vnto his neyghbour in the word of the Lorde: Smyte me I pray thee. And the man woulde not smyte him.
- 36 Then sayd he vnto him: Because thou hast not hearkened vnto the voyce of the Lorde: beholde, assoone as thou art departed fro me, a lion shall slay thee: And it came to passe, that assoone as he was departed from him, *a lion found him, and slue him.
- 37 Then he founde another man, & sayde: Smyte me I pray thee. And the man smote him, so that in smyting he wounded him.
- 38 So the prophete went forth, & wayted for the king by the way, and put him selfe out of knowledge with ashes whiche he layed vpon his face.
- 39 And when the king came by, he cryed vnto the king, and sayde: Thy seruant wet out in the middes of the battel, and behold there went away a man, whom another man brought vnto me, & sayde, Kepe this man: and if he be mysted or lost, thy lyfe shall go for his, or els thou shalt pay a talent of siluer.
- 40 And as thy seruant had here & there to do, he was gone. And the king of Israel sayde vnto him: Euen so shall thy iudgement be, as thou hast defined it thy selfe.
- 41 And he hasted, & toke the ashes away from his face, and the king of Israel knewe him, that he was of y prophetes.
- 42 And he sayde vnto him, Thus sayth the Lorde: Because thou hast let go out of thy hande a man that is in my curse, thy lyfe shall go for his lyfe, and thy people for his people.
- 43 And the king of Israel went to his house wayward and in displeasure, and came to Samaria.

The .xxi. Chapter.

A

8 Jezabel commaundeth to kill Naboth for the vineyard that he refused to sell to Ahab.
 19 Elias reproveth Ahab, and he repenteth.

I



After these thinges, it chanced, that Naboth the Jezraelite had a vineyard in Jezrael, hard by the palace of Ahab king of Samaria.

2 And Ahab spake vnto Naboth, say-

ing: * Geue me thy vineyarde, that I may make me a garde of hearbes thereof, because it lyeth so nye my house, and I wil geue thee for it a better vineyarde then it is: or rather if it please thee, I will geue thee the worth of it in money.

3 And

3 And Naboth sayd to Ahab: The Lord forbid that from me, that I should geue the inheritaunce of my fathers vnto thee.

4 And Ahab came into the house heauy and euill apayde because of the worde whiche Naboth the Jezraelite had spoken to him, for he had sayde: I will not geue thee the inheritaunce of my fathers. And he layde him downe vpon his bed, and turned away his face, and would eate no bread.

5 But Jezabel his wyfe came to him, and sayde vnto him: why is thy spirite so wayward that thou eatest no bread?

6 And he sayd vnto her: For I spake vnto Naboth the Jezraelite, and said vnto him, Geue me thy vineyarde for mooney: Or els if it please thee, I will geue thee [another] vineyarde for it. And he answered: I will not geue thee my vineyarde.

7 And Jezabel his wyfe sayde vnto him: ^(a)Doest thou nowe gouerne the kingdome of Israel: vp, and eate bread, and set thyne heart at rest: I wil geue thee y vineyarde of Naboth the Jezraelite.

8 And so she wrote a letter in Ahabs name, and sealed it with his scale, and sent the letter vnto the elders, and to the nobles that were in his citie dwelling with Naboth.

9 And she wrote in the letter, saying: Proclayme a ^(b)fast, and set Naboth ou hys among the people:

10 And set two vnthystes before him, to beare witnesse against him, saying, Thou dydest blaspheme God and the king: And then carie him out, and stone him to death.

11 And ^(c)the men of his citie, euen the elders and gouernours whiche dwelt in his citie, dyd as Jezabel had sent vnto them, and as it was written in the letter whiche she had sent vnto them.

12 They proclaymed a fast, and set Naboth among the chiefe of the people.

13 And there came in two men the children of Belial, and sate before him: And the [two] vnthystie persons witnessed against Naboth in the presence of the people, saying: Naboth dyd blasphemie God and the king. * And they caried him out of the citie, & stoned him with stones, that he died.

14 And then they sent to Jezabel, saying: Naboth is stoned to death.

15 And it fortunied, when Jezabel hearde

that Naboth was stoned to death, she sayde to Ahab: Up, and take possession of the vineyarde of Naboth the Jezraelite, whiche he denied to geue for mooney: for Naboth is not alyue, but dead.

16 And when Ahab hearde that Naboth was dead, he stode vp to go downe to the vineyarde of Naboth the Jezraelite, and to take possession of it.

17 And the worde of the Lorde came vnto Elias the Thelbite, saying:

18 Up, and go downe to meete Ahab king of Israel, whiche is in Samaria: Beholde he is in the vineyarde of Naboth, whyther he is gone downe to possess it.

19 And therfore shalt thou say vnto him, thus sayth the Lorde: Hast thou killed & also gotten possession: And thou shalt speake vnto him, saying, thus sayth the Lorde: * In the place were dogges licked the blood of Naboth, shall dogges liche euen thy blood also.

20 And Ahab sayde to Elias: Hast thou founde me, O thou myne enemy: He answered: I haue founde thee, for thou hast sold thy selfe to worke wickednesse in the sight of the Lorde.

21 Behold, I will bring euill vpon thee, & wil make cleane riddaunce of thy posteritie, and wil *destroy fro Ahab, [euen] him that maketh water against the wal, and him that is shut vp, & left behind in Israel.

22 And wil make thyne house lyke the house of Jeroboam the sonne of Nabat, & lyke the house of Baasa the sonne of Abia, for the prouocation wherwith thou hast prouoked, and made Israel to synne.

23 And of Jezabel spake the Lorde, saying: The dogges shall eate Jezabel by the wall of Jezrahel,

24 * And he that dieth of Ahab in y towne, him shall dogges eate: and he that dieth in the field, him shall the fowles of the ayre eate.

25 But there was none lyke Ahab, which dyd euen sell him selfe to worke wickednesse in the sight of the Lorde, and that because Jezabel his wyfe prickied hym forwarde.

26 He dyd exceeding abhominable in following foule idols, according to all thinges as dyd the Ammorites: Whom the Lorde cast out before the children of Israel.

3. Reg. 21. f.

4. Reg. 9. b.

Osee. i. b. d.
iii. Re. ix. b.
in Re. xiii. c.
xv. g.
and. xvi. a.

Num. xxi. f.

27 And it fortuneth, that whē Ahab heard those wordes, * he rent his clothes, and put sackcloth about his flesh, and fasted, and lay in sackcloth & went bare foote.

28 And the worde of the Lorde came to Elia the Thesbite, saying:

29 Seest thou howe Ahab humbleth him selfe before me: because he so submitteth him selfe before me, I wil not bring that euil in his dayes: but in his sonnes dayes will I bring euill vpon his house.

The .xxii. Chapter.

2 Jehosaphat and Ahab fight against the king of Syria. 15 Michea the weth the king what shall be the successe of their interprise. 24 Zedekia the false prophet smiteth him. 34 Ahab is slayne. 40 Ahazia his sonne succeedeth. 41 The raigne of Jehosaphat, 51 and Joram his sonne.

A 1



And they continued three yeres without warre betweene Syria & Israel.

And * in the third yere dyd Jehosaphat the king of Iuda come

downe to the king of Israel.

3 (And the king of Israel sayde vnto his seruauntes: Know ye not that Ramoth [in] Gilead is ours, and we sit still, and take it not out of the hande of the king of Syria:)

4 And he sayde vnto Jehosaphat: wilt thou come with me to battayle against Ramoth [in] Gilead: And Jehosaphat sayde vnto the king of Israel: * I am as thou art, my people as thy people, and my horses as thy horses.

5 And Jehosaphat sayde vnto the king of Israel: ^(a) Aske counsell I pray thee at the worde of the Lorde to day.

6 And then the king of Israel gathered the prophetes together, vpon * a foure hundred men, & sayde vnto them: Shall I go against Ramoth [in] Gilead to battayle, or shall I let it alone: And they sayde, Go vp: for the Lorde shall deliuer it into the handes of the king.

7 And Jehosaphat sayd: Is there here neuer a prophete of the Lord more, that we might inquire of him:

8 And the king of Israel sayde vnto Jehosaphat: There is yet one man (Michea the sonne of Jimila) by whom we may aske counsell of the Lorde: But I hate him, for he doth not prophetic good vnto me, but euill. And Jehosaphat sayde: Let not the king say so.

9 Then the king of Israel called a chamberlayne, & sayde: Fet Michea the sonne of Jimila hyther at once.

10 And the king of Israel, and Jehosa-

phat the king of Iuda, sate eyther in his seate, and their apparell on them, in a voyde place besyde the entring in of the gate of Samaria, and all the prophetes prophecied before them.

11 And Zedekia the sonne of Chanaana made hornes of iron, and sayde, thus sayth the Lord: with these [hornes] shalt thou pushe the Syrians, vntill thou haue made an ende of them.

12 And all the prophetes prophecied euen so, saying: Go vp to Ramoth [in] Gilead, and prosper: for the Lorde shall deliuer it into the kinges hande.

13 And the messenger that was gone to cal Michea, spake vnto him, saying: Beholde, the wordes of y prophetes speake good vnto the king with one mouth: Let thy worde therefore I pray thee, be lyke the worde of euery one of them, to speake that whiche is good.

14 And Michea sayde: As the Lorde C lyueth, whatsoeuer the Lord sayth vnto me, ^(b) that will I speake.

15 And so he came to the king, & the king sayd vnto him: Michea, ought we to go against Ramoth [in] Gilead to battayle, or to be stil: he answered to him: ^(c) Go, and prosper, the Lorde shall deliuer it into the hande of the king.

16 And the king sayde vnto him: So and so many times do I charge thee that thou tell me nothing but that whiche is true, in the name of the Lorde.

17 He sayd: I saw all them of Israel scattered vpon the hilles, as sheepe that haue not a sheephearde. And the Lorde sayde: These haue no maister, let euery man returne to his house in peace.

18 (And the king of Israel sayde vnto Jehosaphat: Dyd I not tell thee, that he woulde prophetic no good vnto me, but euill:)

19 And

Gen. 37 5.

^(a) D. Solt: He. in token of mourning.

2. Par. 18. a.

2

4 Reg. 2. a.

^(a) In all our enterprises we ought first to aske counsell of God. 3. Reg. 18. c.

^(b) The true prophete shall speake no other, then that he hath learned of God.

^(c) The spirit beeth thus in decision.

19 And he sayd againe: Heare thou therefore the word of the Lorde. I sawe the Lorde sit on his seate, and all the hoast of heauen stode about him on his right hande and on his left.

20 And the Lorde sayde: Who shall persuade Ahab, that he may go and fall at

Ramoth^[in] Gilead: And one sayde on this maner, and another on that.

21 And there came forth a certayne spirite, and stode before the Lorde, and sayde: I will persuade him. And the Lorde sayde vnto him: wherwith?

22 And he sayde: I will go out, and be a



false spirite in the mouth of all his prophetes. he sayde, Thou shalt persuade him and preuayle: Go forth then, & do euen so.

23 Nowe therefore beholde * the Lorde hath put a lying spirite in the mouth of all these thy prophetes, and the Lorde hath spoken euill towarde thee.

24 But Zedekia the sonne of Chanaana went to & smote Michea on the cheke, and sayde: When went the spirite of the Lorde from me, to speake vnto thee?

25 And Michea sayde: Behold, thou shalt see in that day when thou shalt go from chamber to chamber to hyde thee.

26 And the king of Israel sayde: Take Michea and cary him vnto Amion the gouerner of the citie, and vnto Joas the kinges sonne,

27 And say: Thus sayeth y^e king: Put this fellow in the prison house, and feede him with bread of affliction, and with water of trouble, vntill I returne in peace.

28 And Michea sayde: If thou returne in peace, the Lorde hath not spoken by me. And he sayde: Hearken ye people euery one of you.

29 And so the king of Israel, and Jehosa-

phat the king of Iuda, went by to Ramoth^[in] Gilead.

30 And the king of Israel sayde vnto Jehosaphat: I will chaunge my apparell, and will enter into the battell, but put thou on thyne apparell. And the king of Israel chaunged him selfe, and went to battell.

31 But the king of Syria commaunded the thirtie and two captaynes that had rule ouer his charettes, saying: Fight neither with small nor great, saue onely against the king of Israel.

32 And when the captaynes of the charets saw Jehosaphat, they sayd: Surely it is the king of Israel. And they turned to fight against him: And Jehosaphat cryed.

33 And so it came to passe, that when the captaynes of the charets sawe that he was not the king of Israel, they turned backe from him.

34 And a certayne man drew a bowe ignorantly, & smote the king of Israel betweene the ribbes and his harnessse: wherfore he sayd vnto the driuer of his charettes, Turne thy hand, and cary me out of the hoast, for I am hurt.

35 (And the battel encreased that day: and the king stode still in his charet against the Syrians) and died at even: And the blood ran out of the wounde into the middes of the charet.

36 And ther wēt a proclamation throught out the hoast about the goyng downe of the sunne, saying: Every man to his citie, and to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charet in the poole of Samaria, & the dogges licked by his blood: and they washed his armour, according vnto the worde of the Lorde whiche he spake.

39 The rest of the wordes that concerne Ahab and all that he did, and the iuorie house whiche he made, and all the cities that he buylded, are they not written in the booke of the cronicles of the kinges of Israel:

40 And so Ahab slept with his fathers, & Ahazia his sonne raigned in his steade.

41 *Jehosaphat the sonne of Asa began to raigne vpon Iuda in the fourth yere of Ahab king of Israel.

42 And Jehosaphat was thirtie and five yerres old when he began to raigne, and raigned twentie and five yerres in Hierusalem: his mothers name was Azuba the daughter of Silhi.

43 And he walked in all the wayes of Asa his father, and bowed not therefrom, but dyd that whiche was right in the eyes of the Lorde: Neuerthelesse the high places were not taken out of the way: for the people offred and burnt in-

cence yet in the high places.

44 And Jehosaphat made peace with the king of Israel.

45 *The rest of the wordes that concerne Jehosaphat, & the might that he bled, & howe he warred, are they not written in the booke of the cronicles of the kinges of Iuda:

46 And the remnaunt of the stewes of the males which remayned in the dayes of his father Asa, he put cleane out of the lande.

47 There was then no king in Edom, the deputie was king.

48 And Jehosaphat made shippes in the sea, to come through Tharsis to Ophir for golde, but they went not: for the shippes brake at Ezion Gaber.

49 Then sayd Ahazia the sonne of Ahab vnto Jehosaphat: Let my seruantes go with thy seruantes in the shippes. But Jehosaphat woulde not.

50 And Jehosaphat dyd sleepe with his fathers, & was buried with his fathers in the citie of David his father: And Jehoram his sonne raigned in his steade.

51 Ahazia the sonne of Ahab began to raigne ouer Israel in Samaria the seuenteenth yere of Jehosaphat king of Iuda, & raigned two yerres ouer Israel.

52 But he did euyl in the sight of the Lorde, and walked in the way of his father, & in the way of his mother, & in the way of Jeroboam the sonne of Nabat, whiche made Israel to synne.

53 For he serued Baal, & worshipped him, and prouoked the Lorde God of Israel vnto wrath, according vnto all that his father had done.

iii. Re. xv. f.

In the time of this king, Iudaea was subject to Iuda, and was gouerned by whom they of Iuda appointed.

ii. Par. xx. c.

The ende of the third booke of the kinges after the reckening of the Latinistes, whiche the Hebrues call the first booke of the kinges.

The fourth booke of the Kinges after

the Latinistes: which booke and the third together, is but one with the Hebrues

The first Chapter.

2 Ahazia by a fall falleth sicke. and consulteth with Beelzebub. 3 He is reproued by Elias. 10 The captaines ouer fiftie were sent to Elias. whereof two were burne with fire from heauen by his prayer. 17 Ahazia dyeth, and Jehozam his brother succeedeth him.

When Hoab rebelled against Israel, after the death of Ahab.

And Ahazia fell through a lattesse wyndowe of his vpper cham-

ber that he had in Samaria, and while he was in his sickenesse, he sent messengers and saide vnto them: Go, and enquire of Beelzebub the god of Ekrom, whether I shall recouer of this my disease.

But the angell of the Lorde spake to Elias the Thelbite: Arise, and go vpp against the messengers of the king of Samaria, and say vnto them: Is there not a God in Israel, that ye go to aske counsel at Beelzebub the God of Ekrom:

wherefore thus saith the Lorde: Thou shalt not come downe fro the bed on which thou art gone vpp, but shalt die the death. And Elias departed.

And when the messengers turned backe againe vnto him, he saide vnto them: Why are ye now come againe:

They answered him: There came a man vpp against vs, and sayde vnto vs: Go, & turne againe vnto the king that sent you, and saye vnto him, thus saith the Lorde: Is there not a God in Israel, that thou sendest to enquire of Beelzebub the God of Ekrom: Therefore thou shalt not come downe from the bed on which thou art gone vpp, but shalt dye the death.

And he said vnto them: What maner of man was that which came vpp and met you, and tolde you these wordes:

And they answered him: It was an heery man, and girt with a girdell of leather about his loynes. And he saide:

It is Elias the Thelbite.

Then the king sent vnto him a captayne ouer fiftie, with his fiftie men: which came to him (and beholde he sat on the top of an hill) And he spake vnto him, Thou man of God, the king hath saide: come downe.

Elias answered and saide to the captayne ouer the fiftie: If I be a man of God, let fyre come downe from heauen & consume thee & thy fiftie. And there came fyre from heauen, and consumed him and his fiftie.

Againe also he sent vnto him an other captayne ouer fiftie, with his fiftie: And he spake and saide vnto him, O man of God, thus hath the king saide: Make haste, and come downe.

Elias answered & saide vnto them: If I be a man of God, let fyre come downe from heauen, and consume thee and thy fiftie. And there came fyre of God from heauen, and consumed him and his fiftie.

And the king yet againe sent the third captayne ouer fiftie, with his fiftie men: And the third captayne ouer fiftie went vpp, and came and fell on his knees before Elias, and besought him, & sayde vnto him: Oh man of God, I pray thee let my lyfe and the lyfe of the fiftie thy seruantes be precious in thy sight.

Beholde, there came fyre downe from heauen, and burnt vpp the two fore captaines ouer fiftie with their fifties: therefore let my lyfe now be precious in thy sight.

And the angell of the Lorde saide vnto Elias: Go downe with him, and be not afrayde of him. And he arose, and went downe with him vnto the king.

And he saide vnto him, thus saith the Lorde: Forasmuch as thou hast sent messengers to aske counsell at Beelzebub the god of Ekrom, as though there had ben no God in Israel, whose word thou

(b) The threatenings of gods prophesies are effectuall against the wicked.

(c) God bol- deneth his messengers to do their message.

21

2

3

4

5

6

7

8

The God of Ekrom: so called, either for that the prophet thought that he could be seruice them from the Ekrom, where with that counrey was infected, because his were ingored in great abundance of the blood of the sacrifices to this idoll.

thou mightest seeke after: therfore thou shalt not come downe of the bed on which thou art gone vp, but shalt dye the death.

17 And so he dyed according to the worde of the Lorde which Elias had spoken: And Jehoram [his brother] began to

raigne in his steade, in the second yere of Jehoram the sonne of Jehosaphat king of Iuda, because he had no sonne.

18 The rest of the wordes that concerne Ahazia, what thinges he dyd, are they not written in the booke of the cronicles of the kinges of Israel:

The .ij. Chapter.

8 Elias deuiceth the waters with his cloke. 11 He is taken vp into heauen. 13 Elisa taketh his cloke and deuiceth Iordane. 20 The bitter and benemious waters are healed. 23 The children that moche Elisa, are rent in peeces with beares.



A I



And it chaunced, that whē the * Lord would take vp Elias into heauen by a whorle wind, Elias went with Elisa from Gilgal.

And Elias saide vnto Elisa: Tary here I praye thee, for the Lorde hath sent me to Bethel. Elisa saide vnto him: * As the Lorde lyueth, and as thy soule liueth, I will not leaue thee. And they came downe to Bethel,

3 And the children of the prophetes that were at Bethel came out to Elisa, and saide vnto him: knowest thou not how that the Lord wyll take away thy maister from thy head this day: he saide: I knowe it also, holde you your peace.

4 And Elia saide vnto him: Elisa, tary here I praye thee, for the Lorde hath sent me to Jericho. he saide: As the

Lorde lyueth, and as thy soule lyueth, I will not leaue thee. And so they came to Jericho.

5 And the children of the prophetes that were at Jericho came to Elisa, and said vnto him: Knowest thou not, that the Lorde wil take away thy maister from thy head this day: he aunswered: I knowe it also, holde ye your peace.

6 And Elias said vnto him: Tary I pray thee here, for the Lorde hath sent me to Iordane. he saide: As the Lord liueth, & as thy soule lyueth, I wyll not leaue thee. And so they two went together.

7 And fiftie men of the sonnes of the prophetes came & stode on the other syde a farre of: and they two stode by Iordane.

8 And Elias toke his mantell, & wrapt it together, and smote the waters, and they were deuicid parte the one way, and

Gene. v. 6.

1. Cor. 13. 2.

1. Reg. 23. d.

(d) The children of the prophetes, that is, the disciples of the prophetes.

- and part the other, so that they two went ouer through the drye lande.
- 9 And it fortunied, that assoone as they were ouer, Elias saide vnto Elisa: Aske what I shal do for thee, yer I be taken away from thee. And Elisa saide: I pray thee let thy spirite be double vpon me.
- 10 And he said, Thou hast asked an hard thing: Neuerthelesse, if thou see me whē I am taken away from thee, thou shalt haue it so: yf thou do not, it shall not be.
- 11 And it fortunied, that as they went walking and talking: beholde, there appeared a charet of fyre, and horses of fyre, & parted them both a sunder, * and Elias went by through the whorle winde into ^bheauen.
- 12 And Elisa saue, and cryed: O my father, O my father, the charet of Israel, and the horsmen thereof. And he saue him no more: and he toke his owne clothes, and rent them in two peeces.
- 13 He toke by also the mantell of Elias that fell from him, and went backe againe, and stode by Iordanes syde.
- 14 And toke the mantel of Elias that fell from him, and smote the waters, & he said: where is the Lord God of Elias, & he him selfe: And when he had smitten the waters, they parted this waye and that waye: and Elisa went ouer.
- 15 And when the childre of the prophetes which were at Jericho saue him from a farre, they sayde, The spirite of Elias doth rest on Elisa: And they came to meete him, and fel to the grounde before him,
- 16 And saide vnto him: See, now there be with thy seruauntes fiftie strong men, let the go we pray thee & seeke thy master: yf happily the spirite of the Lorde
- hath taken him by, and cast him vpon some mountaine, or into some valley. And he saide: He shall send none.
- 17 And when they laye vpon him tyll he was ashamed, he said: Send. They sent therefore fiftie men, which sought him thre dayes, but found him not.
- 18 And when they came againe to him (which taried at Jericho) he saide vnto them: Did I not saye vnto you, that ye should not go:
- 19 And the men of the citie saide vnto Elisa: beholde sir, the dwelling of this citie is pleasaunt, as thou thy selfe seest: but the water is naught, & the grounde barren.
- 20 He saide: Bring me a new cruse, and put salt therein. And they brought it to him.
- 21 And he went vnto the spring of the waters, and cast the salt in thither, and saide, thus saith the Lord: I haue healed these waters, there shall not come henceforth either death or barennesse.
- 22 So the waters were healed vnto this day, according to the saying of Elias, which he spake.
- 23 And he went by from thence vnto Bethel: And as he was going by the way, there came litle children out of the citie, and mocked him, & saide vnto him: Go by thou balde head, go by thou balde head.
- 24 And he turned backe, and looked on them, and cursed them in the name of the Lorde: And there came two shee beares out of the wood, and tare fourtie and two children of them.
- 25 And he went from thence to mount Carmel, and from thence he turned againe to Samaria.

¶ The .iii. Chapter.

1 The raigne of Jehoram. 6 He and Jehosaphat go to warre against Moab which rebelled. 13 Elisa reprooueth him, 17 and geueth their hoast water. 24 The Moabites are overcome. 27 Their king sacrificeth his sonne.



1 **N**OW Jehoram the sonne of Ahab began to raigne vpon Israel in Samaria the eyghteenth yere of Jehosaphat king of Iuda, and raigned twelue yeres.

2 And he wrought euil in the sight of the Lorde, but not lyke his father and lyke

his mother: for he put away the images of Baal that his father had made.

3 Neuerthelesse, he cleaued vnto the sinnes of Jeroboam the sonne of Nabat which made Israel to sinne, and departed not therefrom.

4 And Mesa king of Moab was a lorde of sheepe, and rendered vnto the king of Israel an hundred thousand lambes, and

and an hundred thousand rammes
with the wooll.

5 But when Ahab was dead, it fortun-
ned that the king of Moab rebelled a-
gainst the king of Israel.

6 And king Jehoram went out of Sa-
maria the same season, and numbred all
Israel:

7 And went, & sent to Jehosaphat the
king of Juda, saying: The king of Mo-
ab hath rebelled against me, wilt thou
come with me against Moab in battell:
he answered, I will come by: for as
I am, so art thou: and as my people be,
so are thy people: & thy horses, as myne.

8 And he saide: what way shall we go
by: And he answered: The way
through the wilderness of Edom.

9 And so the king of Israel toke his iour-
ney, and the king of Juda, and the king
of Edom: And when they had compas-
sed the way seven dayes, they had no
water for the hoast, and for the cattayle
that folowed them.

10 And the king of Israel saide: Alas, the
Lorde hath called these three kinges to-
gether, to deliuer them ouer into the
hande of Moab.

11 But Jehosaphat said: * Is there not
here a prophete of the Lorde, that we
maye enquire of the Lord by him: And
one of the king of Israels seruauntes
answered and saide: Here is Elisa the
sonne of Saphat, which powdered water
on the handes of Elias.

12 And Jehosaphat saide: The word of
the Lorde is with him. And so the king
of Israel, & Jehosaphat, and the king
of Edom went downe to him.

13 And Elias saide vnto the king of Is-
rael: what haue I to do with thee:
Get thee to the prophetes of thy father,
& to the prophetes of thy mother. And
the king of Israel saide vnto him, Oh
naye: for the Lorde hath called these
three kinges together, to deliuer them
into the hand of Moab.

14 And Elias saide: As the Lorde of
hoastes liueth, in whose sight I stande,
and it were not that I regarde the pre-
sence of Jehosaphat the king of Juda,
I would^(a) not loke towarde thee, nor
yet see thee.

15 But now byng me a minstrell. And
when the minstrell played, the hand of
the Lorde came vpon him:

16 And he sayde, thus saith the Lorde:

Make this valley full of ditches:

17 For thus saith the Lorde: Ye shall see
neither wynde nor rayne, yet the valley
shall be filled with water, that ye maye
drinke, both ye, and your beastes, & your
cattayle:

18 And this is yet but a small thing in the
sight of the Lorde, forasmuch as he wil
geue ouer the Moabites also into your
handes.

19 And ye shall smite every strong towne,
and every goodly citie, and shall fell eue-
ry pleasaunt tree, and stop every well of
water, and marre every good platte of
ground with stones.

20 And in the morning when the meate
offering was offered, beholde, there
came water by the way of Edom, and
the cuntrey was filled with water.

21 And when all the Moabites heard that
the kinges were come by to fight a-
gainst them, they gathered all that was
able to put on harnessse, and stode in the
border of the lande:

22 And they were by earlie in the mor-
ning, and the sunne shone vpon the wa-
ter, that the Moabites sawe the water
a farre of as red as blood.

23 And they saide, This is the blood of
slaughter: The kinges are slaine, & one
haue smitten another: Now therefore
Moab get thee to the spoyle.

24 And when they came to the hoast of
Israel, the Israelites stode by & smote
the Moabites, so that they fled before
them: but they folowed vpon them and
smote Moab,

25 And they ouerthrew the cities, and on
every good parcell of lande cast every
man his stone, and filled it, & they stopt
all the welles of water, and feld all the
good trees, onely in Kirharseth left
they the stones thereof: howbeit they
went about it with slinges, & smote it.

26 And when the king of Moab saw that
the battaile was to sore for him, he toke
with him seven hundred men that drew
y sword, to haue gone through^(euen) vnto
the king of Edom: but they could not.

27 And then he toke his eldest sonne that
should haue raigned in his steade, and
offered him for a burnt offering vpon
the wall: And there was^(a) great indig-
tion against Israel, and they departed
from him, and returned to their owne
lande.

iii. Re. 22. 2.

(a) God
suffereth his
word to be
declared to
the wicked,
because of the
goodly that
are among
them.

(a) The Is-
raelites were
greatly offen-
ded, because of
the cruelty of
the fact.

The

The .iiij. Chapter.

4 God increaseth the oyle to the poore wydowe by Elisa. 12 He obtayneth for the Sunamite a sonne at gods hand. 28 Who dying. 32 he raiseth him vp againe. 40 He maketh sweete the potage. 41 And multiplieth the loaves.



21 **A**ND there cryed a certayne woman of the wyues of the sonnes of the prophetes, vnto Elisa, saying: Thy seruaunt my husband is dead, & thou knowest that thy seruaunt did feare the Lorde: And the creditor is come to fet my two sonnes to be his bondmen.

2 Elisa saide vnto her: Tell me what I shall do for thee: what hast thou in thyne house: She saide: Thyne handmayde hath nothing at all in the house, saue a picher with oyle.

3 He saide vnto her: Go, and borow vessels for thee [of them that are] without, [euē] of all thy neighbours, emptye vessels, and that not a fewe:

4 And when thou art come in, thou shalt shut the dooze after thee and after thy sonnes, and powre out into ^(a) all those vessels: and set asyde that which is full.

5 And so she went from him, and shut the dooze after her & after her sonnes: And they brought to her, & she powred out.

6 And it came to passe, that when the vessels were ful, she said vnto her sonne: Bryng me yet a vessel. And he said vnto

her: I haue no mo. And y oyle ceased.

7 Then she came and tolde the man of God: And he sayde, Go, and sell the oyle, and pay them that thou art in debt vnto: but lyue thou and thy children of the rest.

8 And it fell on a day, that Elisa came to Sunem, where was a great woman, that toke him in for to eate bread: And so it came to passe, that from that tyme forth (as oft as he came that way) he turned in thither to eate bread.

9 And she saide vnto her husband: Beholde, I perceaue that this is an holy man of God which passeth by vs continually.

10 Let vs make him a litle chamber I pray thee, with walles, & let vs set him there a bed, and a table, and a stoole, and a candelsticke: that he may turne in thither when he cometh to vs.

11 And it fortunēd on a day that he came thither, and turned into the chamber, & lay therein,

12 And saide to Gehezi his seruaunt: Call this Sunamite. And when he called her, she presented her selfe before him.

13 And againe he said vnto him: Tel her, beholde thou hast ben carefull for vs with

^(a) God euer
wreatheth for
them that
trust in him.

(b) The ser-
uautes of
God are not
vnthankfull
for benefites
receaued.

With all this care, ^(b) what shal we now do for thee: Wouldest thou be spoken for to the king, or to the captayne of the hoast: She aunswered: I dwell among myne owne people.

14 And he said againe: what is to be done for her: Gehezi aunswered: Verryly she hath no childe, and her husband is olde.

15 And he said: Call her. And when he had called her, she stode in the doore.

Ge. xviii. b.

16 And he saide: * At this tyme appoynted, according to the tyme of lyfe, thou shalt embrace a sonne. And she said: Oh nay my lord, thou man of God, do not lye vnto thyne handmayde.

17 And the wyfe conceaued, and bare a sonne that same season that Elisa had sayde vnto her, according to the tyme of lyfe.

E 18 And when the childe was growen, it fell on a day that he went out to his father, and to the reapers,

19 And he said vnto his father: My head, my head. And he saide to a lad: Cary him to his mother.

20 And when he had taken him & brought him to his mother, he sate on her knees till noone, and then dyed.

21 And she went by, and laide him on the bed of the man of God, & shut [the doore] vpon him, and went out,

22 And called vnto her husband, & sayde: Send with me I pray thee one of the young men, and one of the asses: for I will runne to the man of God, and come againe.

23 And he saide: wherefore wilt thou go to him: seing that to day is neither newe moone nor sabbath day. And she aunswered: All shal be well.

24 Then she sadled an asse, and saide to her seruaunt: Dyrue and go forwarde, stave not for me to get by, except I byd thee.

D 25 And so she went, and came vnto the man of God to mount Carmel: And it fortunied, that when the man of God sawe her farre of, he saide to Gehezi his seruaunt: Beholde, yonder is the Sunanite:

26 Runne therefore to meete her, & saye vnto her: Is all well with thee, & with thy husband, and with the lad: And she aunswered: All is well.

27 And when she came to the man of God by to the hill, she caught him by the feete: But Gehezi went to her, to thrust

her away. And the man of God sayde: Let her alone, for her soule is vexed within her, and the Lorde hath hid it from me, and hath not tolde it me.

28 Then she saide: Did I desire a sonne of my Lorde: did I not require thee that thou shouldest not deceaue me:

29 Then he saide to Gehezi: * Girde by thy loynes, and take my staffe in thyne hande, and go thy way: * If thou meete any man: salute him not: And if any salute thee, aunswere him not againe: And lay my staffe vpon the face of the childe.

30 And the mother of the childe said: * As the Lorde lyueth, and as thy soule lyueth, I wyll not leaue thee. And he arose, and folowed her.

31 Gehezi went before them, and layed the staffe vpon the face of the childe, but ther was neither voyce nor any feeling: wherefore he went againe to meete him, and tolde him, saying: The childe is not awaked.

32 And when Elisa was come into the house, behold the childe was dead, and layde vpon his bed.

33 He went in therfore, & shut the doore vpon them twayne, & prayed vnto the Lorde,

34 * And went by, and laye vpon the lad, and put his mouth on his mouth, & his eyes vpon his eyes, & his handes vpon his handes, & when he so laye vpon the childe, the fleshe of the childe waxed warme.

35 And he went againe, and walked once by and downe in the house, & then went by, & layde him selfe vpon him againe: And then the childe gasped seuen times, and opened his eyes.

36 And he called Gehezi, and saide: Call for this Sunanite. So he called her: which when she was come in vnto him, he saide vnto her: * Take thy sonne.

37 Therfore she went in, and fell at his feete, and bowed her selfe to the ground, & and toke by her sonne, and went out.

38 Elisa came againe to Gilgal, and there was a dearth in the lande, and the children of the prophetes dwelt with him: And he saide vnto his seruaunt, Set a great pot on [the fyre] and make potage for the children of the prophetes.

39 And one went out into the fielde to gather hearbes, and found a wyld vine, and gathered therof wyld gourdes his lap ful, and came and thred them in-

iii. Reix. a

Luk. x. a.
(c) Make
such speche,
that nothing
may let thee
in the way.
Luk. x.

i. Reg. 18. b.

E

ii. Reg. 17. d.

* 27. Mathe.

Luk. v. c.

F

to the pot of pottage: for they knew it not.

40 So they powdered out for the men to eat: And it fortuned, that when they tasted of the pottage, they cryed out and said, O thou man of God, there is death in the pot. And they could not eat thereof.

41 But he saide: bring meale. And he cast it into the pot, and he saide: Fill for the people, that they may eat. And there was no more harme in the pot.

42 There came a man from Baal Salsisa, and brought the man of God bread of

the first frutes, even twentie loaves of barlye, & full eares of come in the huske: And he said, Geue vnto the people, that they may eat.

43 And his minister answered: why shall I set this before an hundred men? He said againe, Geue it vnto the people, that they may eat: For thus saith the Lorde, * They shall eat, and there shall be left ouer. Iohn. vi. 2.

44 And so he set it before them, and they did eat, and left ouer, according to the word of the Lorde.

¶ The .v. Chapter.

1 Naaman the Syrian is healed of his leprosie. 16 Elisa refuseth his giftes.
27 Gebezi is striken with leprosie, because he toke money and rayment of Naaman.

¶ 1



Naaman captayne of the hoast of the king of Syria, was a great man, and honorable in the sight of his maister, because that by him the Lorde had geuen

health vnto Syria: he was also a mighty man, & expert in warre [but he was] a leaper.

2 And the Syrians had gone out by companies, & had brought out of the countrey of Israel a litle mayde, & she was with Naamans wyfe.

3 And she saide vnto her lady: I would to God my lorde were with the prophet that is in Samaria, for he would deliuer him of his leprosie.

4 And he^(a) went in, and tolde his lorde, saying: Thus and thus saide the mayd that is of the lande of Israel.

5 And the king of Syria saide: Go thy way thither, and I wyll send a letter vnto the king of Israel. And he departed, and toke with him ten talentes of siluer, and six thousand peeces of golde, and ten chaunges of raymentes,

6 And brought the letter to the king of Israel, conteyning this tenour. Now, when this letter is come vnto thee, behold I haue therewith sent Naaman my seruaunt to thee, that thou mayest ridde him of his leprosie.

7 And it fortuned, that when the king of Israel had red the letter, he rent his clothes, and saide: * Am I God, that I should slay, and make a lyue: For he

doth send to me that I should deliuer a man from his leprosie: wherefore consider I pray you, & see how he seeketh a quarell against me.

8 which when Elisa the man of God had heard how that the king of Israel had rent his clothes, he sent to the king, saying: wherefore hast thou rent thy clothes: Let him come now to me, and he shall knowe that there is a prophet in Israel.

9 And so Naaman came with his horses and with his charets, and stode at the doore of the house of Elisa.

10 And Elisa sent a messenger vnto him, saying: Go, and washe thee in Iordane seven tymes, and thy fleshe shall come againe to thee, and thou shalt be cleansed.

11 But Naaman was wroth, and went away, and saide: Beholde, I thought with my selfe, he would surely come out, and stande and call on the name of the Lord his god, & put his hand on the place, that he may heale the leprosie.

12 Are not Abana and Pharphar riuers of Damasco, better then all the waters of Israel: If I washe me also in them, shall I not be cleansed: And so he turned him, and departed with displeasure.

13 And his seruauntes came, and communed with him, and saide: Father, if the prophet had byd thee do some great thing, oughtest thou not to haue done it: How much rather then when he saith to thee, washe, and be cleane?

14 Then went he downe, & washed himselfe

selfe seuen tymes in Iordane, according to the saying of the man of God, and his fleshe came againe lyke vnto the fleshe of a litle childe,* and he was cleansed.

Luk. iiii. e.

15 And he turned againe to the man of God, he and al his company, and stode before him, and saide: Behold, I know nowe that there is no God in all the worlde, but in Israel: Now therfore I pray thee take a blessing of thy seruaunt:

"D. 176a
source.

iii. Re. xvii. a

16 But he saide: As the lorde lyueth before whom I stande, I wyll receaue none: And when the other would haue constrayned him to receaue it, he would not.

17 And Naaman saide: Shall there not be geue to thy seruaunt as much of this earth as two mules may beare: For thy seruaunt wyll hencefoorth offer neither burnt sacrifice nor offering vnto any other God, saue vnto the Lorde.

18 But herein the Lorde be mercyfull to thy seruaunt, that when my maister goeth into the house of Rimmon for to worship there, and leaneth on my hand, and I bowe my selfe in the house of Rimmon: when I do bowe downe I say in the house of Rimmon, the Lorde be mercyfull vnto thy seruaunt because of this thing.

(a) The prophet did not approue his act, but after the common maner of speache byd him farewell.

19 Unto whom he saide: Go in peace. And when he was departed from him as it were a furlong of grounde,

20 Gehazi the seruaunt of Elisa the man of God, said: Beholde, my maister hath spared Naaman this Syrian, that he would not receaue at his hande those thinges that he offered: As the Lorde

lyueth, I wyll runne after him, & take somewhat of him.

21 And so Gehazi folowed Naaman: And when Naaman saw him running after him, he light downe from the charet to meete him, and saide: Is all well:

iii. Re. iiii. d.

22 He answered, All is well: Beholde, my maister hath sent me, saying: See, there be come to me euen nowe from mount Ephraim two young men of the children of the prophetes: Geue them I pray thee one talent of siluer, and two chaunge of garmentes.

23 And Naaman said: With a good will, take two talentes: And he constrained him, & bounde two talentes of siluer in two bagges, with two chaunge of garmentes, and laide them vpon two of his seruauntes, to beare them before him.

24 And when he came to the lower place, he toke [them] from their hand, and bestowed [them] in the house, and he let the men go, and they departed.

25 But he went in and stode before his maister: And Elisa said vnto him, Whence comest thou Gehazi: He saide: Thy seruaunt went no whyther.

26 But he saide vnto him: Went not myne heart [with thee] when the man turned againe from his charet to meete thee: Is it now a tyme to receaue money, to receaue garmentes, olyue trees, vniyardes, sheepe, and oxen, men seruauntes, and mayde seruauntes.

(b) was not I present with thee in spirit

27 The leprosie therfore of Naaman shal cleaue vnto thee, and vnto thy seede for euer. * And he went out from his presence a leper as white as snowe.

(c) Concorde nesti pum. bca.

iii. reg. xv. a

The .xj. Chapter.

6 Elisa maketh iron to swimme aboue the water. 8 He discloseth the king of Syrias counsel to the king of Israel. 13 Who sending certaine to take him, were kept faste in Samaria. 24 Samaria is besieged and endureth extreme famine.

1



he children of the prophetes saide vnto Elisa: Beholde we pray thee, the place where we dwell with thee is to litle for vs:

2

Let vs go we pray thee vnto Iordane, & take thence euery man a beame, & build vs a place to dwell in. And he answered, Go.

3

And one saide: Be content I pray thee, and come with thy seruauntes. And he

answered: I wyll come.

4 And so he went with them: And when they came to Iordane, they cut downe wood.

5 But it fortuneth, that as one was felling downe of a tree, the axe head fell into the water: And he cryed, and saide, Alas maister, it was lent me.

6 And the man of God saide: Where fell it: And he shewed him the place: And he cut downe a sticke, and cast it in thither, and immediatly the iron did swimme.

swynne.

- 7 Therefore sayde he: Take it vp. And he stretched out his hand, and toke it vp.
- 8 But the king of Syria warred against Israel, and toke counsell with his seruauntes, and sayde: In such and such a place shalbe my campe.
- 9 And the man of God sent vnto the king of Israel, saying: Beware that thou go not ouer to such a place, for there the Syrians are lurking.
- 10 Therefore the king of Israel sent to the place which the man of God tolde him and warned him of, ^(a) and saued him selfe from it, not once, nor twyse.
- 11 And the heart of the king of Syria was troubled for this thing, and he called for his seruauntes, and said vnto them: Wil ye not shewe me, which of our men [betrayeth me] to the king of Israel?
- 12 And one of his seruauntes sayde, None my lord O king: But Elisa the prophet that is in Israel, telleth the king of Israel, yea euen the wordes that thou speakest in thy priuie chamber.
- 13 He sayde: Go, and spie where he is, that I may sende and fet him. And one told him, saying: Behold, he is in Dothan.
- 14 Therefore sent he thither horses and charrets, and a mightie hoast: and they came by night, and compassed the citie about.
- 15 And when the seruaunt of the man of God rose vp early to go out: beholde, there was an hoast rounde about the towne with horses & charrets: And his seruaunt sayde vnto him, Alas maister, what shall we do?
- 16 He aunswered, * Feare not: for they that be with vs, are mo then they that be with them.
- 17 And Elisa prayed and sayd: Lord I beseech thee open his eyes that he may see. And the Lorde opened the eyes of the young man, and he looked: and beholde the mountayne was full of horses, and charrets of fire round about Elisa.
- 18 And when they came downe to him, Elisa prayed vnto the Lord, and sayde: Smyte this people I pray thee with blindnesse. And he smote them with blindnesse, according to the worde of Elisa.
- 19 And Elisa sayd vnto them: This is not the way, neither is this the towne: followe me, & I will bring you to the man

Whom ye seke. But he led them to Samaria.

- 20 But it fortunod that when they were come to Samaria, Elisa sayde: Lorde, open their eyes that they may see. And the Lorde opened their eyes, and they sawe, & beholde they were in the middes of Samaria.
- 21 And the king of Israel sayde vnto Elisa when he sawe them: My father, shall I smyte them, shall I smyte them?
- 22 And he aunswered, Thou shalt not smyte them: But smyte those that thou hast taken with thine owne sworde, and with thine owne bowe: But rather set bread and water before them, that they maye eat & drinke, & go to their maister.
- 23 And he prepared a great refection for them, and when they had eaten and drinke, he sent them away, & they went to their maister: And so the souldiours of Syria came no more into the lande of Israel.
- 24 After this it chaunced, that Benhadad king of Syria gathered al his hoast and went vp, and besieged Samaria.
- 25 But there was a great dearth in Samaria: and beholde, they besieged it, vntill an asses head was sold for foure score siluer pence, and the fourth part of a ^(b) cab of doves doung for five peeces of siluer.
- 26 And as the king of Israel was goyng vpon the wal, there cryed a woman vnto him, saying: Help me my lord O king.
- 27 He sayde: If the Lorde do not succour thee, wherwith can I helpe thee: With the barne, or with the wine presse?
- 28 And the king sayde vnto her: What wilt thou? She aunswered: Ponder woman sayd vnto me, Bring thy sonne, that we maye eat him to day, and we will eat myne to morowe.
- 29 * And so we dressed my sonne, and dyd eate him: And I sayde to her the other day, bring thy sonne, that we maye eat him: And she hath hyd her sonne.
- 30 And it came to passe, that when the king hearde the wordes of the woman, he rent his clothes, and went vp on the wall, and the people looked, and beholde he had a sackcloth vnder ^(c) vpon his fleshe.
- 31 Then he sayd: * God do so & more also to me, if the head of Elisa the sonne of Shaphat shall stande on him this day.

D

(b) The Hebrews wrote: that they burned it in the siege for lack of wood.

Leui. 26. d.
Deut. 28. f.
Thren. 4. b.

(c) Thus hypocrites being gods iudgement, thinke to please him with outward ceremonies, which in protestation they will not knowe.

32 But Elisa sate in his house (& the elders sate by him) And the king sent a man befoze him: but yer the messenger came to him, he sayd to the elders: haue ye not scene howe that the sonne of this murderer hath sent to take away myne head: Be circumspect when the messenger commeth, and shut the dooze, and

hold him at the dooze: Is not the sound of his maisters feete behynde him: while he yet talked with them: behold, the messenger came downe vnto him, & sayd, Behold, this euyl is of the Lorde: And what more shall I loke for of the Lorde:

The vii. Chapter.

1 Elisa prophecieth plentie of bittayle and other things to Samaria. 6 The Syrjans run away and haue no man folowing them. The prince that woulde not beleue the worde of Elisa is troden to death.



A 1



hen Elisa saide: heare ye the word of the lord, thus sayth the Lorde: *To morow this time [shall] a bushell of fyne flowre [be solde] for a sicke, and two bushells of barlye for a sicke in the gate of Samaria.

4. Rc. 7. a.

2 Then a certayne lorde (on whose hand the king leaned) answered the man of God, and sayde: Beholde, if the Lorde would make windowes in heauē, might this saying come to passe: he sayde: Behold, thou shalt see it with thyne eyes, but shalt not eate therof.

3 And there were foure leperous men at the entring in of the gate: And they sayd one to another, why sit we here vntill we dye:

4 If we say, we will enter into the citie: behold, the dearth is in the citie, and we shal die therein: And if we sit stil here, we

dye also. Nowe therfore come, and let vs fall vpon the hoast of the Syrjans: If they saue our liues, we shall lyue: If they kill vs, then are we dead.

5 And they rose vp in the twylight to go to the hoast of the Syrjans: And when they were come to the vtmost part of the hoast of Syria, behold there was no man there.

6 For the Lorde had made the hoast of the Syrjans* to heare a noyse of charrets, & a noyse of horses, & the noyse of a great hoast: Insomuch that they sayde one to another, Lo, the king of Israel hath hyred against vs the kinges of the hethites, and the kinges of the Egyptians, to come vpon vs.

Mich. v. 1. Esa. xlii. a.

7 wherfore they arose, and fled in the twylight, and left their tentes, their horses, and their asses, and the fieldes which they had pitched, even as it was, and fled for their lyues.

(a) The which no more no greater enemy, then their owne conscience to pursue them.

8 And when these lepers came to the edge of

- of the hoast, they went into a tent, and did eate and drinke, and caried thence siluer, and golde, and rayment, & went and hyd it: and came againe and entred into another tent, and caried thence also, and went and hyd it.
- 9 Then sayde one to another: We do not well this day, forasmuche as it is a day to bring good tydings, and we holde our peace. If we tarie till the day light, some mischiefe wil come vpon vs: Now therfore come, that we may go and tell the kinges houtholde.
- 10 And so they came, and called vnto the porter of the citie, and told them, saying: We came to the pauillions of the Syrians, and see there was no man there, neither boyce of man, but horses & asses tyed, and the tentes were euen as they were wont to be.
- 11 And so the man called vnto the porters, and they told the kinges house within.
- 12 And the king arose in the night, & sayde vnto his seruautes: ^(b) I wil shewe you now what the Syrians haue done vnto vs: They knowe that we be hungrie, and therfore are they gone out of the pauillions to hyde them selues in the fielde, saying: When they come out of the citie, we shall catche them alyue, and get in to the citie.
- 13 And one of his seruautes answered, and sayde: Let men take I pray you fyue of the horses that remayne and are left in the multitude: Beholde they are euen as all the multitude of Israel that are left in the citie: Beholde [I say] they are euen as all the multitude of the Is-

- raelites that are consumed) and we will send, and see.
- 14 They toke therfore the horses of two charets, and the king sent after the hoast of the Syrians, saying: Go, and see.
- 15 And they went after them euen vnto Iordane, and lo, all the way was full of clothes, and vessels, which the Syrians had cast from them in their haste: And the messengers returned, and tolde the king.
- 16 And the people went out, and spoyled the tentes of the Syrians: And so it came to passe that a bushell of fyne flowre was solde for a sicle, and two bushelles of barlye for a sicle, *according to the worde of the Lorde.
- 17 And the king appoynted that lorde (on whose hand he leaned) to be at the gate: And the people ^(c) trode vpon him in the gate, and he dyed according to the word of the man of God whiche he sayde when the king came downe to him.
- 18 And so came the thing to passe, that the man of God had spoken to the king, saying: Two bushels of barlye for a sicle, and a bushell of fyne flowre for another shalbe *to morowe this tyme in the gate of Samaria.
- 19 Wherevnto that lorde answered the man of God, and sayde: Yea and if the Lorde made windowes in heauen, might it come to passe: And he sayd: Beholde, thou shalt see it with thyne eyes, and shalt not eate thereof.
- 26 And euen so chaunced it vnto him: For the people trode vpon him in the gate, and he dyed.

4. Re. 7. a.

(c) The faithlesse deserue of gods punishment

4 Re. 7. a.

The. viii. Chapter.

1 Elisa propheted vnto the Sunamite the dearth of seuen yeres. 11 He propheteeth to Hazael that he shalbe king of Syria. 15 He raigneth after Benhadad. 16 Joram raigneth ouer Iuda. 20 Edom falleth from Iuda. Ohoziab succedeth Joram.



1 **T**hen spake *Elisa vnto the woman (whose sonne he had restored to lyfe againe) saying: Up, and go thou and thyne house, and so iourne where so euer thou canst: For the Lord hath called for a dearth, and the same shall come vpon the lande seuen yeres.

2 And the woman arose, and dyd after the saying of the man of God, and went both she and her houthold, & so iourned

in the land of the Philistines seuen yeres.

3 And at the seuen yeres ende, it fortuneth that the woman came againe out of the land of the Philistines, and went out to call vpon the king for her house and for her lande.

4 And the king talked with Gehezi the seruaunt of the man of God, saying: Tell me I pray thee al the great deedes that Elisa hath done.

5 He told the king howe he had restored a dead body to lyfe againe: but in the meane tyme the woman whose sonne he

had rayled by againe, cryed to the king for her house, and for her land: And Gehazi sayde, My lord the king, this is the woman, and this is her sonne whom Elisa rayled by againe.

6 And When the king asked the woman, she tolde him: And so the king deliuered her a chamberlayne, saying, Restore thou vnto her all that are hers and all the^(a) frutes of the fielde, sence the day that she left the land, vnto this tyme.

(a) The King caused that to be written to the king, which was wrong: fullie holden from her.
3 Reg. 19. c.

7 And * Elisa came to Damasco, & Benhadad the king of Syria was sycke: And one tolde him, saying, The man of God is come hyther.

3. Reg. 14. a.

8 And the king sayd vnto Hazael: * Take a present in thyne hande, and go meete the man of God, that thou mayest inquire of the Lord by him, saying: Shal I recouer of this disease?

9 And so Hazael went to meete him, and toke the present with him, and of euery good thing of Damasco, euen as much as fourtie camels coulde beare: & came and presented him selfe before him, and said: Thy sonne Benhadad king of Syria hath sent me to thee, saying: Shal I recouer of this disease?

10 And Elisa sayde vnto him: Go, and say vnto him, Thou shalt^(b) recouer: howbeit, the Lord hath shewed me that he shall surely dye.

(b) Meaning that he should not dye of that disease, yet he should dye by the hande of Hazael the messenger.

11 He looked vpon him stedfastlie, vntill he was ashamed: & the man of God wept.

12 And Hazael sayde: why weepeth my lord: he answered: For I knowe the euyl thinges that thou shalt do vnto the children of Israel: for their strong cities shalt thou set on fire, and their young men shalt thou slay with the sword, and shalt dash out the braynes of their sucking children, and al to teare their women with childe.

13 But Hazael sayd: what is thy seruant a dogge, that I shoulde do this great thing: And Elisa answered: The Lord hath shewed me that thou shalt be king of Syria.

C 14 And so he departed from Elisa, & came to his maister: which sayd to him, what sayde Elisa to thee: he answered: He tolde me, that thou shouldest recouer.

15 And on the morowe it fortuneth, that he toke a thicke cloth, and dipt it in water, and^(c) spread it on his face: & he died, and Hazael raigned in his steade.

(c) Hazael vnder pretence to refresh the king spread him with this cloth.

16 The fyft yere of Joram the sonne of Ahab king of Israel, Jeholaphat being also king of Iuda, Joram the sonne of Jeholaphat king of Iuda began to raigne.

17 * Thirtie and two yeres olde was he when he began to raigne, and he raigned eyght yeres in Hierusalem.

ii. Pa. xxi. a.

18 And he walked in the wayes of the kinges of Israel, as they that were of the house of Ahab: for the daughter of Ahab was his wyfe, and he dyd euyl in the sight of the Lord.

19 And the Lord woulde not destroy Iuda [and that] because of David his seruant, * as he promised him, to geue him alway a light among his children.

ii. Reg. vii. c.

20 * In those dayes Edom rebelled from vnder the hand of Iuda: for they made them a king of their owne.

ii. Re. viii. c.
3. Reg. 12. g.
i. Par. xxii. a.

21 So Joram wet to Zair, he & al his charettes with him: And he rose by night, and smote the Edomites which compassed him in with the captaynes of his charettes, and the people fled into their tentes.

22 But Edom rebelled, so that he woulde not be vnder the hande of Iuda vnto this day: Then Libnah rebelled that same time.

23 The rest of the wordes that concerne Jorani, and al that he dyd, are they not written in the booke of the cronicles of the kinges of Iuda:

24 And Joram rested with his fathers, and was buried besyde his fathers in the citie of David: And * Ahaziah his sonne raigned in his steade.

i. Par. ii. a.

25 In the twelfth yere of Joram the sonne of Ahab king of Israel, dyd Ahaziah the sonne of Joram king of Iuda begin to raigne.

26 Two and twentie yeres old was Ahaziah when he began to raigne, and he raigned one yere in Hierusalem: and his mothers name was Athaliahu, the daughter of Omri king of Israel.

27 But he walked in the way of the house of Ahab, and dyd euyl in the sight of the Lord (euen) as dyd the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And he went with Joram the sonne of Ahab, to warre against Hazael king of Syria in Ramoth Gilead, and the Syrians wounded Joram.

29 And

Jehu.
 29 And* king Ioram went back againe to be healed in Jezrahel of the woundes whiche the Syrians had geuen him at Ramoth when he fought against ha-

zael king of Syria : And Ahaziah the sonne of Ioram king of Iuda, went downe to see Ioram the sonne of Ahab in Jezrahel, because he was sicke there.

The ix. Chapter.

Jehu is made king of Israel. 24 And killeth Ioram the king therof. 27 and Ahaziah, other wyle called Jehoias the king of Iuda. 33 And causeth Jezabel to be cast downe out of a window, and the dogges dyd eate her.



Reg. 4.c.
 1 **A**ND Elisha the prophete called one of the childe of the prophetes, and sayd vnto him: * Gyrde by thy loynes, and take this boxe of oyle in thyne hand, & get thee to Ramoth in Gilead.

2 And when thou comest thither, loke wher is Jehu the sonne of Jehosaphat the sonne of Nimsi, and go to him, and make him arise by from among his brethren, & cary him to a secreete chamber.

3 Then take the boxe of oyle, and powre it on his head, and say, thus saith the Lord, I haue annoynted thee to be king ouer Israel: And then open the doore, and flee, without any taryng.

4 And so the seruaunt of the prophete gat him to Ramoth Gilead:

5 And when he came in, beholde, the captaynes of the hoast were sitting together: And he sayde, I haue an errand to thee, O captayne.

6 And Jehu sayd: Unto whiche of al vs? he sayd: To thee, O captayne. And he

arose, and went into the house, and he powred the oyle on his head, and sayde vnto him: Thus saith the Lord God of Israel, * I haue^(a) annoynted thee to be king ouer the people of the Lorde, euen ouer Israel.

7 Thou shalt smyte the house of Ahab thy maister, that I may auenge the blood of my seruautes the prophetes, & the blood of all the seruautes of the Lord, of the hande of Jezabel:

8 For the whole house of Ahab shall be destroyed, and * I will destroy from Ahab [euen] hym that maketh water against the wal, and hym that is pyloned and forsaken in Israel:

9 And I wil make the house of Ahab, like the house of Jeroboam the sonne of Nabat, and like the house of Baasa the sonne of Ahia.

10 And as for Jezabel, * the dogges shall eate her in the felde of Jezrahel, and there shall be none to burie her. And he opened the doore, and fled.

11 Jehu came out to the seruautes of his lord, and one sayd vnto him: Is al well?

23 wher

iii. Re. xix. c.
 (a) This annoynting was for kinges, priestes, and prophetes, which were of Messias, in whom these three offices were accomplished.

iii. Re. xxi. f.

liii. re. xix. f.

Wherfore came this madde felowe to thee: And he sayd vnto them: We knowe what maner of man it is, and what his communication is.

12 They said vnto him againe: It is not so, tell vs. He said: Thus & thus spake he to me, saying, thus saith the Lord: I haue annoynted thee to be king ouer Israel.

13 Then they hasted, and toke euery man his garment, and put it vnder him on the toppe of the staires, and blew with trumpettes, saying: Jehu is king.

14 And so Jehu the sonne of Jeholaphat the sonne of Nimsi, conspired against Joram: (Joram kept Ramoth Gilead, he and al Israel, because of Hazael king of Syria:

4. Re. viii. g. 15 And King Joram returned to be healed in Jezrahel of the woundes which the Syrians had geuen him when he fought with Hazael king of Syria) And Jehu sayde: If it be your mindes, then let no man depart and escape out of the citie, to go and tell in Jezrahel.

16 So Jehu gat by [into a charet] & went to Jezrahel where Joram lay: and Ahaziah king of Iuda was come downe thither to see Joram.

17 And the watchman that stood on the towre in Jezrahel, spied the companie of Jehu as he came, and sayde: I see a companie. And Joram sayde: Take an horsman, and send to meete them, that he may aske whether it be peace.

18 And so there went one on horsebacke to meete him, and sayde: Thus sayth the king: is it peace: And Jehu sayd: What hast thou to do with peace: turne thee behind me. And the watchman told, saying: The messenger came to them, but he cometh not againe.

19 Then he sent out another on horsebacke, whiche came to them, and sayde: Thus sayth the king: is it peace: Jehu answered: what hast thou to do with peace: turne thee behynd me.

20 And the watchman tolde, saying: he came to them also, and cometh not againe: And the druing, is lyke the druing of Jehu the sonne of Nimsi: for he driueth the charet as he were mad.

21 And Joram sayde: Make redy. And the charet was made redy. And Joram king of Israel, and Ahaziah king of Iuda, went out eyther of them in his charet against Jehu, and met him in the felde of Naboth the Jezrahelite.

22 And it fortuneth, that when Joram sawe Jehu, he sayd: Is it peace Jehu: he answered: what peace should there be, so long as the whordoms of thy mother Jezabel and her wytychcraftes are so great:

23 And Joram turned his hande, and fled, and sayde to Ahaziah: There is falshood O Ahaziah.

24 And Jehu toke a bow in his hande, and smote Joram betweene the armes, & the arrowe went through his heart, and he fell downe flat in his charet.

25 Then said Jehu to Sidkar a captayne: Take [him] and cast him in the plat of the ground of Naboth the Jezrahelite: for I remember that when I & thou rode together after Ahab his father, the Lorde layed this heauy burthen vpon him:

26 I haue seene yester day the blood of Naboth & the blood of his sonnes, sayde the Lord: and I wil quite it thee in this ground sayth the Lord. Nowe therfore take [him] and cast him in the plat of ground, according to the word of the Lord.

27 But when Ahaziah the king of Iuda sawe this, he fled by the way of the garden house: And Jehu folowed after him, and sayde, Smyte him also in the charet, at the goyng vnto Gur by Jezrelem. And he fled to Megiddo, and ther died.

28 And his seruantes caryed him in a charet to Hierusalem, and buried him there in his sepulchre with his fathers in the citie of David.

29 And in the eleuenth yere of Joram the sonne of Ahab, began Ahaziah to raigne ouer Iuda.

30 And when Jehu was come to Jezrahel, Jezabel hearde of it, & paynted her face, and tired her head, and looked out at a wyndowe.

31 And as Jehu entred at the gate, she sayd: had^(b) Zunri peace, which slue his maister:

(b) If though she would ser, treason can haue no good successe.

32 And he lift vp his eyes to the wyndowe, and sayde: who is of my side, who: And there looked out to him two or three chamberlaynes.

33 And he sayd: Throwe her downe. So they threwe her downe, & her blood dashed toward the wall, and toward the horses: and he troade her vnder foote.

34 And when he was come in, he dyd cate and drinke, & sayd: Go and visite I pray

pray you ponder cursed creature, and burie her: *for she is a kinges daughter.

35 And so when they came to burie her, they founde no more of her then the skull, and the feete, and the palmes of her handes.

36 wherfore they came againe, and tolde him: And he sayd, This is the worde of

The .x. Chapter.

6 Jehu causeth the seuentie sonnes of Ahab to be slayne. 17 And after that, fourtte and two of Ahaziah's brethren. 25 He killeth also all the priestes of Baal. 35 After his death his sonne raigneth in his steade.



Ahab had * threescore & ten sonnes in Samaria: And Jehu wrote letters, and sent to Samaria, vnto the rulers of Jezrahel, to the elders, and to them that

brought by Ahabs children, saying:

2 Nowe when this letter cometh to you (ye that haue with you your maisters sonnes, ye haue with you both charrets and horses, a strong citie haue ye also, and harnesse)

3 Loke which of your maisters sonnes is best and most meete, and set him on his fathers seate, and fight for your lordes house.

4 But they were exceedingly afrayde, & sayde: See, two kinges were not able to stande before him: howe shall we then be able to stande?

5 And he that was gouernour of Ahabs house, & he that ruled the citie, the elders also, & the tutors, sent to Jehu, saying: We are thy seruantes, & will do all that thou shalt byd vs, we wil make no man king: therefore do thou what seemeth good in thyne eyes.

6 Then he wrote another letter to them, saying: If ye be myne, and wil hearken vnto my voyce, then take the heades of the men that are your maisters sonnes, and come to me to Jezrahel by to morowe this time: (And the kinges sonnes were threescore and ten persons, and they were with the great men of the citie which brought them by.)

7 And when the letter came to them, they toke the kinges children, and slue them, euen threescore and ten persons, & layed their heades in baskettes, and sent them to him to Jezrahel.

8 And there came a messenger, and told him, saying: They haue brought the heades of the kinges sonnes. And he said: Let them lay them on two heapes

the Lorde whiche he spake by the hand of his seruant Elias the Thelbite, saying: *In the fielde of Jezrahel shall

37 And so the carkasse of Jezabel was euen as dounge vpon the earth in the fielde of Jezrahel, so that no man might say, This is Jezabel.

in the entring in of the gate, vntill the morning.

9 And when it was day, he went out, and stode, and sayde to al the folke, We be righteous: Behold, I conspired against my maister, and slue him: But who slue all these?

10 Learne here that there shall fall vnto the earth nothing of the worde of the Lorde, whiche he spake concerning the house of Ahab: For the Lorde hath brought to passe y thinges that he spake by the hande of his seruant *Elias.

11 And so Jehu slue all that remayned of the house of Ahab in Jezrahel, and all that were great with him, and his kinsfolkes, and his priestes, so that he let nothing of him remayne.

12 And he arose, & departed, and came to Samaria: And when Jehu was in the way of the house where the sheepeheardees dyd sheare their sheepe,

13 he met with the brethren of Ahaziah king of Iuda, and sayde: What are ye? They answered: The brethren of Ahaziah are we, and go downe to salute the children of the king & of the queene.

14 And he said: Take them alyue, whom when they had taken them alyue, they slue them at the well whiche was beside the house where the sheepe are shoren, euen two and fourtie men, neither left he any of them.

15 And when he was departed thence, he met with Jehonadab the sonne of *Rechab coming against him, and he blessed him, & sayde to him: Is thyne heart right, as myne heart is true with thine? And Jehonadab answered: Yea that it is. Then geue me thyne hand. And when he had geuen him his hande, he toke him by to him into the charet,

16 And sayde: Come with me, and see the zeale that I haue for the Lord. And so they made him ride in his charet.

17 And when he came to Samaria, he

And al that remained vnto Ahab in Samaria, till he had Wiped him out, according to the saying of the Lord which he spake to Elias.

18 And Jehu gathered all the people together, and sayd vnto them: * Ahab serued^(a) Baal a litle, but Jehu shall serue him more.

19 Now therfore call vnto me all the prophetes of Baal, all such as serue him, and al his priestes, & let none be lacking: For I haue a great sacrifice to do to Baal, & therefore whosoever is missed he shall not lyue. But Jehu dyd it for a subteltie, to the intent that he might destroy the seruauntes of Baal.

20 And Jehu sayde: Proclayne an holy conuocation for Baal. And they proclaymed it.

21 And Jehu sent vnto all Israel, and al the seruauntes of Baal came, that there was not a man left behind that came not: And they came into the house of Baal, and the house of Baal was full from one ende to another.

22 And he sayde vnto him that was the keeper of the bestie: Bring forth garments for all the seruauntes of Baal. And he brought them out garmentes.

23 And when Jehu went with Jehonadab the sonne of Rechab into the house of Baal, he sayd vnto the seruauntes of Baal: Searche, & loke that ther be here with you none of the seruauntes of the Lord, but the seruauntes of Baal only.

24 And when they went in to offer sacrifice and burnt offering, Jehu appoynted foure score men without, and sayde: If any of y men whom I haue brought vnder your handes escape, he that letteth him go, shall dye for him.

25 And it fortuneth, that assoone as he had made an ende of offering the burnt sacrifice, Jehu sayd to the men of warre and to the captaynes: Go in, and slay them, let none come out. And they smote them

with the edge of the sword: And the men of warre & the captaynes cast them out, & went to the citie of the temple of Baal, & set the images out of the temple of Baal, and burnt them.

27 And they brake the image of Baal, and brake the house of Baal, & made a draft house of it vnto this day.

28 And so Jehu destroyed Baal out of Israel.

29 But from the sinnes of Jeroboam the sonne of Nabat whiche made Israel to sinne, Jehu departed not from them [neither from] the golden calves that were in Bethel and in Dan.

30 And the Lorde sayde vnto Jehu: Because thou hast done right wel, in bringing to passe the thing that is right in myne eyes, and hast done vnto the house of Ahab according to all thinges that are in myne heart, therefore shall thy children vnto the fourth generation sit on the seate of Israel.

31 But Jehu cared not for this, to walke in the lawe of the Lorde God of Israel with all his heart: for he departed not from the sinnes of Jeroboam whiche made Israel to sinne.

32 In those dayes the Lorde began to cut Israel short, * and Hazael smote them in all the coastes of Israel,

33 From Iordane eastward, euen all the land of Gilead, the Gadites, the Rubenites, and them that were of Manasses, from Aroer (which is by the riuer Arnon) euen Gilead and Basan.

34 The rest of the wordes that concerne Jehu, and al that he did, & al his power, are they not written in the booke of the cronicles of the kinges of Israel:

35 And Jehu slept with his fathers, and they buryed him in Samaria, & Jehoahaz his sonne raigned in his steade.

36 And the time that Jehu raigned vpon Israel in Samaria, is twentie & eyght yeres.

h. Re. xvi. g. (a) Baal significth Istaroth, the idoll of the Sidonians.

E

4. Reg. 9. c.

4. Reg. 8. c.

The .xi Chapter.

1 Athalia putteth to death all the kinges sonnes, except Joas the sonne of Oholiah. 4 Joas is appoynted king. 15 Jehoiada causeth Athalia to be slayne. 17 He maketh a couenaunt betwene God and the people. 18 Baal and his priestes are destroyed.

A 1



And Athalia y mother of Ahaziah, when she saw that her sonne was dead, she arose, and destroyed all the kinges seede.

2

But Jehosaba the

daughter of king Joazam and syster of Ahaziah, toke Joas the sonne of Ahaziah, and stale him from among the kinges sonnes that were slayne, and his nurse with him in the bedde chamber: and hyd him from Athalia, that he was not slayne.

3 And

- Athalia.*
- 3 And he was with her hyd in the house of the Lord six yeres: And Athalia dyd raigrie ouer the lande.
- 4 And the seventh yere Jehoiada sent and fet the rulers ouer hundredes, with the captaynes and them of the garde, and toke them to him into the house of the Lord, & made a bonde with them, and toke an oth of them in the house of the Lord, and shewed them the kinges some.
- 5 And he commaunded them, saying, This is it that ye must do: One third part of you, whose duetie is to come in on the Sabbath day, shall keepe the watch of the kinges house:
- 6 And another third part shall keepe the gate of Sur: And another third part shall keepe the gate which is behinde them of the garde: and so shall ye keepe the watch of the house of Messah.
- 7 And two partes of you, that is, al that go out on the Sabbath day, shall keepe the watch of the house of the Lord about the king.
- 8 And ye shall compasse the king round about, & euery man shall haue his weapon in his hand: And whosoever cometh within y ranges, let him be slaine: And see that ye be with the king as he goeth out and in.
- 9 And the captaynes ouer the hundredes did according to all thinges that Jehoiada the priest commaunded: and they toke euery man his men that were to come in on the Sabbath day, with them that should go out on the Sabbath, and came to Jehoiada the priest.
- 10 And to the captaynes ouer hundredes, did the priest geue king Dauids speares and shieldes, that were in the temple.
- 11 And they of the garde stode, and euery man had his weapon in his hande rounde about the king, from the ryght corner of the temple to the left, along by the alter and the temple.
- 12 And he brought out the kinges sonne, and put the crowne vpon him, and delyuered him ^(a) the witnesse, & made him king, & annoynted him: And they clapt
- their handes, and saide: God saue the king.
- 13 * And when Athalia heard the noyse of the running of the people, she came to the people into the temple of the Lord.
- 14 ^(b) And when she looked, behold, the king stode by a pillar as the maner was, & the singers & the trumpets by the king, and all the people of the land reioysed, and blew with trumpets: And Athalia rent her clothes & cryed, treason, treason.
- 15 But Jehoiada the priest commaunded the captaynes of the hundredes that had the rule of the hoast, and saide vnto them: Haue her forth of the ranges, & if any folowe her, kill him with the sword. For the priest had saide: she may not be slaine in the house of the Lord.
- 16 And they layde handes on her, till she came into the way by the which the horses went in to the kinges palace, and there was she slaine.
- 17 * And Jehoiada made a bond betweene the Lord and the king and the people, that they should be the Lordes people, and also betweene the king and the people.
- 18 And all the people of the lande went into the house of Baal, and destroyed it, his alters also, and his images brake they downe lustylie, and slue Hathan the priest of Baal before the alters: And the priest set watch ouer the house of the Lord.
- 19 And toke the rulers ouer hundredes, the captaynes, and them of the garde, and all the people of the lande, and they brought the king from the house of the Lord, and came by the way of the gate of them of the garde to the kinges palace, and he sat him downe on the seate of the kinges.
- 20 And all the people of the lande reioysed, and the citie was in quiet: And they slue Athalia with the sword, beside the kinges palace.
- 21 Seven yeres olde was Jehoas when he began to raigrie.

ii. Pa. xxiii. d

(b) where the kinges place was in the temple.

ii. Pa. 23. c.

D

ii. Pa. 24. a.

(a) Meaning the house of God. Deu. xvii. d.

The

¶ The .xii. Chapter.

6 Iehoas maketh prouision for the repairing of the temple. 16 He slayeth the king of Syria by a present from comming against Hierusalem. 20 He is killed by two of his seruantes.

A 1



And Iehoas began to raigne in the seuenth yere of Iehu, fouretie yeres raigned he in Hierusalem: & his mothers name was Zebiah of Beerseba.

2 And he did that which was good in the sight of the Lorde, as long as ^(a) Jehoiada the priest enfourmed him.

3 But the high places were not taken away: for the people offered and burnt incense yet vpon the high places.

4 And Iehoas sayde to the priestes: All the siluer of the dedicate thinges that be brought to the house of the Lorde, that is, the money of them that were numbred, the money that euery man is set at, and all the money that euery man with a willing heart geneth and byngeth into the house of the Lorde:

5 Let the priestes take it to them, euery man of his acquayntance, to repayre the broken places of the house where soener any decaye is founde.

6 And so it came to passe, that vnto the thre and twentieth yere of king Iehoas, the priestes had mended nothing that was decayed in the temple.

7 Then king Iehoas called for Jehoiada the priest, and the other priestes, and saide vnto them: Why repaire ye not the broken places of the temple? Now therefore, see that ye receaue no more money of your acquayntance, except ye deliuer it to repaire the temple withall.

8 And the priestes consented to receaue no more money of the people, except to repaire the decayed places of the temple.

9 But Jehoiada the priest toke a chest, and boored a hole in the yd of it, and set it besyde the aulter, on the right syde as euery man commeth into the temple of the Lorde, and the priestes that kept the vessels put therein all the money that was brought into the house of the Lorde.

10 And it fortuneth, that when they saue ther was much money in the chest, the kinges scribe & the hye priest came by,

and tolde the money that was found in the house of the Lorde, and put it into a bagge.

11 And they gaue the money sealed into the handes of them that executed the worke, and that had the ouersight of the house of the Lorde: and they brought it out to the carpenters and builders that wrought vpon the house of the Lorde,

12 And to masons, and hewers of stone: And they bought timber and free stone to repaire the decaye in the house of the Lorde, and to al that went out to mend the temple.

13 Howbeit, there was not made for the house of the Lorde bowles of siluer, instrumentes of musicke, basons, trumpets, or any vessels of golde, or vessels of siluer, of the money that was brought into the house of the Lorde.

14 But they gaue that to the workemen, and repaired therewith the house of the Lorde.

15 Moreover, they reckened not with the men into whose handes they deliuered that money to be bestowed on workmen: for they did their busines faithfully:

16 Howbeit, trespass money, and sinne money, was not brought into the house of the Lorde, for it was the priestes.

17 Then came Hazael king of Syria by, and fought against Geth, and toke it: And Hazael set his face to go by to Hierusalem.

18 And Iehoas king of Iuda, toke all the halowed thinges that Jehosaphat, Jehoram & Haziahu his fathers kinges of Iuda had dedicate, and that he himselfe had dedicated, and al the gold that was founde in the treasures of the house of the Lorde and in the kinges house, and sent it to Hazael king of Syria, & so he departed from Hierusalem.

19 The remnaunt of the wordes that concerne Iehoas, and all that he dyd, are they not written in the booke of the cronicles of the kinges of Iuda?

20 And his owne seruantes arose, and wrought treason, and slue Iehoas in the house Gillo, when he came downe to Silla:

21 Jozachar

(a) So long as rulers geue care to the true ministers of God, they prosper.

12 Jozachar the sonne of Semaath, and Jehozabad the sonne of Somer his seruantes, smote him, and he dyed: And

they buryed him with his fathers in the cite of Dauid, and Amaziah his sonne raigned in his steade.

The .xiiij. Chapter.

³Jehoahaz the sonne of Jehu is deliuered into the handes of the Syrians: ⁵He prayeth vnto God and is deliuered. ⁹Joas his sonne raigneth in his steade. ²⁴Hazael dyeth. ²⁶Elisa dyeth.

A 1



In the three & twentieth yere of Joas the sonne of Ahaziah king of Iuda, Jehoahaz the sonne of Jehu began to raigne ouer Israel in Samaria seene-

teene yeres.

2 And he wrought that which was euill in the sight of the Lorde, and folowed the finnes of Jeroboam the sonne of Nabat which made Israel to sinne, and departed not therefrom.

3 And the Lorde was angry with Israel, and deliuered them into the hand of Hazael king of Syria, & into the hand of Benhadad the sonne of Hazael all their dayes.

4 And Jehoahaz besought the Lord, & the Lorde heard him: For he considered the trouble of Israel, wherewith the king of Syria troubled them.

5 (And the Lord gaue Israel a deliuerer, so that they went out from vnder the subiection of the Syrians: And the children of Israel dwelt in their tentes as before tyme.

6 Neuerthelesse, they departed not from the finnes of the house of Jeroboam which made Israel sinne, but walked in them: And there remayned an idols groue still also in Samaria.)

B 7 Neither did he leaue of the people to Jehoahaz but fiftie horsemen, ten charrets, and ten thousand footemen: * for the king of Syria destroyed them, and made them lyke threshed dust.

8 The rest of the wordes that concerne Jehoahaz and all that he dyd, and his power, are they not writtē in the booke of the cronicles of the kinges of Israel:

9 And Jehoahaz slept with his fathers, and they buryed him in Samaria, and Joas his sonne raigned in his steade.

10 In the thirtie and seventh yere of Joas king of Iuda, began Jehoas the sonne of Jehoahaz to raigne ouer Israel in Samaria sixteene yeres.

11 And did that which is euill in the sight of the Lorde, and departed not from all the finnes of Jeroboam the sonne of Nabat that made Israel sinne: for he walked therein.

12 The remnaunt of the wordes that concerne Joas, and all that he did, and his power wherewith he fought against Amaziah king of Iuda, are they not written in the booke of the cronicles of the kinges of Israel:

13 And Joas slept with his fathers, and Jeroboam sat vpon his seate: And Joas was buryed in Samaria among the kinges of Israel.

14 When Elisa was fallen sieke of his sicknesse whereof he dyed, Joas the king of Israel came downe vnto him, and wept before him, and saide: * O my father, my father, the charet of Israel, & the horsemen of the same.

iii. Reg ii e.

15 Elisa saide vnto him: Take bowe and arrowes. And he toke vnto him bowe and arrowes.

16 And he saide to the king of Israel: Put thyne hand vpon the bowe. And he put his hand vpon it: And Elisa put his handes vpon the kinges handes,

17 And said: Open a window eastward. And when he had opened it, Elisa sayd: shoote. And he shot: And he saide, The arrowe of health of the Lorde, and the arrowe of health against Syria: For thou shalt smyte Syria in Apkel, till thou haue made an ende of them.

18 And he saide: Take the arrowes. And he toke them: And he said vnto the king of Israel, Smyte the grounde. And he smote thise, and ceassed.

19 And the man of God was angry with him, and saide: Thou shouldest haue smitten five or sixe tymes, and then thou haddest smytten Syria till thou haddest made an end of them: where now thou shalt smyte Syria but thise.

20 And so Elisa dyed, & they buried him: and the souldiers of the Moabites came into the lande ^a the same yere.

(a) Other reade the yere following, which hath a grecke with the hebreue.

21 And

- 21 And it chaunced as some of them were burying a man, and spied the souldiers, they cast y^e man into the sepulchre of Elisa: And when the man was roulled dolvne, and touched the bones of Elisa, he reuiuied, and stooode vpon his feete.
- 22 But Hazael king of Syria bered Israel all the dayes of Jehoahaz.
- 23 And the Lorde had mercie on them, and pitied them, and had respect vnto them, because of his appoyntment made with Abraham, Isaac, and Jacob, and would not destroy them, neither
- cast he them from him as yet.
- 24 So Hazael the king of Syria dyed, & Benhadad his sonne raigned in his steade.
- 25 And Jehoas the sonne of Jehoahaz went againe, and toke out of the hande of Benhadad the sonne of Hazael, the cities which he had taken away out of the hande of Jehoahaz his father in warre: For threec times did Joas beate him, and restored the cities vnto Israel againe.

¶ The .xiii. Chapter.

1 Amaziah the king of Iuda putteth to death them that slue his father. 7 And after smyteth Edom. 15 Joas dyeth, and Jeroboam his sonne succeedeth him, and after him raigneth Zacharia.

A 1



hE second yere of Joas, sonne of Jehoahaz king of Israel, raigned Amaziah the sonne of Joas king of Iuda.

* He was twentie and fine yeres olde

When he began to raigne, and raigned twentie and nyne yeres in Hierusalem: and his mothers name was Jehoadan, of Hierusalem.

3 And he did that which is good in the sight of the Lorde, yet not lyke Dauid his father: but did according to all thinges as Joas his father did.

4 Neither were the high places taken away: For as yet the people did sacrifice and burnt incense on the high places.

5 And assoone as the kingdome was settled in his hande, * it came to passe, that he slue his seruautes which had killed the king his father.

6 But the children of those murtherers he slue not, according vnto it that is written in the booke of the law of Moyses, wherein the Lorde commaunded, saying: * Let not the fathers dye for the children, nor let the children be slaine for the fathers: but let euery man be put to death for his owne sinne.

25

7 He slue of Edom in the salt valley * ten thousand, and toke the castell on the rocke in the same battaile, and called the name of it Joktheel vnto this day.

8 Then Amaziah sent messengers to Jehoas the sonne of Jehoahaz sonne of Jehu king of Israel, saying: Come, ^(a) let vs see eche other.

6 And Jehoas the king of Israel sent to Amaziah king of Iuda, saying: * Did not a thistle that is in Libanon, send to a Cedar tree that is in Libanon, saying: Geue thy daughter to my sonne to wife? And the wilde beast that was in Libanon went and trode downe the thistle.

Iudix.c.

10 Thou hast smitten Edom, thyne heart hath made thee proude: Enioye this glory, & tarry at home: why doest thou prouoke to mischiefe, that thou shouldest be ouerthrowen & Iuda with thee?

11 But Amaziah would not heare: And Jehoas king of Israel went by, and he and Amaziah king of Iuda, sawe either other at Bethsames, which is in Iuda.

12 And Iuda was put to the worse before Israel, and they fled euery man to their tentes.

13 And Jehoas king of Israel toke Amaziah king of Iuda the sonne of Jehoas the sonne of Ahaziah at Bethsames, and came to Hierusalem, & brake downe the wall of Hierusalem from the gate of Ephraim, to the corner gate, foure hundred cubites.

14 And he toke all the golde and siluer, and all the vessels that were founde in the house of the Lorde, and in the treasures of the kinges house: and the children toke he to be his wardes, and returned to Samaria againe.

15 The rest of the actes of Jehoas which he did, and his power, & how he fought with Amaziah king of Iuda, are they not written in the booke of the cronicles of

ii.Par.25.a

iii.Re.xii.d

Deu.24.b.

ii.Par.25.c.

(a) Let vs fight and see if it be by battaile.

of the kinges of Israel:

16 And Jehoas slept with his fathers, and was buried at Samaria among the kinges of Israel, & Jeroboam his sonne raigned in his steade.

17 Amaziahu the sonne of Joas king of Juda, liued after the death of Jehoas sonne of Jehoahaz king of Israel fiftene yeres.

18 And the remnaunt of the wordes that concerne Amaziahu, are they not written in the booke of the cronicles of the kinges of Juda:

19 But they conspired treason against him in Hierusalem: And when he fled to Lachis, they sent after him to Lachis, and slue him there.

20 And they brought him on horses, and he was buried at Hierusalem with his fathers in the citie of David.

21 * And all the people of Juda toke Azaria (which was sixtene yeres olde) and made him king for his father Amaziahu.

22 He built* Elath, and brought it againe to Juda after that the king was layde to rest with his fathers.

23 In the fiftenth yere of Amaziahu the sonne of Joas king of Juda, was Jeroboam the sonne of Joas made king ouer Israel in Samaria, and raigned fourtie and one yeres:

24 And wrought that which was euill in the sight of the Lorde, neither turned he away from all the sinnes of Jeroboam the sonne of Nabat which made Israel to sinne.

25 He restored the coast of Israel from the entring of Hemath vnto the sea of the wildernesse, according to the worde of the Lorde God of Israel which he spake by the hande of his seruant* Jonas the sonne of Amithai the prophete, which was of Geth Hopher: Jonas .i.a.

26 For the Lorde saue howe that the affliction of Israel was exceeding bytter, insonmuch that the prisoned and the forsaken were at an ende, and there was none to helpe Israel.


27 * And the Lorde saide not that he would put out the name of Israel from vnder heauen: but he helped them by the hande of Jeroboam the sonne of Joas. iii Re. xiii. d

28 The rest of the wordes that concerne Jeroboam, and all that he did, and his strength, and howe he fought in the warres, & howe he restored Damascion & Hemath to Juda in Israel, are they not written in the booke of the cronicles of the kinges of Israel:

29 And Jeroboam slept with his fathers, euen with the kinges of Israel, & Zacharia his sonne raigned in his steade.

¶ The .xv. Chapter.

1 Azaria the king of Juda becommeth a leaper. 5 Of Jotham. 10 Saluma.
14 Menahem. 23 Pecahia. 30 Aziahu. 32 Jotham. 38 Ahaz.

A 1  In the twentieth and seventh yere of Jeroboam king of Israel, began Azaria sonne of Amasia king of Juda to raigne.

2 Sixtene yeres olde was he when he was made king, and he raigned two and fiftie yeres in Hierusalem: and his mothers name was Betholiah, of Hierusalem.

3 And he did that which was right in the sight of the Lorde, according to all thinges as did his father Amaziahu.

4 Saue that the high places were not put away: For the people offered and burnt incense still on the high places.

5 And the Lorde smote the king, and he was a leaper vnto the day of his death, and dwelt in a seuerall house at liber-

tie: and Jotham the kinges sonne gouerned the palace, and iudged the people of the lande.

6 The rest of the wordes that concerne Azaria, and all that he did, are they not written in the booke of the cronicles of the kinges of Juda:

7 And so Azaria slept with his fathers, and they buryed him with his fathers in the citie of David, and Jotham his sonne raigned in his steade. 25

8 In the thirtie and eyght yere of Azaria king of Juda, did Zacharia the sonne of Jeroboam raigne vpon Israel in Samaria sixe monethes:

9 And wrought that which was euill in the sight of the Lorde, as did his fathers: And turned not away from the sinnes of Jeroboam the sonne of Nabat which made Israel to sinne. 10 And

- 10 And Sallum the sonne of Jabes conspired against him, and smote him in the sight of the people, and killed him, and raigne in his steade.
- 11 The rest of the wordes that concerne Zacharia, beholde they are written in the booke of the cronicles of the kinges of Israel.
- 12 This is also the worde of the Lorde which he spake vnto Jehu, saying: * Thy sonnes shall sit on the seate of Israel in the fourth generation after thee. And so it came to passe.
- C** 13 Sallum the sonne of Jabes began to raigne in the thirtie and ninth yere of Uzziah king of Iuda, and he raigne a moneth in Samaria.
- 14 For Menahem the sonne of Gadi went by from Thirza, & came to Samaria, and smote Sallum the sonne of Jabes in Samaria, and slue him, and raigne in his steade.
- 15 The rest of the wordes that concerne Sallum, and the treason which he conspired, beholde they are written in the booke of the cronicles of the kinges of Israel.
- 16 The same time Menahem destroyed Thiphlah, and all that were therein, & the coastes therof from Thirza: And because they opened not to him, he smote it, and ript by al the women with childe.
- 17 The thirtie and ninth yere of Azaria king of Iuda began Menahem the sonne of Gadi to raigne vpon Israel ten yeres in Samaria.
- 18 And he did euill in the sight of the Lord, and turned not away al his dayes from the sinne of Jeroboam the sonne of Nabat which made Israel to sinne.
- D** 19 And Pul the king of Assyria came vpon the lande: And Menahem gaue Pul a thousand talentes of siluer, that his hand might be with him & stablish the kingdome in his hande.
- 20 And Menahem made a proclamation for the money in Israel, that all men of substance should geue the king of Assyria fiftie sicles of siluer a peece: And so the king of Assyria turned backe againe, and tarped not there in the lande.
- 21 The rest of the wordes that concerne Menahem, and all that he did; are they not written in the booke of the cronicles of the kinges of Israel:
- 22 And Menahem slept with his fathers,
- and Pecahia his sonne did raigne in his steade.
- 23 In the fiftith yere of Azaria king of Iuda, began Pecahia the sonne of Menahem to raigne ouer Israel in Samaria two yeres:
- 24 And did that which was euill in the sight of the Lorde, and left not of from the sinnes of Jeroboam the sonne of Nabat which made Israel sinne.
- 25 But Pecah the sonne of Remaliahu, which was a captaine of his, conspired against him, & smote him in Samaria, even in the place of the kinges house, with Argob and Aria, and with hym were fiftie men of the Gileadites: and he killed him, and raigne in his roeme.
- 26 The rest of the wordes that concerne Pecahia, & all that he did, behold they are written in the booke of the cronicles of the kinges of Israel.
- 27 In the fiftie and two yere of Azaria king of Iuda, began Pecah the sonne of Remaliahu to raigne ouer Israel in Samaria twentie yeres:
- 28 And did euill in the sight of the Lorde, and turned not away from the sinnes of Jeroboam the sonne of Nabat that made Israel sinne.
- 29 In the dayes of Pecah king of Israel, came Thiglath Pelesar king of Assyria, & toke Zion, Abel Beth maacha, Tanoah, Kedesh, Hazor, Gilead, Galilee, and all the lande of Sephthali, and carryed them away to Assyria.
- 30 And Hosea the sonne of Ela, conspired treason against Pecah the sonne of Remaliahu, and smote him, & slue him, & raigne in his steade in the twentieth yere of Jotham the sonne of Uzziah.
- 31 The rest of the wordes that concerne Pecah, and al that he did, behold they are written in the booke of the cronicles of the kinges of Israel.
- 32 The second yere of Pecah the sonne of Remaliahu king of Israel, began Jotham the sonne of Uzziah king of Iuda to raigne.
- 33 Fine and twentie yeres olde was he when he began to raigne, and he raigne sixteen yeres in Hierusalem: His mothers name was Yersa, the daughter of Zadoc.
- 34 And he did that which is right in the sight of the Lorde: even according to all as did his father Uzziah, so did he.

35 But the high places were not put away, for the people offered and burnt incense still in the high places: he built the higher doore of the house of the Lorde.

36 The rest of the wordes that concerne Jotham, and all that he did, are they not written in the booke of the cronicles of the kinges of Juda:

37 (In those dayes the Lorde began to sende into Juda, Rezin the king of Syria, & Pezah the sonne of Remaliahu.)

38 And Jotham slept with his fathers, and was buried with his fathers in the citie of David his father, and Ahaz his sonne raigned in his steade.

¶ The .xvi. Chapter.

1 Ahaz king of Juda consecrateth his sonne in fire. 5 Hierusalem is besieged.
 9 Damalcon is taken, and Rezin slaine. 11 Idolatrie. 19 The death of Ahaz.
 20 Hezechia succeedeth him.



The seventeenth yere of Pezah the sonne of Remaliahu (king of Israel) Ahaz the sonne of Jotham king of Juda began to raigne.

2 Twentie yeres olde was he when he was made king, and raigned sixteene yeres in Hierusalem, & did not that which was right in the eyes of the Lorde his God, lyke David his father:

3 But walked in the way of the kinges of Israel, yea and made his sonnes to go through the fire after the abominations of the heathen whom the Lorde cast out before the children of Israel.

4 And he offred and burnt incense in the high places, and on the hills, and vnder euery thicke tree.

5 * Then Rezin king of Syria, and Pezah sonne of Remaliahu king of Israel, came by to Hierusalem to fight: And they fought against Ahaz, but could not ouercome him.

6 At the same tyme Rezin king of Syria brought Elath againe to Syria, and ryd the Jewes thence: And the Syrians* came to Elath, and dwelt therein vnto this day.

7 So Ahaz sent messengers to Thiglath Peleser king of Assyria, saying: I am thy seruant and thy sonne, come by and deliuer me out of the hande of the king of Syria, and out of the hande of the king of Israel, which rise by against me.

8 (b) And Ahaz toke the siluer and golde that was founde in the house of the Lord, and in the treasures of the kinges house, and sent a rewarde to the king of Assyria.

9 * And the king of Assyria consented by

to him: For the king of Assyria went by against Damalcon, and when he had taken it, he carryed the people away to Kir, and slue Rezin.

10 And king Ahaz went to Damalcon, to meete Thiglath Peleser king of Assyria: And when king Ahaz sawe an aulter that was at Damalcon, he sent to Uria the priest, the paterne of the aulter and the fashion of it, and all the workmanship thereof.

11 And Uria the priest made an aulter, in (c) all poyntes lyke to the paterne which king Ahaz had sent from Damalcon, euen so did Uria y priest make it against king Ahaz came from Damalcon.

(c) There is no paterne so swiched, but he shall finde flatterers and false ministers to serue his turne.

12 And so when the king was come from Damalcon, he sawe the aulter: and the king went to it, and offred thereon:

13 And he burnt his burnt offering, and his meate offering, & powred his drinke offering, and sprinckled the blood of his peace offerings beside the aulter.

14 And by the brasen aulter which was before the Lorde, and set it without the temple betwene the aulter and the temple of the Lorde, and put it on the northsyde of the aulter.

15 And king Ahaz commaunded Uria the priest, & saide: Upon the great aulter, set on fire in the morning the burnt offering, and in the euen the meate offering, and the kinges burnt sacrifice, and his meate offering, with the burnt offering of all the people of the lande, and their meate offering, and their drinke offerings, and powre thereby al the blood of the burnt offering, and all the blood of the sacrifice: and the brasen aulter wyll I come, and see.

16 And Uria the priest did according to all thinges as king Ahaz commaunded him.

17 And

li. Re. vii. d.

17 * And king Ahas brake the sydes of the botomes, and toke the lauer from of them, & toke downe the lauatozie from of the brasen oxen that were vnder it, and put it vpon a pauement of stones.

18 And the vayne for the Sabbath that they had made in the house, and the kinges entrie without, turned he to the house of the Lorde, for feare of the king

of Assyria.

19 The rest of the wordes that concerne Ahas what he did, are they not written in the booke of the cronicles of the kinges of Iuda:

20 And Ahas slept with his fathers, and was buried with his fathers in the cite of Dauid, & Hezekia his sonne raigned in his steade.

¶ The .xvii. Chapter.

1 Hofea king of Israel is taken. 4 And he and al his realme brought to the Assyrians 13 for their idolatrie. 24 Lions destroy the Assyrians that dwell in Samaria. 29 Euery one worshipped the god of his nation, 35 contrary to the commaundement of God.



A 1 **I**n the twelfth yere of Ahas king of Iuda, began Hofea the sonne of Elah to raigne in Samaria vpon Israel nine yeres:

2 And did that which was euill in the sight of the Lorde, but not as the kinges of Israel that were before him.

3 And Salmanasar king of Assyria came vp against him, and Hofea became his seruaunt, and gaue him presents.

4 And the king of Assyria founde treason in Hofea: for he had sent messengers to So king of Egypt, and brought no present vnto the king of Assyria from yere to yere: and therefore the king of Assyria shut him vp, and bounde him

in the pryson house.

5 * And then the king of Assyria came by throughout all the lande, and gat vp against Samaria, and besieged it thre yeres.

6 In the ninth yere of Hofea, the king of Assyria toke Samaria, and carryed Israel away vnto Assyria, & put them in Hala & in Habor by the ryuer of Goza and in the cities of the Medes.

7 For it came to passe, that the children of Israel sinned against the Lord their God which had brought them out of the land of Egypt, from vnder the hand of Pharao king of Egypt, and feared other gods.

8 And they walked in the ceremonies of the heathen whom the Lorde cast out before the children of Israel, and [in the ceremonies]

o. Dy. trebate.

iii. Reg. 18. c.
iii. Esd. 9. c.
(A) In that time the Assyrians were led to the Assyrians.

25

Hofes.

Deu. iii. c.

Le. xxv. b.

Deu. xxi. g.

Deu. iii. b.

Deu. xxi. g.

Deu. iii. b.

Deu. xxi. c.

Deu. xxi. g.

Deu. iii. b.

Deu. xxi. g.

(ceremonies) which the kinges of Israel had made:

9 And the children of Israel went about to hide those things that were not well from the Lorde their God: And they buylt them hygh places in all their cities, both in the towres where they kept watch, and also in the strong towne:

10 And they made the images & groues in euery hye hill, & vnder euery thicke tree.

11 And there they burnt incense in all the hygh places, as did the heathen whom the Lorde carped away before them, and wrought wicked thinges to anger the Lorde withall:

12 For they serued most vile idols, where of the Lorde had sayd vnto them: * We shall do no such thing.

13 And the Lorde testified in Israel and in Iuda by all the prophetes and by all the sears, saying: * Turne from your wicked wayes, and kepe my commaundementes and my statutes, according to all the law which I commaunded your fathers, and which I sent to you by my seruauntes the prophetes.

14 Notwithstanding they would not heare, * but rather hardened their neckes, lyke to the stubburnesse of their fathers, that dyd not beleue in the Lorde their God.

15 For they refused his statutes, and his appoyntment that he made with their fathers, and the witnesses wherewith he witnessed vnto them, and they folowed vanitie, and became vayne, and went after the heathen that were round about them, concerning whom the Lorde had charged them that they shoulde not do lyke them.

16 But they left all the commaundementes of the Lorde their God, and made them images of metal, * euen two calves, and [made] idol groues, & worshipped all the hoast of heauen, and serued Baal.

17 * And they sacrificed their sonnes and their daughters in fire, and vsed witchcraftes, & enchauntementes, euen selling them selues to worke wickednesse in the sight of the Lorde, and to anger him.

18 And the Lorde was exceeding wroth with Israel, & put them out of his sight, * that there was left but the tribe of Iuda onely.

19 Neuerthelesse, Iuda also kept not the commaundementes of the Lorde their God, but walked in the ceremonies of Israel which they made.

20 And the Lorde cast of all the seede of Israel, and bered them, & deliuered them into the handes of spoylers, vntil he had cast them out of his sight.

21 For he cut of Israel from the house of David, and made them a king, euen Jeroboam the sonne of Nabat: And Jeroboam drewe Israel away that they shoulde not folowe the Lorde, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Jeroboam which he dyd, and departed not therfrom,

23 vntill the Lorde put Israel away out of his sight, as he had sayd by all his seruauntes the prophetes: And so was Israel caried away out of their owne land to Assyria euen vnto this day.

24 And the king of Assyria brought men from Babylon, from Cutha, fro Ana, from Hamath, and from Sepharuaim, and put them in the cities of Samaria in steede of the children of Israel: and they possessed Samaria, and dwelt in the cities therof.

25 And it fortunied, that at the beginning of their dwelling there, they feared not the Lorde, and the Lorde sent lions among them, which slue them.

26 wherfore they spake to the king of Assyria, saying: The nations which thou hast translated & put in the cities of Samaria knowe not the lawe of the God of the lande: therefore he hath sent lions vpon them, and behold they slay them, because they knowe not the maner of worshipping the God of the lande.

27 Then the king of Assyria commaunded, saying: Cary thither one of the priestes whom ye brought thence, and let hym go and dwell there, and teache them the fashon how to serue the God of the countrey.

28 And then one of the priestes whom they had caried from Samaria, came and dwelt in Bethel, and taught them howe they shoulde feare the Lorde.

29 howbeit euery nation made them gods of their owne, and put them in the houses of the hygh places which the Samaritans had made, euery nation in their cities wherin they dwell.

30 The men of Babylon made Socoth Benoth, & the men of Cuth made Pergal, & the men of Hamath made Asima,

31 The Auites made Ribbaz and Tharhak: And the Sepharuities burnt

DI their

D
That is,
the ten tribes.

(e) Of these
people come
the Sancti-
fanes, of
whom men-
tion is made
in the gospel.

E

their children in fire for Adramelech and Ananiech, the gods of Sepharuain.

32 And so they feared the Lorde, & made them priestes of the basist of them, which sacrificed for them in the houses of the hygh places.

33 And so they feared the Lord, and serued their owne gods, after the maner of the people whom they carped thence.

34 And vnto this day they do after the olde maner: and neither feare God, neither do after their ordinaunces and customes, and after the lawe & commaundement which the Lorde commaunded the children of Jacob, whom he called Israel.

35 And the Lorde made an appoyntment with them, and charged them, saying: Feare none other gods, nor bowe your selues to the m, nor serue them, nor sacrifice to them:

36 But feare the Lorde which brought you out of the land of Egypt with great power & stretched out arme, him feare, and to him bow, and to him do sacrifice.

37 The statutes, ordinaunces, lawe and commaundement which he wrote for you, see that ye be diligent to do for evermore, and feare not any other gods.

38 And the appoyntment that I haue made with you see ye forget not, and feare none other gods:

39 But the Lord your God ye shal feare, & he shall deliuer you out of the handes of all your enemies.

40 Howebeit, they dyd not hearken, but did after their olde custome.

41 And so these nations feared the Lord, and serued their images also, like as did their children and their childrens children: Euen as dyd their fathers, so do they vnto this day.

(F) we can not worship God and idols

Gen 32. e.

Iud. vi. b. Iere. x. a.

The .xviii. Chapter.

4 Hezekia king of Iuda putteth downe the brasen serpent; and destroyeth the idols. 7 and prospereth. 11 Israel is caried away captiue. 30 The blasphemie of Sennacherib.

A 1



In the thirde yere of Hosa sonne of Ela king of Israel, it came to passe that Hezekia y sonne of Ahaz king of Iuda did raigne.

2 Twentie and fyue yeres olde was he when he began to raigne, and raigned twentie and nine yeres in Hierusalem: his mothers name also was Abi, y daughter of Zacharia.

3 And he dyd that which is right in the sight of the Lord, according to al as did Dauid his father.

4 He put away the high places, & brake the images, and cut downe the groues, and all to brake the brasen serpent that Moyses had made: for vnto those dayes the children of Israel dyd burne sacrifice to it: and he called it Nehustan.

5 He trusted in the Lorde God of Israel, so that after him was none lyke him among all the kinges of Iuda, neither were there any such before him.

6 For he claue to the Lorde, and departed not from him: but kept his commaundementes, which the Lorde commaunded Moyses.

7 And the Lorde was with him, so that he prospered in all thinges which he toke in hande: And he rebelled against

the king of Assyria, and serued him not. 8 He smote the Philistines euen vnto Azza & the coastes therof, both castles where they kept watches, and strong cities.

9 And in the fourth yere of king Hezekia, (which was the seventh yere of Hosa sonne of Ela king of Israel) it fortunied that Salmanazar king of Assyria came by against Samaria, and besieged it.

10 And after thre yeres they toke it: euen in the sixth yere of Hezekia (that is to say the nynt h yere of Hosa king of Israel) Samaria was wonne.

11 And the king of Assyria dyd carry away Israel vnto Assyria, & put them in Halah and in Habor by the riuier of Gozan, and in the cities of the Medes:

12 Because they would not hearken vnto the voyce of the Lord their God, but transgressed his appoyntment, and all that Moyses the seruaunt of the Lorde commaunded: and would neither heare them, nor do them.

13 Therefore in the fourteenth yere of king Hezekia, did Sennacherib king of Assyria come by against all the strong cities of Iuda, and toke them.

14 And Hezekia king of Iuda sent to the king of Assyria to Lachis, saying: I haue offended: depart from me, and all that

2. Pa. xxix. f 2

(a) It partepneth to a good prince to purge the churche of God. Num. xxi. c.

2. Para 12. Efa 36. 2. Eccl. 48. d

C

that thou puttest on me, that will I beare. And the king of Assyria appoynted vnto Hezekia king of Iuda three hundred talentes of siluer, and thirtie talentes of golde.

15 * And Hezekia gaue him all the siluer that was founde in the house of the Lorde, & in the treasures of the kinges house.

16 At the same season dyd Hezekia rent of the doores of the temple of the Lorde and the pillers (whiche the sayde Hezekia king of Iuda had couered ouer) and gaue them to the king of Assyria.

17 And the king of Assyria sent^(b) Tharshan, and Rablaris, & Rabshakeh from Lachis, to king Hezekia with a great host against Hierusalem: And they went by, and came to Hierusalem, and gat them by and stode by the conduite of the bypper poole, whiche is in the way of the fullers fielde.

18 And when they had called to the king, there came out to them * Eliakim the sonne of Elkia, which was steward of the houthold, and Sobna the scribe, and Joah the sonne of Asaph, the recorder.

19 And Rabshakeh sayd vnto them: Tell ye Hezekia I pray you, thus sayth the great king, euen the king of Assyria: What confidence is this that thou hast:

20 Thou thinkest surely I haue eloquēce, but counsell and strength are for the warre: On whom then doest thou trust, that thou rebellest against me:

21 * Doest thou trust to the staffe of this broken reede Egypt, on which if a man leane, it will go into his hande, & pearse it: Euen so is Pharao king of Egypt vnto all that trust on hym.

22 * If ye say vnto me, We trust in the Lorde our God: Is not that he whose hygh places and whose alters Hezekia hath^(c) put downe: and hath sayd to Iuda and Hierusalem, ye shall worship before this aalter here in Hierusalem.

23 Nowe therfore I pray thee geue hostages to my lorde the king of Assyria, and I will deliuer thee two thousande horses, if thou be able to set ryders vpon them:

24 Why thinkest thou soome at the presence of one of the least Dukes of my maisters seruantes, and trustest to Egypt for charrets and horsmen:

25 Moreover, am I come nowe without the bidding of the Lorde to this place, to

destroy it: The Lorde said to me: Go by to this lande, and destroy it.

26 And Eliakim the sonne of Helkia, and Sobna, & Joah, sayde vnto Rabshakeh: Speake I pray thee to thy seruantes in the Syrians language (for we vnderstande it) and talke not with vs in the Jewes tongue in the eares of this people that are on the wall.

27 And Rabshakeh sayde vnto them: Hath my maister sent me to thy maister and thee, to speake these wordes? Hath he not sent me because of the men which sit on the wall, that they may eate their owne dougue, & drinke their owne pisse with you:

28 And so Rabshakeh stode, & cryed with a lowde voyce in the Jewes language, and spake, saying: Heare the wordes of the great king, euen of the king of Assyria.

29 Thus sayth the king: Let not Hezekia beguile you, for he shal not be able to deliuer you out of myne hande:

30 Neither let Hezekia make you to trust in the Lorde, saying, The Lorde shall surely deliuer vs, & this citie shall not be geuen ouer into the hande of the king of Assyria.

31 Hearken not vnto Hezekia: For thus sayth the king of Assyria, Deale kindly with me, and come out to me, and then eate euery man of his owne vine, and of his owne figge tree, and drinke euery man of the water of his owne well,

32 Till I come, and set you to as good a lande as yours is, a lande of corne and wine, a lande of bread and vineyardes, a lande of oyle, of olyue trees, and of hony, that ye may liue, and not dye: And hearken not vnto Hezekia, for he beguileth you, saying: The Lorde shall deliuer vs.

33 * Hath euery one of the gods of the nations deliuered his land out of the hand of the king of Assyria:

34 Where is the god of Hamath, & of Arphad: and where is the god of Sepharuaim, Hena, and Iua: Dyd they deliuer Samaria out of myne hande:

35 And what god is among al the gods of the nations, that hath deliuered his land out of myne hande:^(d) Shall the Lorde deliuer Hierusalem out of myne hande:

36 But the people held their peate, and answered not him a word: for the king had commaunded, saying: Answerere hym not.

Esa. xx. d.

(d) An ex-
ccrable blaf-
phemie, to
compare dead
idols, with
the liuing
God.

37 Then Eliakim the sonne of Helkia, which was the steward of the household, and Sobna the scribe, & Joah the sonne

of Asaph the recorder, came to Hezekia with their clothes rent, and tolde him the wordes of Rabshakeh.

The .xix. Chapter.

God promisseth Isai victorie to Hezekia. The angel of the Lord killeth an hundred and fourescore and fiue thousand men of the Assyrians. Sennacherib is killed of his owne sonnes.

A



1 **S**o it came to passe, that when king Hezekia hearde it, he rent his clothes, & put on sacke, & came into the house of the Lorde,

Esa. 38.a.

2 And sent Eliakim which was the steward of the household, and Sobna the scribe, and the elders of the priestes clothed in sacke, to Isai the prophete, the sonne of Amoz.

3 And they sayd vnto him, thus sayth Hezekia: This day is a day of tribulation, & of rebuke and blasphemie: For the children are come to the byrth, and there is no strength to be deliuered.

4 Peraduenture the Lorde thy God will heare al the wordes of Rabshakeh, who the king of Assyria his maister hath sent to rayle on the lving God, & to rebuke him with wordes which the Lorde thy God hath hearde: And lift thou vp thy prayer for the remnaunt that are left.

5 So the seruauntes of king Hezekia came to Isai.

6 And Isai sayde vnto them, So shall ye say to your maister: Thus sayth the Lorde, Be not afrayde of the wordes which thou hast heard, with which the young men of the king of Assyria haue rayled on me.

Esa 37.c.

7 Beholde, I will put hym in another mynde, and he shall heare tydings, and so retuene to his owne land, and I will bring to passe, that he shall fall vpon the sworde* euen in his owne land.

2. Par. 32.d.

8 And Rabshakeh went backe againe, and founde the king of Assyria fighting against Libna: for he had hearde howe that he was departed from Lachis.

9 And when he hearde men say of Thirhaka king of the blacke Mores, Behold he is come out to fight against thee: he departed, and sent messengers vnto Hezekia, saying.

10 Thus speake to Hezekia king of Iuda, saying: Let not thy God deceaue thee

in whom thou trustest, saying: Hierusalem shall not be deliuered into the hand of the king of Assyria.

11 Beholde, thou hast hearde what the kinges of Assyria haue done to all landes, how they haue vtterly destroyed them: And shalt thou escape?

12 Haue the gods of the heathen deliuered them, whiche myne auncestours haue destroyed: As Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelassar:

13 Where is the king of Hamath, and the king of Arphad, the king of the cite of Sepharuaim, and of Hena and Iua?

14 And Hezekia receaued the letter of the hand of the messengers, and read it: And Hezekia went vp into the house of the Lorde, and layde it abrode before the Lorde.

15 And Hezekia ^(a)prayed before the Lord, and sayd: O Lord God of Israel which dwellest betweene y Cherubs, thou art God alone ouer al the kingdomes of the earth, thou hast made heauen & earth.

(a) It is the true refuge & succour in all dangers, to flee vnto the Lorde by earnest prayer

16 Lorde bolue downe thyne eare, and heare: Open Lorde thyne eyes, [I beseech thee,] and see: and heare the wordes of Sennacherib whiche hath sent [this man] to rayle on the lving God.

17 Of a trueth Lorde, the kinges of Assyria haue destroyed nations and their landes,

18 And haue set fire on their gods: For they were no gods, but the worke of the handes of man, euen of wood and stone: and they destroyed them.

19 Nowe therfore O Lord our God I beseech thee, saue thou vs out of his hande, that all the kingdomes of the earth may knowe that thou onely art the Lorde God.

20 And Isai the sonne of Amoz sent to Hezekia, saying, Thus sayth the Lorde God of Israel: That whiche thou hast prayed me concerning Sennacherib king of Assyria, I haue hearde it.

21 This

- 21 This is therefore the worde that the Lord hath said of him: ^(b) The virgin, euen the daughter of Sion hath despised thee, and laughed thee to scozne [O thou king of Assyria,] the daughter of Hierusalem hath shaken her head at thee.
- 22 *Whom hast thou rayled on: & Whom hast thou blasphemed: Against whom hast thou exalted thy voyce, and lysted by thyne eyes so hye: Euen against the holy of Israel.
- 23 By the hande of thy messengers thou hast rayled on the Lord, and said: With the multitude of my charets I am come vp to the toppes of the mountaynes; euen along by the sides of Libanon, and I wyll cut downe the hye Cedar trees and the iustie firre trees therof: and I wyll go into the lodging of his borders, and into the wood of his Carmel.
- 24 I haue digged and druncke straunge waters: & With the steppe of my goyng wil I dye al the water pooles that are besieged.
- 25 Hast thou not heard howe I haue ordeyned such a thing a great whyle ago, and haue prepared it from the beginning: And shall I not nowe bring it forth, that it may destroy and bring strong citie into wast heapes of stones:
- 26 And the inhabiteres of them shalbe of litle power, and faint hearted, and confounded, and *shalbe lyke the grasse of the field, or greene hearbe, or as the hay on the toppes of the houses, or as the corne that is vnripe & smitten with blasting.
- 27 I knowe thy dwelling thy conyng out and thy goyng in, and thy furie against me.
- 28 And because thou ragest against me, & thy tumult is come by to myne eares, I wyll put my hooke in thy nostrils, and my byt in thy lippes, and will bring thee backe againe the same way thou camest.
- 29 And this shalbe a signe vnto thee, O Hezekia: He shall eate this yere of such thinges as grow of them selues, and the next yere such as come by of those that did growe of their owne accorde, and the thirde yere so we ye and reape, plant vineyardes, and eate the frutes therof.
- 30 And it that is escaped and left of the daughter of Iuda, shall yet againe take rooting downe warde, and beare fruite bywarde.
- 31 For out of Hierusalem shall go a remnant, and a number that shall escape out of moost Sion: The zeale of the lord of hostes shal bring this thing to passe.
- 32 Wherefore thus saith the Lord concerning the king of Assyria: he shall not come to this citie, nor shoothe an arrowe into it, nor come before it with shielde, nor cast a banke against it.
- 33 But shall go backe againe the way he came, and shall not come into this citie, saith the Lord.
- 34 For I wyll defend this citie, to saue it, for myne owne sake, and for David my seruantes sake.
- 35 And it came to passe, that the selfe same night the angel of the Lord went out, and smote in the hoast of the Assyrians an hundred fourescore & fife thousand: And when the remnant were by early in the morning, beholde they were all dead carcases.
- 36 *And so Sennacherib king of Assyria auoyded and departed, & went againe and dwelt at Ninue.
- 37 And it fortuneth, that as he was in a temple worshipping Nisroch his God, Adramelech & Sarsar his owne sonnes ^(c) smote him with the sworde: And they escaped into the lande of Armenia, and Assarhaddon his sonne raigned in his steade.

Tobi. i. d.

(c) This was the iust iudgement of God, for his blasphemy.

The .xx. Chapter.

1 Hezekia is sicke, and receaueth the signe of his health. 12 He receaueth rewardes of Berodach, 13 Heweth his treasures, and is reprehended of Isai: 22 He dieth, and Manasse his sonne raigned in his steade.



About that time * Was Hezekia sicke vnto the death: And the prophete Isai the sonne of Amoz came to him, and sayde vnto him, Thus saith the Lord:

- 1 Put thyne household in order, for thou shalt dye, and not lyue.
- 2 And Hezekia turned his face to the wal, and prayed vnto the Lord, saying:
- 3 I beseeche thee, O Lord, remember now how I haue walked before thee in trueth and with a perfect heart, & haue done

done that whiche is good in thy sight. And hezekia wept sore.

4 And it fortuneth that afore Esai was gone out into y^e middle of the court, the word of the Lorde came to him, saying:

5 Turne againe, and tell hezekia the captayne of my people, thus saith the Lorde God of David thy father: ^(a) I haue heard thy prayer, and scene thy teares, and beholde I wyll heale thee, so that on the thirde day thou shalt go by into the house of the Lorde.

6 And I will adde vnto thy dayes yet fifteene yeres, & I wyll deliuer thee & this citie out of the hand of y^e king of Assyria, & will defend this citie, for myne owne sake, & for David my seruauntes sake.

7 And Esai said: Take a lumpe of dreyed figges. And they toke and layed it on the sore, and he recovered.

8 And hezekia saide vnto Esai: what shalbe the signe that the Lorde wyll heale me, and that I shal go by into the house of the Lorde the thirde day?

9 Esai answered: This signe shalt thou haue of the Lord, that the Lord will do that he hath spoken: * Shall the shadowe go forwarde ten degrees: or go backe againe ten degrees?

10 hezekia answered: it is a light thing for the shadowe to go downe ten degrees, I desire not that: but let the shadowe go backwarde ten degrees.

11 And Esai the prophete called vnto the Lord, * and he brought the shadowe ten degrees backwarde, by whiche it had gone downe in the dyall of Ahaz.

12 * The same season Berodach Baladan the sonne of Baladan king of Babylon, sent letters and a present vnto hezekia: for he had hearde holwe that hezekia was sicke.

13 And hezekia was glad of them, and shewed them all his treasure house, siluer, golde, odours, precious oymntment, all the house of his armory, and all that was found in his treasures: There was nothing in his house & in all his realme that hezekia shewed them not.

14 And Esai the prophete came vnto king hezekia, and saide vnto him: what saide these men: and from whence came they to thee: And hezekia saide: They be come from a farre countrey, euen from Babylon.

15 And he saide againe: what haue they scene in thy house: hezekia answered: All y^e thinges that are in my house haue they scene: there is nothing among my treasures, that I haue not shewed the.

16 And Esai saide vnto hezekia: heare the worde of the Lorde,

17 Beholde the dayes come, that all that is in thy house, and whatsoeuer thy fathers haue layde by in store vnto this day, * shalbe caryed into Babylon: and nothing shalbe left saith the Lorde.

18 And of thy sonnes that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shalbe chamberlaynes in the palace of the king of Babylon.

19 And hezekia saide vnto Esai: ^(b) welcome be the worde of the Lorde which thou hast spoken. And he saide: Shall there not be peace & truethe in my dayes.

20 The remnaunt of the wordes that concerne hezekia, and all his power, and holwe he made a poole and a conduite, & brought water into the citie, are they not written in the booke of the cronicles of the kinges of Iuda:

21 * And hezekia slept with his fathers, & Manasse his sonne raigned in his steade.

(a) God is moued with true prayer and vnfained repentance.

D

4. Re. 14. 1. and xxv. b. 1er. xx. b.

Ecc. xlviii. c.

Ecc. xlviii. c.

Esa. 39. a.

(b) He hath vnto the booke of the prophet.

1. Par. 31. 6. Math. 21

The .xxj. Chapter.

King Manasse restozeth idolatrie. 16 And bseth great crueltie. 18 He dieth, and Amon his sonne succeedeth, 23 who is killed of his owne seruauntes. 26 After him raigneth Josia.

1. Par. 33. 1.



Manasse * was twelue yeres old when he began to raigne, and raigned fyfte and fyue yeres in Hierusalē: his mothers name also was hephziba.

2 And he did euil in the sight of the Lord, euen after the abhominations of the

heathen whom the * Lorde cast out before the children of Israel.

3 For he went and built by the hygh places * whiche hezekia his father had destroyed, and he reared by alters for Baal, and made idoll groones as dyd Ahab king of Israel, and worshipped all the hoast of heauen, and serued them.

4 And

D. xviii.

4. Re. 14. 1.

Manasse.

i Reg vii. b.
ii Reg ix. b.Le. xx. d.
Dea. xviii. b.
Le. xvii. a.

i Reg ix. a.

Le. xix. a.

(1) 28 J
have destroy-
ed Samaria,
and the house
of Ihab, so
will I destroy
Iude.(2) 28 J
I have destroy-
ed Samaria,
and the house
of Ihab, so
will I destroy
Iude.

4 And he buylt aulters in the house of the Lord, of which the Lord sayd: *In Hierusalem wyll I put my name.

5 And he buylt aulters for all the hoast of heauen [euē] in two courtes of the house of the Lorde.

6 *And he offred his owne sonne in fire, and gaue heede vnto witchcraft and sorcerie, and mayntayned workers with spirites, and tellers of fortunes, and wrought much wickednesse in the sight of the Lorde to anger hym.

7 And he put an image of a groue that he had made [euē] in the temple, of whiche the Lorde had sayde to Dauid & Solomon his sonne: *In this house and in Hierusalem whiche I haue chosen out of all tribes of Israel, wyll I put my name for euer.

8 Neither wyll I make the feete of Israel more any more out of the lande whiche I gaue their fathers: so that they will obserue and do al that I haue commaunded them, and according to al the law that my seruaunt Moyses commaunded them.

9 But they hearkened not: and Manasse led them out of the waye, to do more wickedly then dyd the heathen people whom the Lorde destroyed before the chyldren of Israel.

10 And the Lord spake by his seruaunts the prophetes, saying:

11 Because Manasse king of Iuda hath done suche abhominations, and hath wrought more wickedly then all the Amozites whiche were before hym dyd, and hath made Iuda sinne also with his idols:

12 Therefore thus saith the Lord God of Israel: *Beholde, I wyll byng suche euyl vpon Hierusalem and Iuda, that whoso heareth of it, both his eares shall tingle.

13 And I wyll stretche ouer Hierusalem the squaring line of^(a) Samaria, and the plummet of the house of Ahab: And I wyll wpe out Hierusalem, as a man wpyeth a dishe, and when he hath wpyed it, turneth it vpside downe.

14 And I wyll leaue the^(b) remnaunt of

mine inheritaunce, and deliuer them into the hande of their enemies, and they shall be robbed and spoyled of all their aduersaries:

15 Euen because they haue done euyl in my sight, and haue angered me, since the tyme their fathers came out of Egypt, vnto day.

16 And Manasse shed innocent blood exceeding much, till he replenished Hierusalem from corner to corner, besyde his sinne wherwith he made Iuda to sinne and to do euyl in the sight of the Lord.

17 The rest of the wordes that concerne Manasse, and all that he dyd; and his sinne that he sinned, are they not written in the booke of the Chronicles of the kynges of Iuda:

18 And Manasse slept with his fathers, and was buryed in the garden of his owne house, euen in the garden of Uzza, and Amon his sonne raigned in his steade.

19 *Amon was twentie and two yeres olde when he began to raigne; and he raigned two yeres in Hierusalem: his mothers name also was Desullemeth the daughter of Harus of Jotba.

20 And he dyd euyl in the sight of the Lorde, as his father Manasse dyd:

21 And walked in all the way that his father walked in, and serued the idols that his father serued, and worshipped them:

22 And he forsoke the Lorde God of his fathers, and walked not in the way of the Lorde.

23 And the seruautes of Amon conspired against hym, and slue the kyng in his owne house.

24 And the people of the lande slue all them that had conspired against kyng Amon, and the people made Josia his sonne kyng in his steade.

25 The rest of the wordes that concerne Amon what thinges he dyd, are they not written in the booke of the Chronicles of the kynges of Iuda:

26 And they buryed him in the sepulchre in the garden of Uzza, and Josia his sonne raigned in his steade.

C

2. Para. 33 d.

D

4 Jofia repayreth the temple. 8 Helkia findeth the booke of the lawe, and causeth it to be presented to Jofia. 14 who fendeth to Hulda the prophetisse to enquire the Lordes wyl.



Jofia was* eight yeres olde when he began to raigne, and he raigned thirtie & one yeres in Hierusalem: his mothers name also was Jedida the daughter

of Adaia of Bozath.

2 He did that which is right in the sight of the Lorde, & walked in all the wayes of David his father, and bowed neither to the right hande or to the left.

3 *And it came to passe, that in the eyghteenth yere of the raigne of king Jofia, the king sent Saphan the sonne of Azalia the sonne of Mesulam the scribe to the house of the Lorde, saying:

4 *Go vp to Helkia the hye priest, that he may summe the siluer which is brought into the house of the Lorde, which the keepers of the porche haue gathered of the people:

5 And let them deliuer it into the hande of them that do the worke, and that haue the ouersight of the house of the Lord: and let them geue it to them that worke in the house of the Lorde, to repaire the decayed places of the temple,

6 Euen vnto Carpenters and Masons, and workers vpon the walles, and for to bye tymber and free stone, to repaire the temple.

W 7 Howbeit, let no reckenyng be made with them of the money that is deliuered into their hande, for their vse is to deale faythfully.

8 *And Helkia the hye priest sayde vnto Saphan the scribe: ^(a) I haue founde the booke of the law in the house of the Lorde. And Helkia gaue the booke to Saphan, and he read in it.

9 And Saphan the scribe came to the king, and brought hym worde agayne, and sayd: Thy seruauntes haue gathered the money that was founde in the temple, and haue deliuered it vnto them that do the worke, and that haue the ouersight of the house of the Lorde.

10 And Saphan the scribe shewed the king, saying, Helkia the priest hath deliuered me a booke: And Saphan read in it before the kyng.

11 And it fortuneth, that when the kyng

had hearde the wordes of the booke of the lawe, he rent his clothes.

12 And the kyng commaunded Helkia the priest, and Ahikam the sonne of Saphan, and Achboz the sonne of Michaia, and Saphan the scribe, and Asahia a seruaunt of the kynges, saying:

13 *Go ye and enquire of the Lorde for me, and for the people, and for all Iuda, concerning the wordes of this booke that is founde: For great is the wrath of the Lorde that is kindled against vs, because our fathers haue not hearkened vnto the wordes of this booke, to do according vnto all that which is written therein for vs.

14 So Helkia the hye priest and Ahikam, Achboz, and Saphan, and Asahia, went vnto Hulda the prophetisse the wyfe of Sallum the sonne of Thikua the sonne of Harhas keeper of the wardrope: (which prophetisse dwelt in Hierusalem in the house of doctrine:) and they communed with her.

15 And she answered them: thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord: Behold, I wyl bring euill vpon this place, and on the inhabiteurs thereof, euen all the wordes of the booke which the kyng of Iuda hath read:

17 Because they haue forsaken me, and haue burnt incense vnto other gods, to anger me with all the workes of their handes: my wrath also shalbe kindled against this place, and shall not be quenched.

18 But to the kyng of Iuda which sent you to aske counsell of the Lord, so shall ye say: Thus saith the Lord God of Israel, as touching the wordes which ye haue hearde:

9 Because thyne heart dyd ^(b) melt, and because thou hast humbled thy selfe before me the Lorde, when thou heardest what I spake against this place, and against the inhabiteurs of the same, howe that they shoulde be destroyed and accursed, and hast rent thy clothes and wept before me, of that also haue I heard saith the Lorde:

20 Beholde

A 1
2. Para 34. a.

2. Par. 34. b.

4. Reg. 12. b.

2. Par. 34. c.
(a) The wic-
ked kinges
Manasse and
Amon, had ta-
ken from the
people and a-
bolished the
booke of the
lawe of God.

1ere. xxi. a.

C

(b) Melt
that he had
repent.

20 Beholde therfore I wyll receaue thee vnto thy fathers, and thou shalt be put into thy graue in peace, and thine eyes

shall not see all the euill which I wyll bring vpon this place. And they brought the kyng worde agayne.

The .xxiiij. Chapter.

2 Jossa readeth the lawe before the people. 3 He maketh a couenaunt with the Lorde. 4 He put downe the idols, after he had kylled the priestes. 22 He kepeth Passouer. 24 He destroyeth the cuniurers. 29 He was kylled in Megiddo. 30 And his sonne Jehoahaz raigneth in his steade. 33 After he was taken, his sonne Jehoachim was made kyng.



1 **A**ND then* the kyng sent, and there gathered vnto him all the elders of Iuda and of Hierusalem.

2 And the kyng went vp into the house of the Lorde, with all the men of Iuda, and all the inhabitours of Hierusalem, with the priestes, and prophetes, and all the people both small and great: And he read in the eares of them* all the wordes of the couenaunt which was founde in the house of the Lorde.

3 And the kyng stode by a pillar,* & made a couenaunt before the Lorde, that they should walke after the Lorde, and kepe his commaundementes, his witnesses, and his statutes, with all their heart and all their soule, and make good the wordes of the sayde appoyntment, that were witten in the foresayde booke: And all the people consented to the appoyntment.

4 ^(a) And the kyng commaunded Helechia the hie priest, and the inferiour priestes, and the keepers of the " ornamentes, to bring out of the temple of the Lorde all the vessels that were made for Baal, for the idoll groues, and for all the hoast of heauen: And he burnt them without Hierusalem in the fieldes of Cedron, and caried the ashes of them into Bethel.

5 And he put downe the ministers [of Baal] whom the kynges of Iuda had founded to burne incense in the * hygh places and cities of Iuda that were rounde about Hierusalem, & also them that burnt incense vnto Baal, to the sunne, to the moone, to the planets, and to all the hoast of heauen.

6 And he brought out the groue from the temple of the Lorde without Hierusalem vnto the brooke Cedron, and burnt it there at the brooke Cedron, and stampe it to powder, and cast the dust therof vpon the graues of the children of the people.

7 And

(a) Kyng Jossa zelous sic purgeth the temple of God, and destroyeth of the monumentes of idolatrye and superstition.
" Or, doore keepers.

7 And he brake downe the celles of the male stewes that were by the house of the Lorde, where the women woued hangynges for the idoll groue.

8 And he brought all the priestes out of the cities of Iuda, and defiled the high places where the priestes had burnt incense, euen from Geba to Beerseba, and destroyed the hygh places of the gates that were in the entryng in of the gate of Josua y^e gouernour of the cite, which were [as a man goeth in] on the left hande of the gate of the cite.

9 ^(b) Neuerthelesse, the priestes of the high places came not by to the alter of the Lorde in Hierusalem, saue onely they did eate of the sweete bread among their brethren.

10 And he defiled* Thopheth, which is in the valley of the children of Hinnom, because no man shoulde offer his sonne or his daughter in fire to Moloch.

11 He put downe the horses that the kynges of Iuda had geuen to the sunne, at the entryng in of the house of the Lorde, by the chaumber of Nathanielech the chaumberlayne, which was ruler of the suburbes, and burnt the charrets of the sunne with fire.

12 And the alters that were on the top of the parlour of Ahas which the kinges of Iuda had made, and the alters which Manasse had made in the two courtes of the house of the Lorde, dyd the kyng breake downe, and ranne thence, and cast the dust of them into the brooke Cedron.

13 And the high places that were before Hierusalem, on the ryght hande of the mount ^(c) Oluet, * which Solomon the king of Israel had builded for Astaroth the idol of the Zidons, and for Chamos the idol of the Moabites, and for Milchon the abhominable idol of the children of Ammon, those the king defiled:

14 And brake the images, and cut downe the idol groues, and fylled their places with the bones of men.

15 Moreover, * the alter that was at Bethel, the high places made by Iero-boam the sonne of Nabat which made Israel sinne, both the alter and also the high places he brake downe, and burnt the high places, and stampit it to powder, and burnt the idol groue.

16 And as Josia turned him selfe, he spied the graues that were in the mount,

and sent and set the bones out of the graues, and burnt them vpon the alter, to pollute it, accordyng to the worde of the Lorde that the man of God proclaymed* which tolde the same wordes.

17 Then he sayde: what title is that that I see? And the men of the title tolde him: It is the sepulchre of the man of God, which came from Iuda, and tolde the selfe same thynges that thou hast done to the alter of Bethel.

18 And he sayde, let him be: see that no man moue his bones. And so his bones were saued with the bones of a prophet that came out of Samaria.

19 And all the houses of the hygh places in the cities of Samaria, which the king of Israel had made to anger [the Lorde withall] those Josia put out of the way, and dyd to them accordyng to all the actes that he had done in Bethel.

20 And he sacrificed all the priestes of the hygh places that were there, euen vpon the alters, and burnt mens bones vpon them, and returned to Hierusalem.

21 And the kyng commaunded all the people, saying: Kepe the feast of Passouer vnto the Lorde your God, * as it is written in the booke of this covenant.

22 * There was no Passouer holden lyke that from the dayes of the iudges that indged Israel, and in all the dayes of the kynges of Israel and of the kynges of Iuda.

23 In the eyghteenth yere of king Josia, was this Passouer holden to the Lorde in Hierusalem.

24 And therto workers with spirites, and soothsayers, images, idols, and all the abhominations that were spied in the lande of Iuda and in Hierusalem, those dyd Josia put out of the way, to performe the wordes of the lawe, which were written in the booke * that Helchia the priest founde in the house of the Lorde.

25 Lyke vnto him was there no king before him that turned to the Lorde with all his heart, with all his soule, and all his might, accordyng to all the lawe of Moyles, neither after him arose there any such as he.

26 Notwithstandyng, the Lorde turned not from the fiercenesse of his great wrath wherewith he was angry agaynst Iuda, because of all the prouocations

(a) Josia thought not meeke that those priestes which had serued idols, should be ministers in the temple of God.

1. Reg. vii. d.

3. Reg. ii. d. (c) A mount that was full of idols.

3. Reg. iii. a.

3. Reg. v. a.

23

2. Par. 35. a.

Deut. xvi. a.

Leuit. xx. Deut. xvii.

25

tions that Manasse had prouoked him withall.

27 And the Lorde saide: * I wyll put Juda also out of my sight, as I haue done away Israel, and wyll cast of this citie Hierusalem which I haue chosen, and the house of whiche I saide, My name shall be there.

28 The rest of the wordes that concerne Josia, and all that he did, are they not written in the booke of the cronicles of the kinges of Juda:

29 In his dayes Pharao Necho king of Egypt went by against the king of Assyria to the riuer of Euphrates: And king Josia went against him, and was slaine of him at Megiddo when he had scene him.

30 And his seruantes carryed him dead from Megiddo, and brought him to Hierusalem, & buried him in his owne sepulchre: And the people of the lande toke Jehoahaz the sonne of Josia, and annoynted him, and made him king in his fathers steade.

31 Jehoahaz was twentie & thre yeres olde when he began to raigne, and raigned thre monethes in Hierusalem: His mothers name also was Hamiel, the daughter of Jeremia of Libna.

32 And he did euil in the sight of the Lord, according to al thinges as his^(a) fathers had done.

33 And Pharao Necho put him in bondes at Ribla in the lande of Hamath while he raigned in Hierusalem, and put the lande to a tribute of an hundred talents of siluer, and a talent of golde.

34 And Pharao Necho made Eliakim the sonne of Josia king in the roome of Josia his father, and turned his name to Jehoakim and toke Jehoahaz away: whiche when he came to Egypt, dyed there.

35 And Jehoakim gaue the siluer and the golde to Pharao, & taxed the lande, to geue the money according to the commaundement of Pharao: requiring of euery man according to their habilitie siluer and golde, even of the people of the lande, to geue vnto Pharao Necho.

36 Jehoakim was twentie & fiue yeres olde when he began to raigne, and he raigned a leuen yeres in Hierusalem: His mothers name also was Zebuda, the daughter of Bedaia of Ruma.

37 And he did that which was euil in the sight of the Lord, according to al things as his fathers had done.

The .xxiiij. Chapter.

1 Jehoakim made subiect to Nabuchodonozor rebelleth. 3 The cause of his ruiine and all Judaes. 9 Jehoakim raigneth. 15 He and his people are carryed vnto Babylon. 17 Zedekia is made king.



In his dayes came Nabuchodonozor king of Babylon by, & Jehoakim became his seruant thre yeres: and then turned, and rebelled against him.

2 And the Lord sent against him bandes of the Chaldees, and bandes of the Syrians, & bandes of the Moabites, and bandes of the Ammonites: and sent them against Juda to destroy it, according to the saying of the Lorde whiche he spake by his seruantes the prophetes.

3 Quely at the bidding of the Lorde happened it so to Juda, to put them out of his sight for the sinnes of Manasse, according to all that he did.

4 And for the innocent blood that he shed, and filled Hierusalem with innocent

blood: and the Lorde wouide not be reconciled.

5 The rest of the wordes that concerne Jehoakim, and all that he did, are they not written in the booke of the cronicles of the kinges of Juda:

6 And so Jehoakim^(a) slept with his fathers, and Jehoachin his sonne raigned in his steade.

7 And the king of Egypt came no more out of his lande: For the king of Babylon had taken from the ryuer of Egypt vnto the ryuer of Euphrates, all that pertayned to the king of Egypt.

8 Jehoachin was eighteene yeres olde when he began to raigne, and raigned in Hierusalem thre monethes: His mothers name also was Nehusta the daughter of Elnathan of Hierusalem.

9 And he did that which was euil in the sight of the Lorde, according to all as his

(a) Not that he was buried with his fathers, for he dyed in the way as they carryed him prisoner toward Babylon. Iere. 22.

Dani.i.a. 10 * In that time came the seruauntes of Nabuchodonozor king of Babylon by against Hierusalem, & the citie was besieged.

11 And Nabuchodonozor the king of Babylon came against the citie, and his seruauntes did besiege it.

12 * And Jehochin the king of Juda, ^(b) came out to the king of Babylon, he and his mother, his seruauntes, his lordes, and his chamberlaynes: and the king of Babylon toke him in the ^(c) eight yere of his raigne.

13 * And he carryed out thence al the treasures of the house of the Lorde, and the treasure of the kinges house, and brake all the vessels of golde which Solomon king of Israel had made in the temple of the Lorde, as the Lorde had saide.

14 And he carryed away all Hierusalem, and al the lordes, and all the strong men of warre, euen ten thousand, into captiuitie, and all the craftesmen, & ^(d) keepers, none remaining saue the pooze common people of the lande.

15 And he carryed away Jehochin to

Babylon, and the kinges mother, and the kinges wyues, his chamberlaynes: & them that were mightie in the lande, those carryed he away into captiuitie, from Hierusalem to Babylon.

16 And all the actiue men of warre, euen seven thousand, and craftesmen, and porters a thousand, all that were strong and apt for warre, did the king of Babylon bring to Babylon captiue.

17 * And the king of Babylon made Balthania his fathers brother king in his steade, and chaunged his name to Zedekia.

18 * Zedekia was twentie and one yeres olde when he began to raigne, and he raigned al euen yeres in Hierusalem: his mothers name also was Hamital, the daughter of Jeremia of Libna.

19 And he did euill in the sight of the Lorde, according to all as Jehochin had done.

20 For the wrath of the Lorde was moued against Hierusalem & Juda, vntill he cast them out of his ^(e) sight: And Zedekia rebelled against the king of Babylon.

Hester.ii.a.
(b) That is, he peeced him selfe vnto him.

(c) In the enigne of the king of Babylon.

4. Re.xx.c.

C

(d) The word significth counsaillours, wyle men, men of estimation, cunning men in ordeering of a campe.

ii. Par. 26. d.

ii. Par. 26. d.

Ier.iii.a.

(e) Out of Hierusalem and Juda into Babylon.

The .xxv. Chapter.

1 Hierusalem is besieged of Nabuchodonozor, and taken. 7 The sonnes of Zedekia are slaine before are his eyes: and after his owne eyes put out. 21 Juda is brought to Babylon. 25 Gedolia is slaine. 27 Jehochin is exalted.

A I Ier.39.a.



And it fortun'd, * that in the ninth yere of his raigne, the tenth day of the tenth moneth, Nabuchodonozor king of Babylon came, he & all his hoast, against Hierusalem, and pitched against it, and made engins against it on euery side.

2 And the citie was besieged vnto the eleuenth yere of king Zedekia.

3 * And the ninth day of the moneth, there was so great hunger in the citie, that there was no bread for the people of the lande.

4 And the citie was broken by, and all the men of armes [fled] by night by a way through a gate [which is] betweene two walles by the kinges garden (the Chaldees lying about the citie:) and the king went the way toward the playne.

5 And the souldiers of the Chaldees folow'd after the king, and toke him in the playne of Jericho: and all his army

were scattered away from him.

6 So they toke the king, and brought him to [Nabuchodonozor] the king of Babylon to Ribla, where they gaue iudgement vpon him.

7 And they slue the sonnes of Zedekia before his eyes, and he put out the eyes of Zedekia, and fettered him with chaynes, and carryed him to Babylon.

8 And the seuenth day of the fifth moneth (which is the nineteenths yere of king Nabuchodonozor king of Babylon) came Nebusaradan a seruaunt of the king of Babylon, & chiefe captayne of the men of warre, vnto Hierusalem:

9 And burnt the house of the Lord, and the kinges house, and all the houses of Hierusalem, and all great houses burnt he with fire.

10 And all the souldiers of the Chaldees that were with the chiefe captayne of the men of warre, brake downe the walles of Hierusalem rounde about.

11 But

Exo.iii.d.

B

11 But

11 But the rest of the people that were left in the citie, and them that were fled to the king of Babylon, with the remnant of the common people, did Nabufaradan the chiefe captayne of the men of warre carry away.

12 But the captaine of the souldiers left of the poore of the land, to dresse the vines and to tyll the grounde.

Re. vii. b. 13 **C** And the pillers of brasse that were in the house of the Lorde, and the sockets, and the brasen lauatozie that was in the house of the Lorde, did the Chaldees breake, & carryed all the brasse of them to Babylon.

14 And the pots, shouels, instrumentes of musicke, spoones, and all the vessels of brasse that they ministred in, toke they away,

15 And the fire pannes, and basons: and such thinges as were of golde and of siluer, them toke the chiefe captayne away:

16 Euen two pillers, one lauatozie, and the sockets which Solomon had made for the house of the Lorde: The brasse of all these vessels was without waight.

17 The height of the one piler was eighteene cubites, and the pommel thereof was brasse: and the height of the pommel was with wreathen worke three cubites, & pomegranates vpon the pommel rounde about all of brasse: And of the same fashon was the second piler, with a wreathen worke.

18 And the chiefe captayne of the men of warre toke Saraia the chiefe priest, and Zephoniah the highest priest saue one, and the three keepers of the holy things:

D 19 And out of the citie he toke a chamberlayne that had the ouersight of the men of warre, & fīue men of them that were euer in the kinges presence which were founde in the citie, and him that was scribe to the captaine of the hoast which brought out the people of the lande to warre, and threescore men of the people of the lande that were founde in the citie.

20 And Nabufaradan the chiefe captaine of the men of warre, toke these, and brought them to the king of Babylon to Babil.

21 And the king of Babylon smote them, and slue them at Ribla in the lande of Hamath: And so Iuda was carryed away out of their lande.

22 Howebeit, there remayned people in the lande of Iuda, whom Nabuchodonosor king of Babylon left, & made Gedalia the sonne of Ahikam the sonne of Saphan ruler ouer them.

23 And all the captaynes of the souldiers, & other men, heard that the king of Babylon had made Gedalia gouernour, and there came to Gedalia to Mizpah Ismael y sonne of Nathania, Iohannan the sonne of Karea, Sarai the sonne of Chanhumeth the Metophatite, and Jaazania the sonne of Maachati, they and their men.

24 And Gedalia sware to them and to the men whom they had with them, and saide vnto them: Feare not ye because ye are the seruautes of the Chaldees: dwell in the lande, and serue the king of Babylon, and ye shall be well.

¹¹ D, be ye not as rappe of the seruautes of the Chaldees.

25 But it chaunced in the seuenth moneth, that Ismael the sonne of Nathania the sonne of Elisama of the kinges blood, came, and ten men with him, and smote Gedalia that he dyed: and so did he the Jewes and the Chaldees that were with him at Mizpah.

26 And all the people both small & great, and the captaynes of warre, arose and came to Egypt: for they were afrayde of the Chaldees.

27 Notwithstanding, yet in the seuen & thirtith yere after Jehoachin king of Iuda was carryed away, the seuen and twentieth day of the twelfth moneth Eulmerodach king of Babylon the same yere that he began to raigne, did lyft by the head of Jehoachin king of Iuda out of pryson.

28 And spake kindly to him, and set his seate aboue the seate of the kinges that were with him in Babylon,

29 And chaunged his pryson garmentes, and he did euer eate bread before him at the dayes of his lyfe.

30 His portion was a continuall portion that was assigned him of the king, euer y day a certaine as long as he lyued.

The first booke of the Chronicles, called

in Latine Verba dierum: or after the Grekes, Paralipomenon:
 which the Hebrues call Dibre Haiamim, and reckon
 both the bookes but for one.

The first Chapter.

1 The genealogie of Adam and Noah vntill Abraham. 27 And from Abraham
 vnto Esau. 35 His children. 43 Kinges and Dukes came of him.



Dani, * Seth,
 Enos.
 Kenan, Ma-
 halehel, Ja-
 red.
 Henoh, Me-
 thusalah, La-
 mech.
 Noah, Sem,
 Ham, and Ja-
 pheth.

* The sonnes of Japheth: Gomer,
 Magog, Madai, Jauan, and Thubal,
 Besech, and Thiras.

The sonnes of Gomer: Aschenaz, Ri-
 phath, and Thogarma.

And the sonnes of Jauan: Elisa, and
 Tharlis, Citim, and Dodanin.

The sonnes of Ham: Chus, and Miz-
 raim, Phut, and Chanaan.

The sonnes of Chus: Seba, and Hau-
 la, Sabbetha, and Raama: and Sab-
 theca. And the sonnes of Raama: Se-
 ba, and Dedan.

And Chus begat Nimrod: and he be-
 gan to be mightie vpon the earth.

Mizraim begat Ludim, and Anamin,
 Lahabim, and Raphthum,

Phathrusim, and Caslum, of which
 came the Philistines and the Captho-
 rites.

Chanaan begat Zidon his eldest sonne,
 and Heth.

Jebusi also, and Amoz, and Girgasi,
 Heui, Araki, and Simi,

And Aeuadi, Zamari, and Hemiathi.

The sonnes of Sem: Elam, and Al-
 sur, Arphaclad, Lud, and Aram, & Uz,
 Hul, and Gether, and Besech.

Arphaclad begat Selah, and Selah
 begat Eber.

And vnto Eber were borne two sonnes:
 the name of the one was Peleg, because
 that in his dayes the land was deuided,
 and his brothers name was Joktan.

Joktan begat Almodad, and Saleph,
 Hazermaneth, and Jerah,

Hadoram also and Usal, and Diska,
 Ebal, and Abiniae, and Seba,

And Ophir, Hauila, and Jobab:

All these were the sonnes of Joktan:
 * Sem, Arphaclad, Selah,

Eber, Peleg, Rehu,
 Serug, Nahoz, Therah,

Abram, otherwyle called Abraham.
 The sonnes of Abraham: Isaac, and

Ismael.

And these are their generations: * the
 eldest sonne of Ismael was Nabaioth,

then Kedar, Adbeel, and Mibsam,
 Misma, and Dumah, Massa, Hadad,

and Thema,
 Jetur, Naphis, and Kedma: These

are the sonnes of Ismael.

The children of Keturah Abrahams
 concubine, she bare Zimram, Joksan,
 Medan, Midian, Jisbok, and Suah.

The children of Joksan: Seba, and De-
 dan.

The children of Midian: Ephra, and
 Phar, Henoeh, Abida, and Eldaa: * All

these are the children of Keturah.

And so Abraham begat Isaac. The
 sonnes of Isaac: Esau and Israel.

The sonnes of Esau: * Eliphaz, Rehu-
 el, Jehus, Jaelan, and Korah.

The children of Eliphaz: Theman,
 Omar, Zephi, and Gatham, Kenas,
 Thimma, and Amalek.

The children of Reuel: Nahath, Ze-
 rah, Saumma, and Miza.

* The sonnes of Seir: Lotan, Sobal,
 Zibeon, and Ana, Dison, Ezer, and Di-
 san.

The children of Lotan: Hori, and Ho-
 man: and Thimma was Lotans sister.

The children of Sobal: Alian, Hana-
 hath, Ebal, Sephi, and Onam. The
 sonnes of Zibeon: Aia, and Ana.

And the sonnes of Ana: Dison. The
 sonnes

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 Gene. 25. b.

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- sonnes of Dison: Hamran, Elban, Jethran, and Cheran.
- 42 The sonnes of Ezer: Bilhan, Zaeuan, and Fakan. The sonnes of Dison: Uz, and Aram.
- 43 These are the kinges that raigned in the land of Edom, before any king raigned ouer the children of Israel: Bela, the sonne of Beoz, and the name of his citie was Dinhaba.
- 44 And Bela dyed, and Jobab the sonne of Zerah of Bozra raigned in his steade.
- 45 And when Jobab also was dead, Husam of the lande of the Themanites raigned in his steade.
- 46 And when Husam was dead, Hadad the sonne of Bedad, which smote Midian in the felde of Moab, raigned in his steade: and the name of his citie was Avith.
- 47 So Hadad dyed, and Samla of Mas-

- reka raigned in his steade.
- 48 And Samla dyed, and Saul of Rehoboth by the ryuer syde, raigned in his steade.
- 49 And when Saul was dead, Baalhanan the sonne of Achboz raigned in his steade.
- 50 And Baalhanan dyed, and Hadad raigned in his steade: and the name of his citie was Phai, and his wyues name was Mehetabel the daughter of Matred the daughter of Mesahab.
- 51 Hadad dyed also. And there were dukes in Edom: Duke Thinna, Duke Aliah, Duke Jetheth,
- 52 Duke Aholibama, Duke Ela, Duke Pmon,
- 53 Duke Kenaz, Duke Theman, Duke Hibzar,
- 54 Duke Magdiel, Duke Jram. These are the Dukes of Edom.

The .ij. Chapter.

2 The genealogie of Juda, vnto Isai the father of Dauid.



These are the sonnes of Israel: Ruben, Simeon, Leui, Juda, Issachar, and Zabulon, Dan, Joseph, Benjamin, Nephtali, Gad, and Aser.

ma begat Boaz.

- 12 Boaz begat Obed, and Obed begat Isai.
- 13 * And Isai begat his eldest sonne Eliab, and Aminadab the second, and Simeon the third,
- 14 Nathanael the fourth, and Radai the fifth,
- 15 Ozem the sixt, and Dauid the seuenth:
- 16 whose sisters were Zerua and Abigail. The sonnes of Zerua: Abisai, Joab, and Azael, three.
- 17 And Abigail bare Amaza, * the father of which Amaza, was Jether an Ithmaelite.
- 18 And Caleb the sonne of hezron begat Asuba, of his wyfe Asuba, and Jerioth, whose sonnes are these: Jaser, Sobab, and Ardon.
- 19 And when Asuba was dead, Caleb toke Euphrata, which bare him Hur.
- 20 * And Hur begat Uri, and Uri begat Bezaleel.
- 21 Afterward came hezron to the daughter of Machir the father of Gilead, and toke her when he was threescore yeres olde: and she bare him Segub.
- 22 And Segub begat Jair, which had three and twentie cities in the lande of Gilead.
- 23 And he ouercame Gessur and Aram the

* The sonnes of Juda: Er, Onan, and Sela: These three were borne vnto him of Bath Sua the Chanaanitisse. And Er the eldest sonne of Juda was euil in the sight of the Lorde, and he slue him.

4 And * Thamar his daughter in law bare him Pharez, and Zara: and so all the sonnes of Juda were fve.

5 * The sonnes of Pharez: hezron, and Hamul.

6 The sonnes of Zara: Zimri, Ethan, Heman, Chalchol, and Dara: which were fve in all.

7 And the sonnes of Charai, * Achan, that troubled Israel, transgressing in the thing that was dampned.

8 The sonnes of Ethan: Azaria.

9 The sonnes also of hezron that were borne vnto him: Jerameel, Ram, and Chelubai.

10 * And Ram begat Aminadab, and Aminadab begat Naasson a lorde of the children of Juda.

11 And Naasson begat Salma, and Sal-

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i. Re. xvi. b.
ii. Re. xviii. e.
Exo 32. 2.

- the townes of Fair, from them [which dwelt in them] and Kenath and the townes therof, euen threescore townes: All these were the sonnes of Machir the father of Gilead.
- 24 And after that Hezron was dead at Caleb in Euphrata, Abia Esrons wyfe bare him* Achur the father of Thekoa.
- 25 And the sonnes of Jerahmeel the eldest sonne of Hezron, were: Ran the eldest, Buna, Oren, Ozem, and Abia.
- 26 And Jerahmeel had yet another wyfe named Atara, which was the mother of Onani.
- 27 And the sonnes of Ran the eldest sonne of Jerahmeel, were: Maaz, Jamin, and Ekar.
- 28 The sonnes of Onani were: Sammai, and Jada. The sonnes of Sammai: Nadab, and Abisur.
- 29 And the wyfe of Abisur was called Abihail, and she bare him Abban, and Molid.
- 30 The sonnes of Nadab: Seled, and Appaim. And Seled dyed without children.
- 31 The sonne of Appaim, Jesi: And the sonne of Jesi, Sefan: And the sonne of Sefan, Ahlai.
- 32 And the sonnes of Jada the brother of Samai, Jether & Jonathan: And Jether dyed without children.
- 33 The sonnes of Jonathan: Peleth, & Zaza. These were the sonnes of Jerahmeel.
- 34 Sefan had no sonnes, but daughters: And Sefan had a seruaunt that was an Egyptian, named Jarha:
- 35 To whom he gaue his daughter to wyfe, and she bare him Athai.
- 36 And Athai begat Pathan, and Pathan begat Zabad.
- 37 And Zabad begat Aphlal, and Aphlal begat Obed.
- 38 Obed begat Jehu, and Jehu begat Azaria.
- 39 Azaria begat Helez, and Helez begat Elasa.
- 40 Elasa begat Sifamai, and Sifamai begat Sallum.
- 41 Sallum begat Jecania, Jecania begat Elisamah.
- 42 The sonnes of Caleb the brother of Jerahmeel: Hesa his eldest sonne, which was the father of* Ziph: and the sonnes of Haresa the father of Hebron.
- 43 The sonnes of Hebron: Corah, and Chapuah, Rekem, and Sama.
- 44 Sama begat Raham the father of Jerkoam, and Rekem begat Sammai.
- 45 The sonne of Sammai was Maon: And Maon was the father of Bethzur.
- 46 And Ephra a concubine of Calebs, bare Haran, and Hosa, and Gazez: Haran begat Gazez.
- 47 The sonnes of Jahdai, were: Regem, Jotham, Gesan, Phelet, Ephra, & Saaph.
- 48 And Maacha was Calebs concubine, of whom he begat Seber and Thirhana:
- 49 And she bare also Saaph the father of Madimanna, and Sena the father of Machbena, and the father of Gibea: *And Achsa was Calebs daughter.
- 50 These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephrata: Sabal the father of Kiriath Jarim,
- 51 Salma the father of Bethlehem, and Hareph the father of Beth Gader.
- 52 And Sobal the father of Kiriath Jarim had sonnes, and he sawe the halfe of the countrey of the mansions.
- 53 The kinredes of Kiriath Jarim are these: The Jethites, the Duthites, the Sumathites, & the Misraethites: And of them came the Zarathites, and the Esthaultites.
- 54 The sonnes of Salma: Bethlehem, and Netophathi, the glory of the house of Joab, and halfe the countrey of the Manahethites, the Zaraites.
- 55 The kinredes of the wyters dwelt at Jabes, the Thirathites, the Simeathites, the Suchathites, * which are the Kenites that came of Hemath the father of the house of Rechab.

i. Reg. 2. d.

Iosu. xv. d.

2. Sam. 1. d.

2. Sam. 1. d.

Jud. 1. d.

The .iiij. Chapter.

1 The genealogie of Dauid, and of his posteritie vnto the sonnes of Josia.



These were the sonnes of Dauid which were borne vnto hym in Hebron: y eldest, Ammon of Ahinoam the Iesraelitess: the seconde, Daniel of Abigail the

Carnielitess:

2 The thirde Absalom the sonne of Macha, the daughter of Thalmay king of Geshur: the fourth, Adonia the sonne of Haggith:

3 The fift, Sephatia of Abital: the sixt, Iethream, by Egla his wyfe.

4 These sixe wer borne vnto hym in Hebron, and there he raigned seuen yeres and sixe monethes: and in Hierusalem he raigned thirtie and thre yeres.

5 *And these were borne vnto hym in Hierusalem: Sima, Sobab, Nathan, and Solomon, foure, of Bathsua the daughter of Ammitel,

6 Ithhar also and Elisama, Eliphelet,

7 Noga, Nepheg, and Iephia,

8 Elisama, Eliada, and Eliphelet: nine [in number.]

9 These are all the sonnes of Dauid, beside the sonnes of the concubines: and Thamar was their sister.

10 Solomons sonne was Rehoboam, whose sonne was Abia, and Asa was his sonne, and Jehosaphat his sonne,

11 whose sonne was Jozani, & his sonne was Ahazia, and Joas was his sonne,

12 Amazia his sonne, Azariah his sonne,

and Jotham his sonne,

13 Ahaz was his sonne, Hezekia his sonne, and Manasse his sonne,

14 And Amion was his sonne, and Josia was his sonne.

15 And the sonnes of Josia: were the eldest sonne Jehanan, the second Jehoakim, the thirde Zedekia, and the fourth Sallum.

16 The sonnes of Jehoakim, were, Jeconiah his sonne, and Zedekiah his sonne.

17 The sonne of Jeconiah: Assir, and Sathiel his sonne.

18 Balchiram also and Bedaia, Senazar, Jecania, Hosama, and Medabia.

19 The sonnes of Bedaia, were: Zorobabel, and Semei: The sonnes of Zorobabel, Mesullam, Hanania, and Selmith their sister:

20 And Hasubah, Ohel, Berechia, Hasadiah, and Jusabheled, fiue [in number.]

21 The sonnes of Hanania: Pelatiah, and Jesaja: whose sonne was Rephaia, and his sonne Arnau, & his sonne was Obadia, and his sonne Sechania.

22 The sonne of Sechania was Semata, and the sonnes of Semata, were: Hatus, Igal, Bariah, Neariah, and Saphat, sixe.

23 And the sonnes of Neariah, were: Elionai, Hizciah, and Azricam, thre.

24 And the sonnes of Elionai, were: Hodanahu, Eliasib, Pelatiah, Accub, Johanan, Dalaiia, and Anani, seuen.

The .iiij. Chapter.

1 The genealogie of the sonnes of Iuda. 5 Of Ashur. 9 Of Jabes and his prayer. 11 Of Chelub. 24 and Simeon: their habitations, 38 and conquestes.



THE sonnes of Iuda: * Pharez, Hestron, Charmi, Hur, & Sobai.

And Reaia the sonne of Sobai begat Jathath, and Jathath begat Ahumai and La-

had: and these are the kinredes of the Zorathites.

3 And these were of the father of Etam: Jezrahel, Ilma, and Idbas: and the name of their sister was Hazlephuni.

4 Penuel was the father of Gedor, and Efer the father of Husa: And these are the sonnes of Hur the eldest sonne of

Ephratha the father of Bethlehem.

5 And Ashur the father of Thekoa had two wyues: Helah, and Raarah.

6 And Raarah bare him Ahulam, Hephher, Themi, and Ahasthari: These were the sonnes of Raarah.

7 And the sonnes of Helah, were: Zereeth, Jezoar, and Ethnan.

8 And Coz begat Anob, and Zobeba, and the kinred of Aharel the sonne of Harum.

9 And Jabes was more honorable then his brethren: And his mother called his name Jabes, saying: because I bare him with sorrow.

- 10 And Jabez called on the God of Israel, saying: If thou wilt bless me in decree, and enlarge my coastes, and shalt let thyne hande be with me, and wilt kepe me from euill that it hurt me not. And God graunted him his desire.
- 11 Chelub the brother of Suah begat Meshir, which was the father of Esthon.
- 12 And Esthon begat Beth rapha and Pa seha, & Chehinna the father of the citie of Rahas: these are the men of Becha.
- 13 The sonnes of Kenas: Othniel, and Sarara: And the sonne of Othniel was, Hathath.
- 14 And Beonathi begat Ophrah: And Serai begat Joab the father of the valley of craftes men, [so called] because they were craftes men.
- 15 And the sonnes of Caleb the sonne of Jephune were, Iru, Ela, and Naam: And the sonnes of Ela was Kenas.
- 16 And the sonnes of Jehaleel, were, Ziph, and Ziphah, Chiria, and Alarel.
- 17 And the sonnes of Ezra: were, Jether, Mered, Epher, and Jalon: and he begat Miriam, and Sammai, and Jisbah the father of Esthemoa.
- 18 And his wyfe Jehudia bare Jered the father of Gedoz, and Heber the father of Socho, and Jecuthiel the father of Zanoah. And these are the sonnes of Bethiah y daughter of Pharao, which Mered tolde.
- 19 The sonnes of the wyfe of Hodia the sister of Raham y father of Keilah, were Garmi, & Esthemoia the Maachathite.
- 20 The sonnes of Simon, were: Ammon, and Hinna, Benhanan, and Chilon: And the sonnes of Jissi, were: Zoheh, and Benzoheth.
- 21 * The sonnes of Selah the sonne of Juda, were: Er the father of Lecha, & Laada the father of Barca, and the kinredes of the householdes of them that wrought linnen in the house of Albea.
- 22 And Jokim and the men of Chozebah, and Joas, and Saraph which had the dominion in Moab, and Jasubi Lehem: these also are wordes of olde.
- 23 These were potters, and dwelt there among trees and hedges, nye vnto the king, because of his worke.
- 24 The sonnes of Simeon were: Nemuel, Jamin, Jarib, Zerach, and Saul: whose sonne was Sallum, and the sonne of him was Hibsam, & his sonne was Hisma.
- 26 And the sonne of Hisma was Hamuel, and his sonne was Zachur, & the sonne of him was Semehi.
- 27 Semehi had sixteene sonnes and sixe daughters: But his brethren had not many children, neither was all the kinred of them lyke to the children of Juda, in multitude.
- 28 And they dwelt at Beerseba, Molada, and at Hazar Sual,
- 29 At Bilha, at Ezem, and at Tholad,
- 30 At Bathuel, at Horma, & at Ziklag,
- 31 At Bethmarcabothe, Hazer, Sulim, at Bethbirei, & at Saaram: These were their cities vnto the raigne of Dauid.
- 32 And their villages were: Etan, & Ain, Rimmon, Tochen, & Asan, five towne.
- 33 And all their villages that were round about the same cities, vnto Baal. This is the habitation of them, and their genealogie:
- 34 Mosobab, and Jamiech, and Josa the sonne of Amasia,
- 35 And Joel, and Jehu the sonne of Josibi, the sonne of Sarara, the sonne of Asiel.
- 36 And Elioenai, and Jaakoba, Ifohaia, and Asaiah, Adiel, Jsimiel, and Benaiia,
- 37 And Ziza the sonne of Siphai, the sonne of Allon, the sonne of Jedaia, the sonne of Zimri, the sonne of Semata.
- 38 These are famous captaines in their kinredes, setting by greatly the house of their fathers.
- 39 And they went to the entring in of Gedoz, euen vnto the eastside of the valley, to seeke pasture for their sheepe:
- 40 And they founde fat pasture and good, and a wide lande, quiet and fruitfull: for they of Ham had dwelt there before.
- 41 And these now afore written by name, came in the dayes of Hezekia king of Juda, and smote the tentes of them, and the habitations that were found there, and destroyed them vterly vnto this day, and dwelt in their roomes: because ther was pasture there for their sheepe.
- 42 And some of the children of Simeon, went to mount Seir, euen five hundred men, hauing for their captaines, Phelastuia, Pearia, Rephata, and Uzziel, the sonnes of Jsi:
- 43 And smote the rest of the Amalekites, that were escaped, and they dwelt there vnto this day.

The v. Chapter.

1 The birth right taken from Ruben and geuen to the sonnes of Ioseph. 2 The genealogie of Ruben, 11 and Gad. 3 And of the halfe tribe of Manasse.



A The sonnes of Ruben, the eldest sonne of Israel (forasmuch as he was the eldest, * & had defiled his fathers bedde, his birthright was geuen vnto the sonnes of Ioseph the sonne of Israel: howbeit the genealogie is not reckened after this birthright.

For Iuda preuayled aboue his brethren, & of his tribe came the chiefe, and the birthright was geuen to Ioseph.)

The sonnes then of Ruben the eldest sonne of Israel, were: Henoeh, Phalu, Hezron, and Charni.

The sonnes of Joel: Samaiah his sonne, Gog his sonne, and Semhi his sonne,

Micah his sonne, Reaia his sonne, and Baal his sonne.

Beera his sonne, whom Thiglath Pileser king of Assyria caried away: for he was a great lorde among the Rubenites.

And when his brethren in their kindredes reckened the genealogie of their generations, Jeiel and Zachariah were the chiefe,

And Baal the sonne of Azan, the sonne of Sema, the sonne of Joel, dwelt in Aroer, & so forth vnto Bebo, and Baalmeon.

And eastwarde he inhabited vnto the entring in of the wildernesse, from the riuer Euphrates: for they had much cattel in the land of Gilead.

And in the dayes of Saul, they warred with the Agarites, whiche were ouerthrowen by their hand: and they dwelt in their tentes throughout all the east [land] of Gilgal.

And the children of Gad dwelt ouer against them in the land of Basan, euen vnto Salcha:

And in Basan Johel was the chiefest, and Sapham the next: then Janai, and Saphat.

And their brethren of the householde of their fathers, were Michael, Besullam, Seba, Jozai, Jahcan, Zia, Eber, se-

14 These are the children of Abihail the sonne of Huri, the sonne of Jaroah, the sonne of Gilead, the sonne of Michael, the sonne of Jesifai, the sonne of Jahdo, the sonne of Buz:

15 Ahi the sonne of Abdiel, the sonne of Guni was a captayne of the householde of their fathers.

16 And they dwelt in Gilead in Basan, and in her townes, and in all the suburbs of Saron and in their borders.

17 And these were reckened by kindredes in the dayes of Jotham king of Iuda, and in the dayes of Jeroboam king of Israel.

18 The sonnes of Ruben, and of Gad, and of halfe the tribe of Manasse, were fighting men, and hable to beare shielde and worde, and to shoote with bowe, exercised in warre, euen foure and fourtie thousand, seven hundred and threescore, that went out to the warre.

19 And they fought with the Hagarites, with Jetur, Nephis, and Rodab.

20 And they were helped [of the Lorde] against them, and the Hagarites were deliuered into their hande, and so were all that were with them: For they cryed to God in the battayle, and he heard them, because they put their trust in him.

21 And they toke of their cattel & of their camels, fiftie thousande and two hundred, and fiftie thousande sheepe, and two thousande asses, and of the soules of men an hundred thousande.

22 And there fell many wounded, because the warre was of God: And they dwelt in their steades, vntill the time that they were caried away.

23 And the children of the halfe tribe of Manasse dwelt in the lande, from Basan vnto Baal Hermon, and Semir, and vnto mount Hermon: [for] they were growen to a great multitude.

24 And these were the heades of the householdes of their fathers: Ephher, and Jesi, Eliel, and Azriel, Jeremia, and Hodauia, and Jahdiel, strong men and valiaunt, famous men, and heades of the householdes of their fathers.

25 And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the lande whom God destroyed before them.
 26 And the God of Israel stirred up the spirite of Phul king of Assyria, & the spi-

rite of Thiglath Pilneser king of Assyria, and caried them away: euen the Rubenites, the Gadites, and the halfe tribe of Manasse, and brought them vnto Halah, Habor, Hara, and to the riuert Golan, vnto this day.

The .vi. Chapter.

10 The genealogie of the sonnes of Leui. nacle. 49 Aaron and his sonnes priesles.

31 Their order in the ministratione of the taber. 54. 57. Their habitation.

A



The sonnes of Leui: Gerson, Caath, and Merari.

*The sonnes of Caath: Amram, Izahar, Hebron, & Uzziel.

The childre of Amram: Aaron, Moyses, & Miriam. The sonnes also of Aaron: Nadab, Abihu, Eleazar, and Ithamar.

Gen. xlii. b.

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4 Eleazar begat Phineches, Phineches begat Abisua.

5 Abisua begat Boki, Boki begat Uzzi,

6 Uzzi begat Zarahia, Zarahia begat Meraioth,

7 Meraioth begat Amaria, and Amaria begat Ahitob,

8 Ahitob begat Zadoc, and Zadoc begat Ahimaaz,

9 Ahimaaz begat Azaria: and Azaria begat Iohonan,

10 Iohonan begat Azaria, whiche ministered in the temple that Solomon buylt in Hierusalem.

1. Par. 26. c.

11 *Azaria begat Amaria, Amaria begat Ahitob,

12 Ahitob begat Zadoc, and Zadoc begat Sallum,

4. Reg. 22. c.

13 Sallum begat Helkia, and Helkia begat Azaria.

4. Reg. 15. c.

14 Azaria begat Sarata, *and Sarata begat Jehozedech,

15 And Jehozedech departed when the Lorde caried away Iuda and Hierusalem by the hand of Nabuchodonoser.

Exod. vi. c.

16 *The sonnes of Leui: Gerson, Caath, and Merari.

17 And these be the names of the sonnes of Gerson: Libni, and Simhi.

18 And the sonnes of Caath were: Amram, Izahar, Hebron, and Uzziel.

19 The sonnes of Merari: Bahali, and Husi: and these are the kinredes of Leui concerning their fathers.

20 The sonne of Gerson was Libni, whose sonne was Jahath, & his sonne

Zemnia,

21 And his sonne Joah, and his sonne Iddo, and his sonne Zerah, and his sonne Jeathrai.

22 The sonnes of Caath: Aminadab, and his sonne Kozah, and his sonne Assir,

23 And his sonne Elcana, and his sonne Ebiaph, and his sonne Assir,

24 And Thahath was his sonne, and Uriel his sonne, and Uzzi his sonne, and Saul was his sonne.

25 The sonnes of Elcana: Amasai and Ahimoth.

26 And Elcana: The sonnes of Elcana, Zophai, whose sonne was Bahath,

27 And his sonne Eliab, and Jeroham his sonne, and Elcana his sonne,

28 And the sonnes of Samuel: the eldest Uasni, and Abia.

29 The sonnes of Merari: Bahali, & his sonne Libni, and his sonne Simhi, and his sonne Uzza,

30 And his sonne Simha, and his sonne Haggia, and his sonne Alai.

31 And these be they whom Dauid set forth to sing in the house of the Lorde, after that the arke had rest.

32 And they ministred before the dwelling place of the tabernacle of the congregation with singing, vntill Solomon had buylt the house of the Lorde in Hierusalem: and then they wayted on their offices, according to the order of them.

Exod. 27. d.

33 These are they that wayted with their children, of the sonnes of Caath, Heiman a singer, whiche was the sonne of Joel, the sonne of Samuel,

34 The sonne of Elcana, the sonne of Jeroham, the sonne of Eliel, the sonne of Thoah,

1. Reg. 12.

35 The sonne of Zuph, the sonne of Elcana, the sonne of Bahath, & sonne of Amasai,

36 The sonne of Elcana, the sonne of Joel, the sonne of Azaria, the sonne of Zephania.

37 The

37 The sonne of Thahath, the sonne of Asaph, the sonne of Ebiasaph, the sonne of Beroiah,

38 The sonne of Izahar, the sonne of Caath, the sonne of Leui, the sonne of Israel:

39 And his brother Asaph stood on his right hande, and Asaph was the sonne of Barachia, the sonne of Simha,

40 The sonne of Michael, the sonne of Baasa, the sonne of Melchiah,

41 The sonne of Athan, the sonne of Zarah, the sonne of Adaia,

42 The sonne of Ethan, the sonne of Zimnia, the sonne of Simhi,

43 The sonne of Jahath, the sonne of Gerson, the sonne of Leui.

44 And their brethren the sonnes of Merari stood on the left hand, euen Ethan the sonne of Bisi, the sonne of Abdi, the sonne of Baluch,

45 The sonne of Hazabia, the sonne of Amasia, the sonne of Helkia,

46 The sonne of Amzi, the sonne of Bani, the sonne of Samer,

47 The sonne of Bahli, the sonne of Husi, the sonne of Merari, the sonne of Leui.

48 Their brethren also the Leuites were appoynted vnto all maner of seruice of the tabernacle of the house of God.

49 But Aaron and his sonnes burnt incense vpon the aulter of burnt offering, and on the aulter of incense [and were appoynted] for all that was to do in the place most holy, and to make an attonement for them of Israel, according to all that Moyses the seruaunt of God had commaunded.

50 These are the sonnes of Aaron: Eleazar his sonne, whose sonne was Phinehes, and his sonne Abisua,

51 And his sonne Soeci, whose sonne was Uzzi, and his sonne Zerabiah,

52 And the sonne of him Baraioth, and his sonne Amaria, and the sonne of him Ahitob,

53 And Zadoc his sonne, and Ahimaaz his sonne.

54 And these are the dwelling places of them throughtout their townes & coastes, euen of the sonnes of Aaron throughtout the kinredes of the Caathites: for so the lot fell for them.

55 And they gaue them * Hebron in the land of Iuda, and the suburbes thereof rounde about it.

56 But the fieldes of the citie and the villages pertayning thereto, they gaue to Caleb the sonne of Iephune.

57 And to the sonnes of Aaron they gaue the cities of refuge, euen Hebron and Libna with their suburbes, Jathir and Esthemoa with their suburbes:

58 And Hilen with her suburbes, and Dabir with her suburbes,

59 Asan and her suburbes, Bethsemes and her suburbes.

60 And out of the tribe of Benjamin, Geba and her suburbes, Alemeth and her suburbes, Anathoth and her suburbes: all their cities throughtout their kinredes were thirteene.

61 And vnto the sonnes of Caath the remnaunt of the kyrede of the tribe, were cities geuen out of the halfe tribe of Manasse by lot, euen ten cities.

62 And the sonnes of Gerson throughtout their kinredes, had out of the tribe of Issachar, out of the tribe of Aser, & out of the tribe of Nephthali, and out of the tribe of Manasse in Basan, thirteene cities.

63 And vnto the sonnes of Merari were geuen by lot throughtout their kinredes out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon, twelue cities.

64 And the children of Israel gaue the Leuites cities with their suburbes,

65 And that by lot, out of the tribe of the children of Iuda, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, whiche they called by their names.

66 And they [that were] of the kinredes of the sonnes of Caath, had cities & their coastes out of the tribe of Ephraim.

67 * And they gaue vnto them cities of refuge: Sichem in mount Ephraim and her suburbes, Gaser and her suburbes,

68 Jocineam and her suburbes, Bethhoron and her suburbes,

69 Aialon and her suburbes, Geth Rimmon and her suburbes.

70 And out of the halfe tribe of Manasse, Auer and her suburbes, and Bileam and her suburbes, for the kinred of the remnaunt of the sonnes of Caath.

71 And vnto the sonnes of Gerson were geuen out of the kinred of the halfe tribe of Manasse: Colon in Basan and her suburbes, and Allharoth and her suburbes.

Iosuc. xx. a.

- 72 Out of the tribe of Isachar, Kedesh, and her suburbs, Dabzath and her suburbs,
- 73 Ramoth also and her suburbs, Anem and her Suburbes.
- 74 And out of Aser, Basal and her suburbs, Abdon and her suburbs,
- 75 Bukock and her suburbs, Rehob and her suburbs.
- 76 Out of the tribe of Nephthali, Kedesh in Galilea and her suburbs, Hammon and her suburbs, Kiriathaim and her suburbs.
- 77 And vnto the rest of the children of Merari were geuen out of the tribe of

- Zabulon, Rimmon and her suburbs, Thabor and her suburbs.
- 78 And on the other syde Jordane by Jericho, euen on the east syde of Jordane, [were geuen them] out of the tribe of Ruben, Bezer in the Wildernesse with her suburbs, Jahzah with her suburbs,
- 79 Kedemoth also with her suburbs; Mephaath with her suburbs.
- 80 Out of the tribe of Gad, Ramoth in Gilead with her Suburbes, Mahanaim with her suburbs,
- 81 Hesbon with her suburbs, and Jazer with her suburbs.

The vii. Chapter.

The genealogie of Isachar. Beniamin. 13 Nephthali. 14 Manasses. 20 Ephraim. 30 And Aser.

A 1



The sonnes of Isachar: Thola, Phua, Jasub, Simron, foure.

And y sonnes of Thola: Uzzi, Rephaia, Feriel, Jamai, Jesham, and Schmuel,

Which were heades in the householdes of their fathers. Of Thola [ther were] men of might in their generations, * whose number [was] in the daies of Dauid two & twentie thousande and sixe hundred.

3 The sonnes of Uzzi: Izrahia. The sonnes of Izrahia, Michael, Obadia, Joel, & Jeshah, siue men, all captaynes.

4 And with them in their generations after the household of their fathers, were sixe and thirtie thousande souldiers and valiaunt men of warre: For they had many wyues and sonnes.

5 And their brethren among all the kindredes of Isachar were valiaunt men of warre, reckened in all by their genealogies fourescore and seuen thousande.

6 [The sonnes] of Beniamin: Bela, Becher, and Jediel, three.

B 7

The sonnes of Bela: Ezbon, Uzzi, Uzziel, Jerimoth, & Jri, siue heades of the household of their fathers, men of might, and were reckened by their genealogies twentie and two thousand and thirtie and foure.

8 The sonnes of Becher: Zemira, Joas, Eliezer, Elionai, Omri, Jeremoth, Abia, Anathoth, and Alamath: All these are the children of Becher.

9 And the number of them after their ge-

nealogie and generations, & captaynes of the householdes of their fathers, men of might [were] twentie thousande and two hundred.

10 The sonnes of Jediel: Bilhan. The sonnes of Bilhan: Jeus, Beniamin, Ehud, and Chanaana, Zethan, Tharlis, and Ahisahar.

11 All these are the sonnes of Jediel, ancient heades and men of warre, seuentene thousande and two hundred, that went out harnessed to battayle.

12 And Suppin and Huppin were the children of Je: and the Husites were the children of Aher.

13 The sonnes of Nephthali: Jahziel, Guni, Jezer, and Sallum, the children of * Bilha.

Gen. xxx. b

14 The sonnes of Manasse: Azriel, whom his wife bare vnto him: But Aramiah his concubine bare Machir the father of Gilead.

15 And Machir toke wyues for Huppin, and Suppin: And the name of his sister was Maacha, and the name of an other sonne was Zelophahad: * and Zelophahad had daughters.

Nu. xxvi. d. and xxxvi. a

16 And Maacha the wyfe of Machir bare a sonne, and called his name Pherez: and the name of his brother was Zeres, and his sonnes were Uam, and Becem.

17 The sonnes of Uam: Bedan. These are the sonnes of Gilead, the sonne of Machir, the sonne of Manasse:

18 And his sister Molecath bare Jeshud, Abieser, and Mahelaj.

19 And

2 Reg. 24. a

- 19 And the sonnes of Semida, were: A-
hia, Sechem, Lichi, and Aniham.
- 20 The sonnes of Ephraim: Suthalah,
whose sonne was Sered, and Thahah
his sonne, and his sonne Eladah, and
Thahah his sonne,
- 21 And Sabad his sonne, and Suthelah
his sonne, and Eser, and Elead: And the
men of Gath that were borne in that
lande, slue them, because they were
come downe to take away their cat-
tell.
- 22 And Ephraim their father mourned
many a day, and his brethren came to
comfort hym.
- 23 And when he went in to his wyfe, she
conceaued and bare hym a sonne, and he
called the name of it Beria, because it
went euill with his houtholde.
- 24 And his daughter was Seera, which
buyt Bethhoron the neather and also
the vpper, and Uzan Seera,
- 25 And Raphah was his sonne: whose
sonne was Reseph, and Thelah, whose
sonne was Thaham,
- 26 And his sonne Ladan, and his sonne
Amihud, and his sonne Elisama,
- 27 And his sonne Nun, and his sonne
Josuah.
- 28 Their possessions and habitations
was in Bethel, and the townes that
longed therto, and vnto the east of Rae-
ram, and on the west side of Gazer with
the townes thereof, Sichem and the
townes thereof, Adaia and the townes

- thereof.
- 29 And a long by the borders of the chyl-
dren of Manasse, Bethsean and her
townes, Chaanach and her townes,
Megiddo and her townes, and Do-
dan and her townes: In those dwelt the
chylidren of Joseph the sonne of Israel.
- 30 The sonnes of Aser: Jimna, Jesua,
Isui, and Beria, and Serah their sister.
- 31 The sonnes of Beria, Heber, and Mel-
chiel, whiche is the father of Birsath.
- 32 And Heber begat Japhlet, Somer,
Hotham, and Sua was their sister.
- 33 The sonnes of Japhlet, Basah, Wim-
hal, and Asuah: These are the chylidren
of Japhlet.
- 34 The sonnes of Semer: Ahi, Rohga,
Jehubba, and Aram.
- 35 And the sonnes of his brother Helem:
Zophah, Jimna, Seles, and Amal.
- 36 The sonnes of Zopha: Suah, Harnep-
pher, Sual, Beri, and Jimrah.
- 37 Bezer, Hod, Samma, Silsa, Jethran,
and Beera.
- 38 The sonnes of Jether: Jephune, Dil-
pa, and Ara.
- 39 The sonnes of Olla: Areh, Haniel, and
Bezai.
- 40 All these were the chylidren of Aser,
and heades of their fathers house, no-
ble men, and mightie head captaynes:
The number throughout the genealo-
gie of them that were apt to the warre
and battell, was twentie and sixe thou-
sande men.

¶ The. viii. Chapter.

The sonnes of Benjamin. 33 And race of Saul.

- 1 **B**enjamin begat Bela
his eldest sonne, Albel
the seconde, and Aha-
rah the thirde.
- 2 Rohah the fourth, &
Raphah the fifth.
- 3 And the sonnes of
Bela, were: Adar, Gera, Abihud,
4 Abisna, Raaman, and Ahoha,
5 Gera, Sephuphan, and Huram.
- 6 And these are the sonnes of Ehad, and
these are auncient heades among the in-
habiters of Geba, and they caried them
to Manahath.
- 7 Raaman, Ahia, and Gera, which Ge-
ra caried them away, and begat Uzza,
and Abihud.

- 8 And he begat Saharaim in the fielde
of Moab, after he had sent them away,
Husim also, & Baarah were his wines.
- 9 And he begat of Hodas his wyfe, Jo-
bab, and Zibia, Mela, and Malcham,
10 Jeuz, and Sachia, and Mirma: These
were his sonnes [and] auncient fathers.
- 11 And of Husim he begat Ahitob, and
Elpaal.
- 12 The sonnes of Elpaal, were: Eber,
Misaham, and Samed, whiche buyt
Dno, Lod, and the townes therof.
- 13 Beria and Sema were auncient fa-
thers among the inhabiteurs of Aialon,
and they draue away the inhabiteurs of
Geth,
- 14 And Aio, Safac, and Jerimoth,
- 15 Zeba:

- 15 Zebadia, Arad, and Ader,
 16 Michael, and Jispa, and Joha, the
 sonnes of Beria.
 17 Zebadia, Mesullam, Hezeki, & Heber,
 18 Jimerai also and Jesiah, and Jobab
 the sonnes of Elpaal.
 19 Jakim, and Zicri, and Sabdi,
 20 Ellenai, Zilthai, and Eliel,
 21 Adata, and Berata, and Zimreth the
 sonnes of Simhi.
 22 Jispan, Eber, and Eliel,
 23 Abdon, and Zicri, and Hanan,
 24 Hanania, Elam, and Anathothia,
 25 Jephdeia, and Phenuel, the sonnes of
 Sadac.
 26 And Samserai, Seharia, and Atha-
 liah.
 27 Jaresiah, Elia, and Zichri, the sonnes
 of Jeroham.
 D 28 These were auncent fathers and cap-
 taynes in their kinredes, & these dwelt
 in Hierusalem.
 29 And at Gibeon dwelt Abi Gibeon,
 whose wyfe was called Daacah.
 30 And his eldest sonne was Abdon,
 then Zub, Cis, Baal, and Nadab,
 31 Gedoz, Ahio, and Zacher.
 32 And Mikloth begat Sunea: And these

- also dwelt with their brethren in Hieru-
 salem ouer against them.
 33 Mer begat Cis, and * Cis begat Saul,
 and Saul begat Jehonathan, Balchi-
 sua, Abinadab, and Esbaal. ^{i. Rezia}
 34 And the sonne of Jehonathan was
 Meribbaal, & Meribbaal begat Micah.
 35 And the sonnes of Micah were Piton, F
 Melech, Tharea, and Ahaz.
 36 And Ahaz begat Jehoiada: And Je-
 hoiada begat Alemeth, Asmaneth, and
 Zimri: Zimri begat Moza.
 37 Moza begat Binea, whose sonne was
 Rapha, and his sonne was Elasa, and
 his sonne Azel.
 38 And Azel had sixe sonnes, whose
 names are these: Esricam, Bochi, Ji-
 mael, Searia, Obadia, and Hanan: All
 these were the sonnes of Azel.
 39 And the sonnes of Elek his brother,
 were: Ulam his eldest, Jehus the se-
 conde, and Eliphelet the thirde.
 40 And the sonnes of Ulam were migh-
 tie men and strong archers, and had
 many sonnes, and sonnes sonnes, an
 hundred and fiftie. All these are of the
 sonnes of Benjamin. ^D

The ix Chapter.

1 All Israel and Juda numbred. 10 Of the priestes and Leuites.
 11. 18, and of their offices.

- A 1 And so all Israel num-
 bred by kinredes, be-
 holde they are wrytten
 in the booke of the
 kynges of Israel and
 of Juda, and were car-
 ryed away to Baby-
 lon for their transgression:
 2 Even the olde inhabiteres that dwelt in
 their owne possessions and cities, the
 Israelites, the Priestes, Leuites, and
 Rathenei.
 3 And in Hierusalem dwelt of the chyl-
 dzen of Juda, of the chyl-
 dzen of Benjamin, and of the chyl-
 dzen of Ephraim and
 Manasse:
 4 Athai the sonne of Amthud, the sonne
 of Omri, the sonne of Juri, the sonne
 of Beni, * of the chyl-
 dzen of Pharez the
 sonne of Juda.
 5 And of Siloni: Asaia the eldest, and
 his sonnes.
 6 And of the sonnes of Zerah: Jehuel,
 & their brethren sixe hundred & ninetic.

- 7 And of the sonnes of Benjamin: Salu-
 the sonne of Mesullam, the sonne of Ho-
 dauia, the sonne of Senua. ^B
 8 And Sibneia the sonne of Jeroham:
 And Ela the sonne of Uzi the sonne of
 Michi: And Mesullam the sonne of
 Sephatia the sonne of Rehuel the sonne
 of Sibnia.
 9 And their brethren according to their
 kinredes, nine hundred fiftie and sixe:
 All these were princippall men and aun-
 cient in the householdes of their fathers.
 10 And of the priestes: Jedai, Jehoi-
 rib, and Jachin,
 11 Azaria the sonne of Helkia, the sonne
 of Mesullam, the sonne of Zadoc, the
 sonne of Paraioth, the sonne of Ahitob
 the chiefest in the house of God.
 12 And Adaiah the sonne of Jeroham,
 the sonne of Phashur, the sonne of Mel-
 chia: and Baasi the sonne of Adiel, the
 sonne of Jehezrah, the sonne of Melil-
 lam, the sonne of Mesillanith, the sonne
 of Jimmer.

- 13 And their brethren which were heads of the ancient householdes of their fathers, a thousande seven hundred and threescore, actiue men for the worke of the seruice of the house of God.
- 14 And of the Leuites: Semcia the sonne of Hasub, the sonne of Africam, the sonne of Hasabia of the sonnes of Merari.
- 15 And Bacbakar Heres, and Galal: And Bathania the sonne of Micah, the sonne of Zicri, the sonne of Asaph.
- 16 And Obadia the sonne of Semcia, the sonne of Galal, the sonne of Jouthun: And Berechia the sonne of Aza, the sonne of Elcana, that dwelt in the villages of the Netophathites.
- 17 *The porters were, Sallum, Accub, Talmon, and Ahiman, and their brother: Sallum was the chiefe.
- 18 For they watched hitherto, euen vnto the kynges gate eastwarde by course, the children of Leui.
- 19 And Sallum the sonne of Coze, the sonne of Abiasaph, the sonne of Corah, and his brethren the Corathites of the house of their father, had their businesse and office to kepe the porches of the tabernacle: and their fathers beyng ouer the hoast of the Lorde, kept the enteriung.
- 20 And Phinehes the sonne of Eleazar was their foreguide, and the Lorde was with him.
- 21 And Zacharia the sonne of Beselemya kept the watche before the dooze of the tabernacle of the congregation.
- 22 All these were chosen men to kepe the thresholdes, euen two hundred and twelue: and throughout all the genealogie were they numbred in their villages: And them did David and Samuel the sear institute, because of their fidelitie.
- 23 So they and their children had the ouersyght of the gates of the house of the Lorde, euen of the tabernacle, to kepe them.
- 24 *In foure quarters did they kepe the watch: toward the east, west, north, and south.
- 25 And their brethren remayned in the countrey, and came after seven dayes from tyme to tyme with them.
- 26 For the Leuites which had the ouersyght of the vestries and treasures of the house of God, were vnder the custodie of foure notable porters.
- 27 And they laye rounde about the house of God, because the keepyng therof perteyned to them, and they had the charge to open it euery mornyng.
- 28 And certayne of them had the rule of the ministeryng vessels, & brought them in and out by tale.
- 29 Some of them were appoynted to ouersee the vessels, and al the ornaments of the sanctuarie, and the flowre, wine, oyle, frankencense, and swete odours.
- 30 And certayne of the sonnes of the priests made oyntmentes of the swete odours.
- 31 And Bathathia one of the Leuites, (which was the eldest sonne of Sallum the Corathite) had the ouersyght of the thynges that were made in the fryng panne.
- 32 And other of their brethren the sonnes of Cahath had the ouersyght of the shewe bread, which they prepared euery Sabbath.
- 33 These are the syngers, euen ancient fathers of the Leuites, which dwelt in seperate chaumbers, and were free: for they had to doe in the temple both day and nyght.
- 34 These were ancient fathers of the Leuites in their generations, & dwelt at Hierusalem.
- 35 And in Gibeon dwelt the father of Gibeon, Jehiel: whose wyfe was called Maacha.
- 36 His eldest sonne was Abdon, then Zur, Cis, Baal, Ser, and Padab,
- 37 Gedor, Ahio, Zacharia, and Mikloth. F
- 38 And Mikloth begat Simeam: And they also dwelt with their brethren at Hierusalem, euen harde by them.
- 39 And Ser begat Cis, and *Cis begat Saul, and Saul begat Jehonathan, Malchisua, Abinadab, and Esbaal. 1. Reg. 9.2
- 40 And the sonne of Jehonathan, was Meribbaal: And Meribbaal begat Micah.
- 41 And the sonnes of Micah, were: Pithon, Melech, and Thahrea.
- 42 And Ahaz begat Jahza, Jahza begat Alameth, and Asmaueth, and Zimri: Zimri begat Moza,
- 43 Moza begat Binea, whose sonne was Rephata, and his sonne was Elasa, and his sonne Azel.
- 44 And Azel had sixe sonnes, whose names are these: Azricam, Bochu, Ismael, Searia, Obadia, and Hanan: These are the sonnes of Azel.

The .x. Chapter.

1 The battayle of Saul agaynst the Philistines. 4 In which he dyeth. 5 And his sonnes also, 1; The cause of Saules death.

A 1



And the Philistines fought agaynst Israel, * and the men of Israel fled before the Philistines, and were ouerthrowen & wounded in mount Gilboa.

2 And the Philistines folowed after Saul and his sonnes, and the Philistines smote Jonathan and Abinadab and Malchisua the sonnes of Saul.

3 And the battayle went fore agaynst Saul, and the archers founde him, and he was wounded of shooters.

4 Then sayde Saul to his harnesse bearer: * Drawe thy sworde, and thrust me through therewith, that these vncircumcised come not and do me shame. But his harnesse bearer woulde not, for he feared exceedingly: So Saul caught a sworde, and fell vpon it.

5 And when his harnesse bearer saw that Saul was dead, he fell on a sworde also, and dyed.

6 And thus Saul and his three sonnes, and all they of his house dyed together.

7 And when all the men of Israel that were in the valley, sawe howe they fled, and that Saul & his sonnes were dead, they forsoke their cites, and ran away: and the Philistines came, and dwelt in

them.

8 * And it fortunied, that on the morowe when the Philistines came to strip the dead bodyes, they founde Saul and his sonnes ouerthrowen in mount Gilboa.

9 And when they had stript him, they toke his head and his harnesse, and sent them into the lande of the Philistines rounde about, to shewe them vnto their idols, and to the people.

10 And they put his harnesse in the house of their god, and set vpon his head in the temple^(a) of Dagon.

11 And when all they of Jabes [in] Gilead hearde all that the Philistines had done to Saul:

12 They arose all the strongest of them, and set away the body of Saul, and the bodyes of his sonnes, and brought them to Jabes, and buried the bones of them vnder an oke in Jabes, and fasted seuen dayes.

13 So Saul dyed for his trespassse that he trespassed agaynst the Lorde, in that he kept not the worde of the Lorde, and in that he sought and asked counsayle of a woman that brought with a spirite:

14 And asked not of the Lorde, and therefore he slue him, and turned the kingdom vnto David the sonne of Isai.

1. Reg. 31. a.

1. Reg. 31. a.

(a) The den of the Philistines.

Iudi. ix. g.

The .xj. Chapter.

3 After the death of Saul David is annoynted in Hebron. 5 The Jebusites rebell agaynst David, from whom he taketh the towre of Sion. 6 Joab is made captayne. 10 His valiaunt men.

A 1



When all Israel gathered them selues to David vnto Hebron, * sayng:

2 Beholde, we be thy bones, and thy fleshe: And moreouer in tyme past, euen when Saul was king, thou leddest Israel out & in: And the Lorde thy God sayde vnto thee, Thou shalt feede my people Israel, and thou shalt be captayne ouer my people Israel.

3 Therefore came all the elders of Israel to the kyng to Hebron, and David

made a couenant with them in Hebron before the Lorde: And they annoynted David king ouer Israel * accordyng to the worde of the Lorde, by the hande of Samuel.

4 And David and all Israel went to Hierusalem (which is Jebus, where as were the Jebusites, the inhabiteres of the lande.)

5 And the inhabiteres of Jebus sayde to David: Thou comest not in here. Neuerthelesse, David wan the castel of Sion: whiche is called the cite of David.

6 And

ii. Reg. v. a.

1. Reg. xvii. a.

David.

1 Reg. v. b.

1 Reg. 3. 2.

1 Reg. 3. c.

- 6 And David *sayde: whosoener smyteth the Jebusites first, shalbe the principall captayne, and a lord. So Joab the sonne of Zaruia went first by, and was made the chiefe captayne.
- 7 And David dwelt in the castell [Sion] and therefore they called it the citie of David.
- 8 And he built the citie on euery syde, euen from Gillo round about: and Joab repaired the rest of the citie.
- 9 And David prospered & waxed great, & the Lorde of hostes was with him.
- 10 *These are the principall men of power whom David had, and that claue to him in his kingdome with all Israel to make him king, according to the word of the Lorde ouer Israel.
- 11 And this is the number of the mightie men whom David had: Josobeam the sonne of Hachmoni the chiefe among thirtie: he list by his speare against thre hundred, and wounded [them] at one tyme.
- 12 After him was Eleazar his vncklesonne an Ahothite, which was one of the thre mightiest:
- 13 He was with David at Pasdammim, and there the Philistines were gathered together to battaile: And there was there a parcell of grounde full of barley, and the people fled before the Philistines.
- 14 And they stept forth into the midst of the field, and saued it, and slue the Philistines, and the Lorde gaue a great victorie.
- 15 And the thre of the thirtie chiefe captaynes went to a rocke to David, into the caue Adullam: And the host of the Philistines abode in the valley of Rephaim.
- 16 And when David was in the holde, the Philistines watch was at Bethlehem that same tyme.
- 17 And David longed, and sayde: *Oh that one woulde geue me drinke of the water of the well that is at the gate at Bethlehem.
- 18 And the thre brake through the host of the Philistines, and drew water out of the well that was by y gate at Bethlehem, and toke it and brought it to David: Neuerthelesse, David woulde not drinke of it, but rather offered it to the Lorde,
- 19 And sayd: my God forbyd it me that I shoulde do this thing: Shall I drinke the ^(a) blood of these men, that haue put their liues in ioperdie: for with the ioperdie of their liues they brought it: therefore he woulde not drinke it. And this did these thre mightiest.
- 20 And Abisai the brother of Joab, he also was captayne among thre: For he lyst by his speare against thre hundred, and wounded them, and had a name among the thre:
- 21 Bea among thre, he was more honorable then the two, for he was their captayne: howbeit, he attayned not to the [first] thre.
- 22 Banaia y sonne of Jeholada, the sonne of a very strong man, which had done many actes, of Cabzeel: he slue two strong [lions] of Hoab, & went downe and slue a lion in a pit in time of snowe.
- 23 And he slue an Egyptian, whose stature was euen five cubites long, and in the Egyptians hand was a speare lyke a weauers beame: And the other went downe to him with a waster, & plucked the speare out of the Egyptians hand, and slue him with his owne speare.
- 24 Such thinges did Banaia the sonne of Jeholada, and had the name among the thre mightiest,
- 25 And was honorable among thirtie: but attayned not vnto the [first] thre: And David made him of his counsaile.
- 26 The other men of armes were these: Alahel the brother of Joab, Elhanan his vncklesonne, of Bethlehem:
- 27 Samoth the Harodite, Helez the Pelonite,
- 28 Ira the sonne of Jekes the Thekoite, Abieser the Anatothite,
- 29 Sibbecai the Husathite, Ilai the Ahothite,
- 30 Baharai the Nephtophathite, Heled the sonne of Baana the Nephtophathite,
- 31 Ithai the sonne of Ribai of Gibeon [that pertayned] to the children of Benjamin, Benaia the Pirathonite,
- 32 Hurai of the riuers of Gaas, Abiel the Arbathite,
- 33 Azmaueh the Baharunite, Elhaba the Salabonite.
- 34 The sonnes of Hasseni the Gezonite: Jonathan the sonne of Sage an Hararite,
- 35 Ahiam the sonne of Sagar the Hararite,

(a) That is, this water for the which they ventured their blood.

Some read men.

- rite, Eliphal the sonne of Ur.
 36 Hopher the Becherathite, Abia the Pelonite,
 37 Hezro the Carmelite, Naari the sonne of Ezbai,
 38 Joel the brother of Nathan, Bibhar the sonne of Hagari,
 39 Zelec the Ammonite, Naharai a Berothite the bearer of the harness of Joab the sonne of Zarua,
 40 Ira the Jethite, and Gareb a Jethite,
 41 Uria the Hethite, and Zahad the sonne of Ahlai,

- 42 Adina the sonne of Sisa a Rubenite a captaine of the Rubenites, and thirtie with him.
 43 Hanan the sonne of Maacah, and Josaphat a Githanite,
 44 Uzzia an Asherathite, Sama & Jehiel the sonnes of Hothan an Aroerite:
 45 Jediel the sonne of Zimri, and Joha his brother a Thosaitte,
 46 Eliel a Mahauite, Jeribai and Josaiia the sonnes of Eluaam, and Jithma a Moabite,
 47 Eliel and Obed, and Jasiel a Mesobaite.

The .xii. Chapter

What they were that went with David when he fled from Saul.

A 1 **T**hese are they that came to David to Ziklag while he yet kept himselfe close because of Saul the sonne of Cis: and they were very strong helpers in

battaile.

- 2 They were weaponed with bowes, and could hurle stones with the right hand and with the left, and shoote arrows out of a bowe, & were of Sauls brethren, euen of Benjamin.
 3 The chiefest were Ahiezer, and Joas the sonnes of Simaa a Gibeonite, and Jeziel and Pelet the sonnes of Asmaueth, Beracah and Jehu of Anathoth.
 4 And Ismaia a Gibeonite, a mightie man among thirtie, and more then the thirtie: Jeremiah, Jehaziel, Jehonan, and Josabad of Gedoz.
 5 Eleusai, Jerimoth, Bealia, Semaria, and Seaphatia, the Haraphites.
 6 Elcana, Jesia, Azarael, Joezer, Jolebeam, Cozanites.
 7 Joela and Zebadiah the sonnes of Jeroam of Gedoz.
 8 And of the Gadites there seperated themselves some vnto David into the houlde of the wilderness, men of might and men apt for the warre, & that coulde handle shielde and speare, whose faces were lyke the faces of lions, and they were as swyft as the Boes in the mountaynes.
 9 Ezer the first, Obdia the seconde, and Eliab the thirde,
 10 Hasmana the fourth, Jeremia the fifth,

- 11 Atthai the sixt, Eliel the seuenth,
 12 Johanan the eight, Elsabad the ninth,
 13 Jeremia the tenth, and Bachbanai the eleuenth,
 14 These were of the sonnes of Gad, and were captaines ouer the men of warre: one of the least coulde resist an hundred, and the greatest a thousand.
 15 These are they that went ouer Jordan in the first moneth when he had filled ouer all his banckes, and they put to flight all them of the valley both toward the east and west.
 16 And there came of the children of Benjamin & Juda to the houlde vnto David.

17 And David went out to meeete them, and answered, and sayd vnto them: If ye be come peaceably vnto me, to helpe me, myne heart shalbe knit vnto you: but and if you come to betraye me to myne aduersaries, seeing there is no wickednes in myne handes, the God of our fathers loke thereon and rebuke it.

18 And the spirite came vpon Amasai, which was the chiefe among thirtie, & saide: Thyne are we David, and on thy side thou sonne of Isai: * Peace, peace be vnto thee, & peace be to thy helpers, for thy God is thyne helpe. Then David receaued them, & made them heades of companies of the men of warre.

19 And there fell some of Manasse to David, when he came with the Philistines against Saul to battaile, * but they helped them not: For the lordes of the Philistines toke aduiseiment, and sent him away againe, saying: he will fall to his maister

(b) March.

(c) The title of bowes.

Tob. xii. d.

i. Reg. 16. d.

(a) Meaning fierce and terrible.

David.

maister Saul to the ieoperdie of our heades.

20 As he went to Ziklag, there fel to him of Manasse Adna, Jozabad, Jediel, Michael, Jozabad, Elihu, and Zilthai, heades of the thousandes that were of Manasse.

21 And they holpe David against ^(b) the rouers: For they were all mightie men of warre, and captaynes in the hoast.

22 For at that tyme there came one oꝛ other to David day by day to helpe him, vntil it was a great hoast, like the hoast of God.

23 And this is the number of the chiefe captaynes that were prepared to battaile, and came to David to hebron, to turne the kingdome of Saul to him, according to the word of the Lorde.

24 The children of Iuda that bare shield and speare, were sixe thousand & eight hundred, redie prepared to the warre.

25 Of the children of Simeon, men of might to warre. vii. M. & one hundred.

26 Of the children of Leui, foure thousand and sixe hundred.

27 And Jehoiada was the chiefe of them of ^(c) Aaron, and with him thre thousand and seuen hundred.

28 And Zadoc a young man, strong and valiaunt, and of his fathers housholde, twentie and two captaynes.

29 And of the children of Benjamin the brethren of Saul, thre thousand: And a great part of them did vnto that tyme folowe the house of Saul.

30 And of the children of Ephraim, twentie thousand and eight hundred, mightie men of warre, and famous men in the housholde of their fathers.

31 And of the halfe tribe of Manasse, eyghtecne thousand, which were ap-

pointed by name to come and make David king.

32 And of the children of Issachar, which were men that had vnderstanding of the tymes, to knowe what Israel ought to do, the heades of them were two hundred: & all their brethren were at their wyll.

33 And of Zabulon which went out to battaile, expert in warre and in all instrumentes of warre, fiftie thousand, which coulde set the battaile in arraye, they were not of double heart.

34 And of Nephthali a thousand captaynes, and with them with shielde and speare thirtie and seuen thousand.

35 And of Dan expert in battaile, twentie & eyght thousand and sixe hundred.

36 And of Aser that went out to the warre and kept the forefront of the battaile fourtie thousand.

37 And of the othersyde of Iordane, of the Rubenites, and Gadites, and of the halfe tribe of Manasse, with all manner of instrumentes of warre, an hundred and twentie thousand.

38 ^(d) All these were men of warre, keeping the forefront of the battel, and with perfecte heart came to hebron to make David king ouer all Israel: And all the rest of Israel was of one accorde to make David king.

39 And there they were with David thre dayes eating & drinking: for their brethren had prepared for them.

40 Moreover, they that were nye them, euen vnto Issachar, Zabulon, & Nephthali, brought bread on asses, cammels, mules, & oxen, & meate, flowre, figges, reasinges, wine, & oyle, oxen, and sheepe abundantly: For there was ioy in Israel.

(b) The 3 malchites which had burned the city at Ziklag.

(c) Of the Levites which came by discourse of Aaron.

(d) So the whole hoast was thre hundred thre and two thousand, two hundred thre and two.

¶ The .xiiij. Chapter.

7 The arke is brought againe from Cariathiarim to Hierusalem. 9 Uzza dyeth because he toucheth it.

A 1 **A**ND David counsailed with the captaynes of thousandes and hundredes, and with all the Lordes,

2 And sayde vnto all the congregation of Israel: If it seeme you good, & to be of the Lord our God, we will send abroad vnto our brethren that are left in all the

lande of Israel, and with them also to the priestes and Levites which are in their suburbes, to gather them together vnto vs:

3 And we will bring againe the ^(a) arke of our God to vs: for we regarded it not in the dayes of Saul.

4 And all the congregation was content that he should do so: for the thing seemed good in the eyes of all the people.

(a) His first care was to restore religion.

(b) Edom. P. 114.

- 5 So David gathered all Israel together from ^(b) Sihor in Egypt, vnto the entering of Hemath, to bring the arke of the Lorde from Kiriathiarim.
- 6 And David went by and all Israel to an high place towarde Kiriathiarim, that was in Iuda, to set thence the arke of the Lorde God that dwelleth betwene the Cherubs, where his name is called on.
- 7 And they carryed the arke of God in a newe carte out of the house of Abinadab: and Uzza and his brother guided the carte.
- 8 And David and all Israel played before the arke of God with all their might, with singing, and harpes, psalteries, and tymbrels, and cymbales, and trumpettes.
- 9 And when they came vnto the threshing floore of Chidon, Uzza put forth

- his hande to holde the arke, for the oxen stumbled.
- 10 And the Lorde was wroth with Uzza, and ^(c) smote him, because he put his hand to the arke: and there he dyed before God.
- 11 And David was out of quiet because the Lorde had rent a rent in Uzza, and he called the name of that place, the renting of Uzza, vnto this day.
- 12 And David was afrayde of God that day, saying: how shall I bring the arke of God home to me?
- 13 And so David brought not the arke home to him to the citie of David: but carryed it into the house of Obed Edom a Gethite.
- 14 And the arke of God remayned with Obed Edom, euen in his house, three monethes: And the Lorde blessed the house of Obed Edom, & all that he had.

(c) Uzza punned because he took upon him an office where vnto he was not called.

The .xiii. Chapter.

2 Hiram sendeth wood and workemen to David. 4 The names of his children. 8 14 By the counsell of God he goeth against the Philistines and ouercommeth them. 15 God fighteth for him.

- A 1 **S** Hiram the king of Tyre sent messengers to David, and timber of Cedar trees, with masons and carpeters, to builde him an house.
- 2 And David perceaued that the Lorde had confirmed him king vpon Israel, & that his kingdome was lift by on hie because of his ^(a) people Israel:
- 3 And David toke yet mo wyues at Hierusalem, and begat mo sonnes and daughters.
- 4 These are the names of his children, which were borne vnto him at Hierusalem: Samua, Sobab, Nathan, & Solomon,
- 5 Iibhar, Elisua, and Eliphalet,
- 6 Noga, Nepheg, and Japhia,
- 7 Elisama, Beeliada, and Eliphalet.
- 8 And when the Philistines heard that David was annoynted king vpon all Israel, all the Philistines went by to seeke David: And David heard of it, & went out against them.
- 9 And the Philistines came in, and spread them selues through the valley of Rephaim.
- 10 And David ^(b) asked counsaile at God,

(a) Because of Gods promise made to the people of Israel.

(b) David asked counsell at God, before he interposed war.

- saying: Shall I go against the Philistines: and wilt thou deliuer them into myne hand?
- 11 And the Lorde saide vnto him: go by, for I wil deliuer them into thyne hand. And so they came by to Baal Perazim, and David smote them there, and David saide: God hath deuided myne enemies with myne hand, as a man would deuide water, and therefore they called the name of that place Baal Perazim.
- 12 And when they had left their gods there, David gaue a commaundement, and they were burnt with fire.
- 13 And the Philistines came together againe, and rushed into the valley.
- 14 And David asked againe at God: And God said to him, Go not by after them, but turne away from them that thou mayest come vpon them ouer against the ^(c) peretrees.
- 15 And when thou hearest a sounde go in the toppes of the peretrees, then go out to battaile: for God is gone forth before thee, to smyte the hoast of the Philistines.
- 16 David therfore did as God commaunded him, and they smote the hoast of the Philistines, from Gibeon to Gazer.

(c) Were hang the hebeue wood signeth a Philistines.

17 And

17 And the fame of Dauid went out into all landes, and the Lorde made all na-

tions feare him.

The .xv. Chapter.

1 Dauid prepareth an hoast for the arke. 4 The number and order of the Leuites.
16 The singers are chosen out among them. 25 They bring againe the arke with
foy. 29 Dauid dauncing before it, is despised of his wyfe Michol.

A 1 **A**ND Dauid made him houses in the citie of Dauid, and prepared a place for the arke of God, and pitched for it a tent.

2 Then Dauid sayde: The arke of God ought not to be carryed but of the Leuites: For them hath the Lorde chosen to beare the arke of the Lorde, and to minister vnto him for euer.

3 And Dauid gathered all Israel together to Hierusalem, to fetch the arke of the Lorde vnto his place which he had ordayned for it.

4 And Dauid brought together the children of Aaron and the Leuites.

5 Of the sonnes of Gaath, was Uriel the chiefe, & of his brethren there were an hundred and twentie.

6 Of the children of Berari, Asaia the chiefe, and of his brethren two hundred and twentie.

B 7 Of the sonnes of Gerson, Joel the chiefe, and of his brethren an hundred and thirtie.

8 Of the children of Elizaphan, Semaia the chiefe, and of his brethren two hundred.

9 Of the sonnes of Hebron, Eliel the chiefe, and of his brethren fourescore.

10 Of the sonnes of Uzziel, Aminadab the chiefe, and of his brethren an hundred and twelue.

11 And Dauid called Zadoc and Abiathar the priestes: and the Leuites, Uzziel, Asaia, Joel, Semaia, Eliel, and Aminadab,

12 And saide vnto them: Ye that are the principall fathers of the Leuites, see that ye be holy with your brethren, that ye may bring in the arke of the Lorde God of Israel vnto the place that I haue prepared for it.

C 13 For, because ye were not there at the first, the Lorde our God made a rent among vs, for that we sought him not as the fashion ought to be.

14 So the priestes and the Leuites sanctified them selues, to set the arke of the Lorde God of Israel.

15 And the children of the Leuites bare the arke of God vpon their shoulders with stauces thereon, as Moyses commanded according to the worde of the Lorde.

16 And Dauid spake to the chiefe heades of the Leuites, that they shoulde appoynt certaine of their brethren to sing with instrumentes of musicke, psalteries, harpes, and cymbales, that they might make a sounde, and to sing on hie with ioyfulnesse.

17 And the Leuites appoynted Heman the sonne of Joel, and of his brethren, Asaph the sonne of Berechia, and of the sonnes of Merari and of their brethren, Ethan the sonne of Cusaiahu.

18 And with them their brethren of the second degree, Zacharia, Ben, Jaziel, Semiramoth, Jehiel, Unni, Eliab, Benatahu, Maasiah, Bathathiahu, Eliphalehu, Mikniahu, Obed Edom, and Jiel, porters.

19 So Heman, Asaph, and Ethan the singers, made a sounde with cymbales of brasle.

20 And Zacharia, Aziel, Semiramoth, Jehiel, Unni, Eliab, Maasiahu, and Banaiahu, played with psalteries, on an ^(a) Alamoth.

21 Bathathiahu, Eliphalehu, Mikniahu, Obed Edom, Aziel, and Aziahu, played vpon harpes an eyght aboue, with courage.

22 And Chenaniahu the chiefe of the Leuites was maister of the song: for he taught other to sing, because he was a man of vnderstanding.

23 Berechia and Ecana kept the doore of the arke.

24 And Sebaniahu, Jehosaphat, Nathanael, Amasai, Zachariahu, Banaiahu and Eliezer the priestes did blowe with trumpettes before the arke of God: And Obed Edom and Jehia were keepers of the doore of the arke.

25 And

(a) Must call instrumēt
Psalm. 45

h.Reg.vi.c. 25 * And David and the elders of Israel, and the captaynes ouer thousandes, went to fet the arke of the appoyntmēt of the Lorde out of the house of Obed Edom with gladnesse.

26 And when God helped the Leuites that bare the arke of the appoyntment of the Lorde, they offered seuen oxen, and seuen rammes.

27 And David had on him a linnen garment, lyke as had also all the Leuites that bare the arke, & so had the singers and Chenania the ruler of the songe,

with the singers: and David had vpon him an Ephod of linnen.

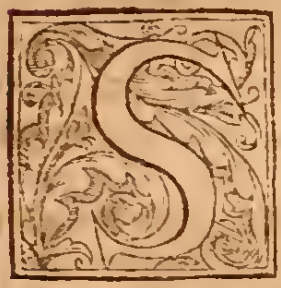
28 And al they of Israel brought the arke of the Lordes couenaunt with shawting, and blowing of the shawme, and trumpettes, making a noyse with cymbales, psalteries, and harpes.

29 And as the arke of the appoyntment of the Lorde came into the cite of David, Michol the daughter of Saul lookyng out at a windowe, sawe king David daunsing and playing, and she despised him in her heart.

The .xvj. Chapter.

1 The arke being placed they offer sacrifices. 4 David ordaineth Asaph and his brethren to minister before the Lorde. 8 He appoynteth a notable psalme to be song in prayse of the Lorde.

A



1 They brought in the arke of God, and set it in the middelt of the tent that David pitched for it: And they offered burnt sacrifices and peace offeringes

before God.

2 And when David had made an ende of offering the burnt offeringes and peace offeringes, he blessed the people in the name of the Lorde.

3 And he dealt to all Israel both man and woman, a cracknell of bread, and a good peece of fleshe, and a flacket of wine.

4 And he appoynted certaine of the Leuites to minister before the arke of the Lorde, and to repeate, & to thanke and prayse the Lorde God of Israel.

5 And Asaph was the chiefe, and nexte to him Zacharia, Jziel, Semiramoth, Jehiel, Bathathia, Eliab, Benaia, Obed Edom, & Jziel, with instruments, psalteries, & harpes: But Asaph made a sounde with cymbales.

6 Banaia and Jahaziel prestes blew with trumpettes continually before the arke of the couenaunt of God.

B 7 And that same time David dyd appoynt chiefly to thanke the Lorde by Asaph and his brethren.

Psalm.c.v. 8 * Confesse you [it] vnto God, call vpon his name: cause the people to vnderstande his deuises.

9 Sing vnto him, sing psalmes vnto him: talke you of all his wonderous workes.

10 Glozy ye in his holy name: let the heart of them reioyce that do seeke God.

11 Seeke God and his strength: seeke his face euermore.

12 Remember the marueylous workes that he hath done: his wonders, and the iudgementes of his mouth,

13 O ye seede of Abraham his seruauit, ye his chosen children of Jacob: he is God our Lorde, his iudgements are in all the earth.

14 He hath ben mindfull alwayes of his couenaunt (for he promysed a worde to a thousand generations:) euen of his couenaunt that he made with Abraham, and of his othe vnto "Isaac.

15 And he appoynted the same vnto "Jacob for a law: and to Israel for an euerlasting couenaunt.

16 Saying, vnto thee I wyll geue the lande of "Chanaan: the "lot of your inheritance.

17 When they were a fewe men in number, and had ben straungers but a litle while in it: and when they went from one nation to another, from one kingdome to another people,

18 He suffred no man to "do them wrong: yea he reproued euen kinges for their sakes.

19 Touche not myne annoynted: and triumph not ouer my prophetes.

20 * Sing vnto the Lorde all the earth: and shewe from day to day his saluation.

21 Tell his glozy among the heathen: his wonderfull deedes among all nations.

"Iacob.

"Kenan. "Corde, wherewith portions of inheritance were measured.

"Deceau them.

Psalm.98

- 25 For great is the Lorde, and worthy to be prayſed exceedingly: he is to be feared aboue all gods.
- 26 For all the gods of the people are "but idols: but the Lorde made heauen.
- 27 Praise and honour are in his presence: strength and gladnesse are in his place.
- 28 Ascribe vnto the Lord ye kinredes of people, Ascribe to the Lorde glory and dominion.
- 29 Ascribe vnto the Lorde the glory due vnto his name, byng sacrifices, and come before him, and worship the Lord in his glorious sanctuarie.
- 30 Let all the earth feare him: surely the worlde shalbe stable and not moue.
- 31 Let the heauens reioyce, and let the earth be glad, and let men tell among the nations that the Lorde is kyng.
- 32 Let the sea roze & the fulnesse therof: let the fieldes reioyce, & al that is therein.
- 33 Then shall the trees of the wood reioyce at the presence of the Lord, because he commeth to iudge the earth.
- 34 O geue thanks vnto the Lord, for he is good, for his mercy endureth euer:
- 35 And say ye, saue vs O God our saluation, gather vs together, and deliuer vs from among the heathen, that we may geue thanks to thy holy name, and triumph in the prayse of thee.
- 36 Blessed be the Lord God of Israel for euer and euer: & let al people say Amen, and prayse the Lorde.
- 37 And so he left there before the arke of the Lordes couenaunt Asaph & his brethren, to minister before the arke continually, [in suche thinges as were to be done] day by day.
- 38 And Obed Edom and his brethren, thre score and eyght, and Obed Edom the sonne of Jeduthun, and Hosa, were appoynted to be porters.
- 39 And Zadoc the priest and his brethren the priestes were before the tabernacle of the Lorde, in the hye place that was at Gibeon,
- 40 To offer burnt offeringes vnto the Lorde vpon the burnt offering aulter perpetually, in the morning and evening, according to all that which is written in the lawe of the Lorde whiche he commaunded Israel.
- 41 And with them were Heman and Jeduthun, and other that were chosen, whose names were expressed to geue thanks to the Lorde, That his mercy lasteth euer.
- 42 And with them did Heman and Jeduthun sing with the trumpets and cymbales, making a sweete melodie with instrumentes of musicke and godlye songes: And the sonnes of Jeduthun were porters.
- 43 And all the people departed euery man to his house, and David returned to blesse his house.

The .xvij. Chapter.

3 David is forbidden to buylde an house vnto the Lorde. 12 Chyise is promised vnder the figure of Solomon. 18 David geueth thanks. 23 and prayeth vnto God.

1 **A**D it fortuneth, that when David dwelt in his house, he sayde to Nathan the prophete: Lo, I dwell in an house of Cedar tree, but the arke of the Lordes couenaunt remaineth vnder^a curtaines.

2 And Nathan sayde vnto David: Do all that is in thyne heart, for God is with thee.

3 And the same night, it fortuneth that the worde of God came to Nathan, saying:

4 Go and tell David my seruauit, thus saith the Lorde, Thou shalt not buylde me an house to dwell in:

5 For I haue dwelt in no house since the day that I brought out the chyldren of Israel, vnto this day: but haue gone from tent to tent, and from one habitation to another.

6 And wheresoeuer I haue walked with all Israel, spake I euer one word to any of the iudges of Israel, whom I commaunded to feede my people, saying: why haue ye not buylt me an house of Cedar tree?

7 Nowe therefore thus shalt thou say vnto my seruauit David, thus saith the Lorde of hoastes: I toke thee from the sheepe coate, and from following the sheepe, that thou shouldest be capytayne ouer my people Israel:

- W** 8 And I haue ben with thee whyther soeuer thou hast walked, and haue weeded out all thine enemies out of thy sight, and haue made thee a name lyke the name of the greatest men that are in the earth.
- 9 And I haue ordayned a place for my people Israel, and made it fast, so that now they may dwell in their place, and moue no more: neither shall the children of wickednesse bere them any more as at the beginning.
- 10 And since the tyme that I commaunded iudges to be ouer my people Israel, I haue subdued all thine enemies: and I tolde thee that the Lord would buyde thee an house.
- 11 This also shal come to passe: when thy dayes be expired that thou must go vnto thy fathers, I wyl raise vp thy seede after thee, whiche shalbe of thy sonnes, and I wyl stablishe his kyngdome.
- 12 He shall buyde me an house, and I wyl stablishe his seate for euer.
- 13 I wyl be his father, and he shalbe my sonne, and I wyl not take my mercy away from hym, as I toke it from hym that was before thee.
- C** 14 But I wyl stablishe hym in myne house and my kingdome for euer, and his seate shalbe sure for euermore.
- 15 According to all these wordes, and according to al this vision, did Nathan tell king David.
- 16 And David the king came and sate before the Lord, and sayd: what am I O Lord God, and what is mine household, that thou hast promoted me thus farre:
- 17 And yet this seemed litle in thine eyes, O God: but thou hast also spoken of thy seruantes house for a great while to come, and hast looked vpon me as vpon a man of hye degree, O Lord God.
- 18 What shall David desire more of thee for the honour of thy seruant: For thou hast knowen thy seruant.
- 19 O Lord, for thy seruantes sake, euen according to thine owne heart, hast thou done al this magnificence, to shew all great thinges.
- 20 Lord there is none like thee, neither is there any God saue thou, according to all that we haue heard with our eares.
- 21 Moreover, what nation on the earth is like thy people Israel, to whom God hath vouchsafed to come and redeeme them to be his owne people, and to make thee a name of excellencie and terribleness, with casting out nations from before the people, whom thou hast deliuered out of Egypt:
- 22 Thy people of Israel dydest thou make thine owne people for euer, and thou becamest their God.
- 23 Therefore nowe Lorde, let the thing that thou hast spoken concerning thy seruant and his house, be true for euer, that thou Lord do as thou hast sayde:
- 24 Let it come to passe, that thy name may be magnified for euer, that it may be sayde, The Lorde of hostes is the God of Israel, euen the God of Israel, and the house of David thy seruant endureth stable before thee.
- 25 For thou O my God, hast tolde thy seruant that thou wylt buyde him an house, and therefore thy seruant hath founde in his heart to pray before thee.
- 26 And nowe Lorde, thou art God, and hast promised this goodnesse vnto thy seruant.
- 27 Nowe therfore let it be thy pleasure to blesse the house of thy seruant, that it may continue before thee for euer: For whom thou blessest O Lorde, the same is blessed for euer.

The .xviiij. Chapter.

1 The battell of David against the Philistines. 2 And against Moab, 3 Zoba, 4 Aram. 12 And Edom.

A 1



- And after this, it fortuned that David smote the Philistines, & subdued them, and toke Geth and the townes that longed thereto out of the handes of the Philistines.
- 2 And he smote Moab, and the Moabites became Davids seruantes, and payde hym tribute.
- 3 And David smote Hadarezer king of Zoba vnto Hanath, as he went to stablishe his dominion by the riuier Euphrates.
- 4 And David toke from hym a thousand charets, and seuen thousand horsemen, and twentie thousand footemen, and lamed all the charet horses, and reserved of them an hundred charets.
- 5 And when the Syrians of Damascus came to helpe Hadarezer king of Zoba, David

David.

David slew of the Syrians twentie and two thousande.

6 And David put souldiers in Syria Damascon, and the Syrians became Davids seruauntes, and brought him tribute: And the Lord preserved David in all that he went to.

7 And David toke the sheldes of golde that were on the seruauntes of Hadarezer, and brought them to Hierusalem.

8 And from Tebhath, and from Chun, cities of Hadarezar, brought David exceeding much brasse, wherewith Solomon made the brasen lanatorie, the pillers, and the vessels of brasse.

9 And when Thou king of hemath heard how David had beaten al the strength of Hadarezer king of Zoba,

10 He sent Hadoram his sone to king David, to make peace with him, & to blesse him, because he had fought against Hadarezer, and beaten him (for Thou had warre with Hadarezer) and [Hadoram brought] all maner of tewels of golde, siluer, and brasse, with him.

11 And king David dedicated them vnto the Lord, with the siluer and golde that he brought fro all nations, from Edom, fro Moab, from y children of Ammon, from the Philistines, and from Ameclec.

12 And Abisai the sonne of Zaruta slue of the Edomites in the salt valley eygheteene thousande,

13 And put souldiers in Edom, and all the Edonites became David seruauntes: Thus the Lorde kept David in all that he toke in hande.

14 And David raigned ouer all Israel, and executed iudgement and righteouesse among all his people.

15 And Joab the sonne of Zaruta was ouer the hoast, & Jehosaphat the sonne of Ahilud recorder:

16 And Zadorc the sonne of Ahitob and Abimelech the sonne of Abiathar were the priestes, and Sausa was scribe,

17 And Banaiahu the sonne of Jehoiada was ouer the Crethites and the Phelethites: and the sonnes of David were next vnto the king.

The .xix. Chapter.

4 Hanon king of the children of Ammon doeth great iniuries to the seruauntes of David. 6 He prepareth an armie against David, 15 and is overcome.



After this, it chaunced that Nahas the king of the children of Ammon dyed, & his sonne raigned in his steade.

And David sayde: I will shewe kindnesse vnto Hanon the sonne of Nahas, because his father dealt kindly with me. And David sent messengers to comfort him over the death of his father: And the seruauntes of David came into the lande of the children of Ammon to Hanon, to comfort him.

3 But the lordes of the children of Ammon sayd to Hanon: Thinkest thou that David doeth honour thy father in thy sight, that he hath sent comforters vnto thee: Are not his seruauntes come to search, to loke, and espie out the land:

4 Wherefore Hanon toke Davids seruauntes, and shaued them, and cut of their coates harde by their buttockes, & sent them away.

5 And there went certayne and told David how the men were serued: And the king sent to meete them (for the men were exceedingly ashamed) and the king sayde: Tary at Jericho vntill your

beardes be growen, and then returne.

6 And when the children of Ammon saw that they stanke in the sight of David, Hanon and the children of Ammon sent a thousande talentes of siluer to hyre them charets and horsmen out of Mesopotamia, and out of Syria Baacha, and out of Zoba.

7 And they hyred thirtie and two thousande charets, and the king of Baacha and his people: which came and pitched before Medeba: And the children of Ammon gathered them selues together fro their cities, and came to battayle.

8 And when David hearde of it, he sent Joab and all the hoast of strong men.

9 And the children of Ammon came out, and put them selues in aray to battayle before the gate of the citie: And y kinges that were come, kept them by them selues backe in the fielde.

10 When Joab also saw that the frunt of the battayle was against him before and behind, he chose out of al the chosen men of Israel, and put them in aray against the Syrians.

11 And the rest of y people he deliuered vnto the hand of Abisai his brother, & they

Re. vii. b.

1. b. c.

1. b. c.

1. b. c.

Reg. x. a.

1. b. c.

1. b. c.

put them selues in aray against the children of Ammon.

12 And he sayde : If the Syrians be to strong for me, thou shalt succour me, and if the children of Ammon preuaile against thee, I will helpe thee.

13 Plucke by thyne heart, and let vs play the men for our peoples sake, and for the cities of our God: and the Lord shall do that which is good in his owne sight.

14 So Joab and the people that were with him, dꝛue nye before the Syrians vnto the battayle: and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they ran away likewise before Abisai his brother, and gat them into the citie: and Joab came to Hierusalem.

16 And when the Syrians saw that they were put to the worse before Israel,

they sent messengers and fet out the Syrians that were beyond the riuer: and Sophach the captayne of the hoast of Hadarezer went before them.

17 And it was told David: and he gathered all Israel, and went together ouer Iordane, and came and set vpon them: And when David had put hym selfe in aray against the Syrians, they fought with him.

18 But the Syrians fled before Israel, and David destroyed of the Syrians seuen thousand charrets, and fourtic thousand footemen, and killed Sophach the captayne of the hoast.

19 And when the seruantes of Hadarezer sawe that they were put to worse before them of Israel, they made peace with David, & became his seruantes: Neither would the Syrians helpe the children of Ammon any more.

The. xx. Chapter.

1 Rabba destroyed. 3 The Ammonites tormented. 4 The philistines are thise overcome with their gigantes.

A I



And it came to passe, that after the yere was expired (*about y^e time that kinges go out a warrefare) Joab carryed out the armie of the hoast, and destroyed

ed the countrey of the children of Ammon, and came and besieged Rabba, and destroyed it: But David taried at Hierusalem whyle Joab smote Rabba and destroyed it.

2 *And David toke the crowne of their king from of his head, and founde that it had the wayght of a talent of golde, and there were precious stones in it, and it was set vpon Davids head: And he brought also exceeding much spoyle out of the citie.

3 And he brought out the people that were in it, and tormented them with sawes and harrowes of iron, and with other sharpe instrumentes, and so dealt David with all the cities of the children of Ammon: And David and all the people

came againe to Hierusalem.

4 *After this, it fortunied that there arose warre at Gazer with the Philistines: at which time Sobokai the Husathite slue Sippai that was of the children of Re-phaim, and they were subdued.

5 And there was battayle agayne with the Philistines, & Elhanan the sonne of Jair slue Lahemi the brother of Goliath the Gethite, whose speare was lyke a weauers beame.

6 And there chauncied yet againe warre at Geth, where as was a man of a great stature, with twentie and foure fingers and toes, sixe on enery hand, and sixe on enery foote, and was the sonne of Raphah.

7 But when he defyed Israel, Jehonathan the sonne of Simea Davids brother slue him.

8 These were borne vnto Raphah at Geth, and were ouerthrowen in the hande of David and in the hande of his seruantes.

ii. Reg. xi. a.

3. Reg. x. a.

ii. Re. xii. g.

"Ephraim

2. Re. ii. d.

Gen. xlii. a.

B

The

1 David causeth the people to be numbred. 14 And there dye seuentie thousande men of the pestilence.

A 1 And Satan stode by against Israel, and prouoked David to number Israel.

2 And David sayde to Joab and to the rulers of the people: Go ye and number Israel from Beerseba to Dan: & bring it to me, that I may knowe the number of them.

3 And Joab answered: The Lorde make his people an hundred times so many mo as they be: But my lorde, O king, are they not all my lordes seruautes: why then doth my lord require this thing: why will my lord be a cause of a trespassse to Israel:

4 Neuerthelesse the kinges word preuailed against Joab: And Joab departed, and walked throughout all them of Israel, and came to Hierusalem againe,

5 And gaue the summe of the number of the people vnto David: And all they of Israel were a thousande thousand and an hundred thousande men that drie sworde: and Juda was foure hundred threescore and ten thousande men that drie sworde.

6 But the Leuites and Benjamin counted he not among them: For the kinges word was abhominable to Joab.

B 7 And the Lorde was displeased with this thing, and smote Israel.

8 And David sayde vnto God: I haue sinned exceedingly in doyng this thing: And nowe I beseech thee, do away the wickednesse of thy seruauent, for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids sear, saying:

10 Go, and tell David, saying, thus sayth the Lord, I geue thee the choyle of three thinges: choole the one of them, that I may do vnto thee.

11 And Gad came to David, and sayd vnto him, thus sayth the Lorde: Choole thee

12 Eytther three yeres famishment, or three monethes to be destroyed before thyne aduersaries, & that the sworde of thyne enemies may ouertake thee: or els the sworde of the Lord and pestilence in the lande thre dayes, and the angell of the

Lorde destroying throughout all the coastes of Israel: And nowe aduise thy selfe, what worde I shal bring againe to him that sent me.

13 And David sayde vnto God, I am in an exceeding strayte: Let me fall nowe into the hande of the Lorde (for passing great are his mercies) but let me not fall into the hand of men.

14 So the Lorde sent pestilence vpon Israel: and there were ouerthrowen of Israel threescore and ten thousande men.

15 And God sent the angell into Hierusalem to destroy it: And as he was about to destroy, the Lorde behelde, and had compassion on the euill, & sayde to the angel that destroyed: It is enough, let nowe thyne hand cease. And the angel of the Lorde stode by the threshing floore of Ornan the Jebusite.

16 And David lift vp his eyes, and sawe the angell of the Lorde stand betweene the earth and heauen, hauing a drawen sword in his hand, stretched out toward Hierusalem: Then David and the elders of Israel whiche were clothed in sacke, fell vpon their faces.

17 And David sayde vnto God: Is it not I that commaunded the people to be numbred: It is I that haue sinned and done euill in deede: and what haue these sheepe done: Let thyne hande O Lorde my God be on me, and on my fathers house: but not on thy people, that they shoulde be punished.

18 And the angell of the Lord commaunded Gad to say to David, that David shoulde go vp and set vp an aulter vnto the Lorde in the threshing floore of Ornan the Jebusite.

19 And David went vp according to the saying of Gad whiche he spake in the name of the Lorde.

20 And Ornan turned about, and saw the angell, and his foure sonnes were with him, and hyd them selues: But Ornan was threshing wheate.

21 And as David came to Ornan, Ornan looked and sawe David, and went out of the threshing floore, and bowed hym selfe to David with his face to the grounde.

22 And David sayde to Ornan: Geue me the place of the threshing floore, that I may buyde an aulter therein vnto the lord: Thou shalt geue it me for as much money as it is worth, that the plague may cease from the people.

23 And Ornan sayd vnto David: Take it to thee, and let my lord the king do that which seemeth good in his eyes: Lo, I geue thee oxen also for burnt sacrifices, and threshing instrumentes for wood, & wheate for meate offering, I geue it all.

24 And king David sayde to Ornan: Not so, but I will bye it for as much money as it is worth: For I will not take that which is thine for the Lord, nor offer burnt offerings without coast.

25 And so David gaue to Ornan for that place sicles of golde sixe hundred by wayght.

26 And David buyt there an aulter vnto the Lord, and offered burnt offerings and peace offerings, and called vpon the Lord, and he hearde him from heauen in fire vpon the aulter of burnt offering.

27 And when the Lord had spoken to the angel, he put by his sword againe into the sheathe of it.

28 At that time when David sawe that the Lord had hearde him in the threshing floore of Ornan the Jebusite, he vsed to offer there: E

29 For the tabernacle of the Lord which Moyses made in the wilderness, & the aulter of burnt offering, were at that season in the hill of Gibeon:

30 And David coulde not go before it, to aske counsell at God, for he was afrayde of the word of the angel of the Lord.

The .xxii. Chapter.

2 David prepareth things necessarie for the buylding of the temple. 6 He commaundeth his sonne Solomon to buyde the temple of the Lord, which thing he him selfe was forbidden to do. 9 Under the figure of Solomon, Christ is promised.

A 1



And David said: This is the house of the lord God, & this is the aulter for the burnt offering of Israel.

2 And David commaunded to gather together the straungers that were in the lande of Israel, and he set masons to hew and pullishe stones for the building of the house of God.

3 And David prepared plentie of iron for nayles, & doores of the gates, & to ioyne withal, and aboundaunce of brasle without wayght,

4 And Cedar trees without number: For the Zidons and they of Tyre brought much Cedar wood to David.

5 And David sayde: Solomon my sonne is young and tender, and the house that is to be buylded for the Lord must be magnificall, excellent, and of great fame and dignitie throughout all countreys: I wil therfore make ordinaunces for it. And so David prepared many thinges before his death.

6 And he called Solomon his sonne, and charged him to buyde an house for the Lord God of Israel.

B

7 And David sayde to Solomon: *My sonne, I thought [as it was] in myne heart to buyde an house vnto the name

of the Lord my God:

8 But the word of the Lord came to me, saying: Thou hast shed much blood, and hast made great battayles: thou shalt therefore not buyde an house vnto my name, for thou hast shed much blood vpon the earth in my sight.

9 Behold, a sonne is borne to thee, and he shalbe a man of rest, for I wil geue him rest from all his enemies rounde about: For his name is Solomon, & I wil send rest and peace vpon Israel in his dayes.

10 He shall buyde an house for my name, and he shalbe my sonne, and I wilbe his father, and I wil establishe the seate of his kingdome vpon Israel for ever.

11 Nowe therfore my sonne, the Lord be with thee, and prosper thee, and thou shalt buyde an house to the Lord thy God, as he hath sayde of thee.

12 And the Lord shall geue thee wysdom and vnderstanding, and shall geue thee commaundementes for Israel, that thou mayst kepe the lawe of the Lord thy God.

13 For then thou shalt prosper, euen when thou takest heede and fulfillst the statutes and lawes which the Lord charged Moyses with for Israel: Plucke by thyne hearte therfore, & be strong, dread not, nor be discouraged.

14 Behold, according to my pouertie haue I also

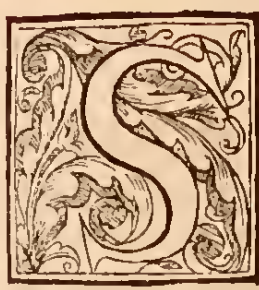
Also prepared for the house of the
 Lorde, an hundred thousande talentes
 of golde, and a thousande thousande ta-
 lentes of siluer: and as for brasse & iron,
 it can not be numbred, (for it is very much)
 And I haue prepared timber and stone,
 and thou mayst provide more thereto.
 15 Moreover, thou hast workemen with
 thee inow, and masons, and carpenters,
 [to worke in stone and timber] & many men
 that be actiue for euery worke.
 16 And of golde, siluer, brasse, & iron, there
 is no number: Up therefore, and be do-
 ing, and the Lorde shalbe with thee.
 17 And David commaunded al the lordes

of Israel to helpe Solomon his sonne,
 saying:
 18 Is not the Lord your God with you:
 and hath he not geuen you rest on euery
 side: for he hath geuen the inhabitours
 of the lande into my hand, and the land
 is subdued before the Lorde, and before
 his people.
 19 Nowe therefore set your heartes and
 your soules to seke the Lord your God:
 Up, and bulde ye the temple of the
 Lord God, to bring the arke of the coue-
 nant of the Lorde and the holy vessels
 of God into the house so built for the
 name of the Lorde.

The .xxiiij. Chapter.

1 David being olde, ordaineth Solomon king. 3 He causeth the Leuites to be numbred.
 4 And assigneth them to their offices. 13 Aaron and his sonnes are for the hie priestes.
 14 The sonnes of Moyses.

S When David was
 olde and full of dayes,
 * he made Solomon
 his sonne king ouer
 Israel.



And then he gathe-
 red together all the
 lordes of Israel, with the priestes and
 the Leuites.
 3 And the Leuites were numbred from
 the age of thirtie yeres and aboue: and
 the number and summe of them was
 thirtie and eyght thousande men.
 4 Of which wentie and foure thousand
 were set to further the worke of the
 house of the Lorde: and sixe thousande
 were officers and iudges.
 5 Foure thousand were porters, & foure
 thousand prayled the Lorde with such
 instrumentes as was made to prayse
 withall.
 6 And so David put an order among
 them, deuiding them in partes: Of the
 children of Levi, Gerson, Caath, and
 Merari.
 7 Of the Gersonites was Laadan, and
 Semei.
 8 The sonnes of Laadan, the chiefe was
 Jehiel, Zethan, and Joel, three.
 9 The sonnes of Semei: Selomith, Ha-
 ziel, and Haran, three. These were the
 auncient fathers of Laadan.
 10 And the sonnes of Semei, were, Ja-
 hath, Zina, Jeus, & Beria: these foure
 were the sonnes of Semei.
 11 And Jahath was the chiefe, Ziza the
 seconde, but Jeus, and Beria had not

many sonnes, therfore they were in one,
 reckening according to their fathers
 houtholde, reckened for one auncient
 houtholde.
 12 The sonnes of Caath: Amram, Iza-
 har, Hebzon, and Uzziel, foure.
 13 * The sonnes of Amram: Aaron, and
 Moyses: And Aaron was separated to
 haue the rule of the holy thinges in the
 place most holy, he & his sonnes for euer,
 and to burne incense before the Lorde,
 and to minister vnto him, & to blesse in
 his name for euer.
 14 Moyses also the man of God, and his
 children, were named with the tribe of
 Levi.
 15 The sonnes of Moyses: Gersõ, & Eliezer,
 16 Of the sonnes of Gersõ, Sebucl was
 the chiefe.
 17 The sonnes of Eliezer, Rehabia the
 chiefe: And Eliezer had none other
 sonnes, but the sonnes of Rehabia were
 verie many.
 18 The sonnes of Izahar, Selomith the
 chiefe.
 19 The sonnes of Hebzon, Jeriahu the
 first, Amaria the seconde, Jahaziel the
 thirde, and Jecmaam the fourth.
 20 The sonnes of Uzziel: Micha the first,
 and Jesia the seconde.
 21 The sonnes of Merari: Bahli, & Busi.
 The sonnes of Bahli: Eleazar and Cis.
 22 And Eleazar dyed, and had no sonnes,
 but daughters: and their brethren the
 sonnes of Cis toke them.
 23 The sonnes of Busi: Bahli, Eder, and
 Jeremoth, three.

Exod. vi. c.
 ci. Par. vi. a.

24 These are the children of Levi after the houlholde of their fathers, euen the auncient of the fathers according to their offices, and after the number and summe of the names of them that dyd the worke in the seruice of the house of the Lord, from the age of twentie yeres and aboue.

25 And Dauid saide: The Lord God of Israel hath geuen rest vnto his people, that they may dwell in Hierusalem for euer.

26 That the Leuites also shoulde nowe no more beare the tabernacle, and al the vessels for the seruice thereof.

27 For according to the last wordes of Dauid, the Leuites were numbred from twentie yeres and aboue.

28 And their office was vnder the hande of the sonnes of Aaron for the seruice of the house of the Lorde in the courtes

and celles, and in the purifying of al holy thinges, and in the worke of the seruice of the honse of God:

29 In the shewbread, in the fine flowre, in the meate offering, in y wafers of sweete bread, in the frying panne, in the gredyron, and in all maner of measures & sife:

30 And to stand euey day in the morning to thanke and prayle the Lorde, and so likewise at euen:

31 And to offer all burnt sacrifices vnto the Lord, in the Sabbathes, in the newmoones, and on the feastfull dayes, by number & custome continually as they were commaunded, befoze the Lord.

32 And that they should wayte on the tabernacle of the congregation, & on the holy place, and on the sonnes of Aaron their brethren, in the seruice of the house of the Lorde.

The .xxiiij. Chapter.

1 Dauid assigneth offices vnto the sonnes of Aaron.



These are the deuisions of the sonnes of Aaron. The sonnes of Aaron: Nadab, Abihu, Eleazar, and Ithamar.

* Nadab also and Abihu dyed befoze their

father, & had no children: But Eleazar, & Ithamar executed the priestes office.

And Dauid ordred them on this maner: Zadoe of the sonnes of Eleazar, and Ahimelec of the sonnes of Ithamar [were] according to their offices in their ministration.

And there were mo auncient men founde among the sonnes of Eleazar, then the sonnes of Ithamar. And thus were they ordred together: Among the sonnes of Eleazar there were sixteene rulers according to the houlholde of their fathers, & eyght among the sonnes of Ithamar according to the houlholde of their fathers.

And thus were they put in order by lot the one sort from the other: and so were there rulers in the sanctuarie & lordes befoze God, as well of the sonnes of Eleazar, as of the sonnes of Ithamar.

And Senieia the sonne of Nathanael the scribe, of the kindred of the Leuites, wrote them befoze the king & the lordes, & befoze Zadoe the priest and Ahimelec the sonne of Abiathar, and befoze the

auncient fathers of the priestes and Leuites, one principall houlholde being reserued for Eleazar, and one for Ithamar.

7 And the first lot fell to Jehoiarib, and the seconde to Jedaiā,

8 The third to Harim, and the fourth to Schozim,

9 The fifth to Melchias, and the sixth to Miamin,

10 The seuenth to Hakos, and the eyght to * Abia,

11 The nynt to Iesua, and the tenth to Secaniah,

12 The eleuenth to Eliasib, & the twelfth to Jakini,

13 The thirteenth to Huppa, and the fourteenth to Iesebeab,

14 The fyfteenth to Bilga, and the sixteenth to Immer,

15 The seuententh to Hezir, & the eyghteenth to Aphses,

16 The nynteenth to Bethahia, and the twentieth to Jeheskel,

17 The twentieth and one to Jachin, and the twentieth and two to Gamul,

18 The twentieth and thre to Delaiahu, and the twentieth & foure to Maasiahu.

19 These are the ordinaunces of them in their offices when they came into the house of the lorde, according to their maner vnder Aaron their father, as the lord God of Israel had comāded him.

A

Leuit. xvi. a.

B

Luki.

C

20 The rest of the sonnes of Leui, are these: Of the sonnes of Amram, Subael: of the sonnes of Sabuel, Jehediahu.
 21 Of the sonnes of Rehabia, the first Jesia.
 22 Of the Jezaharites Selomoth: Of the sonnes also of Selomoth Jahath.
 23 His sonnes Jeriahu the first, Amari-ahu the second, Jahaziel the third, and Jekameani the fourth.
 24 Of the sonnes of Uzziel, Micha: Of the sonnes of Micha, Samir.
 25 The brother of Micha was Issia: Of the sonnes also of Issia, Zechariahu.
 26 The sonnes of Merari, were Bahli, and Busi: The sonnes of Jaaziahu, Beno.

27 The sonnes of Merari by Jaaziahu, Beno, Sohan, Zacur, and Jbzi.
 28 Of Bahli came Eleazar, and he had no sonnes.
 29 Of Cis: the sonnes of Cis, Jerahmeel.
 30 The sonnes of Busi, Bahli, Eder, and Jerimoth: These are the children of the Leuites, after the householde of their fathers.
 31 And these cast lottes next to their brethren the sonnes of Aaron in the presence of David the king, & Zadoc, and Ahimelec, and the auncient fathers of the prestes & Leuites, euen the principall fathers before their younger brethren.

The .xxv. Chapter.

The singers are appoynted with their places and lottes.



And so David and the captaynes of the hoast appoynted out to do service the sonnes of Asaph, and Heman, & Jeduthun, whiche should prophete with harpes, psalteries, and cymbales: And there was a multitude of the men that were appoynted to the service and ministracion:

executed the service in the house of God at the kinges commaundement.

2 Of the sonnes of Asaph, Zacur, Joseph, Nathania, and Asarela that wayted on Asaph whiche propheted according to the commaundement of the king.

7 And the multitude of them with their brethren that were instruct in the songes of the Lorde, euen all that were cunning, were two hundred fourscore and eyght.

3 Of Jeduthun: the sonnes of Jeduthun, Gedaliahu, Zeri, Jesaiahu, Hasabiahu, and Bathathiahu, sixe, vnder the handes of their father Jeduthun, whiche propheted with a harpe, for to geue thanks & prayles vnto the Lord.

8 And they * cast lottes among themselves how they should waite, as wel for the small as for the great, for the scoller as well as for the schoolemaister. Pro. xvi. d.

4 Of Heman: the sonnes of Heman, Buciahu, Bathantahu, Uzziel, Zebuel, Jerimoth, Hananiah, Hanani, Eliatha, Gedalthei, Romanthi, Ezer, Josbekasla, Malothi, Hothie, and Bahazioth.

9 And the first lot in Asaph fell to Joseph, the seconde to Gedaliahu, with his brethren and sonnes, whiche men were twelue.

5 All these were the sonnes of Heman, which was y kinges lear in the wordes of God, to lyst vp the home [of the regall dignitie] And God gaue to Heman foure- teene sonnes, and thre daughters.

10 The third fell to Zacur with his sonnes and brethren, being twelue persons.

6 All these also were at the hand of their father, singing in the house of the Lord, with cymbales, psalteries, and harpes, when Asaph, Jeduthun, and Heman

11 The fourth to Jbzi with his sonnes and brethren, twelue persons.

12 The fifth to Nathaniahu with his sonnes and brethren, twelue persons.

13 The sixt to Buciahu with his sonnes and brethren, twelue persons.

14 The seuenth to Jesarela with his sonnes and brethren, twelue persons.

15 The eyght to Jesaiahu with his sonnes and brethren, twelue persons.

16 The ninth to Bathathiahu with his sonnes and brethren, twelue persons.

17 The tenth to Semei with his sonnes and brethren, twelue persons.

18 The eleuenth to Azareel with his sonnes and brethren, twelue persons.

19 The twelfth to Hazabia with his sonnes and brethren, twelue persons.

20 The

- 20 The thirteenth to Subael With his
sonnes and brethren twelue persons.
21 The fourteenth, to Bathathiah
With his sonnes and brethren, twelue
persons.
22 The fifteenth to Jeremoth With his
sonnes and brethren, twelue persons.
23 The sixteenth to Hananiahu With his
sonnes and brethren, twelue persons.
24 The seuenteenth to Jesbekasa With
his sonnes & brethren, twelue persons.
25 The eyghteenth to Hanani With his
sonnes and brethren, twelue persons.
26 The nineteenth to Malothi With his
sonnes and brethren, twelue persons.

- 27 The twentieth to Eliatha With his
sonnes and brethren, twelue persons.
28 The twentieth and one to Hothie With
his sonnes and brethren, twelue per-
sons.
29 The twentieth & two to Geddalthi With
his sonnes and brethren, twelue per-
sons.
30 The twentieth and three to Mahazioth
With his sonnes and brethren, twelue
persons.
31 The twentieth and foure to Romamthi
Ezer With his sonnes and brethren,
twelue persons.

The .xxvi. Chapter.

1 The porters of the temple are ordayned every man to the gate which he should keepe,
20 and ouer the treasure.



1 These are the deuisions
of the porters. Among
the Cozethites, Mesele-
miah, the sonne of
Koze of the children of
Asaph.

2 And the sonnes of
Meselemiah were these: Zachariah
the eldest, Jedihel the second, Zebadi-
ahu the third, and Jahnel the fourth,
3 Elam the fifth, Jehohanan the sixt,
and Eiloenai the seuenth.

4 The sonnes of Obed Edom, Semeta
the eldest, Jehosabad the second, Joah
the third, Sacar the fourth, and Ra-
thanael the fifth,

5 Amniel the sixth, Machar the seuenth,
Deulthai the eight, for God blessed him.

6 And vnto Semeia his sonne, were
sonnes bozne, that ruled in the house of
their father: for they were men of
might.

7 The sonnes of Semeia, Dthni, Re-
phael, Obed, And Elzabad, and his bre-
thren were strong men, Elihu and Sa-
machiah.

8 All these were of the children of Obed
Edom: they and their children, and their
brethren, active men, and of strength to
do seruire, euen threescore & two of O-
bed Edom.

9 And Meselemiah had sonnes and bre-
thren, active men, eyghteene.

10 The sonnes of Hosa of the children
of Merari, Simri the chiefe, & though
he was not the eldest, yet his father set
him in the chiefest place:

11 Helkiah the second, Tebaliah the

third, and Zechariah the fourth: all
the sonnes and brethren of Hosa were
thirteene.

12 Among these was deuided the office
of the porterchip, that they shoulde be
auncient men, to wayte with their bre-
thren, when they ministred in the house
of the Lorde.

13 And they cast lottes betweene the great
and small, after the household of their
fathers, for every gate.

14 And the lot on the eastsyde fell vpon
Selemiah: And for Zachariah his
sonne (which was a wyse counsaillour)
they cast lottes, and his lot came out to-
ward the north.

15 And Obed Edoms lot fell to the south:
And for his sonnes fell the houses of

(a) Shuppim,
that is to say,
the counsell
house.

16 For Shuppim and Hosa towarde the
west, with the gate Shallecheth by the
paued streete that goeth bywarde, one
watch being ouer against an other.

17 In the east were sixe Leuites, and to-
ward the north foure a day, toward the
south foure a day, and towarde Shup-
pim two and two.

18 In (b) Parbar towarde the west two
at the going by, and two in Parbar.

(b) which
was an heale
wherem they
kept the in-
strumetes of
the temple.

19 These are the deuisions of the porters
among the sonnes of Koze, & among
the sonnes of Merari.

20 And of the Leuites, Abiah had the o-
uer sight of the treasures of the house of
God, & of the treasures of the dedicate
thinges.

21 As concerning the sonnes of Laadan,
whiche were the children of the Gerso-
nites

David.

21 mites of Laadan, came auncient fathers, euen of Laadan there came Gersun, and Jehieli.

22 The sonnes of Jehieli, Zetham, and Joel his brother, which were ouer the treasures of the house of the Lorde.

23 Of the Amramites also and Izaharites, Hebronites, and Ozielites.

24 And Subael the sonne of Gersom the sonne of Moyses, [was] a ruler ouer the treasures.

25 And of his brethren the sonnes of Eliezer was Rahabiah, whose sonne was Jesatahu, whose sonne was Joram, whose sonne was Zichri, whose sonne was Selomith.

26 Which Selomith & his brethren were ouer all the treasures of the dedicate thinges, which David the king, and the auncient fathers, the captaynes ouer thousandes and hundredes, and the captaynes of the hoast had dedicated,

27 Out of the spoyles wonne in battales, they did dedicate to maynetayue the house of the Lorde.

28 And all that Samuel the sear, & Saul the sonne of Cis, and Abner the sonne of Ner, and Joab the sonne of Zaruia,

had dedicated, and whosoever had dedicated any thing, it was vnder the hand of Selomith and of his brethren.

29 Of the Izaharites was Chenaniah, and his sonnes appoynted to the busynesse ^(c) withoutfoorth ouer Israel: for they were officers and iudges.

30 And of the Hebronites, Halabiah and his brethren, men of actiuitie, a thousand and seuen hundred, were officers among them of Israel beyond Iordane westward, in al busynesse belonging to God, and seruitee of the king.

31 Among the Hebronites was Jedia the chiefest, euen a prince among the Hebronites and fathers of his kindred: And in the fourtith yere of the kingdome of David, they were sought for, and there were founde among them men of actiuitie at Jazer in Gilead.

32 And his brethren were men of actiuitie, euen two thousand and seuen hundred auncient fathers: whom king David made rulers ouer the Rubenites, Gadites, and ouer the halfe tribe of Manasse, for euery matter pertayning to God, and for the kinges busynesse.

(c) Meaning of thinges that were out of the cite.

f

g

¶ The .xxvij. Chapter.

Of the princes and rulers that ministred vnto the king.



1 The children of Israel, after the number of them, & auncient heads and captaynes of thousandes and hundredes, and their officers that serued the king by diuers courses, which came in and went out moneth by moneth, throughout all the monethes of the yere: And in euery course were twentie and foure thousand.

2 Ouer the first course for the first moneth, was Iasoboam the sonne of Zabdiel, and in his course were twentie and foure thousand.

3 And the chiefest of all the captaynes of the hoast for the first moneth, was of the children of Pharez.

4 Ouer the course of the second moneth, was Dodai an Ahohite, & in his course was Bilkoth a ruler, [his helper:] and in his course were twentie and foure thousand.

5 The chiefe captayne of the thirde hoast

for the thirde moneth, was * Banaiahu the sonne of Jehoiada the hie priest, and in his course were twentie and foure thousand.

6 This is that Banaiahu which was most mightie among thirtie, and aboue thirtie: And in his part was Amizabad his sonne.

7 The fourth captayne for the fourth moneth, was Asael the brother of Joab, and Zabadaia his sonne after him, and in his course were twentie & foure thousand.

8 The fifth captayne for the fifth moneth, was Samhut the Jezrahite, and in his course were twentie and foure thousand.

9 The sixt captayne for the sixt moneth, was Ira the sonne of Ickes a Therkuite, and in his course were twentie and foure thousand.

10 The seuenth captayne for the seuenth moneth, was Helez the Pelonite, of the children of Ephraim, and in his course were twentie and foure thousand.

ii. Reg. 23. c.

B

- 11 The eyght captayne for the eyght moneth, was Sibbechai an Husathite of the kynrede of Zachi, & in his course were twentie and foure thousand.
- 12 The ninth captayne for the ninth moneth, was Abiezer an Anathothite of the sonnes of Jemini, and in his course were twentie and foure thousand.
- 13 The tenth captayne for the tenth moneth, was Maharai the Netophatite of the Zarahites, & in his course were twentie and foure thousand.
- 14 The eleuenth captayne for the eleuenth moneth, was Banaia the Pirathonite of the children of Ephraim, and in his course were twentie and foure thousand.
- 15 The twelfth captayne for the twelfth moneth, was Heldai the Netophatite of Othniel, and in his course were twentie and foure thousand.
- 16 And the rulers ouer the tribes of Israel were these: Among the Rubenites, was Eliezer the sonne of Zichri: Among the Simeonites also, was Saphathiah the sonne of Maacha.
- 17 Among the Leuites, Hasabia the sonne of Kemuel: Among the Aaronites, Zadok.
- 18 Among them of Juda, Elihu of the brethren of David: Among them of Issachar, Omri the sonne of Michael.
- 19 Among them of Zabulon, Jesuiah the sonne of Obadiahu: Among the of Rephthai, Jerimoth the sonne of Azriel.
- 20 Among the children of Ephraim, Hosea the sonne of Azariah: In the halfe tribe also of Manasse, Joel the sonne of Pedaiahu.
- 21 Of the halfe tribe of Manasse in Gilead, Jiddo the sonne of Zachariah: Among them of Benjamin, Jaasiel the sonne of Abner.
- 22 Among them of Dan, Azarel the sonne of Jeroham. These are the lordes of the tribes of Israel.
- 23 But David toke not the number of them vnder twentie yeres, because the Lorde saide he would encrease Israel lyke vnto the starres of the skye.
- 24 And ^{i. Par. xxii.} Joab the sonne of Zaruia began to number: but he finished it not, because that there fell wrath for it against Israel, neither was the number put into the cronicles of king Dauid.
- 25 Ouer the kinges treasures was Azmaueh the sonne of Adiel: And ouer the treasures of the fieldes, in the cities, and villages, and castels, was Jehonathan the sonne of Uziah.
- 26 And ouer the workemen in the fieldes that tilled the ground, was Ezri the sonne of Chelub.
- 27 And the ouersight of the vineyardes, had Semei the Ramathite: Ouer the encrease also of the vineyardes, & ouer the winesellers, was Sabdi the Zaphonite.
- 28 And ouer the olive trees and mulberrie trees that were in the valleyes, was Baal Hanan the Gederite: And ouer the treasure of oyle, was Joas.
- 29 Ouer the oxen that fed in Saron, was Setrai the Saronite: And ouer the oxen that were in the valleyes, was Saphat the sonne of Adlai.
- 30 Ouer the cammels, Obil the Ismaelite: And ouer the asses, was Jehdeiah the Meronothite.
- 31 Ouer the sheepe was Jabez the Hagerite: All these were the rulers of the substance of king Dauid.
- 32 And Jehonathan Dauids vncle, a man of counsell and of vnderstanding, was a ^(a) scribe, and Jehiel the sonne of Hachmoni was with the kinges sonnes [instructing them.] ^{(a) I men learned in the word of God.}
- 33 And Ahitophel was of the kinges counsell: And Husai the Arachite was the kinges companion.
- 34 And next to Ahitophel was Jehoiada the sonne of Banaiah, and Abiathar: and the captayne of the kinges warre, was Joab.

The .xxviii. Chapter.

5 Because David was forbidden to builde the temple, he willeth Solomon and the people to perfourme it. 8 Exhorting him to feare the Lorde.

1 **A** David gathered all the lordes of Israel, the lordes of the tribes, the lordes of the companies that ministred to the king by course, & captaynes



ouer the thousandes and ouer the hundredes, & the lordes that had the ouersight ouer all the substance and possession of David, & of his sonnes, with the chamberlaynes, & al the mightie and valiaunt, and all actiue men, vnto Hierusalem.

David.

I Reg. vii. a.

II Reg. v. a.

I Reg. xvi. a.

I Par. xvi. a.

I Pd. vii. e.

2 And king Dauid stode vp vpon his feete, and sayde: heare me my brethren and my people, * I had in myne heart to bulde an house of rest, for the arke of the couenaunt of the Lorde, and for the foote stoole of our God, and had made redie for the building

3 But God saide vnto me: * thou shalt not bulde an house for my name, because thou hast ben a man of warre, and hast shed blood.

4 Moreover the Lorde God of Israel * chose me before all the house of my father, to be king ouer Israel for euer: for in Juda would he choose a captaine, & of the householde of Juda is the house of my father, & among the sonnes of my father he had a lust to me to make me king ouer all Israel.

5 And of all my sonnes (for the Lorde hath geuen me many sonnes) he hath chosen Solomon my sonne, to sit vpon the seate of the kingdome of the Lorde in Israel.

6 And he saide vnto me: * Solomon thy sonne he shall bulde me an house and courtes: I haue chosen him to be my sonne, and I will be his father.

7 I will stablishe his kingdome for euer, if he will be strong to do my commaundementes and my lawes, as it goeth this day.

8 Nowe therefore in the sight of all Israel the congregation of the Lorde, and in the audience of our God, keepe and seeke for all the commaundementes of the Lorde your God, that ye may enioy a good lande, and leaue inheritance for your children after you for euer.

9 And thou Solomon my sonne, knowe thou the God of thy father, and serue him with a pure heart and with a wyllyng minde: * For the Lord searcheth all heartes, and vnderstandeth all the imaginations of thoughtes: And if thou seeke him, he will be founde of thee: but if thou forsake him, he will cast thee of for euer.

10 Take heede now, for the Lorde hath chosen thee to bulde him an house of a sanctuarie: Be strong therefore & play the man.

11 And Dauid gaue Solomon his sonne the paterne of the porche, and of the houses that longed thereto, of the storehouses, vpper chambers, inner parlours, and of the house of the mercie

seate:

12 And the example of all that he had in his minde for the courtes of the house of the Lorde, and for all the celles rounde about, for the treasures of the house of God, and for the treasures of the dedicate thinges:

13 For the deuisions of the priestes and Leuites that wayted by course, and for all the workmanship that should serue for the house of the Lorde, and for all the vessels that shoulde serue in the house of the Lorde:

14 For golde, and for the waight of golde, for all vessels of sundry ministrations, for all maner of vessels of siluer in waight, and for all vessels whatsoener purpose they serued vnto:

15 The waight of golde for the candelstickes, and the golde for their lampes, with the waight for euery candelsticke and for the lampes thereof: And for the candelstickes of siluer by waight, both for the candelsticke & also for her lampes, according to the diuersitie of the vse of euery candelsticke.

16 And by wayght [he gaue] golde for the tables of shebbe bread, euen for euery table, and likewise siluer for the tables of siluer.

17 And pure golde for the fleshehookes, cuppes, and drinking pots: and [pure] golde in wayght for basons, euen for euery bason: and likewise siluer by waight, for euery bason of siluer.

18 And for the aulter of incense, pure golde by waight, and golde for the paterne of the charret of the Cherubs that stretched out their winges and covered the arke of the couenaunt of the Lorde.

19 All [he sayde] was geuen me* by wytyng of the hande of the Lorde, which made me vnderstand all the workmanship of the paterne.

20 And Dauid said to Solomon his sonne: be strong & of good courage, & do manfullye, feare not nor be faint hearted, for y^e lord God, euen my God, is with thee, & he shall not faile thee, nor forsake thee, vntill thou hast finished al y^e worke that must serue for the house of the Lorde.

21 Beholde, the priestes and Leuites are deuided in companies for all maner of seruice that pertayneth to the house of God, they are with thee for all maner of workmanship, and so are al that excel in wysedome for any maner of seruice: thou

D
Exodus. v.

thou hast also the princes and all the people who ly at thy commaundement.

The . xxix . Chapter.

The offering of David and of the princes for the building of the temple. 10 David geueth thanks to the Lorde. 20 He exhorteth the people to do the same. 22 Solomon is created king. 28 David dyeth, and Solomon his sonne raigneth in his steade.

A I



And David the king saide vnto all the congregation: * God hath specially chosen Solomon my sonne which is yet young & tender, & the worke is great: for the house shall not be for man, but for the Lorde God.

- 2 Moreover, I haue prepared with all my might for the house of my God, golde for vessels of golde, siluer for them of siluer, brasse for thinges of brasse, iron for thinges of iron, & wood for thynges of wood, and onix stones, and stones to be set, glistering stones, and of diuers colours, & al maner of precious stones, & marble stones in great aboundaunce.
- 3 And because I haue lust to the house of my God, I haue of myne owne proper good of golde and siluer which I haue geuen to the house of my God, beside all that I haue prepared for the holy house,
- 4 Euen three thousand talentes of golde of Ophir, and seuen thousand talentes of tried siluer, to ouer laye the walles of the house withall.
- 5 The golde for thinges of golde, siluer for them of siluer, and for all maner of worke by the handes of artificers: And whosoener is ^(a) wylling, may this day ^(b) consecrate his hande vnto the Lorde.
- 6 And so the auncient fathers and the lordes of the tribes of Israel, the captaynes of thousandes and hundredes, with the lordes that were rulers ouer the kinges worke, were willing,
- 7 And gaue for the seruike of the house of God, fīue thousand talentes of golde, and ten thousand peeces [of golde,] and ten thousand talentes of siluer, & eyghtteene thousand talentes of brasse, and one hundred thousand talentes of iron.
- 8 And they with whom precious stones were founde, gaue them to the treasure of the house of the Lorde by the hand of Jehiel the Gersonite.
- 9 And the people reioyced when they were so wylling to geue their goodes, and with a perfect heart they offered

- Wyllingly to the Lorde: And David the king reioyced with great gladnesse.
- 10 And David blessed the Lorde before all the congregation, and sayde: Blessed be thou Lorde God of Israel, our father from euer and for euer.
- 11 Thyne O Lorde is greatnesse, and power, glory, victorie, and prayse: for all that is in heauen and in earth is thyne, and thyne is the kingdome O Lorde, and thou excellest aboue all, euen as the head of all.
- 12 And richesse and honour come of thee, and thou raignest ouer all, and in thyne hande is power & strength, and in thyne hand it is to make great and to geue strength vnto all.
- 13 And nowe our God we thanke thee, and prayse thy glorious name.
- 14 But who am I: and what is my people: that we should enforce our selues to geue these thinges so willingly: But all thinges come of thee, & of that which we receaued at thyne hand, we haue geuen thee.
- 15 * For we be but straungers before thee, and sojourners, as were al our fathers: Our dayes on the earth also are but as a * shadowe, and there is none abiding.
- 16 O Lorde our God, all this stuffe that we haue prepared to bulde thee an house for thy holy name, commeth of thyne hand, and is all thyne.
- 17 I wot also my God that thou tryest the heartes, and hast pleasure in vnfaynednesse, & in the vnfaynednesse of myne heart I haue wyllingly offered al these thinges: And now haue I seene thy people which are founde here to offer vnto thee wyllingly, and with gladnesse.
- 18 O Lorde God of Abraham, Isaac, and of Israel our fathers, ^(c) keepe this for euer in the desire of the thoughtes of the heart of thy people, & prepare their heartes vnto thee.
- 19 And geue vnto Solomon my sonne a perfect heart, to keepe thy commaundementes, thy testimonies, & thy statutes, and to do all, and bulde the house, for the which I haue made prouision.

Et. Reg. v. 2.

Others reade, my ones of Isaac.

Some reade, carbuncle stones.

Gen. 47 b.

Sapi. 2 b.

(a) It was not onely the: rull him selfe toward the building of gods house, but also prouoked others. (b) That is, may offer to the building of the house of the Lorde.

(c) Continue them in this good minde, that they may serue thee wyllingly. D

David.

20 And David sayde to all the congregation: Nowe blesse the Lorde your God. And all the congregation blessed the Lorde God of their fathers, and bowed downe their heades, and worshipped the Lorde and the kyng.

21 And they offered offerynges vnto the Lorde: And on the morowe after the sayd day, they offered burnt offerynges vnto the Lorde, euen a thousand young oxen, a thousande rammes, and a thousande sheepe, with their drynke offerynges: Many sacrifices offered they for all Israel,

22 And did eate & drinke before the Lord the same day with great gladnesse: And they made Solomon the sonne of David king the second tyme, and annointed him prince before the Lorde, and Zadoc to be the hie priest.

23 *And Solomon sate on the seate of the Lord, and was kyng in steade of David his father, and prospered: and all they of Israel obeyed him.

24 And all the lordes and men of power, and all the sonnes of kyng David, sub-

mitted them selues, and were vnder kyng Solomon.

25 *And the Lorde magnified Solomon in dignitie in the syght of all them of Israel, and gaue him so glorious a kyngdome, as no kyng had before him in Israel.

3. Reg. 4. d.

26 And so David the sonne of Isai raigned ouer all Israel.

27 And the space that he raigned ouer Israel was fourtie yeres: Seven yeres raigned he in Hebron, and thirtie and three yeres raigned he in Hierusalem.

28 And he dyed in a good age, ful of dayes, riches, and honour: and Solomon his sonne raigned in his steade.

29 The actes of David the king first and last, beholde they are written in the booke of Samuel the sear, and in the booke of Nathan the prophete, and in the booke of Gad the sear:

(b) The booke of Nathan and Gad are perished.

30 With all his kyngdome, and power, and tymes that went ouer him, & ouer all Israel, and ouer all the kingdomes of the earth.

☞ The ende of the first booke of the Chronicles, otherwise called
the first booke of Paralipomenon.

The seconde booke of the Chronicles,

which in the Hebrue is one with the first.

The first Chapter.

6 The offering of Solomon at Gibeon, 8 He prayeth vnto God to geue him wisdom, 11 which he geueth him, and more. 14 The number of his charettes and horses, 15 and of his riches.

A 1



And Solomon the sonne of David waxed strong in his kingdome, and the ^{*}Lozde his God was with him, and magnified him in dignitie.

2 And Solomon spake vnto all Israel, to the captaynes ouer thousandes, to the captaynes ouer hundredes, to the iudges, and to euery officer in all Israel, and to the auncient fathers.

3 And so Solomon and all the congregation with him ^{*}went to the hye place that was at Gibeon: ^{*}for there was the tabernacle of the congregation of God, ^{*}whiche Moyses the seruaunt of the Lozde made in the wilderness.

4 But the arke of God ^{*}had David brought from Kiriatharim, into the place which David had prepared therefore: For he had pitched a tent for it at Hierusalem.

5 Moreover, the brasen aulter ^{*}that Bezaleel the sonne of Uri the sonne of Hur had made, was there before the tabernacle of the Lozde: And Solomon and the congregation went to visite it.

6 And Solomon gat vp there before the Lozde, to the brasen aulter that was before the tabernacle of the congregation, and ^{*}offered a thousand burnt sacrifices vpon it.

7 And the same nyght did God appeare vnto Solomon, and said vnto him: Aske what I shall geue thee.

8 And Solomon saide vnto God: Thou hast shewed great mercie vnto David my father, and ^{*}hast made me to raigne in his steade.

9 ^{*}Nowe therefore, O Lozde God, let thy promise whiche thou madest vnto David my father, be true: ^{*}For thou

hast made me king ouer a people which is lyke the dust of the earth in multitude:

10 Wherefore geue me nowe wisdom and knowledge, that I may be able to ^(a)go in and out before this people: for who els can iudge this people that is so great:

11 ^{*}And God sayde to Solomon: Because this was in thine heart, and because thou hast not asked treasure and riches, and honour, & the ^(b)liues of thine enemies, neither yet long lyfe, but hast asked wisdom and knowledge for thy selfe, to iudge my people ouer which I haue made thee kyng:

12 Wisdom and knowledge is graunted vnto thee, and I wil geue thee treasure, and riches, and glorie: so that among the kynges that haue ben before thee, or after thee, none was or shalbe lyke thee.

13 And so Solomon came from the high place that was at Gibeon to Hierusalem from the tabernacle of the congregation, and raigned ouer Israel.

14 ^{*}And Solomon gathered charets and horsemen: and he had a thousande and foure hundred charets, & twelue thousande horsemen, whom he bestowed in the charet cities, and with the kyng at Hierusalem.

15 And ^{*}the kyng made siluer and golde at Hierusalem as plenteous as stones, and Cedar trees made he as plentie as the Mulbery trees that growe in the valleys.

16 Also Solomon had horses brought out of Egypt, & fine linnen: The kinges marchauntes receaued the fine linnen for a price.

17 They came also and brought out of Egypt a charet for sixe hundred peeces of siluer, euen an horse for an hundred and fiftie: And so brought they [horses] for all the kynges of the Hethites, and for the kynges of Syria, by their owne hande.

The

3. Reg 3 a.

"Dz, great
tpe.

2

3. Reg 3 a.
1. Par. 21 d.

Exod. 36.

2. Reg 6 a.

Exod. 38 a.

3. Reg 3 c.

Sapi. ix a.

3. Reg 3 a.

3. Reg 3 a.

(a) That I
may gouerne
this people.

3. Reg. 3 b.

(b) That is,
to be reuenged
of thine ene-
mies.

C

iii. Reg. x. d.

iii. Reg. x. d.

The. iij. Chapter.

The temple of the Lorde, and the porche are builded, wth other thinges therto belongyng.

A I



AND Solomon began to bulde the house of the Lorde at Hierusalem in mount^(a) Mozia

*Where the Lorde appeared vnto Dauid his father, euen in the

place that Dauid prepared in the thershyng floore of Oman the Jebusite.

2 And he *began to buylde in the seconde day of the seconde moneth, * the fourth yere of his raigne.

3 And these are the patternes whereby Solomon was instruct to bulde the house of God: The length was threescore cubites after the olde measure, and the breadth twentie cubites.

4 And the porche that was before the length in the front, accordyng to the breadth of the house, was twentie cubites, and the heyght was an hundred and twentie cubites: and he overlaid it on the inner side with pure golde.

5 And the greater house he seled with firre tree, which he overlaid with the best golde, and graued therto pauline trees and chaynes.

6 And he overlaid the house with precious stone beautifully: And the golde was golde of Paruaim.

7 The house [I say] the beames, postes, walles, and doores therof, overlaid he with golde, and graued Cherubs on the walles.

8 And he made the house most holy: whose length was twentie cubites, like to the breadth of the house, & the breath therof was also twentie cubites: and he overlaid it with good golde, euen with

sire hundred talentes.

9 And the wayght of the nayles of golde was fiftie sicles: and he overlaid the vpper chambers with golde.

10 * And in the house most holy he made two Cherubims of image worke, lyke children, and overlaid them with gold.

11 And the winges of the Cherubs were twentie cubites long: The one wyng was five cubites, reachyng to the wall of the house: and the other wyng was likewise five cubites, reachyng to the wyng of the other Cherub.

12 And euen so the one wyng of the other Cherub was five cubites, reaching to the wall of the house: and the other wyng was five cubites also, and reached to the wyng of the other Cherub.

13 So that the winges of the said Cherubs were stretched out twentie cubites: and they stode on their feete, and looked inwarde.

14 And he made a forehangyng of yelow silke, purple, crymosin, and fine white, & caused the pictures of Cherubs to be broded thereon.

15 And he made before the house two pillers of thirtie and five cubites high, and the head that was aboue on the top of euery one of them was five cubites.

16 And he made chaynes of wreathen worke for the quier, and put them on the heades of the pillers: and made an hundred pomegranates, and put them on the chaynes.

17 And he reared by the pillers before the temple, one on the right hande, and the other on the left: and called the ryght Jachin, and the left Boaz.

The .iiij. Chapter

1 The aulter of brasse. 2 The lauatozie. 6 The caldrons.
7 The candlestickes. &c.

A



AND he made an aulter of brasse, twentie cubites long, and twentie cubites broad, and ten cubites hye.

2 * And he cast a brasen lauatozie of ten cubites from bym to bym, rounde in compasse,

and five cubites hye: and a line of thirtie cubites dyd compasse it rounde about.

3 And vnder it was the fashion of oxen, which dyd compasse it rounde about: with ten cubites dyd they compasse the lauatozie rounde about, and there were two rowes of oxen which were cast lyke molten worke.

4 And

(a) which is the mountaine where Abraham thought to haue sacrificed his sone. Gen. xxii. i. Par. xi. a.

A Res. vii. f. iii. Reg. vi. a.

Exod. 25. b.

C D. W. l. c. color.

iii. Reg. vi. d

- 4 And it stood also upon twelve oxen: three looked toward the north, three toward the west, three toward the south, and three toward the east: and the lauatozie was set upon them, and all their backs were toward the lauatozie.
- 5 And the thickest of it was an hande breadth, and the brym like the brym of a cuppe, with floures of lilies: and it receaued and helde three thousande battes.
- 6* And he made ten lauers, and put five on the right hand, and five on the left, to walsh and clense in them such thinges as they offered for a burnt offering: But the great lauatozie was for the priestes to walsh in.
- 7 And he made ten candelstickes of gold, according to the patterne that was geue of them, and put them in the temple, five on the right hande, and five on the left.
- 8 And he made also ten tables, and put them in the temple, five on the right side, and five on the left: And he made an hundred basens of golde.
- 9 And he made the court of the priestes, and the great court, and doozes to it, and ouerlayde the doozes of them with brasse.
- 10 And he set the great lauatozie on the right side of the east ende, ouer against the south.
- 11 And Hiram made pottes, shouels, and basens, & finished the worke that he was appoynted to make for king Solomon in the house of God.
- 12 The two pillers, and the bowles, and the pommels on the toppe of the two pillers, and the two wreathes to couer the two bowles of the pommels whiche were on the toppe of the pillers,
- 13 And foure hundred pomegranates on the two wreathes: two rowes of pomegranates on one wreath to couer the two bowles of the pommels.
- 14 And he made two bottomes, and lauers made he upon the bottomes.
- 15 The great lauatozie, and twelve oxen vnder it.
- 16 Pottes also, shouels, and fleshhokes: and all these vessels dyd ^(a)Hiram his father make to king Solomon for the house of the Lord, of bright brasse.
- 17 In the playne of Iordane did the king cast them, euen in the clay grounde that is betweene Socoth and Zaredatha.
- 18 And Solomon made all these vessels in great aboundaunce: for the weyght of brasse coulde not be reckened.
- 19 And Solomon made all the vessels that were for the house of God, the golden aulter also, & the tables to set the shewe bread upon.
- 20 Moreover, the candelstickes with their lampes, to burne after the maner befoze the quier, and that of precious golde.
- 21 And the floures, and the lampes, and the snuffers made he of golde, and that perfect golde.
- 22 And the "dressing knyues, basens, spoones, and censers of pure golde: And the dooze of the temple, and the inner doozes within the place most holy, and the inner doozes of the temple were gilted.

(a) Hiram is called Solomons father, because Solomon reuerenced him, and fauoured him as his father.

^u Some read hookes, and others instead of micks.

The .v. Chapter.

1 The things dedicated by Dauid, are put in the temple. 2 The arke is brought into the temple. 10 What was within it. 12 They sing praye to the Lorde.



And so all the worke that Solomon made in the house of the lord was finished: And* Solomon brought in all the thinges that Dauid his father had dedicated, with the siluer and golde, and all the iewels, and put them among the treasures of the house of God.

2 Then Solomon* gathered the elders

of Israel together, and all the heades of the tribes and auncient fathers of the children of Israel, vnto Hierusalem, to bring the arke of the couenaunt of the Lorde out of the citie of Dauid, whiche is in Sion.

- 3 Wherefoze all the men of Israel resorted vnto the king in the feast, euen in the ^(a)seuenth moneth.
- 4 And all the elders of Israel came, and the Leuites toke by the arke.

(a) September.

- 5 And the priestes & the Leuites brought away the arke of the tabernacle of congregatiō, & al the holy vessels that were in the tabernacle, and they bare them.
- 6 And king Solomon & all the congregation of Israel that were assembled vnto him before the arke, offered sheepe and oxen, so many that they coulde not be tolde nor numbred for multitude.
- 7 And the priestes brought the arke of the appoyntment of the Lorde vnto his place, euen into the quier of the temple within the place most holy, and set it vnder the wynges of the Cherubs,
- 8 So that the Cherubs stretched out their wynges ouer the place of the arke, and the Cherubs couered both the arke and her barres aboue on hye.
- 9 And the barres of the arke were so long, that the heades of the barres were scene without the arke within the quier, but not without: and there the arke remained vnto this day.
- 10 But there was nothing in the arke *saue the two tables which Moyses put therein at Horeb, when the Lord made a couenant with the children of Israel after they were come out of Egypt.
- 11 And it fortuneth, that when the priestes were come out of the holy place (for all the priestes that were present, were sanctified, and did not then wayte by course)
- 12 That both the Leuites and the singers, vnder Asaph, Heman, and Jeduthun, were appoynted to sundry offices with their children and brethren, and were arrayed in fyne whyte, hauing cymbales, psalteries, and harpes, and stode at the east ende of the aulter, and by them an hundred and twentie priestes blowing with trumpets:
- 13 And the trumpet blowers and the singers so agreed, that it seemed but one voyce in prayeing & thanking the Lorde: And when they lift vp their voyce with the trumpets, cymbales, and other instrumentes of musicke, and when they prayed the Lord, how that he is good, and that his mercie lasteth euer: the house of God was filled with a cloude,
- 14 So that the priestes coulde not endure to minister by the reason of the cloude: For the maiestie of the Lorde had filled the house of God.

iii. Re. viii. f.

The. vi. Chapter.

3 Solomon blesseth the people. 4 He prayseth the Lorde. 14 He prayeth vnto God for those that shall pray in the temple.

A I
iii. Re. viii. b.



When Solomon sayde: *The Lord hath spoken, howe that he wil dwell in the darcke cloude.

2 And I haue buylt thee an house of habitation for thee, and a place for thy dwelling for euer.

3 And the king turned his face and blessed the whole congregation of Israel, & all the congregation of Israel stode.

4 And he sayde: Blessed be the Lord God of Israel, which hath with his handes fulfilled it that he spake with his mouth to my father Dauid, saying:

ii. Reg. vii. a.
iii. Re. xiii. b.

5 *Since the day that I brought my people out of the lande of Egypt, I chose no citie among all the tribes of Israel to buylde an house in, that my name might be there, neither chose I any man to be a ruler ouer my people Israel:

ii. Par. vii. d.
and xii. d.

6 Sauiug that I haue chosen Hierusalem, that my name might be there, and

haue chosen Dauid to be ouer my people Israel.

7 *And when it was in the heart of Dauid my father to buylde an house for the name of the Lorde God of Israel,

B
ii. reg. vii. 2.
iii. reg. viii. b.
i. Pa. xxii. b.

8 The Lorde sayde to Dauid my father: Forasmuch as it was in thyne heart to buylde an house for my name, thou diddest well that thou thoughtest in thyne heart.

9 Notwithstanding, thou shalt not buylde the house: but thy sonne which is proceeded out of thy loynes, he shall buylde an house for my name.

10 The Lorde therefore hath made good his saying that he hath spoken: and I am risen vp in the roome of Dauid my father, and am set on the seate of Israel, as the Lorde promised, and haue buylt an house for the name of the Lord God of Israel.

11 And in it haue I put the arke wherein is the ^(b)couenant of the Lorde that he made with the children of Israel.

(b) Breuius
the two tables

12 And

Solomon.

12 And the king stode befoze the aulter of the Lorde in the presence of all the congregation of Israel, and stretched out his handes :

13 (For now Solomon had made a brasen scaffold of fyue cubites long, and fyue cubites brode, and thre of heyght, and had set it in the middes of the great courte, and vpon it he stode and kneeled downe vpon his knees befoze al the congregation of Israel, and stretched out his handes towarde heauen.)

14 And sayde: *O Lorde God of Israel, there is no god like thee in heauen and earth, which kepest couenaunt & the best mercie vnto thy seruauntes that walke befoze thee with al their heartes.

15 Thou whiche hast kept with thy seruaunt Dauid my father the thinges that thou promisedst him, thou saydest it with thy mouth, & hast fulfilled it with thyne handes, as it is to see this day.

16 And nowe Lorde God of Israel, kepe with thy seruaunt Dauid my father the thinges that thou promisedst him, saying, *Thou shalt in my sight not be without a man that shall sit vpon the seate of Israel, so that thy children take heede to their wayes to walke in my lawe, as thou hast walked befoze me.

17 And nowe Lord God of Israel, let thy saying be true whiche thou spakest vnto thy seruaunt Dauid.

18 (And wil God in verie deede dwel with men on earth: Beholde, *heauen and heauen aboue all heuens do not containe thee, howe much lesse the house which I haue buylded:)

19 Let it be thy pleasure therfoze to turne to the prayer of thy seruaunt and to his supplication O Lorde my God, to hearken vnto the voyce and prayer whiche thy seruaunt prayeth befoze thee,

20 And let thyne eyes be open towarde this house day & night, ouer this place wherof thou hast sayde that thou wouldest put thy name there, to hearken vnto the prayer whiche thy seruaunt prayeth in this place.

21 Hearken vnto the prayers of thy seruaunt and of thy people Israel, which they pray in this place: heare thou I say, out of thy dwelling place, euen out of heauen, heare, and be mercifull.

22 *If a man sinne against his neyghbour, and take an oth agaynst hym and make him to sweare, and they both come be-

foze thyne aulter in this house :

23 Then heare thou from heauen, and do and iudge thy seruauntes, that thou rewarde the vngodly & recompence hym his way vpon his head, and iustifie the righteous, and geue him according to his righteousnes.

24 And if thy people Israel be put to the worse befoze the enemye, because they haue sinned against thee: Yet if they turne & geue thankes vnto thy name, and make intercession, and pray befoze thee in this house:

25 Then heare thou from heauen, and be merciful vnto the sinne of thy people Israel, and byng them againe vnto the lande which thou gauest to them and to their fathers.

26 *When heauen is shut vp, and there be no rayne, because they haue sinned against thee: yet if they pray in this place, and confesse thy name, and repent from their sinne for the which thou chastenest them:

27 Then heare thou in heauen, and be merciful vnto the sinne of thy seruauntes & of thy people Israel, and guyde thou them into the good way to walke in, and send rayne vpon thy lande whiche thou hast geuen vnto thy people for an inheritance.

28 And if ther be dearth in the land, or pestilence, corruption, or blasting of corne, or grasshoppers, or caterpillers, or that their enemies besiege them in the cities of their land, or whatsoeuer plague or sickness it be:

29 Then what supplications and prayers soeuer shalbe made of any man and of all thy people Israel, which shall know euery man his owne soze, and his owne grieffe, & shall stretche out their handes towarde this house:

30 Thou shalt heare from heauen, euen from thy dwelling place, and shalt be mercifull, and geue euery man according vnto all his wayes, euen as thou doest know euery mans heart: (for thou only knowest the heartes of the children of men.)

31 That they may feare thee, & walke in thy wayes as long as they liue, in the land which thou gauest vnto our fathers.

32 *Whosoever, the straunger whiche is not of thy people Israel, if he come from a farre lande for thy great names sake, and thy mightie hande, and thy

Deut. x. b.
3. Reg. 17. a.

Re. i. c. b.
Par. 7. d.

Re. vii. c.
E. i. l. xvi. a.
Actes. vii. f.

Or in the
land of their
gates.

God only
knoweth the
heart of man.

Reg. 8. d.

3. Reg. 8. c.
Iohn. xii. c.
Actes. viii. f.

stretched outarme: If they come I say, and pray in this house:

33 Thou shalt heare from heauen, euen from thy dwelling place, and shalt do according to all that the straunger calleth to thee for: That all people of the earth may knowe thy name, and feare thee as doth thy people Israel, and that they may knowe how that in this house whiche I haue buylt, thy name is called vpon.

34 If thy people go out to warre against their enemies by the way that thou shalt sende them, and they pray to thee in the way* toward this cite whiche thou hast chosen, euen toward the house whiche I haue buylt for thy name:

35 Then heare thou from heauen their supplication and prayer, and helpe them in their right.

36 If they sinne against thee (as* there is no man but he doth sinne) and thou be angry with them, and deliuer them ouer before their enemies, and they take them and carie them away captiues vnto a lande farre or neare:

37 Yet if they repent in their heart in the lande where they be in captiuitie,

and turne, and pray vnto thee in the land of their captiuitie, saying, We haue sinned, we haue done euill and wickedly:

38 And turne againe to thee with all their heart and all their soule in the lande of their captiuitie where they kepe them in bondage, and so pray towarde their land whiche thou gauest vnto their fathers, euen toward the cite whiche thou hast chosen, & toward the house whiche I haue buylt for my name:

39 Then heare thou from heauen, euen from thy dwelling place, their supplication and their prayer, and iudge their cause, and be mercifull vnto thy people which haue sinned against thee.

40 Now my God, let thine eyes be open, and thyn eares attent vnto the prayer that is made in this place.

41 Nowe by* O Lorde God into thy^(c) resting place, thou and the arke of thy strength: O Lorde God, let thy priestes be clothed with health, & let thy saintes reioyce in goodnesse.

42 O Lord God, turne not away the face of thyn^(c) annoynted; remember the mercies whiche thou hast promised to Dauid thy seruaunt.

The .vii. Chapter.

1 The fire consumeth the sacrifice. 2 The glorie of the Lorde filleth the temple. 12 He heareth his prayer. 17 and promiseth to exalt him and his throne.

A I



And* when Solomon had made an ende of praying, *there came downe fire from heauen, and consumed the burnt offering and the sacrifices: & the house

was filled with the glorie of the Lorde,

2 And the priestes coulde not go into the house of the Lorde, because the glorie of the Lorde had filled the lordes house.

3 And when all the children of Israel saw howe the fire and the glorie of the Lorde came downe vpon the house, they fell downe flat vpon their faces to the earth vpon the pauement, and worshipped and confessed vnto the lord, That he is gracious, and that his mercie lasteth euer.

4 And the king and all the people offered sacrifices before the Lorde.

5 And king Solomon offered a sacrifice of twentie and two thousande oxen, and an hundred and twentie thousande sheepe: and so the king and all the people dedicated the house of God.

6 And the priestes wayted on their offices, & the Leuites had the instrumentes of musicke of the Lorde, which king Dauid had made to confesse vnto the Lorde, that his mercie lasteth euer, Dauid praying God by the: And the priestes blew with trumpettes before them, and all they of Israel stode.

7 Moreover, Solomon halowed the middle of the court that was before the house of the Lorde, for there he offered burnt offerings: & the fat of the peace offerings, because the brasen altier whiche Solomon had made, was not able to receaue the burnt offerings, and the meate offerings, and the fat.

8 So at the same time Solomon kept* a^(c) feast of seuen dayes, and all they of Israel with him, an exceeding great congregation, euen from the entring in of Hamath vnto the riuier of Egypt.

9 And in the eyght day they made an assembling: For they kept the dedication of the altier seuen dayes, & the feast seuen dayes.

10 And

Deut. vi. d.

3. Reg. 8. e.
1. Joh. 1. d.

Psal. 115. 2.
(c) That is,
into the
temple.

(c) There is
prayer which
is on thyn
annoynted king.

3. Reg. 2. f.
Leui. 19. d.
11. Re. viii. g.

13

1. Mach. 1. 3.
(c) That is,
the feast of
tabernacles.

10 And the thre and twentie day of the seuenth moneth he let the people depart into their tentes glad and mery in heart, for the goodnesse that the Lorde had shewed to David and to Solomon, and to Israel his people.

11 *And so Solomon finished the house of the Lorde, and the kinges house: and all that came in his heart to make in the house of the Lorde, & in his owne house, went prosperously forwarde.

12 And the Lorde appeared to Solomon by night, and sayd to him: I have heard thy petition, and *haue chosen this place for my selfe to be an house of sacrifice.

13 If I shut vp heauen that there be no rayne, or if I commaund the locustes to deuour the lande, or if I sende pestilence among my people:

14 And if they that are of my people, among whom my name is called vpon, do humble them selues, and make intercession, and seke my presence, and turne from their wicked wayes: then will I heare from heauen, and be mercifull to their sinne, and will heale their lande.

15 And from hencefoorth myne eyes shalbe open, and myne eares attent vnto the prayer that is made in this place.

16 And therfore now *I haue chosen and sanctified this house, that my name may be there for euer: and myne eyes and myne heart shalbe there perpetually.

17 And if thou wilt walke before me, as David thy father walked, to do all that I haue commaunded thee, and shalt obserue my statutes and my lawes:

18 Then will I stablish the seate of thy kingdome, according as I made the covenant with David thy father, saying: *Thou shalt not be without a man to be ruler in Israel.

19 But and if ye turne away, and forsake my statutes & my commaundementes which I haue set before you, and shall go and serue other gods, and worship them:

20 Then will I plucke them by by the rootes, out of my lande whiche I haue geuen them, and this house whiche I haue sanctified for my name, will I cast out of my sight, and will make it to be a prouerbe and a iest among all nations.

21 And this house whiche is most high, shalbe an astonishment to euery one that passeth by, and shal say: *Why hath the Lorde dealt on this fashion with this lande, and with this house?

22 And they shal aunswere: Because they forsoke the Lorde God of their fathers which brought them out of the lande of Egypt, and caught holde on other gods, and worshipped them, and serued them: euen therefore hath he brought all this euill vpon them.

ii. Reg. ii. a.
and xx. a.
ii. Para. vi. e.

D
De. xxix. d.
iii. Re. ix. b.
Ier. xxii. c.

The. viii. Chapter.

2 The cities that Solomon buylt. 7 People that were made tributarie vnto him,
12 His sacrifices. 17 He sendeth to Ophir.



1 And *it fortuneth, that after^(a) twentie yeres, when Solomon had buylt the house of the Lorde and his owne house:

2 he buylt the cities that hiram gaue hym, and put of the children of Israel in them.

3 And Solomon went to Hamath Zobab^(b), and strengthened it.

4 And he buylt Chadmoz in the wilderness, & repaired all the store cities which were in Hamath.

5 And he buylt Bethhoron the vpper, and Bethhoron the neather, strong cities, hauing walles, gates, and barres:

6 And Baalah, and all the store cities that Solomon had, and all the charet cities,

and the cities of the horfmen, and euery pleasaunt place that Solomon had left to buyld in Hierusalem & Libanon, and throughout all the land of his dominion.

7 And all the people that were left of the Hethites, Amorites, Pherezites, Hevites and Jebusites, whiche were not of the children of Israel,

8 but were the children of them whiche were left after them in the lande, and were not consumed of the children of Israel, them dyd Solomon make to pay tribute, vntill this day.

9 But of the children of Israel dyd Solomon make no bondemen for his worke: but they were men of warre, and rulers, and great lordes with him, and captaynes ouer his charets and horfmen.

- 10 And king Solomons officers that ouer-
saw and ruled the people, were two
hundred and fiftie.
- 11 And Solomon brought the daughter
of Pharao out of the citie of David, into
the house that he had buyded for her:
For he sayde, My wyfe shall not dwel
in the house of David king of Israel, for
it is holy, because that the arke of the
Lorde is come vnto it.
- 12 Then Solomon offred burnt offrings
vnto the Lorde on the aulter of the
Lorde, whiche he had buyt before the
porche:
- 13 Doyng every thing in his due time, and
offering according to the commaunde-
ment of Moyses, in the Sabbathes, new
moones, and solenipne feastes,* three
times in the yere, [that is to say] in the
feast of sweete bread, in the feast of
weeke, and in the feast of tabernacles.
- 14 And Solomon set the sortes of priestes
to their offices as David his father had
ordered them, and the Leuites in their

- Watches, for to praye and minister be-
fore the priestes day by day, and the por-
ters by course at euery gate: *for so had
David the man of God commaunded. i. Par. ix. d.
- 15 And they omitted not the commaunde-
ment of the king vnto the priestes and
Leuites, concerning any maner of
thing, and concerning the treasures.
- 16 For Solomon made prouision for the
charges, from the first day that the
foundation of the house of the Lorde
was layed, till it was finished, that the
house of the Lorde was perfect.
- 17 Then went king Solomon to Ezion
Gaber, and to Cloth at the sea side in the
lande of Edom.
- 18 And Hiram sent hym by the handes of
his seruautes, shippes, and seruautes
that had knowledge of the sea: and they
went with the seruautes of Solomon
to Ophir, and caryed thence foure hun-
dred and fyftie talentes of golde, and
brought it to king Solomon.

Ex. xxiii. c.
Deut. xvi. c.

The .ix. Chapter.

1. 9. The queene of Saba commeth to see Solomon, and bringeth giftes. 12 His yerely
reuenues. 30 The time of his raigne. 31 His death.

A I

iii. Reg. x. a.
Mat. xiii. d.
Luk. x. b.



And* when the queene
of Saba hearde of the
fame of Solomon, she
came to proue him in
hard questions at Hieru-
salem, with a verie
great companie, with
camels that bare spices,
and plentie of golde,
and precious stones:
And when she was come
to Solomon, she commu-
ned with him of all that
she had in her heart.

- 2 And Solomon soyled her all her que-
stions: and there was not one word hyd
from Solomon, which he tolde her not.
- 3 And when the queene of Saba had
sene the wisdom of Solomon, and the
house that he had buyt,
- 4 And the meate of his table, the sitting
of his seruautes, and the standing of
his wayters, their apparell, his butlars,
their apparell,* his goyng by by the
whiche he went into the house of Lord:
there was no more spirite in her.
- 5 And she sayde to the king: The saying
which I hearde in myne owne lande of

thyne actes and of thy wisdom, is true:

- 6 I beleued not the wordes of them, vn-
till I came and myne eyes had sene it:
And beholde, the one halfe of thy wys-
dome was not tolde me: for thou excee-
dest the fame that I hearde.
- 7 Happy are thy men, and happy are these
thy seruautes which stand before thee B
allway, and heare thy wisdom.
- 8 Blessed be the Lorde thy God, whiche
had lust to thee, to set thee [king] on his
seate, that thou mightest be king for the
Lord thy God: because thy God loueth
Israel [and hath deleyte] to make them
continue euer; therefore made he thee
king ouer them, to do right and equitie:
- 9 And she gaue the king an hundred and
twentie talentes of golde, and of spices
exceeding great aboundaunce, and pre-
cious stones: neither was ther any more
such spyce as the queene of Saba gaue
king Solomon.
- 10 And the seruautes of Hiram and the
seruautes of Solomon which brought
gold from Ophir, brought also Algume
wood and precious stones.
- 11 And

* D. His sa-
crifices which
he offered in
the house of
the Lord.

Solomon.

11 And the king made of the Algumie wood stayres in the house of the Lorde and in the kinges palace, & harpes, and psalteries for singers: And there was none such wood seene before in the land of Juda.

12 And king Solomon gaue to the queene of Saba euery pleasant thing that she asked, ^(*) besides that which she had brought vnto the king: And so she turned and went away to her owne lande with her seruauntes.

13 The waight of golde that came to Solomon in one yere, was sixe hundred threescore and sixe talentes of golde:

14 Besides that which chapmen & marchantes brought: and all the kinges of Arabia and rulers of that countrey brought golde and siluer to Solomon.

15 And king Solomon made two hundred tarketes of beaten golde: and sixe hundred sicles of beaten golde were spēt vpon one target.

16 And three hundred shieldes made he of beaten golde, & one shielde cost three hundred peeces of golde: and the king put them in the house that was in the forest of Libanon.

17 And the king made a great seate of yuory, & ouerlayde it with pure golde.

18 And there were sixe steps to the seate, with a footestoolle of golde fastened to the seate: and pommels on eche syde of the sitting place, and two lions standing by the pommels.

19 And twelue lions stode on the one side and on the other vpon the sixe steppes: so that there was no such worke made in any kingdome.

20 And all the drinking vessels of king Solomon were of golde, and all the vessels of the house that was in the forest of Libanon were of precious golde: for siluer was counted nothing worth in the dayes of Solomon.

21 For the kinges shippes went to Tharsis with the seruauntes of Hiram; euery three yeres once came the shippes to Tharsis, and brought golde, siluer, yuorie, and apes, and peacockes.

22 * And king Solomon passed all the kinges of the earth, in richesse & wysedome. iii.Reg. x.d.

23 And all the kinges of the earth sought the presence of Solomon, to heare his wysedome that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, & vessels of golde, rayment, harnesse, spices, horses, and mules, and whatsoeuer might be gotten yere by yere.

25 * And Solomon had foure thousand stalles for horses, and charrettes, and twelue thousand horsmen: whom he bestowed in the charet cities, and [some were] with the king at Hierusalem. iii.Re.iii.d.

26 And he raigned ouer all the kinges that were from Euphrates, vnto the lande of the Philistines, and to the border of Egypt.

27 * And the king made siluer in Hierusalem as plenteous as stones, and Cedar trees as plenteous as y^e Gulberie trees that growe in the balleys: iii.Reg. x.d.

28 And they brought vnto Solomon horses, out of Egypt, and out of all landes.

29 * The rest of the actes of king Solomon first and last, are they not written in the sayings of Nathan the prophete; and in the prophetic of Ahiah the Silonite, and in the visions of Iddo the sear of visions against Jeroboam the sonne of Nabat: iii.Reg. xi.g

30 And Solomon raigned in Hierusalem vpon all Israel fourette yeres.

31 And Solomon slept with his fathers: and they buried him in the cite of Dauid his father, & Rehoboam his sonne raigned in his steade.

The . x . Chapter.

4 The rigour of Rehoboam. 13 He solo weth lewde counsell. 16 The people rebell.

21

iii.Reg. xii.a.



21 And Rehoboam went to Sichen: for to Sichen were all Israel come together to make him king.

And when Jeroboam the sonne of Nabat (which * was fled into Egypt from

the presence of Solomon the king) heard it, he returned out of Egypt.

3 And they sent and called him: And so Jeroboam and all they of Israel, came and communed with Rehoboam, saying:

4 Thy father layde a greuous yoke vpon vs: now we therefore remit thou some what

2

iii.Reg. xi.g

What of the greuous seruice of thy father, & of his heauy yoke that he put vpon vs, and we wyll serue thee.

5 And he saide to them: Come againe vnto me after thre dayes. And the people departed.

6 And king Rehoboam counsailed with the elders that had stande before Solomon his father while he yet liued, and he saide: What counsaile geue ye me, to aunswere this people againe?

7 And they tolde him, saying: If thou be kinde to this people, and shewe thy selfe lowlye to them, and speake lowyng wordes to them, they wyll be thy seruantes for euer.

8 But he left the counsaile which the elders gaue him, and toke counsaile with the young men that were growen by with him, and ^(a) that stood in his presence.

9 And he saide vnto them: What aduise geue ye, that we may aunswere this people, which haue communed with me, saying, Abate somewhat of the yoke which thy father did put vpon vs?

10 And the young men that were growen by with him, spake vnto him, saying, Thus shalt thou aunswere the people that speake to thee, saying: Thy father made our yoke heauy, but make thou it somewhat lighter for vs: Thus shalt thou say vnto the, My litle finger, shalbe heauier then my fathers loynes.

11 * For where my father put a heauy yoke vpon you, I will put more to your yoke: My father chastised you with whippes, but I wyll chastise you with scourges.

12 And so Jeroboam and all the people came to Rehoboam the thirde day, as the king bade, saying, Come againe to me the thirde day.

13 And the king aunswered them cruelly: and king Rehoboam left the counsaile of the aged men,

14 And aunswered them after the aduise of the young men, saying: My father made your yoke greuous, and I wyll adde thereto: my father chastised you with whippes, but I wyll chastise you with scourges.

15 And so the king hearkened not vnto the people: but the occasion came of God, that the Lorde might make good his saying* which he spake by the hand of Ahia the Silonite to Jeroboam the sonne of Nabat.

16 And when all they of Israel saw that the king woulde not agree vnto them, the people aunswered the king, saying: What portion haue we in Dauid: for we haue no inheritaunce in the sonne of Iesai: Every man to his tent of Israel, * and nowe Dauid, see to thyne owne house. And so all Israel gat them to their tentes:

17 So that Rehoboam raigned ouer no mo of the children of Israel then dwelt in the ciues of Iuda.

18 Then king Rehoboam also sent Haduram that was ruler ouer the tribute, and the children of Israel stoned him with stones, that he dyed: But king Rehoboam made speede to get him by to his charet, to flee to Hierusalem.

19 And they of Israel rebelled against the house of Dauid vnto this day.

The .xj. Chapter.

4 Rehoboam is forbidden to fight against Jeroboam. 5 Cities which he built. 21 He hath eyghtene wyues, and threescore concubines, and by them eyght and twentie sonnes, and threescore daughters.

1 **A**ND when Rehoboam was come to Hierusalem, * he gathered of the house of Iuda and Benjamin, nine score thousand chosen men of warre, to fight against Israel, & to bring the kingdome againe to Rehoboam.

2 And the worde of the Lorde came to Semiah the man of God, saying:

3 Speake vnto Rehoboam the sonne of

Solomon king of Iuda, & to all them of Israel that are in Iuda and Benjamin, and say:

4 Thus saith the Lorde, We shall not go by nor fight against your brethren: returne every man to his house, for this thing is done of me. And they obeyed the wordes of the Lorde, and returned from going against Jeroboam.

5 And Rehoboam dwelt in Hierusalem, and built strong cities in Iuda.

6 He built by Bethlehem, & Etani, and Thekoa,



(a) which
were of his
counsell and
secrets.

iii. Reg. xii.

iii. Reg. xii. d.

iii. Reg. xii. e.

iii. Reg. xii. e.

Solomon.

7 Thekoa,
 8 Bethzur, Socho, and Adullam,
 9 Gath, and Maresa, and Ziph,
 10 Adurahim, Lachis, and Azerah,
 11 Zoraa, Aialou, and Hebron, which is
 in Juda and Benjamin, strong cities.
 12 And he repaired the strong holdes,
 and put captaynes in them, and store of
 bittaille, and wine, and oyle:
 13 And in all cities he put shieldes and
 speares, & made them exceeding strong,
 having Juda and Benjamin on his
 syde.
 14 And the priestes and the Leuites that
 were in all Israel, resorted to him out
 of all their coastes.
 15 For the Leuites left their suburbes,
 and their possession, and came to Juda
 and Hierusalem: * For Jeroboam and
 his sonnes had cast them out from mi-
 nistring vnto the Lorde.
 16 * And he ordayned him priestes for the
 high places, for the ^(a)deuils, and for the
 talues which he had made.
 17 And after the Leuites, there went out
 all the tribes of Israel, such as submit-
 ted their heartes to seeke the Lord God
 of Israel, and came to Hierusalem to
 offer vnto the Lorde God of their fa-
 thers.

17 And so they strenghted the kingdome
 of Juda, & made Rehoboam the sonne
 of Solomon mightie threer yerres long:
 for threer yerres they walked in the way
 of Dauid and Solomon.
 18 And Rehoboam toke him Mahalath
 the daughter of Jerimoth the sonne of
 Dauid to wyfe, and Abihail the daugh-
 ter of Eliab the sonne of Isai.
 19 which bare him children, Jeus, Sa-
 maria, and Zahan.
 20 And after her he toke * Maacha the
 daughter of Absolon, which bare him
 Abia, Attai, Ziza, and Selomth.
 21 And Rehoboam loued Maacha the
 daughter of Absolon aboue al his wyues
 and concubines: for he toke eyghteene
 wyues and threescore concubines, and
 begat twentie and eyght sonnes & threer-
 score daughters.
 22 And Rehoboam made Abia the
 sonne of Maacha, the chiefe ruler a-
 mong his brethren: for he thought to
 make him king.
 23 ^(c) And he played wyselle, and scattered
 all his children throughout al the coun-
 tryes of Juda and Benjamin vnto eue-
 ry strong citie, and he gaue them aboun-
 dance of vittaille, and obtayned many
 wyues.

(b) So long as they feared God, and set forth his word, they prospered.

iii. Reg. xv. a

(c) Others read, and he taught hym.

The .xii. Chapter.

1 Rehoboam forsaketh the Lorde, and is punished by Sefac. 6 Seme is repro- ueth him. 6 He humbleth him selfe. 7 God sendeth him succour. 9 Sefac taketh his treasures. 13 His raigne and death. 16 Abia his sonne succeedeth him.

A 1 **A**ND it came to passe,
 that when Rehoboam
 had stablished the king-
 dome & became might-
 ie, he forlooke the law
 of the Lorde, and ^(a) all
 Israel with him.

2 * And it fortuneth, that in the fifth yere
 of king Rehoboam, Sefac the king of
 Egypt came by against Hierusalem, be-
 cause they had transgressed against the
 Lorde,
 3 with twelue hundred charettes, and
 threescore thousand horsemen: And the
 people wer without number that came
 with him out of Egypt, Lubim, ^(b) Suc-
 kin, and the blacke Moores.
 4 And he toke the strong cities in Juda,
 and came to Hierusalem.
 5 Then came Semeia the prophete to
 Rehoboam and to the Lordes of Ju-

da that were gathered together within
 Hierusalem for Sefac, and saide vnto
 them: Thus saith the Lorde, We haue
 left me, and therefore haue I also ^(c) left
 you in the handes of Sefac.

6 whereupon the lordes of Israel and
 the king humbled themselves, and said:
 The Lorde is righteous.
 7 And when the Lorde saw that they
 submitted them selues, the worde of the
 Lorde came to Semeia, saying: They
 submit them selues, therefore I wyl not
 destroye them, but I wyl deliuer them
 somewhat, and my wrath shall not be
 powred out vpon Hierusalem by the
 hand of Sefac.
 8 Neuerthelesse, they shalbe his ser-
 uauntes: to knowe what difference is
 betweene ^(d) my seruice and the seruice
 of the kingdomes of the worlde.
 9 And so Sefac king of Egypt came to
 Hierusalem

(c) God hence leaueh vs. until we haue cast him away.

(d) God putteth his. not to destroye them, but to restore them.

(a) In the place of, so by the word putt the people will be.

(b) Which were a people in Africa called the Troga, because they dwell in Troga.

Hierusalem, & toke away the treasures of the house of the Lorde, and the treasures of the kinges house, he toke euen all: and he carryed away the shieldes of golde* which Solomon made.

10 In steade of which, king Rehoboam made shieldes of brasse, and committed them to the handes of the chiefe of the garde, & that kept the entraunce of the kinges house.

11 And it came to passe, that when the king entred into the house of the Lorde, the garde came and fet them, & brought them againe vnto the gard chamber.

12 And when he humbled himselfe, the wrath of the Lorde turned from him, that he woulde not destroy altogether: and in Iuda all was well.

13 And so king Rehoboam wared mightie, & raigned in Hierusalem: And Reho-

boam was one and fourtie yeres olde when he began to raigne, and he raigned seuentene yeres in Hierusalem, the citie which the Lorde had chosen out of all the tribes of Israel to put his name there: And his mothers name was Naama, an Ammonitess.

14 * And he did euill, because he prepared not his heart to seeke the Lorde.

15 The actes also of Rehoboam first and last, are they not written in the sayinges of Semeia the prophete, & of Iddo the sear, which noted the genealogie: And there was warre alway betweene Rehoboam and Jeroboam.

16 And Rehoboam slept with his fathers, and was buried in the citie of David, and Abia his sonne raigned in his steade.

The .xiii. Chapter.

1 Abia maketh warre against Jeroboam. 4 He sheweth the occasion. 12 He trusteth in the Lorde, and ouercommeth Jeroboam. 21 Of his wyues and children.

1 **T**HE eyghteenth yere of king Jeroboam * began Abia to raigne ouer Iuda.



2 And he raigned thre yeres in Hierusalem: (his mothers name also

was Michatihu, the daughter (a) of Uriel of Gibea:) And ther was warre betweene Abia and Jeroboam.

3 And Abia set the battaile in aray with the armie of baliaunt men of warre, eue foure hundred thousand chosen men: And Jeroboam set him selfe in aray to fight agaynst hym with eyght hundred thousand pickt men, which were strong, and men of armes.

4 And Abia stode vpon Zenaraim, an hill which is in mount Ephraim, and saide: Heare me thou Jeroboam and al Israel.

5 Do not you knowe how that the Lord God of Israel gane the kingdome ouer them of Israel to David foreuer, euen to him and to his sonnes, with a (b) salted couenaunt:

6 And Jeroboam the sonne of Nabat the seruaunt of Solomon the sonne of David is risen vpon, and hath rebelled against his lorde.

7 And there gathered to him lewde men, the children of Belial, and preuai-

led against Rehoboam the sonne of Solomon, when Rehoboam was (c) young and tender hearted, and could not stand before them.

8 And now ye say, that ye be able to preuaile against the kingdome of the Lord, which is in the hande of the sonnes of David, and ye be a great multitude, and haue the golden calues * which Jeroboam made you for gods.

6 * And haue ye not cast out the priestes of the Lorde the sonnes of Aaron and the Leuites, and haue made you priestes after the maner of the nations of other landes: so that whosoener commeth & consecrateth his hande with a poung ore and seuen ranimes, the same may be a priest of them that are no gods.

10 But we belong vnto the Lorde our God whom we haue not forsaken, and the priestes are the sonnes of Aaron which minister vnto the Lorde, and the Leuites wayte vpon their office.

11 They burne vnto the Lorde euery morning and euening burnt sacrifices, and swete incense: the sheve bread set they in order vpon a pure table, and prepare the candellsticke of golde with the lampes of the same to burne euer at eue: And truly we kept the watch of the lord our God, but ye haue forsaken him.

12 And beholde, God him selfe is our cap-

ii. Re. xv. a

(a) Called otherwise Belialon.

(b) with a firme & pcc= tuall.

(c) In heart and courage.

iii. Re. xiii. f

ii. Par. xii. e

iii. Re. xiii. f

C

Abia. vii. x. a.
 tayne, and his priestes blowe with the
 *trumpettes and crie alarmi against
 you. O ye children of Israel, fight not a-
 gainst the Lorde God of your fathers:
 for it wyll not prosper with you.

C 13 But for all that, Jeroboam comauyed
 men priuily about, to come behinde the:
 and so they were before Juda, and the
 layers in wayte were behinde them.

14 And when they of Juda looked about,
 beholde the battaile was before and be-
 hinde, and they cryed vnto the Lorde,
 and the priestes blew with the trum-
 pettes,

15 And the men of Juda gaue a showte:
 And as the men of Juda showted, it
 came to passe that God smote Jerobo-
 am and all Israel before Abia and Ju-
 da.

16 And the children of Israel fled before
 Juda, and God deliuered them into
 their hande.

17 And Abia and his people slue a great

slaughter of them: There fell downe
 wounded of Israel five hundred thou-
 sand chosen men.

18 And so the children of Israel were
 brought vnder at that time, & the chil-
 dren of Juda preuailed, ^(b) because they
 leaned vnto the Lorde God of their fa-
 thers.

(b) The
 cause of victo-
 ric.

19 And Abia folowed after Jeroboam, **D**
 and toke cities from him, Bethel with
 the townes belonging thereto, Jesana
 with the townes that belonged thereto,
 and Ephron with her townes.

20 And Jeroboam recouered no strength
 againe in the dayes of Abia: And the
 Lorde plagued him, and he dyed.

21 But Abia wared mightie, and mary-
 ed foureteene wiues, and begat twentie
 and two sounes, and sixteene daugh-
 ters.

22 The rest of the actes of Abia, his ma-
 ners and his sayinges, are written in
 the story of the prophete Iddo.

The .xiiij. Chapter.

3 Asa destroyeth idolatrie, and commaundeth his people to serue the true God.
 11 He prayeth vnto God when he shoulde go to fight. 12 He obtayneth the
 victorie.

A **S** Abia slept with his
 fathers, and they bury-
 ed him in the citie of
 David, and *Asa his
 sonne reigned in his
 steade, in whose dayes
 the lande was in quiet-
 nesse ten yeres.

2 And *Asa did that was good & right
 in the eyes of the Lorde his God.

3 For he toke away straunge aulters
 and the high places, and brake downe
 the images, and cut downe the groues:

4 And commaunded Juda to seeke the
 Lorde God of their fathers, and to do
 according to the lawe and commaunde-
 ment.

5 And he put away out of all the cities
 of Juda the high places & the images:
 & the kingdome was quiet before him.

6 And he built strong cities in Juda, be-
 cause the lande was in rest, and he had
 no warre in those yeres: for the Lorde
 had geuen him rest.

7 Therefore he saide vnto Juda: let vs
 builde these cities, & make about them
 walles, towres, gates, and barres, for
 the lande is yet in rest before vs: because

We haue sought the Lorde our God,
 We haue sought him, and he hath genen
 vs rest on euery side. And so they built,
 and it prospered with them.

8 And Asa had an armie of men that
 bare shieldes and speares out of Juda
 three hundred thousand, & out of Bena-
 min that bare shieldes & drew bowes
 two hundred and fourescore thousand:
 all these were valiaunt men.

9 And there came out against them Za-
 rah the blacke Moorian* with an hoast of
 ten hundred thousand, & three hundred
 charettes, & came as farre as Marela.

10 And Asa went out before him, and they
 ioyned the battaile in the valley of Ze-
 phata, beside Marela.

11 And Asa cryed vnto the Lorde his
 God, and saide: Lorde, *it is no harde
 thing with thee to helpe with many or
 them that haue no power: helpe vs
 therfore O Lorde our God, for we trust
 to thee, and in thy name we go against
 this multitude: Thou art the Lord our
 God, and no man shall preuaile against
 thee.

12 So the Lord smote the blacke Moores
 before Asa and Juda, and the blacke
 Moores

ii. Pa. xvi. c.

i. Re. xiiii. d.

Hoopes fled.

1 And Asa & the people that was with him, followed after them vnto Gerar: And the blacke Hoopes hoast was overthrowen, that there was none of them left, but were destroyed before the Lord and before his hoast: And they caried away a mightie great pray.

14 And they smote all the cities rounde about Gerar, for the feare of the Lorde came vpon them: And they spoyled all the cities, & there was exceeding much spoyle in them.

15 They smote also the tentes of cattaille, and caried away plentie of sheepe and camels, and returned to Hierusalem.

¶ The. xv. Chapter.

1 The exhortation of Azaria. 8 Asa purgeth his countrey of idolatrie. 11 He sacrificeth with the people. 14 They sweare together to serue the Lorde. 16 He depositeh his mother for her idolatrie.

A 1



AND the spirite of God came on Azaria the sonne of Obed,

And he went out to meete Asa, and said vnto him: Heare me Asa, and al Juda and Benjamin,

the Lorde is with you, while ye be with him: and when ye seeke him, he wyll be founde of you: and againe when ye forsake him, he also wyll forsake you.

3 Nowe for a long season Israel hath ben without the true God, and without priestes to teache, and without law.

4 And when any man in his trouble did turne vnto the Lorde God of Israel and sought him, he was found of them.

5 And in that time there was no peace to him that did go out and in, but great sedition was there among all the inhabitants of the earth.

6 And nation was destroyed of nation, and citie of citie: for God did moue all aduersitie among them.

B 7 Blay ye therefore the men, and let not your handes slacke: for your worke shal be rewarded.

8 And when Asa heard those wordes, and the prophetic^(a) of Azaria the sonne of Obed the prophete, he toke courage, and put away the abhominable idols out of all the lande of Juda and Benjamin, and out of the cities which he wan in mount Ephraim, and renewed the alter of the Lorde that was before the porche of the Lorde.

9 And he gathered al Juda and Benjamin, and the straungers with them, out of Ephraim, Manasse, & Simeon: For there fell many to him out of Israel,

When they sawe that the Lord his God was with him.

10 So they assembled together at Hierusalem the ^(b) third moneth, the fiftieth yere of the raigne of Asa. ^(c) May.

11 And they offered vnto the Lorde the same time of the spoyle which they had brought, seven hundred oxen, and seven thousand sheepe.

12 And they made a couenaunt to seeke the Lorde God of their fathers, with all their heart, and all their soule.

13 And whosoever would not seeke the Lorde God of Israel, ^(c) should dye for it, whether he were small or great, man or woman. ^(c) He that dyeth for death for all idolaters. Dec. 24.

14 And they sware vnto the Lorde with a loude voyce, shewing and blowing with trumpettes and shalwmes.

15 And all they in Juda reioyced at the oth: for they had sworne vnto the Lord with all their heart, & sought him with all their lust, and he was found of them: And the Lorde gaue them rest rounde about on euery syde.

16 And king Asa put ^(d) Maacha his mother out of aucthoritie, because she had made an abhominable idol in a groue: And Asa broke downe her idol, & stamped it, & burnt it at the brooke Cedron. ^(d) His grandmother.

17 But al the high places were not taken away out of Israel, though the heart of Asa was perfect all his dayes.

18 And he brought into the house of God the thinges that his father had dedicate, and that he him selfe had dedicate: euen siluer, and golde, and iewels.

19 And there was no more warre vnto the * thirtie and fivie yere of the raigne of Asa. ^(e) Iud. iii. b.

(a) He had two names, both Azaria, and Obed.

(c) He that dyeth for death for all idolaters. Dec. 24.

(d) His grandmother.

(e) Iud. iii. b.

The. xvj. Chapter.

1 Asa for feare of Baasa king of Israel, maketh a couenaunt with Benhadad king of Syria. 7 He is reproued by the prophete. 10 whom he putteth in prison. 12 He putteth his trust in the phisitians. 13 His death.

A 1



In the thirtie and sixth yere of the raigne of Asa, came * Baasa king of Israel against Juda, and buylt Rama, to thintent that he woulde let none passe

out or in to Asa king of Juda.

2 And Asa fet out golde and siluer out of the treasures of the house of the Lorde, and [out] of the kinges house, and sent to Benhadad king of Syria that dwelt at Darnesec, and sayde:

3 There is a confederation betweene me and thee, betweene my father and thyne: beholde I haue sent thee siluer and golde, that thou wilt come & breake thyne appointment with Baasa king of Israel, that he may depart from me.

4 And Benhadad graunted vnto king Asa, and sent the captaines of his armies to the cities of Israel: and they smote Zion, Dan, and Abelmaim, and all the strong cities of Nephthali:

5 And when Baasa heard this, he left building of Rama, and let his worke cease.

6 And then Asa the king toke all Juda, and caried away the stones and timber of Rama wherewith Baasa was a building, and he built therewith Geba and Dispah.

7 At that tyme Hanani the sear came to Asa king of Juda, and sayde vnto him: (a) Because thou hast trusted in the king of Syria, and not rather put thy trust in

the Lord thy God, therefore is the hoast of the king of Syria escaped out of thine hande.

8 * Had not the blacke Moores and Lubim an exceeding great hoast, with manye charettes and horsenien: And yet because thou trustedst in the Lorde, he deliuered them into thyne hande.

9 For the eyes of the Lorde beholde all the earth, to strengthen the that are of perfect heart toward him: * Herein thou hast done foolishly, and therefore from hencefoorth thou shalt haue warre.

10 And so Asa was wroth with the sear, and put him into a (b) prison house, for he was displeased with hym because of this thing: And Asa destroyed [certaine] of the people the same season.

11 And beholde, these deedes of Asa first and last, are written in the booke of the kinges of Juda and Israel.

12 And Asa in the thirtie and ninth yere of his raigne fell sicke in his feete, and that his disease continued very long: And * in his sickenesse he sought not the Lorde, but phisitians.

13 And Asa slept with his fathers, and dyed in the fourtie and one yere of his raigne.

14 And they buryed hym in his owne sepulchre which he had made for himselfe in the citie of Dauid, and layde hym in the bed which he had filled with diuers kindes of spices, & sweete odours made by the craft of the apothecaries: and burnt very much spice about him.

ii. Par. xliii. c

Gen. xxxi. d

(b) The prophete of God punished, for speaking his message.

C

Eccle. 38. 2.

The. xvij. Chapter.

1 Jehosaphat trusting in the Lorde, prospereth in riches and honour. 6 He aboliseth idolatrie, 7 and causeth the people to be taught. 11 He receaueth tribute of straungers. 13 His munitions and men of warre.

A 1



And * Jehosaphat his sonne raigned in his steade, and preuayled against Israel.

2 And he put souldiers in all the strong cities of Juda, and set rulers in the lande of Juda, and in the cities of

Ephraim whiche Asa his father had wonne.

3 And the Lorde was with Jehosaphat, because he walked in the olde wayes of his father Dauid, and sought not Baalim,

4 But sought the Lorde God of his father, and walked in his commaundementes

(c) God reprooueth such as are made by idols.

Mich. i. b.

mentes, and not after the doynges of Israel.

5 And the Lorde stablished the kyngdome in his hande, & all they that were in Juda brought him presentes, so that he had aboundaunce of richesse and honour.

6 And he lyst by his heart vnto the wayes of the Lorde, and he put downe yet more of the high places and groues out of Juda.

7 In the thirde yere of his raigne he sent to his lordes, euen to Benhail, Obadia, Zacharia, Nathanel, and to Michaihu, that they shoulde⁽ⁿ⁾ teache in the cities of Juda:

8 And with them he sent Leuites, euen Semeiah, Bethaniahu, Zebadiah, Asael, Semiramoth, Jehonathan, Adoniah, Tobiah, and Tob adoniah, and with them Elisama, and Jehozabab priestes.

9 And they taught in Juda, and had the booke of the lawe of God with them, and went about throughout all the cities of Juda, and taught the people.

10 And the feare of the Lorde fell vpon all the kingdomes of the landes that were rounde about Juda, and they fought not against Jehosaphat.

11 And some of the Philistines brought Jehosaphat gyftes, and tribute siluer, and therto the Arabians brought hym

cattayle, euen seven thousand and seven hundred rammes, and seven thousande and seven hundred hee goates.

12 And so Jehosaphat prospered, and grew by an hie: and he buyt in Juda castels and cities of store.

13 And he had greatⁿ substance in the cities of Juda: but the men of armes and strongest souldiers were in Hierusalem.

14 And these are theⁿ offices of them in the house of their fathers: the captaines ouer thousandes in Juda, Adna the captaine, and with him of fighting men three hundred thousande.

15 And next to his hande was Jehohanan a captaine, and with him two hundred and fourescore thousande.

16 And next him was Amazia the sonne of Zichri, which of his owne good will offered hym selfe vnto the Lorde, and with him two hundred thousand mightie men of warre.

17 And of the chyldren of Benjamin, Elidada a man of might, and with hym armed men with bowe and shielde two hundred thousande.

18 And next hym was Jehosabad, and with hym an hundred and fourescore thousande, that were prepared for the warre.

19 These wayted on the kyng, besides those whiche the king put in the strong cities throughout all Juda.

¶ The. xviii. Chapter.

1 Jehosaphat maketh affinitie with Ahab. 10 foure hundredeth prophetes counsell Ahab to go to warre. 14 Michea is against them. 23 Zedekia smiteth him. 25 The king putteth him in prison. 29 The effect of his prophetic.

A 1



AND Jehosaphat had aboundaunce of richesse and honour, and ioyned affinitie with Ahab.

2 And * after certaine yeres he went downe to Ahab to Samaria: And Ahab slue many sheepe and oren for hym and for the people that he had with hym, and entreated hym to go by with hym vnto Ramoth [in] Gilead.

3 And Ahab king of Israel sayde vnto Jehosaphat king of Juda: Wylt thou go with me to Ramoth [in] Gilead: And he haunswered him: I will be as thou, and my people shall be as thyne [and we wyl go] with thee to the warre.

4 And Jehosaphat sayde vnto the king of Israel: Seeke counsell I pray thee at the word of the Lord this same day.

5 Therefore the king of Israel gathered together of prophetes foure hundred men, & sayd vnto them: Shall we go to Ramoth [in] Gilead to fight, or should I ceasse: And they sayd: Go by, & God shall deliuer it into the kinges hande.

6 But Jehosaphat sayde: Is there yet here neuer a prophete more of the Lordes, that we might aske of hym:

7 And the king of Israel said vnto Jehosaphat: There is yet one man by whō we may aske the Lorde: but I hate him, for he neuer prophecieth me good, but alway euyl, and the same is Michea the sonne of Jemla. And Jehosaphat

(a) Jehosaphat sent visitors abroad into the countries to see religion reformed, and the people truly instructed.

ⁿ Or great

ⁿ Or many

iii. Reg. 22. a. 2

Jehosaphat.

- phat sayde, Let not the king say so.
- 8 And the king of Israel called one of his chamberlaynes, and sayd: Fetch hyther quickly Michea the sonne of Jemla.
- 9 And the king of Israel and Jehosaphat king of Juda, sate cyther of them on his seate in their apparell, in a thresing floore beside the gate of Samaria, & al the prophetes prophecied before the.
- 10 And one Zedekia the sonne of Chanaana had made hym^{*} homes of iron, and sayde, thus sayth the Lorde: With these thou shalt pushe Syria, vntill they be brought to naught.
- 11 And all the prophetes prophecied euen so, saying, Go vp to Ramoth^[in] Gilead, & it shall prosper with thee: for the Lorde shall deliuer it into the hand of the king.
- 12 And the messenger that went to call Michea, spake to hym, saying: Beholde, the wordes of the prophetes speake good to the king with one assent: let thy wordes therfore I pray thee be like one of theirs, that thou speake that whiche is pleasaunt.
- 13 And Michea sayde: As the Lorde liueth, euen what my God sayth, that wil I speake.
- 14 And when he was come to the king, the king sayd vnto hym: Michea, should we go to Ramoth^[in] Gilead to fight, or leaue of? And he sayd: Go vp, & al shalbe wel, and they shalbe deliuered into your hande.
- 15 And the king sayde to hym: So and so many times do I charge thee that thou say nothing but the trueth to me in the name of the Lorde.
- 16 Then he sayd: I did see all them of Israel scattered in the mountaynes, as sheepe that haue no sheephard: And the Lorde sayde, ^(b) These haue no maister, let them retorne euery man therfore to his house in peace.
- 17 And the king of Israel said vnto Jehosaphat: Did I not tel thee, that he would not prophecie good vnto me, but euill?
- 18 But he sayd againe, Therfore heare ye the word of the Lorde: ^{*} I saw the Lorde sit vpon his seate, and all the companie of heauen stode on his right hande and on his left.
- 19 And the Lorde sayd: Who shall deceaue Ahab king of Israel, that he may go vp and be ouerthrowne at Ramoth^[in] Gilead? And one sayde this, a nother that.
- 20 And there came out a spirite, & stode before the Lorde, and sayde: I will deceaue hym. And the Lorde sayde vnto hym, wherin?
- 21 And he sayde: I will go out and be a ^(c) lying spirite in the mouth of all his prophetes. And the Lorde sayd, Thou shalt deceaue him, and shalt preuaile: go out, and do euen so.
- 22 And nowe therfore behold ^{*} the Lorde hath put a lying spirite in the mouthes of [all] these thy prophetes, & the Lorde hath spoken euill against thee.
- 23 And Zedekia the sonne of Chanaana went to, and smote Michea vpon the cheeke, and sayde: By what way went the spirite of the Lorde from me, to speake with thee?
- 24 And Michea sayd: Behold, thou shalt see the day when thou shalt go from chamber to chamber, for to hide thy selfe.
- 25 And the king of Israel sayd: Take ye Michea, and bring him to Amon the gouerner of the citie, & to Joas the kinges sonne.
- 26 And ye shall say, thus sayth the king: Put this felowe in the prison house, and feede hym with bread of affliction and water of trouble, vntill I come againe in peace.
- 27 And Michea said: If thou come againe in peace, then hath not the Lorde spoken by me. And he sayde: Hearken to ye people euery one of you.
- 28 And so the king of Israel and Jehosaphat the king of Juda, went vp to Ramoth^[in] Gilead.
- 29 And the king of Israel sayde vnto Jehosaphat, I must chaunge me when I go to the battell: but see that thou haue thine owne apparel vpon thee. And the king of Israel chaunged hym selfe, and they came to the battell.
- 30 But the king of Syria had commaunded the captaynes of the charets that were with him, saying: See that ye fight not against small or great, saue against the king of Israel only.
- 31 And when the captaynes of the charets sawe Jehosaphat, they sayde, It is the king of Israel: And therfore they compassed about him to fight. But Jehosaphat cried out, & the Lorde helped hym, and God^u chased them away from hym.
- 32 For it came to passe, that when the captaynes of the charets perceaued that it was not the king of Israel, they turned backe againe from hym.

(c) They that will not be- lieue & trueth, God sendeth strong delusions that they should beleeue lies. 2. Thel. 2. in Re. xxii. d. Iob xii. d. Eze. xiiii. c.

D

the proph- ete howe the people should be deliuered, & they sayne.

Reg. 12 b. H. vii. a.

^u Or, moued them to depart fro hym.

33 And a certayne man drew a bow^e with all his might, and smote the king of Israel betweene the ioyntes of his habergin, & he sayde to his charetman: Turne thyne hande, that thou mayest carie me out of the hoast, for I am wounded.

34 And the battell increased that day: howbeit the king of Israel caused his charet^e to stand still against the Syrians vntill euen: and about the time of the sunne goyng downe, he dyed.

(e) Hee distressed his hart, that his soldiers might fight the more courageously.

The .xix. Chapter.

After Jehosaphat was rebuked by the prophete, he calleth againe the people to the honoring of the Lorde. He appoynteth iudges and ministers, and exhorteth them to feare God.



1 And Jehosaphat the king of Iuda came home againe in peace to Hierusalem.

2 And Jehu the sonne of Hanani the sear wēt out to meete him, and sayd to king Jehosaphat: Wouldest thou helpe the vngodly, and loue them that hate the Lord: Therefore is wrath come downe vpon thee from before the Lord:

3 Neuerthelesse, there are some good actes founde in thee, in that thou hast helwen downe the groues out of the lande, and hast prepared thyne heart to seke God.

4 And Jehosaphat dwelt at Hierusalem, and turned^(a) and went out to the people from Beersaba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And he set iudges in the lande throughout all the strong cities of Iuda, citie by citie:

6 And sayde to the iudges, Take heede what ye do: for ye execute not the iudgements of man, but of God, whiche is^(b) with you in the iudgement.

7 Wherefore now let the feare of the Lord

be vpon you, and take heede, & be doying [the thing that pleaseth hym] for there is no vnrighteousnes with the Lord our God, that he shoulde haue any respect of persons, or take rewarde.

8 Moreover, in Hierusalem dyd Jehosaphat set of the Leuites, & of the priestes, and of the auncient fathers, ouer Israel in the iudgement and cause of the Lord: And they returned againe to Hierusalem.

9 And he charged them, saying, Thus shal ye do in the feare of the Lord saythfully, and with a pure heart:

10 What cause soeuer come to you of your brethren that dwell in their cities, betweene blood and blood, betweene law & commaundement, betweene statutes and ordinaunces: ye shall warne them that they trespasse not against the Lord, and so wrath come vpon you and your brethren: Thus do, & ye shall not offend.

11 And behold, Amaria the hye priest is among you in all matters of the Lord, and Zebadia the sonne of Isnael, a ruler of the house of Iuda for all the kinges matters: There be officers of the Leuites also before you, Take courage to you therfore, and be doying [manfully] and the Lord shalbe with such as be good.

Rom. i. b. Actes. x. b. Col. i. b.

(a) Hee visited all his countrey, and brought his people from idolatrie to the knowledge of the true God.

(b) To perswade you if ye do iustly, and to punish you if you do contrarie.

The .xx. Chapter.

Jehosaphat and the people pray vnto the Lorde. The marueylous victorie that the Lorde gaue hym against his enemies. His raigne and actes.



1 After this also, it fortuned that the children of Moab and the children Ammon, & with them other of the Ammonites came against Jehosaphat to battell.

2 And there came some that told Jehosaphat, saying: There commeth a great multitude against thee from the other

side of the sea, and out of Syria, and behold they be in Hasalon Thamar, which is Engadi.

3 And Jehosaphat feared, and set hym selfe to seke the Lord, and proclaymed fasting throughout all Iuda.

4 And they that were in Iuda gathered the selues together to aske counsel of the Lord: And they came out of al the cities of Iuda, to make intercession to the Lord.

(e) To the quire of the Lord.

5 And

5 And Jehosaphat stood betweene the congregation of Juda & Hierusalem in the house of γ Lord before the new court,
6 And sayd: γ Lord God of our fathers, art not thou God in heauen, and raignest not thou on all the kingdomes of the heathen, and in thyne hande is power and might, and there is no man that is able to withstande thee:

7 Art not thou our God, whiche diddest cast out the inhabiteurs of this lande before thy people Israel, & gauest it to the seede of Abraham thy louer for euer:

8 And they dwelt therein, and haue buylt thee a temple therein for thy name, saying:

9 If euill come vpon vs, as the sword of iudgement, pestilence or hunger: then, if we stande before this house in thy presence (for thy name is in this house) and crye vnto thee in our tribulation, heare thou, and helpe.

10 And now beholde the children of Ammon and Moab, and mount Seir, by whom thou wouldest not let them of Israel go when they came out of the lande of Egypt, but they departed from them, and destroyed them not:

11 See howe they rewarde vs, to come for to cast vs out of thy possession whiche thou hast geuen vs to inherite.

12 Our God, wilt thou not iudge them: for we haue no might against this great companie that cometh against vs: neither wote we what to do, but our eyes^(a) be vnto thee.

13 And all Juda stood before the Lorde, with their young ones, their wiues, and their children.

14 And there was Jahaziel the sonne of Zacharia, the sonne of Banaiia, the sonne of Jehiel, the sonne of Matthanias, a Leuite, of the sonnes of Asaph, & vpon hym came the spirite of the Lorde euen in the middes of the congregation:

15 And he sayd, hearken all Juda, and ye inhabiteurs of Hierusalem, and thou king Jehosaphat, thus sayth the Lorde vnto you: Be not afrayd, nor faynt hearted by reason of this great multitude: for the battell is not yours, but Gods'.

16 To morow go ye downe against them: behold they come by by the clift of Ziz, and ye shall finde them at the ende of the brooke before the wildernesse of Feruel

17 We shall not neede to fight in this battell: but steppeth forth and stand, and beholde the helpe of the Lorde whiche is

with you: feare not, nor let your heartes fayle you γ ye of Juda and of Hierusalem: To morow we go out against them for, the Lorde wilbe with you.

18 And Jehosaphat^(b) bowed his face to the earth, and all Juda and the inhabiteurs of Hierusalem fel before the Lorde, worshipping the Lorde.

(b) Declaring his faith and obedience, to the word of the Lorde.

19 And the Leuites of the children of the Gaathites, & of the children of the Corahites, stood by to prayse the Lorde God of Israel with a loud voyce on hie.

20 And when they arose early in the morning, they gat them out vnto the wildernesse of Thekoa, and as they went out, Jehosaphat stood and sayd, heare me γ Juda, and ye inhabiteurs of Hierusalem: Put your trust in the Lorde your God, that ye may be founde faythfull: Geue credence to his prophetes, and so shall ye prosper.

21 When he had consulted with the people, and set some to sing vnto the Lorde, and to prayse him in the beautie of holinesse, and to go out before the armie, and to say, Prayse the Lorde, for his mercie lasteth euer.

22 And when they began to shout and to prayse, the Lorde layde ambushmentes against the children of Ammon, Moab, and mount Seir, whiche were come against Juda: And they were ouerthrowen with strokes among themselves.

23 For the children of Ammon and Moab, rose against the inhabiteurs of mount Seir, and they slue and destroyed them: And when they had made an end of the inhabiteurs of Seir, euery one helped to destroy another among them selves.

24 And when Juda came towarde Mishpah in the wildernesse, they looked vnto the multitude: and beholde, they were dead carcasses fallen to the earth, and none escaped.

25 And when Jehosaphat and his people came to take away the spoyle of them, they founde among them abundance of goods, rayment, & pleasaunt iewels, which they toke for them selves, more then they could cary away: so that they were three dayes in gathering of the spoyle, it was so much.

26 And the fourth day they assembled in the valley of blessing, for there they^(c) blessed the Lorde: And therefore they called the name of the same place the valley of blessing, vnto this day.

(c) Gave thanks vnto the Lorde for that victory.

- 27 And so all the men of Juda and Hierusalem returned with Iehosaphat their head, for to go againe to Hierusalem with gladnesse: for the Lord had made them to reioyce ouer their enemies.
- 28 And they came to Hierusalem with psalters and harpes, & shalvmes, euen vnto the house of the Lorde.
- 29 And the feare of God fell on the kingdomes of all landes, when they had heard that the Lorde fought against the enemies of Israel.
- 30 And so the realme of Iehosaphat was in tranquillitie, and his God gaue him rest on euery side.
- 31 And Iehosaphat raigned vpon Juda, and was thirtie & fine yeres olde when he began to raigne, & he raigned twentie and fine yeres in Hierusalem: And his mothers name was Azuba the daughter of Silhi.
- 32 And he walked in the way of Asa his father, and bowed not therfrom, doying

- that which was right in the sight of the Lorde.
- 33 Howbeit the high places were not taken away: for the people had not yet prepared their heartes vnto the God of their fathers.
- 34 The rest of the actes of Iehosaphat first and last, behold they are written among the sayings of Iehu the sonne of Hanani, which noted them in the booke of the kunges of Israel.
- 35 After this did Iehosaphat king of Juda ioyne him selfe with Ahaziabu king of Israel, whose mind was to do wickedly.
- 36 He coupled him selfe with him, to make shippes to go to Tharsis: And they made the shippes in Ezion Gaber.
- 37 And Eliezer the sonne of Dodauah of Marela prophesied against Iehosaphat, saying: Because thou hast ioyned thy selfe with Ahaziabu, & lord hath broken thy workes. And the shippes were broke that they were not able to go to Tharsis.

iii. Re. xxii. f

f

God would not have his name in vaine with us: for he will not be mocked.

The. xxi. Chapter.

3 Iehosaphat dieth. 1 Jehoram succedeth him. 4 which killeth his brethren. 6 He was brought to idolatrie. 11 and seduceth the people. 16 He is oppressed of the philistines. 18 His miserable ende.

A I iii. Reg. ii. g.



Iehosaphat also * slept with his fathers, and was buried with his fathers in the cite of David: and Jehoram his sonne raigned in his steade.

- 2 And he had brethren whiche were the sonnes of Iehosaphat, Azaria, Jehiel, Zacharia, Azariahu, Michael, and Sephatiahu: All these are the sonnes of Iehosaphat king of Juda.
- 3 And their father gaue the many great giftes of gold and siluer, and other speciall substance, with strong cities in Juda: but the kingdome gaue he to Jehoram, for he was the eldest.
- 4 And Jehoram rose vp against the kingdome of his father, and preuayled, and slue all his brethren with the sworde, and diuers of the lordes of Israel.
- 5 * Jehoram was thirtie and two yeres olde when he began to raigne, and he raigned eyght yeres in Hierusalem.
- 6 And he walked in the way of the kunges of Israel, like as dyd the house of Ahab, for he had the daughter of Ahab to wife: and he wrought euill in the eyes of the Lorde.

- 7 Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, as he promised to geue a light to hym and to his sonnes for ever.
- 8 * In his dayes the Edomites rebelled when they were vnder the dominion of Juda, and made them selues a king.
- 9 And Jehoram went forth with his lordes, and all his charets were with him: and he rose vp by night, and smote the Edomites, which compassed him in, and the captaynes of the charets.
- 10 But Edom rebelled still, so that they would not be vnder the hande of Juda vnto this day: That same time also dyd Libna depart from being vnder his hande, because he had forsaken the Lord God of his fathers.
- 11 Moreover, he made high places in the mountaynes of Juda, & caused the inhabitants of Hierusalem to commit fornication, and prouoked Juda [to idolatrie.]
- 12 And there came a writing to him from Elia the prophete, saying, Thus sayth the Lord God of David thy father: Because thou hast not walked in the wayes of Iehosaphat thy father, and in the wayes of Asa king of Juda:

13 iii. Reg. ii. a. and ix. b. ii. Par. vi. c. and vii. d. ii. Re. vii. e. 3. Reg. ii. g. 4. Reg. .6. c.

Dr. Pricious.

Iud. ix. a.

4. Reg. 3. c.

(a) It is dangerous to marrie one of a straung religion.

B But

- 13 But walkedst in the wayes of the kinges of Israel, and hast made Juda and the dwellers of Hierusalem to go a whoring lyke to the whordome of the house of Ahab, and hast slayne thy brethren, euen thy fathers house, whiche were better then thou:
- 14 Beholde, with a great plague wyl the Lorde smite thy folke, thy children, thy wyues, and all thy goodes:
- 15 And thou shalt suffer great payne, euen a disease of thy bowels, vntil thy guttes fall out, by reason of thy sicknes day by day.
- 16 And so the Lorde stirred vp against Jehoram the spirite of the Philistines, and the Arabians that were belyde the blacke Moores.
- 17 And they came vp into Juda, and wasted it, & caried away all the substaunce

- that was found in the kinges house, and his sonnes, and his wyues: so that there was neuer a sonne left him, saue Jehohahaz, which was the youngest among his sonnes.
- 18 And after all these thinges, the Lorde smote him in his bowels with an incurable disease.
- 19 And it came to passe, that in processe of tyme, euen after the ende of two yeres, his guttes fell out in his sicknes, and so he died of very euill diseases: And they made no burning for him, lyke the burning of his fathers.
- 20 When he began to raigne he was thirtie and two yeres olde, and rained in Hierusalem eyght yeres, and liued wretchedly: howbeit they buried him in the cite of Dauid, but not among the sepulchres of the kinges.

The .xxij. Chapter.

1 Ahaziah raigneth after Jehoram. 8 Jehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the kinges linage. 11 Joas escapeth.



1 And the inhabitants of Hierusalem made Ahaziahu his young sonne king in his stead: For the men of warre that came with the hoast of the Arabians,

had slaine all his eldest sonnes: And so Ahaziahu the sonne of Jehoram king of Juda was made king.

2 Two & fourtie yeres old was he when he began to raigne, and he rained one yere in Hierusalem: His mothers name was Athaliah, & daughter of Amri.

3 And he walked also in the wayes of the house of Ahab: for his mother by her counsel enticed him to do wickedly.

4 Wherefore he dyd that which was euill in the sight of the Lorde, as did they that were of the house of Ahab: for they were his counsellers after the death of his father, to his destruction.

5 And he walked after their counsel, and went with Jehoram sonne of Ahab king of Israel, to fight against Hazael king of Syria at Ramoth in Gilead: and the Syrians smote Jehoram.

6 And he returned to be healed in Jezrahel, of the woundes whiche were geuen him at Rama, whē he fought with Hazael king of Syria: and Ahaziahu the sonne of Jehoram king of Juda, went

downe to see Jehoram & sonne of Ahab at Jezrahel, because he was diseased.

7 And it came of God that Ahaziahu shoulde be dispised for his conning to Jehoram: for when he was come, he went out with Jehoram against Jehu the sonne of Nimsi, whom the Lorde had annointed to destroy the house of Ahab.

8 And so it came to passe, that whē Jehu was executing iustice vpon the house of Ahab, and had founde the lordes of Juda and the sonnes of the brethren of Ahaziahu that wayted on Ahaziahu, he slue them.

9 And he sought Ahaziahu: & they caught him where he was hid in Samaria, & brought him to Jehu, & when they had slayne him, they buryed him: because said they, he is the sonne of Jehosaphat, which sought the Lorde with all his heart: And the house of Ahaziahu had no power to kepe still the kingdom.

10 But when Athaliah the mother of Ahaziahu sawe that her sonne was dead, she arose and destroyed all the kinges seede in the kinred of the house of Juda.

11 And Jehosabeth the daughter of the king, toke Joas the sonne of Ahaziahu, and stalle him from among the kinges sonnes that were slayne, & put him and his nurse in a priue chamber: and so

iii. Re ix. b.

iii. Re. ix. f.

iii. Reg. ix. f.

(c) To the intent that there shoulde be none to make title to the crowne, and so she might vsurpe the gouernement.

Jehosabeth the daughter of king Jehoram the wyfe of Jehoiada the priest, and the sister of Ahaziah hid him from Athaliahu, that he was not slayne.

12 And so he was with them hid in the house of God six yeres: and Athaliahu raigned ouer the lande.

The .xxiiij. Chapter.

1 Joas the sonne of Ahazia is made king. 3 Athaliahu is put to death. 17 The temple of Baal is destroyed. 19 Jehoiada appoynteth ministers in the temple.

4. Reg. ii. a.



And in y^e seventh yere Jehoiada being bolde, toke the captaynes of hundredez, Azariah the sonne of Jehoram, & Ismael the sonne of Jehohanan, Azariah the sonne of Obed, Baasiah the sonne of Adajah, & Elisaphat the sonne of Zichri, & made a bonde with them.

(a) Meaning of Juda, and Benjamin.

iii. Reg. ii. a. and. ix. b. 1 Pa. 6. c. 7. d. and. xxi. b.

Ex. xxvii. b.

- 2 And they went about in Juda, and gathered the Levites out of all the cities of Juda, & the ancient fathers of ^(a) Israel, and they came to Hierusalem.
- 3 And all the congregation made a bonde with the king in the house of God, and he saide vnto them: Beholde, the kinges sonne must raigne, * as the Lorde hath saide of the children of David.
- 4 This is it therfore that ye shal do: The thirde part of you shal on the Sabbath come to the priestes, Levites, & keepers of the porches,
- 5 And another thirde part shalbe by the kinges house, and another thirde part shalbe at the gate of the foundation: and all the people shalbe in the courtes of the house of the Lorde.
- 6 But there shal none come into y^e house of the Lorde, save the priestes and they that minister vnto the Levites, they shal go in, for they are holy: but all the people shal kepe the watch of the Lord.
- 7 And the Levites shal compass the king round about, and every man shall have his weapon in his hand: and what other man soever doth come into the house [of the Lorde] he shalbe slayne: and let them be with the king when he cometh in, and when he goeth out.
- 8 And the Levites and all Juda did according to al thinges that Jehoiada the priest had commaunded, and toke every man his men that came in on the Sabbath, with them that went out on the Sabbath day: neither did Jehoiada the priest let the companies depart.
- 9 And Jehoiada the priest deliuered to

- the captaynes of hundredez, speares, shieldes, and bucklers, that had partheyned to king David, and were in the house of God.
- 10 And he set all the people (every man having his weapon in his hand) from the right side of the temple to the left side of the temple, along by the altar and the temple, rounde about the king.
- 11 And they brought out the kinges sonne, and put upon him the crowne, and * the testimonie, and made him king: and Jehoiada and his sonnes amoynted him, and saide, God saue the king.
- 12 When Athaliahu heard the noyse of the people running, and prayeing the king, she came to the people into the house of the Lorde.
- 13 And she looked, and beholde the king stode in his place at the cutting in, and the lordes and the trumpettes were by the king, and all the people of the lande reioyced, blowing with trumpettes, and the singers were with instrumentes of musicke, and such as could sing prayse: But Athaliahu rent her clothes, and saide, Treason, treason.
- 14 And Jehoiada the priest went out to the captaynes of hundredez that were governours of the hoast, and saide vnto them, Have her forth of the ranges: & ^(b) Whoso foloweth her, let him be slaine with the sword. For the priest said, that they should not slay her in the house of the Lorde.
- 15 And they layde handes on her till she was come to the entring of the horse gate beside the kinges house, and there they slue her.
- 16 * And Jehoiada made a bond betweene him and al the people and the king, that they shoulde be the Lordes people.
- 17 And all the people went to the house of Baal, and ^(c) destroyed it, and brake his alters and his images, and slue Baathan the priest of Baal before the alters.

Deu. xviii.

C

^(c) Or, 31st part.

^(b) Meaning to take her part.

iii. Re. ix. d.

^(c) According to it, 17th countenant m. b.

- 18 And Jehoiada put the officers for the house of the Lord vnder the hand of the priestes and Levites, *as David had distributed them in the house of the Lord to offer burnt offrings vnto the Lord, *as it is written in the lawe of Moyses, with reioycing and singing, as it was ordeyned by David.
- 19 And he set potters by the gates of the house of the Lord, that none which was vnclane in any thing shoulde enter in.
- 20 And he toke the captaynes of hun-

dredes, and all the nobles, and the gouernours of the people, and all the folke of the lande, and caused the king to come downe out of the house of the Lorde, and they came through the hye gate into the kinges house, & set the king vpon the seate of the kingdome.

- 21 And all the people of the land reioyced, and the citie was in tranquillitie after that they had slayne Athaliahu with the sworde.

¶ The .xxiiij. Chapter.

Joas repaireth the house of the Lorde. 17 After the death of Jehoiada he falleth to idolatrie. 21 He loneth to death Zacharia the prophete. 25 Joas is killed of his owne seruantes. 27 After him raigneth Amaziah.

A 1 **T**his was seuen yeres olde when he began to raigne, & * he raigned fourtie yeres in Hierusalem: his mothers name also was Zibia of Beerseba.

the seruannt of God set vpon Israel in the wildernesse.

- 2 And Joas dyd that which was right in the sight of the Lorde all the dayes of ^(a) Jehoiada the priest.

- 10 And the lordes and al the people reioyced, and brought in, & cast into the chest " vntill it was full.

- 3 And Jehoiada toke him two wyues, and he begat sonnes and daughters.

- 11 And it fortunod, that at the same tyme they brought in the chest vnto them whiche were in the kinges businesse by the hand of the Levites, and when they sawe that there was much money, the kinges scribe, and one appoynted by the hye priest, came, and emptied the chest, and toke it, and caried it to his place againe. Thus they dyd day by day, and gathered much money.

- 4 And it chaunced after this, that Joas was minded to renue the house of the Lorde.

- 12 And the king and Jehoiada gaue it to such as dyd the labour and worke in the house of the Lorde, and hyred masons and carpenters to repaire the house of the Lorde, and so dyd the artificers in iron and brasle to mende the house of the Lorde.

- 5 And he gathered together the priestes and the Levites, and saide to them: Go out vnto the cities of Iuda, and gather of all Israel money to repaire the house of your God from yere to yere, and see that ye haste the thing: howbeit the Levites were slacke.

- 13 And so the workmen wrought, and the worke mended through their handes: and they made the house of God as it ought to be, and strengthened it.

- 6 And the king called Jehoiada that was the ^(b) chiefest, & saide vnto him: why requirest thou not of the Levites to bring in out of Iuda and Hierusalem * the collection of money, according to the commaundement of Moyses the seruant of the Lorde, and of the congregation of Israel for the tabernacle of witnesse?

- 14 And when they had finished it, they brought the rest of the money before the king and Jehoiada, and therewith were made vessels for the house of the Lorde, euen vessels to minister withall, [and to serue for burnt offrings] " chargers and spoones, vessels of golde and siluer: And they offred burnt offrings in the house of the Lorde continually all the dayes of Jehoiada.

- 7 For wicked Athaliahu & her children brake vp the house of God, and all the thinges that were dedicate for the house of the lord, did they bestow for Baalim.

- 8 And at the kinges commaundement * they made a chest, and set it without at the gate of the house of the Lorde:

- 15 But Jehoiada waxed olde, and dyed full of dayes: for an hundred and thirtie yeres olde was he when he died.

- 9 And made a proclamation through Iuda & Hierusalem, to bring in to the Lord * the taxation of money that Moyses

" D. Until they had made an ende.

" D. Moyses for boules

16 And they buried him in the citie of Dauid among the kinges, because he dealt well with Israel, and with God and with his house.

17 And after the death of Jehoiada, came the lordes of Juda and made obeysaunce to the king: And the king hearkened vnto them.

18 And so they left the house of the Lord God of their fathers, and serued grones and idoles, and then came the wrath of God vpon Juda and Hierusalem for this their trespasses sake.

D 19 And he sent prophetes to them, to bring the againe vnto the lord, & they testified vnto them: but they would not heare.

20 And the spirite of God came vpon Zacharia the sonne of Jehoiada the priest, which stood by the people, and said vnto them, thus sayth God: Why transgresse ye the commaundementes of the Lorde, that ye cannot prosper: For because ye haue forsaken the Lorde, he also hath forsaken you.

Mat xxiii.d
(D) Idolaters are cruel.

21 * And they conspired against him, and stoned him with stones at the commaundement of the king, euen in the court of the house of the Lorde.

22 And so Joas the king remembred not the kindnesse which Jehoiada his father had done to him, but slue his sonne: And when he died, he saide, The Lorde loke

vpon it, and require it.

23 And when the yere was out, it forforned that the hoast of Syria came by against him, & they came against Juda and Hierusalem, and destroyed all the lordes of the people from among the people, and sent all the spoyle of them vnto the king to Damascon.

24 For the Syrians came with a small company of men, and the Lorde deliuered a very great hoast into their hande, because they had forsaken the lorde God of their fathers: And they gaue sentence against Joas.

25 And when they were departed from him, they left him in great diseases: and his owne seruauntes conspired against him for the blood of the children of Jehoiada the priest, and slue him on his bed, and he died: and they buried him in the citie of Dauid, but not in the sepulchres of the kinges.

E
4. Reg. i.d.

(E) Meaning Zacharie one of Jehoiada his sonnes.

26 And these are they that conspired against him: Zabab the sonne of Semeth an Ammonite, & Jehosabad the sonne of Simrith a Moabite.

27 And his sonnes, & the summe of the tax that was raised in his time, and the repairing of the house of God, beholde they are writte in the storie of the booke of the kinges: And Amaziah his sonne reigned in his steade.

(F) That is concerning his sonnes.

The .xxv. Chapter.

3 Amaziah putteth them to death which slue his father. 10 He sendeth backe them of Israel. 11 He ouercommeth the Edomites. 14 He falleth to idolatrie. 17 And Joas king of Israel ouercommeth Amaziah. 27 He is slayne by a conspiracie.

A



Amaziah was twentie and fve yeres olde when he began to raigne, and he reigned twentie & nine yeres in Hierusalē: His mothers name was Jehoadan, of Hierusalem.

2 And he did that which is right in the sight of the Lord, but not with a perfect heart.

3 And as soone as he was settled in the kingdome, he slue his seruauntes that had killed the king his father.

4 But he slue not their children, because it is written thus in the lawe and booke of Moyses, where the Lorde commaunded, saying: * The fathers shall not dye for the children, neither shall the children dye for the fathers, but euery man shall dye for his owne sinne.

5 And Amaziah gathered Juda toge-

ther, and made them captaynes ouer thousandes and ouer hundredes, according to the houses of their fathers throughout all Juda and Benjamin: And he numbred them from twentie yeres olde and aboue, and found among them thre hundred thousande chosen men, able to go to battell, and that could handle speare and shielde.

6 He hired also an hundred thousande strong fighting men out of Israel for an hundred talentes of siluer.

7 And there came a man of God to him, and saide, O king, let not the armie of Israel come with thee: for the Lorde is not with Israel, [to wit] with al the children of Ephraim.

8 But if thou wilt needes come on, and take the battaile in hande, and God shall make thee fall before the enemy: For God hath power to helpe, and to cast downe.

9 And

4. Reg. i4. a.

(a) Meaning in respect of his predecessors, albeit he had his imperfections.

Deu. 24. c.
4. Reg. 14. b
Iere. 31. e.
Eze. xviii. c.

Amaziabu.

9 And Amaziabu saide to the man of God: What shal we do then for the hundred talentes which I haue geuen for the hoast of Israel: The man of God answered: The Lorde is able to geue thee much more then they be.

10 And Amaziabu separated them, [to wit] the armie that was come to him out of Ephraim, to go home againe: wherefore they were exceeding wroth with Juda, & returned home in great anger.

11 And Amaziabu toke heart, and caried out his people, and went to the salt valley, and * smote of the children of Seir ten thousand.

12 And other ten thousand did the children of Juda take alyue, & caried them vnto the top of a rocke, and cast them downe from the top of the rocke, that they all to burst.

13 But the souldiers of the armie which Amaziabu sent away that they shoulde not go with his people to battaile, fell vpon the cities of Juda from Samaria vnto Bethzon, and smote thre thousand of them, and toke much spoyle.

14 And it chaunced after that Amaziabu was come from the slaughter of the Edomites, he brought the gods of the children of Seir, and set them vp to be his gods, and bowed him selfe before them, and burned incense vnto them.

15 Wherefore the Lorde was wroth with Amaziabu, & sent vnto him a prophete, which saide vnto him: Why hast thou sought the gods of the people which were not able to deliuer their owne people out of thyne hande:

16 And it chaunced, that as y prophete talked with him, the king saide vnto him: Haue men made thee of the kinges counsel: Ceasse, why wilt thou be beaten: And the prophete ceassed, and said: I am sure that God is minded to destroy thee, because thou hast done this, and agreest not vnto my counsell.

17 * Then Amaziabu king of Juda toke aduise, and sent to Joas the sonne of Jehoahaz the sonne of Jehu king of Israel, and said: Come, that we may see eyther other.

18 And Joas king of Israel sent to Amaziabu king of Juda, saying: A thistle

that is in Libanon, sent to a Cedar tree of Libanon, saying, * Geue thy daughter to my sonne to wife: And there came a wyldc beast of Libanon, and trode downe the thistle. 4 Re. 14. c.

19 Thou sayest: Loe, thou hast smitten the Edomites, & thyne heart maketh thee proude to glorifie thy selfe: Now therefore byde at home, why dost thou prouoke vnto euil, that thou mayst perishe, both thou and Juda with thee:

20 But Amaziabu woulde not hearken to him: for it came of God, euen to deliuer them into the hande of their enemies, because they sought counsel at the gods of Edom.

21 And so Joas the king of Israel came vp, and they saw either other, both he and Amaziabu king of Juda, at Bethsames which is in Juda.

22 And Juda was put to the worse before Israel, and they fled euery man to his tent.

23 And Joas the king of Israel toke Amaziabu king of Juda the sonne of Joas the sonne of Jehoahaz at Bethsames, and brought him to Hierusalem, and tare the wall of Hierusalem (front the gate of Ephraim, vnto the gate that was ouer against it) foure hundred cubites.

24 And he toke away also all the golde and siluer, and all the iewels that were founde in the house of God with Obed Edom, and the treasures of the kinges house, and the young wardes, and returned to Samaria. E

25 And Amaziabu the sonne of Joas king of Juda, lyued after the death of Joas sonne of Jehoahaz king of Israel fifteen yeres.

26 The rest of the actes of Amaziabu first and last, are they not written in the booke of the kinges of Juda and Israel:

27 And after the time that Amaziabu did turne away from the Lorde, * they conspired treason against him in Hierusalem: and when he was fled to Lachis, they sent to Lachis after him, and slue him there: 4. Reg 14. f.

28 And brought him by with horses, and buried him with his fathers in * the cite of Juda. Luki. d.

¶ The

The .xxvj. Chapter.

14 Uzzia obeying the Lorde, prospereth in his enterprises. 16 He wareth proude and vsurpeth the priestes office. 19 The Lorde plagueth him. 20 The priestes disue him out of the temple, and exclude him out of the Lordes house. 23 His burial, and his successour.

iii.Re.xv.a.

A 1



Then all the people of Juda toke Uzzia, which was * sixteene yeres olde, & made him king in the roome of his father Amaziahu.

2

And he built Cloth, and brought it againe to Juda, after that the king was layde to sleepe with his fathers.

3

Sixteene yeres olde was Uzzia when he began to raigne, and he raigned fiftie and two yeres in Hierusalem: his mothers name also was Jecholia, of Hierusalem.

4

And he did that which was right in the sight of the Lorde, according to all as did his father Amaziahu.

iii.Re.xii.b

5

And [it came to passe that] he sought God *in the dayes of Zachariah, who had vnderstanding in the visions of god: And as long as he sought the Lorde, God made him to prosper.

6

And he went to battaile against the Philistines, and brake downe the wall of Geth, and the wall of Jabne, and the wall of Asdod, & built cities about Asdod and among the Philistines.

B 7

And God holpe him against the Philistines and against the Arabians that dwelt in Gur baal and Hamehunim.

8

And the Ammonites gaue tribute to Uzzia, & his name spread abroad euen to the entring in of Egypt: for he played the man exceedingly.

9

Moreouer, Uzzia built towres in Hierusalem by the corner gate, and by the valley gate, and at the turning of the wall, and made them strong.

10

And he built towres in the Wildernesse, and digged many Welles: For he had much cattaille in the valleyes & playnes, plowmen and vinedressers in the mountaines and in Charinel: for he loued husbandry.

11

And Uzzia had an hoast of fighting men, that went out to warre in the armie, according to the number of their office, vnder the hande of Jeiel the scribe, and Maasiah the ruler, and vnder the

hande of Hananiahu, which was one of the kinges lordes.

12

And the whole number of the auncient fathers and of the men of might, were two thousand and sixe hundred.

13

And vnder the hande of them was the armie of the men of warre, euen three hundred and seuen thousand, and five hundred that made warre with the power of an armie, helping the king against the enemies.

14

And Uzzia provided them throughout all the hoast, shieldes, speares, helmets, habergimnes, bowes, and slinges for to cast stones.

15

And he made subtile engins in Hierusalem, which he inuented and layed on the towres and corners, to shoote arrowes and great stones withall: And his name spread farre abroad, because he had prepared to him selfe marueulous strength.

16

But in his strength ^(a)his heart arose to his destruction: For he transgressed against the Lorde his God, and went into the temple of the Lorde to burne incense vpon the altier of incense.

(a) Prosperitie puffeth up the heart of man, and maketh him forget God.

17

And Azariah the priest went in after him, and with him fourescore priestes of the Lorde, that were valiaunt men:

18

And they stood by Uzzia the king, and saide vnto him: It parteyneth not to thee Uzzia to burne incense vnto the Lorde, but to the priestes the children of Aaron, that are consecrated for to offer incense: ^(b)Come therfore out of the sanctuary, for thou hast trespassed, and it is no worship to thee before the Lorde God.

(b) Though his zeal and intention seemed good, yet because they were not ruled by gods worde, his fact was wicked, and much punished.

19

And Uzzia was wroth, & had incense in his hande to burne it: and so while he had indignation against the priestes, * the leprosie sprang in his forehead before the priestes in the house of the Lorde, euen beside the incense altier.

20

And Azariah the chiefe priest, with all the other priestes, looked vpon him, and beholde he was become a leper in his forehead, and they vexed him thence: and

iii.Re.xv.a.

and he was faine to go out, because the
 Lorde had smytten him.

21 And Uzzia the king continued a le-
 per vnto the day of his death; & dwelt
 seuerall in an house being a leper and
 shut out of the house of the Lorde: and
 Jotham his sonne had the gouernance
 of the kinges house, and iudged the peo-
 ple of the laude.

22 The rest of the actes of Uzzia first and
 last, did Ilat the prophete the sonne of
 Amos write.

23 And so Uzzia slept with his fathers,
 and they buryed him with his fathers
 in the felde of the buriall whiche was
 beside the sepulchres of the kinges: for
 they saide, he is a leper: And Jotham
 his sonne raigned in his steade.

The .xxvij. Chapter.

1 Jotham raigneth, and ouercommeth the Ammonites. 8 His raigne and death.
 9 Ahaz his sonne raigneth in his steade.



Jotham was five and
 twentie yeres olde
 when * he began to
 raigne, and he raigned
 sixteene yeres in Hieru-
 salaem: his mothers
 name also was Jeru-
 sa, the daughter of Zadoc.

And the children of Ammon gaue him
 the same yere an hundred talentes of sil-
 uer, & ten thousand quarters of wheate,
 and ten thousand of barlye: So much
 did the children of Ammon geue him
 the second yere, and the third also.

6 So Jotham became mightie, ^(b) be-
 cause he directed his way before the
 Lorde his God.

(b) All profes-
 sorie com-
 meth of God,
 who neuer
 faileth them
 that put their
 trust in hym.

7 The rest of the actes of Jotham, and
 all his warres, and his conuersation, loe
 they are written in the booke of the
 kinges of Israel and Iuda.

8 He was twentie and five yeres olde
 when he began to raigne, and raigned
 sixteene yeres in Hierusalem.

9 And Jotham slept with his fathers,
 and they buryed him in the cite of Da-
 uid: and Ahaz his sonne raigned in his
 steade.

The .xxviij. Chapter.

1 Ahaz an idolater is geuen into the handes of the Syrians and the king of Israel.
 9 The prophet reproveth the Israelites crueltie. 18 Iuda is molested with enemies.
 23 Ahaz increaseth his idolatrie. 26 His death, and successor.



Ahaz was * twentie yere
 olde when he began to
 raigne, and raigned six-
 teene yeres in Hierusa-
 lem, and he did not that
 whiche is right in the
 sight of the Lorde, as
 did his father Daud:

4 He offered also and burnt incense in the
 high places, and on mountaynes, and
 vnder euery greene tree.

5 * wherefore the Lorde his God deli-
 uered him into the hande of the kyng of
 the Syrians, whiche beat hym, and ca-
 ried away a great multitude of his cap-
 tine, and brought them to Damascus:
 And he was deliuered into the hande of
 the kyng of Israel, whiche smote hym
 with a great slaughter.

4-Reg 16 2.

6 For Pekah the sonne of Remalia-
 hu slue in Iuda an hundred and twen-
 tie thousand in one day, which were all
 fighting men: and that because they had
 forsaken the Lord God of their fathers.

7 And

- 7 And Zichri a mightie man of Ephraim, Iue Maasiahu the kinges sonne, and Africa the governour of the house, and Elcana that was next to the king.
- 8 And the children of Israel toke prisoners of their brethren two hundred thousand women, sonnes, and daughters, and carryed away much spoyle of them, and brought the spoyle to Samaria.
- 9 But there was a prophet of the Lordes whose name was Obed: and he went out before the hoast that came to Samaria, and said vnto them: Behold, because the Lorde God of your fathers is wroth with Iuda, ^(a) he hath deliuered them into your hande, and ye haue slaine them with cruelnesse, that reacheth vp to heauen.
- 10 And nowe ye purpose to keepe vnder the children of Iuda and Hierusalem, and to make them bondmen and bondwomen: And do ye not lade your selues with sinne in the sight of the Lord your God:
- 11 Now heare me therfore, and delyuer the captiues againe whiche ye haue taken of your brethren: for els shall the great wrath of God be vpon you.
- 12 Wherfore certaine of the heads of the children of Ephraim, as Azariah the sonne of Jehohanan, Berechiah the sonne of Mesillemoth, and Jehezkiah the sonne of Sallum, & Amasa the sonne of Hadlai, stode vp against them that came from the warre,
- 13 And saide vnto them, Bring not in the captiues hither: for where as we haue offended toward God alreedy, ye entende to adde more to our sinnes and trespassse: For our trespassse is great alreedy, and there is a fierce wrath against Israel.
- 14 And vpon that, the men of armes left the captiues and the spoyle before the lordes and all the congregation:
- 15 And the men that were nowe rehearsed by name, rose vp, and toke the prisoners, and with the spoyle clothed all that were naked among them, & arrayed them, & shooed them, and gaue them to eate and to drinke, and annoynted them, and carryed al that were feeble of them vpon asses, & brought them to Jericho the citie of Paulme trees, to their brethren: and then they returned to Samaria againe.
- 16 * At that same time did king Ahas send vnto the kinges of the Assyrians, to haue helpe of them.
- 17 And the Edomites came againe, and slue some of Iuda, and carryed away captiues.
- 18 And the Philistines inuaded the cities in the lowe countrey, and toward the south of Iuda: And toke Bethsames, and Alalon, and Gederoth, and Socho with the townes longing thereto, and Thimna with the townes of the same, Ginko and the townes thereof, and dwelt there.
- 19 For the Lorde brought Iuda lowe, because of Ahas king of Iuda, whiche made Iuda naked, & transgressed soze against the Lorde.
- 20 And Tilgath Pilneser king of the Assyrians came vpon him, and troubled him rather then strengthened him.
- 21 For Ahas toke away a portion out of the house of the Lorde, and out of the kinges house, and out of the lordes houses, and gaue vnto the king of the Assyrians: and yet it helped him not.
- 22 And in the very time of his tribulation, did king Ahas trespassse yet more against the Lorde.
- 23 For he offered vnto the gods of them of Damascen, which ^(b) beat him: and he said, Because the gods of the kinges of Syria helpe them, therfore wyll I offer to them, that they may helpe me also: But they were his destruction, and the destruction of all Israel.
- 24 And Ahas gathered together the vessels of the house of God, & brake them, and shut vp the doores of the house of the Lorde, and made him * alters in euery corner of Hierusalem.
- 25 And in all the cities of Iuda he made high places to burne incense vnto other gods, and angered the Lorde God of his fathers.
- 26 The rest of his actes, and his workes first and last, beholde they are written in the booke of the kinges of Iuda and Israel.
- 27 And Ahas slept with his fathers, and they buried him in the citie of Hierusalem: but brought him not vnto the sepulchres of the kinges of Israel: and Hezekia his sonne raigned in his steade.

(a) All victorie cometh of God.

4. Re. vi. b.

D

(b) 38. b. 1. sup. sed.

ii. Par. 19. a. ii. Par. 30. a.

Hezekia.

¶ The .xxix. Chapter.

3 Hezekia repaireth the temple, and aduertiseth the Levites of the corruption of religion. 12 The Levites prepare the temple. 20 The kinges and his princes sacrifice in the temple. 25 The Levites sing prayles. 31 The oblation of the people.

A1



Hezekia began to raigne when he was fiue and twentie yeres olde, and he raigned nine & twentie yeres in Hierusalem: And his mothers name was Abia, the daughter

of Zachariah.

2 And he did that which was right in the sight of the Lorde, in all poyntes as did Dauid his father.

3 He * opened the ^(a) doozes of the house of the Lorde in the first yere and ^(b) first moneth of his raigne, and repaired them.

4 And he brought in the priestes and the Levites, and gathered them together into the east streate,

5 And saide vnto them: Heare me ye Levites, and now be sanctified and halow the house of the Lorde God of your fathers, bring filthynesse out of the holy place.

6 For our fathers haue trespassed, and done euill in the eyes of the Lorde our God, and haue forsaken him, and turned away their faces from the habitacion of the Lord, and turned their backes on it.

7 And beside that, they haue shut vp the doozes of the porche, and quenched the lampes, and haue neither burnt incense, nor offered burnt offrings in the holy place vnto the God of Israel.

8 ^(c) Wherefore the wrath of the Lorde fell on Iuda & Hierusalem, and he hath brought them to trouble to be wondred on, & to be hissed at, euen as ye see with your eyes.

9 For loe, our fathers were ouerthrowen with the sword, and our sonnes, our daughters, and our wyues were carried away captiue for the same cause.

10 And now it is in myne heart to make a couenaunt with the Lord God of Israel, that he may turne away his heavy indignation from vs.

11 Now therefore my sonnes, be not negligent: for the Lorde * hath chosen you to stande before him, and for to minister and serue him, and to burne incense.

12 Then the Levites arose, Bahath the sonne of Amasai, and Joel the sonne of Azariah of the children of the Gaathites: And of the sonnes of Merari, Cis the sonne of Abdi, and Azariah the sonne of Jahalelel: And of y sonnes of the Gersonites, Joah the sonne of Simmia, and Eden the sonne of Joah:

13 And of the sonnes of Elizaphan, Simri and Jehiel: And of the sonnes of Asaph, Zechariah and Matthanah:

14 And of the sonnes of Heman, Jehiel, and Simci: And of the sonnes of Jeduthun, Semaia and Uzziel.

15 And they gathered their brethren, and purified them selues, and came according to the commaundement of the king and the wordes of the Lord for to cleanse the house of the Lorde:

16 And the priestes went into the inner partes of the house of the Lord to cleanse it, and brought out all the vncleynesse that they founde in the temple of the Lorde, into the court of the house of the Lorde: And the Levites took it, to carry it out into the brooke Cedron.

17 They began the first day of the first moneth to purifie, and the eyght day of the moneth came they to the porche of the Lorde: So they sanctified the house of the Lorde in eyght dayes, and in the sixteenth day of the first moneth they made an end.

18 And they went in to Hezekia the king, and saide: We haue cleansed all the house of the Lorde, the aulter of burnt offering with all his vessels, and the shew bread table with ^(d) all his apparell:

19 And all the vessels which king Ahas did cast aside, when he raigned, & transgressed, them we haue prepared and sanctified, and beholde they are before the aulter of the Lorde.

20 And Hezekia the king rose earlye, and gathered the lordes of the citie, and went vp to the house of the Lorde.

21 And they brought seuen oxen, seuen rammes, seuen sheepe, and seuen hee goates, to be a sinne offering for the kingdome, for the sanctuary, and for Iuda: And he commaunded the priestes the sonnes

Par. 23 d.
which 3.
had thus

In 23 d.
the 3.
all
that
the
religion
of 30.

The con-
sumption of reli-
gion, is the
end of Gods
reign.

D
"D", vessels.

No xviii.

sonnes of Aaron, to offer them on the
 altar of the Lorde.

22 And they slue the oxen, and the priestes
 receaved the blood and ^(b) sprinckled it
 on the altar: like wylse when they had
 slaine the rammes, they sprinckled the
 blood vpon the altar: They slue also
 the sheepe, and they sprinckled the blood
 vpon the altar.

23 And then they brought forth the hee
 goates for the sinne offering before the
 king and the congregation, & put their
 handes vpon them.

24 And the priestes slue them, and with
 the blood of them they censed the au-
 ter, to make satisfaction for all Israel:
 for the king commaunded that the burnt
 offering and the sinne offering shoulde
 be made for all Israel.

25 And set the Leuites in the house of the
 Lorde with cymbales, psalteries, and
 harpes, * according to the commaunde-
 ment of Dauid and of Gad the kinges
 sear, and Nathan the prophete: For so
 was the commaundement of the Lorde
 through the hande of his prophetes.

26 And the Leuites stode, hauing the in-
 strumentes of Dauid: and the priestes
 helde the trumpettes.

27 And Hezekia commaunded to offer
 the burnt offering vpon the altar: And
 when the burnt offering began, the song
 of the Lorde began also, and the trum-
 pettes, with the instrumentes that were
 ordayned by the hand of Dauid king of
 Israel.

28 And all the congregation worshipped,
 singing a song, and blowyng with the
 trumpettes, and all this [continued] vn-
 till the burnt offering was finished.

29 And when they had made an end of

offering, the king and all that were pre-
 sent with him, bowed them selues, and
 worshipped.

30 And Hezekia the king and the lordes,
 spake to the Leuites to prayse the Lorde
 with the wordes of Dauid & of Asaph
 the sear: And they sang prayses with
 gladnesse, and the other bowed them
 selues, and worshipped.

31 And Hezekia answered, and saide:
 Now ye haue consecrated your handes
 to the Lorde: go to therefore, and byng
 the sacrifices and thanke offerings into
 the house of the Lorde. And the congre-
 gation brought in the sacrifices & thank
 offerings, and burnt offrings, as ma-
 ny as were of a free liberall heart.

32 And the number of the burnt offrings
 which the congregation brought, was
 threescore and ten oxen, an hundred
 rammes, & two hundred sheepe: which
 were all for the burnt offering of the
 Lorde.

33 And there were dedicated sixe hundred
 oxen, and thre thousand sheepe.

34 And the priestes were to se we to slay al
 the burnt offrings: but their brethren
 the Leuites did helpe them, till they
 had ended the worke, & vntill the priestes
 were sanctified: For the Leuites were
 purer hearted to be sanctified, then the
 priestes.

35 And therto ⁵ burnt offrings were ma-
 ny, with the fat of the peace offrings,
 & the drinke offrings, that belong to the
 burnt offering: And so the seruice partey-
 ning to the house of the Lorde, was fi-
 nished.

36 And Hezekia reioyced, and all the peo-
 ple, that God had made the folke so rea-
 die, & that the thing was so soone done.

¶ The .xxx. Chapter.

1 The keeping of the passouer by the kinges commaundement. 6 He exhorteth Israel
 to turne to the Lorde. 18 He prayeth for the people. 24 His oblation and the prin-
 ces. 27 The Leuites blesse the people.



1 And Hezekia sent to all
 Israel and Iuda, and
 wrote letters to E-
 phraim and Manasse,
 that they shoulde come
 to the house of the lorde
 at Hierusalem, and of-
 fer passouer vnto the Lorde God of
 Israel.

2 And the king helde a counsell with his

lordes, and all the congregation of Hieru-
 salem, * to kepe the feast of passouer
 in the ^(a) second moneth:

3 For they coulde not kepe it at that
 time, because the priestes were not sanc-
 tified sufficiently, neither was the peo-
 ple gathered together to Hierusalem.

4 And the thing pleased the king and all
 the congregation.

5 And they decreed that it shoulde be
 proclaymed

Num. ix. 6.
 (a) Though
 they ought to
 haue done it
 in the first
 month.
 Gen. xxi.

(b) For
 without
 sprinkling of
 blood, nothing
 could be sanc-
 tified. Heb. ix.
 Cap. xxi.

L. Par. xxv. a

proclaymed throughout al Israel from Beerseba to Dan, that they shoulde come & holde the feast of Passouer vnto the Lord God of Israel at Hierusalem: For they had not done it of a great season, as it was written.

6 So the postes went with letters of the king and of his lordes throughout all Israel and Juda, and at the commaundement of the king they sayde: **Ye children of Israel, turne againe vnto the Lord God of Abraham, Isahac, and Israel, and he will returne to the remnant that are escaped of you out of the hande of the kinges of the Assyrians.**

7 And be not ye like your fathers and your brethren, which trespassed against the Lord God of their fathers, which gaue them vp to be destroyed, as ye see.

8 And now be not ye stiffe necked like as were your fathers: but yeelde your selues vnto the Lord, and enter into his holy place whiche he hath sanctified for euer, and serue the Lord your God, and the fiercenesse of his wrath shal turne away from you.

9 For if ye turne againe vnto the Lord, then shall your brethren and your children finde compassion in the presence of them that toke them captiue, and they shall come againe vnto this lande: For the Lord your God is gracious and mercifull, and will not turne away his face from you, if ye conuert vnto hym.

10 And so the postes went from citie to citie in the lande of Ephraim and Manasse, euen vnto Zabulon: but they laughed them to scorne, and mocked them.

11 Neuerthelesse, yet diuers of Aser, Manasse, and of Zabulon, submitted them selues, and came to Hierusalem.

12 And the hande of God was in Juda, and he gaue them one heart to do the commaundement of the king and of the rulers, according to the worde of the Lord.

13 And there assembled to Hierusalem much people, and there was present a mightie great congregation, to holde the feast of sweete bread in the seconde moneth.

14 And they arose, and remoued the alters that were in Hierusalem: And all the alters for incense dyd they away, and cast them into the brooke Cedron.

15 And they flue Passouer the fourteenth day of the seconde moneth: And

the priestes and Leuites whiche were ^(b) washed, sanctified them selues, and brought in the burnt offrings into the house of the Lorde.

(b) Seing their owne negligence, and the reddenes of the people.

16 And they stode in their office after their maner and according to the lawe of Moyles the man of God: And the priestes sprinkled the blood, [whiche they receaued] of the hande of the Leuites,

17 For there were many in the congregation that were not sanctified, and therefore the Leuites had the charge of the killing of the Passouer for euery one that was not cleane, to sanctifie him vnto the Lorde.

18 For many of the people, and very many out of Ephraim, Manasse, Isachar, and Zabulon, were not cleused, and yet dyd eate Passouer against the lawe appointed: But Hezekia prayed for them, saying, **The good Lord be mercifull towarde euery one**

19 **That preparerth his heart to seeke the Lord God, the God of his fathers: though he be not cleused according to the purification of the sanctuarie.**

20 And the Lord hearde Hezekia, and healed the people.

21 And the children of Israel that were present at Hierusalem, held the feast of sweete bread seuen dayes, with great gladnes: and the Leuites & the priestes prayed the Lord day by day, singyng with loude instrumentes vnto the lord.

22 And Hezekia spake comfortably vnto all the Leuites that had good knowledge [to sing] vnto the Lord: and they dyd eate throughout that feast seuen dayes long, and offered peace offrings, and thanked the Lord God of their fathers.

23 And the whole assembly toke counsell to do so other seuen dayes: & they helde those seuen dayes with gladnesse:

24 For Hezekia king of Juda, dyd geue to the congregation ^(c) a thousand young oxen, and seuen thousande sheepe: And the lordes gaue out to the congregation a thousand oxen, & ten thousande sheepe, and a great number of the priestes were sanctified.

(c) Hezekia bestowed his goods liberally, for the setting forth of gods glorie.

25 And all the congregation of Juda, with the priestes & Leuites, and all the congregation that came out of Israel, & the strangers that came out of the land of Israel, & that dwelt in Juda, reioyced.

26 And there was great gladnesse in Hierusa-

Hierusalem: For since the time of Solomon the sonne of David king of Israel, there was no such [joy] in Hierusalem.
27 And the priestes and the Leuites a-

rose, and blessed the people: and their voyce was heard [of the Lorde,] and their prayer came by vnto heauen his holy dwelling place.

The .xxxj. Chapter.

1 The people destroy idolatrie, 2 Hezekia appoynteth priestes and Leuites, 4 and prouideth for their luyng. 13 He ordayneth ouerseers to distribute to euery one his portion.

A 1



AND When all these things were finished, all they of Israel that were present in the cities of Iuda, went out and brake the images, and * cut downe the idoli groues, and all to brake the hygh places and * alters throughout all Iuda and Benjamin, in Ephraim also and Manasse, vntil they had viterly destroyed them all: And all the children of Israel returned euery man to his possessions, and to their owne cities.

2 And Hezekia appoynted sundry companies of the priestes and Leuites after the diuersitie of their ministrations, euery man according to his office both priestes and Leuites, for the burnt offering and peace offerings, to minister and to geue thankes and prayse in the gates of the ^(a)hoast of the Lorde.

3 And the kinges portion of his substance that he gaue, were dayly burnt offerings in the morning and evening, and burnt offerings for the Sabbath dayes, newe moones, & solempne feastes, according* as it is written in the lawe of the Lorde.

4 And he bade the people that dwelt in Hierusalem, to geue a ^(b)parte to the priestes and Leuites, that they might substantially applie them selues to the lawe of the Lorde.

5 And as soone as the kinges commaundement came abroad, the children of Israel brought aboundance of first frutes, of corne, wine, oyle, hony, and of all manner of frutes of the fielde, & the tythes of all manner of things brought they in plenteously.

6 And the children of Israel and Iuda that dwelt in the cities of Iuda, they also brought in the tythes of oxen and sheepe, & other holy tythes which were consecrate vnto the Lorde their God

they dyd offer and brought them all by heapes.

7 In the thirde moneth, they began to lay the heapes in maner of a foundation, and finished them in the seuenth moneth.

8 And when Hezekia and the lordes came and sawe the heapes, they blessed the Lorde, and his people Israel.

9 And Hezekia questioned with the priestes and the Leuites concerning the heapes.

10 And Azaria the chiefe priest of the house of Zadoc, answered hym and sayde: Since the people began to bring the heave offerings into the house of the Lorde, ^(c)We also haue had inough to eate, there remayned so much: for the Lorde hath blessed his people, and this heape is left.

11 And Hezekia bade prepare the chambers in the house of the Lord: And they did prepare them, ^(d)houses.

12 And carryed in the first frutes, the tythes, and the dedicate things faithfully: ouer which Chonaniahu the Leuite had the rule, and Semei his brother next to hym:

13 And Jehiel, Azariah, Bahath, Azael, Jerimoth, Josabad, Eliel, Jesnachiah, Bahath, and Banaiahu, were ouerseers ordayned by Chonaniahu, and Semei his brother was an officer of Hezekia the king, and Azariah was the ruler of the house of God.

14 And Coze the sonne of Ianna the Leuite, and porter of the east doore, had the ouersight of the things that were offered of a free will vnto God, & were geuen in maner seuerally vnto the Lorde, and ouer the things most holy.

15 And vnder his hande were Eden, Benjamin, Iesua, Semeiahu, Amariah, and Sechaniahu in the cities of the priestes [appoynted] of their fidelitie to geue to their brethren their portions, as well

ii. Par. 14. a.

2. Par. 33. c.

(a) That is, in the temple where they assembled.

Nu. xxxviii. b.

(b) The tythes and first frutes for the maintenance of the priestes and Leuites.

(c) The first fruits were liberally prepared for.

(d) 21. 22. houses.

- well to the small as to the great.
- 16 Beside their generation, beyng males, from thre yeres old and vpwarde, euen vnto euery one that entereth into the house of the Lord, they should geue day by day, for their ministracion, and for their geuing attendaunce, and for their diuers waytinges by course;
- 17 Both to the generation of the priestes and Leuites throughout the houtholde of their fathers, from twentie yeres and aboue, to wayte when their courses came:
- 18 And to the families of all their babes, wyues, sonnes and daughters through all the congregation: For vpon the fidelitie of them were the holy thinges be-

stowed.

- 19 And to the children of Aaron the priestes whiche were in the fieldes and suburbes of their citie, citie by citie, the men whose names were expressed afore, shoulde geue portions, euen to all the males among the priestes, and to all the Leuites, according to their number.
- 20 And of this maner did Hezekia throughout all Juda: & wrought it that is good, and right and true before the Lorde his God.
- 21 And in al the workes that he began, for seruice of the house of God, for the lawe, & for the commaundementes, he sought his God: and that did he with all his heart, and prospered.

The .xxxii. Chapter.

1 Sennacherib inuadeth Juda. 3 Hezekia prepareth for the warre. 7 He exhorteth the people to put their trust in the Lorde. 9 Sennacherib blasphemeth God. 20 Hezekia prayeth. 21 The angell destroyeth the Assyrians, and the king is slayne. 25 Hezekia is not thankfull toward the Lorde. 33 His death.

After that these deedes were saythfully done, * Sennacherib king of the Assyrians came, and entred into Juda, & compassed the strong citie, and thought to winne them for him selfe.

- 2 And so when Hezekia sawe that Sennacherib was come, and that he was purposed to fight against Hierusalem,
- 3 he toke counsell with his lordes and men of might, to stop the water of the fountaynes without the citie: And they dyd helpe him.
- 4 For there gathered many of the people together, and stopt all the welles, and the broke that ran through the middes of the land, saying: why shall the kinges of the Assyrians come and finde much water?
- 5 And Hezekia went to lustyly, and buylt vpon the wall where it was broken, and made ordinaunce vpon the towres, and to the other wall without, and repaired Bullo in the citie of David, and made many daries and shieldes.
- 6 And he set captaynes of warre ouer the people, and gathered them together to him in the large strecte of the gate of the citie, and spake gentylly to them, saying:
- 7 Plucke vpon your heartes and be strong: be not afrayde nor discouraged for the

king of the Assyrians, & for all the multitude that he hath with hym: *for there be mo with vs then with hym.

- 8 With him is an arme of flesh: but with vs is the Lord our God for to helpe vs, and to fight our battayles. And the people toke a courage through the wordes of Hezekia king of Juda.
- 9 *After this did Sennacherib king of the Assyrians send of his seruauntes to Hierusalem (but he him selfe remayned beside Lachis, hauing all his power with him) vnto Hezekia king of Juda, and vnto all Juda that were at Hierusalem, saying,
- 10 Thus saith Sennacherib king of the Assyrians: *Wherin do ye trust O ye that dwell in Hierusalem which is besieged:
- 11 Doth not Hezekia entice you to geue ouer your selues vnto death, hunger, and thirst, saying: The Lord our God shall ryd vs out of the hand of the king of the Assyrians?
- 12 Hath not the same Hezekia put downe his hye places and his^(a) aulter, & commaunded Juda and Hierusalem, saying, We shall worship before one aulter, and burne incense vpon the same?
- 13 Knowe ye not what I and my fathers haue done vnto the people of all landes: were the gods of the people of other landes, able or mightie to saue their landes out of my hande?

(a) The which make no difference betweene true religion, and false.

2. Chronicles.

- C** 14 Which of all the gods of those nations that my fathers destroyed, could deliuer his people out of my hande: And shall your God be able to deliuer you out of my hande?
- 15 Wherefore nowe let not Hezekia deceaue you, nor persuade you of this fassion, nor yet beleue him: For as no god among all nations and kingdomes, was able to rid his people out of my hand and out of the hand of my fathers: Howe much lesse shall your gods be able to kepe you out of my hande?
- 16 And yet no thinges did his seruantes speake against the Lorde God, and against his seruant Hezekia.
- 17 And Sennacherib also wrote a letter to rayle on the Lord God of Israel, and spake against him, saying: As the gods of the nations of [other] landes haue not ben able to deliuer their people out of my hande: euen so shal not the God of Hezekia deliuer his people out of my hande.
- 18 And they cried with a loude voyce in the Jewes speach vnto the people of Hierusalem that were on the Wall, to feare them, and to make them faynt hearted, and that they might so take the citie.
- 19 And they spake against the God of Hierusalem, as against the gods of the nations of the earth, [whiche were] the workes of the handes of men.
- 20 But Hezekia the king, and the prophet Esai the sonne of Amos^(b) prayed against that blasphemie, and cried vp to heauen.
- D** 21 And the Lord sent an angel, which destroyed all the men of warre and the lordes and captaynes of the hoast of the king of the Assyrians, that he turned his face againe with shame towarde his owne lande: *And when he was come into the house of his god, they that came of his owne body slue him there with the sworde.
- 22 And so the Lorde saued Hezekia and the inhabitants of Hierusalem out of the hand of Sennacherib the king of the Assyrians, and from the hande of all other, and mayntayned them on euery side.
- 23 And many brought offeringes vnto the Lorde to Hierusalem, and presentes to Hezekia king of Iuda: so that he was magnified in the sight of all nations from thence forth.
- 24 *In those dayes Hezekia was sicke to the death, and prayed vnto the Lorde: which answered him, and shewed him a wonderfull miracle.
- 25 But Hezekia dyd not againe vnto God according to it that he had shewed him: for his heart arose, & there came wrath vpon hym, and vpon Iuda and Hierusalem.
- 26 Nor withstanding Hezekia submitted him selfe after that his heart was risen vp, he and the inhabitants of Hierusalem: and the wrath of the Lorde came not vpon them in the dayes of Hezekia.
- 27 And Hezekia had exceeding much riches and honour: And he gat him treasures of siluer and gold, pretious stones, and spices, shieldes, and of all maner pleasaunt iewels:
- 28 And made store houses for the frutes of corne, for wine and oyle, and stalles for all maner of beastes, and foldes for sheepe.
- 29 And he made him cities, & had of sheepe and oren great aboundaunce: For God had geuen him substaunce exceeding much.
- 30 This same Hezekia stopped the vpper water springes of^(c) Sihon, and brought them downe to the west side of the citie of Dauid: And Hezekia prospered in all his workes.
- 31 And when the princes of Babylon sent vnto him ambassadours, to enquire of the wonder that chaunced in the lande, God left him, *to^(d) trye him, and that all that was in his heart might be knowen.
- 32 The rest of the deedes of Hezekia, and his goodnes, beholde they are written in the vision of Esai the prophet the sonne of Amos, in the booke of the kinges of Iuda and Israel.
- 33 And Hezekia slept with his fathers, and they buried hym in the most worthy place of the sepulchres of the sonnes of Dauid, and all Iuda and the inhabitants of Hierusalem dyd him worship at his death: and Manasse his sonne raigned in his steade.

4. Reg. 20. a. Esa. 38. a.

(c) which dauid was called Silor. Esa. 8. 10. 9.

Deu. xvlii. a. (d) God tempteth his faithfull to trie them.

(b) Prayer is the best refuge in all troubles and daungers

4. Reg. 19. 8.

The

The. xxxiii. Chapter.

1 Manasses an idolater. 9 He causeth Juda to erre. 11 He is led away prisoner into Babylon. 12 He prayeth to the Lorde and is deliuered. 15 He aboliseth idolatrie, 16 and setteth by true religion. 20 He dieth, and Amon his sonne succeedeth, 24 whom his owne seruantes slay.



Manasse was twelue yeres olde * When he began to raigne, and he raigned fiftie and five yeres in Hierusalem:

But dyd euyll in the sight of the Lorde, like

bnto the abhominations of the heathen whom the Lorde cast out before the children of Israel.

3 For he went to, and buylt the high places * whiche Hezekia his father had broken downe: And he reared by alters for Baalim, and made groues, and worshipped all the hoast of heauen, and serued them.

4 And he buylt alters in the house of the Lorde, where as the Lorde yet had sayd, * In Hierusalem shall my name be for euer.

5 And he buylded alters for all the hoast of heauen, in the two courtes of y^e house of the Lorde.

6 And he burnt his children in fire in the valley of the sonne of Hinnon: he was a sorcerer, he regarded the crying of birdes, bled inchauntmentes, and mayntayned workers with spirites and sears of fortunes, and wrought much euyll in the sight of the Lorde to anger hym withall.

7 And he put the carued image and an idol whiche he had made, in the house of God: Of which house, God had sayd to Dauid and to Solomon his sonne, In this house and in Hierusalem whiche I haue chosen afore all the tribes of Israel * Will I put my name for euer.

8 Neither will I make the foote of Israel to remoue any more out of the land whiche I haue ordeyned for your fathers, yf so be that they wil be diligent and do all that I haue commaunded them in all the law and statutes, and ordinaunces by the hande of Moyses.

9 And so Manasse made Juda and the inhabiteres of Hierusalem to erre, and to do worse then the heathen whom the Lorde destroyed before the children of Israel.

10 And the Lorde spake^(a) to Manasse and to his people: but they woulde not regard.

11 wherfore the Lorde brought vpon them the captaynes of the hoast of the king of the Assyrans, whiche toke Manasse in holde, and bounde him with chaynes, and caried him to Babylon.

12 And when he was in tribulation, he besought the Lorde his God, and humbled him selfe exceedingly before the God of his fathers,

13 And made intercession to him: and God was^(b) intreated of him, and hearde his prayer, and brought him againe to Hierusalem into his kingdome: and then Manasse knewe that the Lorde was God.

14 After this he buylt a wall without the citie of Dauid on the west side of Gion, in the valley, as they came to the fishe gate, and round about Ophel, & brought it vp of a very great heygth, and put captaynes of warre in all the strong cities of Juda.

15 And he toke away straunge gods and images out of the house of God, and^(c) all the alters that he had buylt in the mount of the house of God and Hierusalem, and cast them out of the citie.

16 And he prepared the altar of the Lorde, and sacrificed thereon peace offeringes and thanke offeringes, and charged Juda to serue the Lorde God of Israel.

17 Neuerthelesse, the people dyd offer stil in the high places, howbeit vnto the Lorde their God only.

18 The rest of the actes of Manasse, and his prayer vnto his God, & the wordes of the sears that spake to him in the name of the Lorde God of Israel, behold they are^(d) written in the sayinges of the kinges of Israel.

19 And his prayer, and howe that he was hearde, and all his sinnes, and his trespasse, and the places where he made high places and set vp groues and images before he was meekened, beholde they are written among the sayinges of the sears.

20 And Manasse slept with his fathers, & they buried him in his^(e) owne house, and Amon his sonne raigned in his roome.

(b) Affliction
getteth vnder
standing.

i. Par. xiii. a
and xxxi. a

(c) Because
he had so hez-
rrible offended
against the
Lorde, they did
not burie hym
in the sepul-
chre of the
kinges, but in
the garden of
the kinges
house.

2. Chronicles.

- 21 Amon was two and twentie yeres old
When he began to raigne, and raigned
two yeres in Hierusalem.
- 22 But he did euill in the sight of the Lord,
like as dyd Manasse his father: for A-
mon sacrificed to all the carued images
whiche Manasse his father had made,
and serued them.
- 23 And submitted not him selfe before the
Lorde, as Manasse his father had

meekened him selfe: but Amon trespas-
sed greatly.

- 24 And his owne seruauntes conspired
against him, and slue him in his owne
house.
- 25 But the people of the lande slue al them
that had conspired against king Amon:
and the same people of the lande made
Josia his sonne king in his roome.

The .xxxiiii. Chapter.

1 Josia destroyeth the idoles, and restoreth the temple. 14 The booke of the lawe is
founde. 21 He sendeth to Hulda the prophetisse for counsell. 27 God heareth his
prayer. 31 He maketh a couenaunt with God.

A

4. Reg. 22. a.



1 Josia was eyght yeres
olde when he began to
raigne, *and he raig-
ned in Hierusalem thir-
tie and one yeres.

2 And he dyd that
whiche was right in
the sight of the Lord, and walked in the
wayes of Dauid his father, and bowed
neither to the right hand nor to the left.

3 In the eyght yere of his raigne, when
he was yet a childe, he began to seke af-
ter the God of Dauid his father: And in
the twelfth yere he began to purge Ju-
da & Hierusalem from the high places,
groues, carued images, and images of
metall.

4 And they brake downe the alters of
Baalim euen in his^(a) presence: and other
images that were in greater honour
then they, he caused to be destroyed: And
the groues, carued images, and images
of metall he brake and made dust of
them, and strowed it vpon the graues of
them that had offered vnto them.

5 And he burnt the bones of the priestes
vpon the alters of them, and clenfed
Juda and Hierusalem:

6 And euen so did he in the cities of Ma-
nasse, Ephraim, Simeon, vnto Nephtali,
and in the wilderness of them
rourke about,

B

7 He plucked asunder the^(b) alters & the
groues, & did beate the images & stampe
them to powder, and cut downe all the
idoles throughout all the lande of Isra-
el, and returned to Hierusalem againe.

8 In the eyghtenth yere of his raigne,
when he had purged the lande and the
temple, *he sent Saphan the sonne of

Azariah, and Maasiah the gouernour
of the citie, and Joah the sonne of Joa-
haz the recorder, to repaire the house of
the Lorde his God.

9 And when they came to Helkiah the
hie priest, they deliuered the money
that was brought into the house of God,
whiche the Leuites that kept the en-
tries had gathered of the hand of Ma-
nasse and Ephraim, and of all that yet
remayned in Israel, and of all Juda
and Benjamin, and they returned to
Hierusalem.

10 And they put it in the handes of the
workmen that had the ouersight of the
house of the Lorde, & they gaue it to the
labourers that wrought in the house
of the Lorde, to repaire and mende the
house.

11 Euen to masons and carpenters gaue
they it, to get hewed stone, & timber for
coules and for beames of the houses
which y^(c) kinges of Juda had destroyed.

12 And the men did the worke^(c) faythfully:
And the ouersers of them to courage
them forward, were Jahath and Oba-
diah Leuites of the children of Merari:
and Secharia and Mesullam of the
children of the Gaathites, and other of
the Leuites, whiche all could skil of in-
strumentes of musicke.

13 And ouer the bearers of burthens, and
ouer all that wrought in whatsoeuer
workmanship it were, were there
scribes, officers, & porters of the Leuites.

14 And when they brought out the mo-
ney that was brought into the house of
the Lorde, Helkia the priest * founde the
booke of the law of the Lorde [geuen] by
Moyses.

15 And

^a He woulde
see the restor-
ation with
his own eyes

^c Faithfull
officers.

^b The godly
zeale of this
good prince
is worthy
example for al
princes to fo-
lowe.

^c 4. Reg. 22. b.

- 15 And Helkia answered and sayd to Saphan the scribe: I haue founde the booke of the law in the house of the Lord. And Helkia gaue the booke to Saphan.
- 16 And Saphan caried the booke to the king, and brought the king word againe, saying: All that was committed to thy seruantes, that do they.
- 17 And they haue gathered together the money that was founde in the house of the Lord, and haue deliuered it into the handes of the ouerseers of the worke, and to the handes of the workmen.
- 18 And then Saphan the scribe shewed the king, saying, Helkia the priest hath geuen me a booke: and Saphan read in it before the king.
- 19 And it fortuned, that when the king had heard the wordes of the lawe, he^(c) care his clothes:
- 20 And the king commaunded Helkia and Ahikam the sonne of Saphan and Abdon the sonne of Bichah, and Saphan the scribe, and Asaa a seruaunt of the kunges, saying:
- 21 Go and enquire of the Lord for me and for them that are left in Israel and Iuda, concerning the wordes of the booke that is founde: For great is the wraath of the Lord that is fallen vpon vs, because our fathers haue not kept the worde of the Lord, to do after all that is written in this booke.
- 22 And Helkia and they that the king had [appoynted] went to Hulda a prophetisse, the wyfe of Sallum, the sonne of Thecuath, the sonne of Hasra, keeper of the wardrope (for she dwelt in Hierusalem within the seconde wall:) & so they communed with her.
- 23 She answered them, Thus sayth the Lord God of Israel: Tell ye the man that sent you to me,
- 24 Euen thus sayth the Lord: Beholde, I will bring euill vpon this place, and vpon the inhabiteurs thereof, euen all the curses that are written in the booke which they haue read before the king of Iuda:
- 25 Because they haue forsaken me, and haue offred vnto other gods, to anger me with all maner workes of their handes: therfore is my wraath set on fire
- against this place, and shall not be quenched.
- 26 And as for the king of Iuda which sent you to enquire of the Lord, so shall ye say vnto him: thus sayth the Lord God of Israel, concerning the wordes which thou hast heard.
- 27 Because thyne heart did^(c) melt, and thou diddest meeke thy selfe before God when thou heardest his wordes against this place, and against the inhabiteurs thereof, and humbledst thy selfe before me, and tarest thy clothes, and weepedst before me: that haue I heard also, sayth the Lord.
- 28 Behold, I wil take thee to thy fathers, and thou shalt be put in thy graue in peace, and thyne eyes shall not see all the mischief that I will bring vpon this place, and vpon the inhabiteurs of the same. And they brought the king worde againe.
- 29 *Then the king sent and gathered together all the elders of Iuda and Hierusalem: 4. Reg. 22. a
- 30 And the king went by into the house of the Lord, and all the men of Iuda, and the inhabiteurs of Hierusalem, and the priestes and Leuites, and all the people great and smal, and [the king] did reade in their eares all the wordes of the booke of the couenaunt that was founde in the house of the Lord.
- 31 And the king stode at his standing, and made a couenaunt before the Lord, to folowe the Lord, and to kepe his commaundementes, his witnesse, and his statutes, with all his heart, and with all his soule, and to fulfill the wordes of the appoyntment written in the sayd booke.
- 32 And he set in their roome all them that were founde in Hierusalem and Benjamin: and the inhabiteurs of Hierusalem did according to the couenaunt of the Lord God of their fathers.
- 33 And Josia put away all maner of abominations out of all landes that perteyned to the children of Israel, and brought in all that were founde in Israel, to worship and to serue the Lord their God: And they turned not aside from after the Lord God of their fathers, as long as he liued.

(c) The ende of gods thynge is for our repen= taunce.

E

4. Reg. 22. a

2. Chronicles.

The xxxv. Chapter.

1 Jofia kepeth the paffouer. 2 He fetteth forth gods feruice. 20 He fighteth againſt the king of Egypt, and dieth. 24 The people bewayle him.

A I



AND Jofia helde* the [feast of] paffouer vnto the Lorde in Hieruſalem, & they ſue paffouer in the fourteenth day of the firſt moneth.

2 And he ſet the prieſtes in their offices, and ayded them in the ſeruice of the houſe of the Lorde,

3 And ſayd vnto the Leuites that taught all Iſrael, and were ſanctified vnto the Lorde: Put the holy arke in the houſe whiche Solomon the ſonne of Dauid king of Iſrael vpd buylde, it ſhalbe no more a burden vpon your ſhoulders: But now ſerue the Lord your God, and his people Iſrael:

4 And prepare your ſelues by your auncient houſholdes, and companies, according to the writing of Dauid king of Iſrael, and the writing of Solomon his ſonne:

5 And ſtand in the holy place, according to the deuſion of the auncient houſholdes of your brethren the children of the people, and after the deuſion of the auncient houſholdes of the Leuites:

6 Kill paffouer, and ſanctifie your ſelues, & prepare your brethren, that they may do according to the word of the Lord by the hande of Moyſes.

25 7 And Jofia gaue to the people flockes of ſheepe and kiddes all for paffouer, and for al that were preſent, thirtie thouſande by tale, and thre thouſande oxen: and theſe were euen of the kinges ſubſtance.

8 And his lordes gaue willingly both vnto the people and to the prieſtes, and vnto the Leuites: helkia alſo, Zacharia, and Jehiel, rulers of the houſe of God, gaue vnto the prieſtes for paffouer offerings two thouſande and ſix hundred ſheepe, and three hundred oxen.

(a) Librall prouifion for the miniftrie.

9 (b) Conania, and Semeiah, & Nathanael his brethren, & haſabiah, and Jehiel, and Joſabad, rulers of the Leuites, gaue vnto the Leuites paffouer offerings [euen] five thouſande ſheepe and five hundred oxen.

10 And ſo the ſeruice was prepared, and

the prieſtes ſtoode in their places, & the Leuites in their diſtinct companies, at the kinges commaundement:

11 And they ſue paffouer, and the prieſtes ſprinkled the blood with their hande, and the Leuites pulled of the ſkinnes of the beaſtes.

12 And they fet away the burnt offerings, to geue them vnto the people that were deuſed be auncient houſes, and that they ſhoulde offer vnto the Lorde, like *as is written in the booke of Moyſes: And ſo dyd they with the oxen alſo.

Leuit. i. a.

13 And *they dreſſed the paffouer with fire, as the maner was: And the other dedicate beaſtes ſodde they in pottes, caldrons, and pannes, and deuſed them among all the people.

Exod. xii. b.

14 And after ward they made redy for them ſelues and for the prieſtes: for the prieſtes the children of Aaron were buſied in offering of burnt offerings and the fat vntill night: therfore the Leuites prepared for them ſelues and for the prieſtes the ſonnes of Aaron.

15 And the ſingers the children of Aſaph ſtoode in their ſtanding, *according to the commaundement of Dauid, and Aſaph, Heman, and Jeduthun the kinges (b) fear: and the porters wayted at euery gate, and might not depart from their ſeruice: for their brethren the Leuites prepared for them.

i. Pa. xxv. a. and xxvi. d.

(b) meaning the prophete.

16 And ſo all the ſeruice of the Lord was prepared the ſame day, to offer paffouer, and to offer burnt offerings vpon the altier of the Lord, according to the commaundement of king Jofia,

17 And the children of Iſrael that were preſent, kept the paffouer the ſame time, and the feaſt of ſweet bread ſeuē dayes.

18 And there was no paffouer like to that kept in Iſrael from the dayes of Samuel the prophete, neither did al the kinges of Iſrael holde ſuch a paffouer feaſt as dyd Jofia, and the prieſtes and Leuites, and all Iuda and Iſrael that were preſent, and the inhabiſers of Hieruſalem.

19 This paffouer was holden in the eyghteenth yere of the raigne of Jofia.

20 After

20 *After all this when Josia had prepared the temple, Necho king of Egypt came up to fight against Charcamis beside Euphrates: and Josia went out against him.

21 Which he sent messengers to him, and said: What haue I to do with thee thou king of Juda? "Be not thou against thy selfe this day, for my warre is against another house, and God bad me make hast: Leauce of therfore & meddle not with God which is with me, lest he destroy thee.

22 Nevertheless Josia would not turne his face from him, but rather tooke aduise to fight with him, and hearkened not vnto the wordes of Necho out of the mouth of God, and came to fight in the valley of Megiddo.

23 And the shooters shot dartes at king Josia: And the king sayde to his seruantes, Carie me away, for I am sore

wounded.

24 His seruantes therfore had hym out of that charet, and put him in another charet that they had: And when they had brought him to Hierusalem, he died, and was buried in the sepulchre of his fathers: *And all Juda and Hierusalem mourned for Josia.

Zacha. xii. a.

25 And Ieremia lamented Josia, and all singing men and singing women mourned for Josias in their lamentations to this day, and made the same lamentations an ordinaunce in Israel: and beholde they are written in the lamentations.

26 The rest of the actes of Josia and his goodnes [whiche he did] following in the writing of the lawe of the Lorde,

27 And his sayinges first and last, behold they are written in the booke of the kinges of Israel and Juda.

The .xxxvi. Chapter.

1 After Josia raigneth Jehoahaz. 4 After Jehoahaz Jehoiacin. 8 After hym Jehoiacin. 11 After him Zedekia. 14, 17. in whose time all the people were caried away to Babylon, for contemning the admonitions of the prophetes. 22 And were restozed againe the seuentith yere after, by king Cyrus.

1 **A**d the people of the lande toke Jehoahaz the sonne of Josia, and made hym king in his fathers steade in Hierusalem.

2 And Jehoahaz was twentie & thre yeres olde when he began to raigne, and he raigned thre monethes in Hierusalem.

3 And the king of Egypt put him downe at Hierusalem, and merced the lande in an hundred talentes of siluer, and a talent of golde.

4 And the king of Egypt made Eliakim his brother king vpon Juda and Hierusalem, and turned his name to Jehoiacin: and Necho toke Jehoahaz his brother, and caried him to Egypt.

5 Jehoiacin was twentie and fiue yeres old when he began to raigne, & he raigned a leuen yeres in Hierusalem, and he did euill in the sight of the Lord his God.

6 Against him came vpon Nabuchodonosor king of Babylon, and bounde hym with two chaynes, to cary him to Babylon.

7 The king Nabuchodonosor also caried

of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon.

8 The rest of the actes of Jehoiacin, and his abhominations which he did, ^(a)and that which was found vpon him, behold they are written in the booke of the kinges of Israel and Juda: and Jehoiacin his sonne raigned in his steade.

(a) He meaneth the markes of idolatry, which were founde printed in his body when he was dead.

9 And Jehoiacin was eyght yeres olde when he began to raigne, and he raigned thre monethes and ten dayes in Hierusalem, and dyd euill in the sight of the Lorde.

10 And when the yere was out, king Nabuchodonosor sent and fet him to Babylon with the goodly vessels of the house of the Lorde, and made Zedekia his fathers brother king ouer Juda and Hierusalem.

11 *Zedekia was one and twentie yeres old when he began the raigne, and raigned a leuen yeres in Hierusalem.

Ierem. lv. a. 3. Reg. 24. d.

12 And he dyd euill in the sight of the Lord his God, and humbled not him selfe before Ieremia the prophete, at the mouth of the Lorde.

13 And he rebelled against king Nabuchodonosor, which had receaved an oth of him by God: but he was stifnecked, and to hard hearted to turne vnto the Lord God of Israel.

C 14 Moreover, all the chiefe of the priestes and the people trespassed wonderfully after all maner of abominations of the heathen, and polluted the house of the Lorde which he had halowed in Hierusalem.

15 *And the Lorde God of their fathers sent to them by his messengers, rising vpon betimes, and sending: for he had compassion on his people, and on his dwelling place.

16 But they mocked the messengers of God, and despised his wordes, and misused his prophetes, vntill the wrath of the Lorde arose against his people, and till there was no remedie.

4. Reg. 25. 4. 17 And so* he brought vpon them the king of Chaldee, which slue their young men with the sword in their holy temple, and spared neither young man, mayden, old man, nor him that stowped for age: he gaue them all into his hande.

18 And all the vessels of the house of God, both great and small, and the treasures of the house of the Lorde, and the treasures of the king, and of his lordes: all

these caried he to Babylon.

19 And they burnt the house of God, and brake downe the wal of Hierusalem, and burnt all the pallaces thereof with fire, and destroyed all the goodly icwels therof.

20 And the rest that had escaped the sword, caried he to Babylon: where they were bondmen to him & his children, vntill the time that Persia had the Empire:

21 To fulfill the worde of the Lord* by the mouth of Jeremia, vntill the lande had her pleasure of her Sabbathes: for as long as she lay desolate, she kept Sabbath, vntill threescore and ten yeres were fulfilled.

22 *And the^(b) first yere of Cyrus king of Persia (when the worde of the Lorde *spoken by the mouth of Jeremia was finished) the Lorde stirred vpon the spirite of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and that by wryting, saying:

23 Thus sayth Cyrus king of Persia, All the kingdomes of the earth hath the Lorde God of heauen geuen me, & hath charged me to buylde hym an house in Hierusalem, that is in Iuda: wherfore whosoever is among you of all his people, the Lorde his God be with him, and let hym go vp.

D
Ier. xxv. b.

i. Esdras. i. a.
b. That is in the first yere that he raigne ouer the Chaldeans. Ier. xxv. c. and xxvi. c.

E. VV.

The ende of the seconde booke of the Chronicles.

The first booke of Esdras.

The first Chapter.

1 Cyrus sendeth againe the people that was in captiuitie, 8 and restozeth them their holy vessels.

A 1 **I**n the first yere of
* Cyrus king of
Persia (that the
worde of the Lord
spoken * by the
mouth of Ieremia
might be fulfilled)
the Lorde stirred
by the spirite of

Cyrus king of Persia, that he caused to be proclaymed throughout all his empyre, and to be written, saying,

2 Thus saith Cyrus the king of Persia: The Lorde God of heauen hath geuen me all the kingdomes of the earth, * and hath commaunded me to build him an house at Hierusalem, which is in Iuda.

3 Whosoever nowe among you is of his people, the Lord his God be with him, and let him go by to Hierusalem in Iuda, and builde the house of the Lorde God of Israel, he is the God that is at Hierusalem.

4 And whosoever remaineth yet in any maner of place where he is a straunger, let the men of that place helpe him with siluer and golde, with good and cattaille, beside that which they willingly offer for the house of God that is at Hierusalem.

5 Then gat by the principall fathers of

Iuda and Benjamin, and the priestes and Leuites, and all they whose spirite God had raysed to go by and to builde the house of the Lorde which is at Hierusalem.

6 And all they that were about them, strengthened their hande with vessels of siluer & golde, with goodes, and cattaille, and iewels, besides all that was willingly offered.

7 And king Cyrus brought forth the vessels of the house of the Lord: * which Nabuchodonosor had taken out of Hierusalem, and had put in the house of his God. 11. Par. 36. 6.

8 Those did Cyrus the king of Persia bying forth by the hande of Michzadates the treasurer, & numbred them vnto Selbazer the prince of Iuda.

9 And this is the number of them: thirtie chargers of golde, a thousand chargers of siluer, twentie and nine knives:

10 Thirtie basons of golde, and of other siluer basons foure hundred & ten: and of other vessels a thousand.

11 All the vessels of golde and siluer were five thousand and foure hundred: All these did Selbazer cary away with them that came by out of the captiuitie of Babylon, vnto Hierusalem.

The .ij. Chapter.

The number of them that returned from the captiuitie

A 1 **T**hese are the children of the prouince, that went by out of the captiuitie, whom Nabuchodonosor the king of Babylon had caried away vnto Babylon: & came

againe vnto Hierusalem and into Iuda euery one vnto his citie.

2 They that came with Zorobabel [are these:] Iesua, * Nehemiah, Saraiah, Rehelaiia, Mardochai, Bilsan, Mispar, Biguai, Rehum, Baana. This is the number of the men of the people of Is-

rael:

3 The children of Pharos, two thousand an hundred seuentie and two.

4 The children of Sephatia, three hundred seuentie and two.

5 The children of Arath, seuen hundred seuentie and five.

6 The children of the captaine of Moab, of the children of Iesua and Joab, two thousand eyght hundred and twelue.

7 The children of Elam, a thousand two hundred fiftie and foure.

8 The children of Zathu, nine hundred and

- and fouretie and five.
- 9 The children of Zaccai, seven hundred and threescore.
- 10 The children of Wani, six hundred fouretie and two.
- 11 The children of Webai, six hundred twentie and three.
- 12 The children of Afgang, a thousand two hundred twentie and two.
- 13 The children of Adoniam, six hundred sixtie and six.
- 14 The childre of Seguai, two thousand fiftie and six.
- 15 The children of Adin, four hundred fiftie and four.
- 16 The children of Ater of Hezekia, ninety and eyght.
- 17 The children of Bezai, three hundred twentie and three.
- 18 The children of Joza, an hundred and twelue.
- 19 The children of Hasum, two hundred twentie and three.
- 20 The children of Gebbar, ninety & five.
- 21 The children of Bethlehem, an hundred twentie and three.
- 22 The men of Netopha, fiftie and six.
- 23 The men of Anathoth, an hundred twentie and eyght.
- 24 The children of Asmaueth, fourette and two.
- 25 The children of Kiriathbarim, euen the children of Cephira and Beeroth, seven hundred fouretie and three.
- 26 The children of Harania and Geba, six hundred twentie and one.
- 27 The men of Michmas, an hundred twentie and two.
- 28 The men of Bethel and Hay, two hundred twentie and three.
- 29 The children of Nebo, fiftie and two.
- 30 The children of Bagbis, an hundred fiftie and six.
- 31 The childre of the other Elam, a thousand two hundred fiftie and four.
- 32 The children of Barim, three hundred and twentie.
- 33 The children of Lodhadid and Ono, seven hundred twentie and five.
- 34 The childre of Jericho, three hundred fouretie and five.
- 35 The children of Senaa, three thousand six hundred and thirtie.
- 36 The priestes: of the children of Jedaia of the house of Jesua, nine hundred seuentie and three.
- 37 The children of Inuer, a thousand
- fiftie and two.
- 38 The children of Phasur, a thousand two hundred fouretie and seven.
- 39 The children of Arim, a thousand and seenteene.
- 40 The Levites: the children of Jesua & Cadmiel, of the children of Hodauia, seuentie and four.
- 41 The singers: the children of Asaph, an hundred twentie and eyght.
- 42 The children of the doore keepers, the children of Sallum, the children of Ater, the children of Talmon, the children of Accub, the children of Hatita, the children of Sobai, altogether an hundred thirtie and nine.
- 43 The Nethinims: the children of Ziba, the children of Alupha, the children of Labaoth,
- 44 The children of Ceros, the children of Siasa, the children of Padon,
- 45 The children of Lebana, the children of Hagaba, the children of Accub,
- 46 The children of Hagab, the children of Semlai, the children of Hanan,
- 47 The children of Giddel, the children of Gahar, the children of Reata,
- 48 The children of Razin, the children of Recoda, the children of Galam,
- 49 The children of Uzza, the children of Daleah, the children of Besai,
- 50 The children of Asna, the children of Behunim, the children of Nephusim,
- 51 The children of Bacbac, the children of Hacupa, the children of Harhur,
- 52 The children of Bazluth, the children of Behida, the children of Harla,
- 53 The children of Barcos, the children of Silara, the children of Thamah,
- 54 The children of Neziah, the children of Hatipha.
- 55 The children of Solomons seruautes, the children of Sotai, the children of Sophereth, the children of Peruda,
- 56 The children of Jaala, the children of Darcon, the children of Giddel,
- 57 The children of Sephatiah, the children of Hattil, the children of Dochereth, Hazbaim, the children of Ami.
- 58 All the Nethinims, and the children of Solomons seruautes, were altogether three hundred ninetie and two.
- 59 And these went by from Thelmeiah, and from Thelharla, Cherub, Addon, and Immer: but they could not discern their fathers house & their seede, whether they were of Israel.
- 60 The

60 The children of Delaia, the children of Tobia, the children of Recoda, six hundred fiftie and two.

61 And of the children of the priestes: the children of Habaia, the children of Acroz, the childre of Serzillai, which took one of the daughters of * Serzillai the Gileadite to wyfe, and was called after their name.

62 These sought their euidence among them that had the register of birth, and were not founde therein, therefore were they put from the priesthood.

63 And Hathirsatha said vnto them that they should not eate of the most holy, till there rose vp a * priest [to weare] Urim and Thummin.

64 The whole congregation together, was fouretie & two thousand, three hundred and threescore:

65 Beside their seruauntes and maydens, of whom there were seven thousand three hundred thirtie and seven: And

there were among them two hundred singing men and women.

66 Their horses were seven hundred thirtie and six: their Mules two hundred fouretie and five,

67 And their Camels foure hundred thirtie and five: their Asses six thousand seven hundred and twentie.

68 And certaine of the chiefe fathers, when they came to the house of the Lorde at Hierusalem, they offered them selues wylling for the house of God, to set it vp in his place:

69 And gaue golde after their habilitie, vnto the treasure of the worke, euen threescore and one thousand peeces, and five thousand pounde of siluer, and an hundred priestes garments.

70 So the priestes, and the Leuites and certaine of the people, and the singers, and the porters, and the Bethinims dwelt in their cities, and all Israel in their cities.

¶ The .iii. Chapter.

1 They builde the altar of God. 6 They offer to the Lorde. 7 They prepare for the temple, 11 and sing vnto the Lorde.

2



1 And when* the seventh moneth came, and the childre of Israel were now in their cities, the people came together euen as one man to Hierusalem.

2 And there stode by Iesua the sonne of Iosedec, and his brethren the priestes, and Zorobabel the sonne of Salathiel and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moyses the man of God.

3 And the altar set they vpon his* sockets: for there was a fearefulnesse among them, because of the people of those countries, therefore they offered burnt offerings thereon vnto the lorde, euen burnt offerings* in the morning and at euening.

4 And they helde the feast of tabernacles* as it is written, and offered burnt sacrifices dayly, according to the number and custome, day by day.

5 Afterwarde they offered dayly burnt offerings also, and in the new moones, and in al the feast dayes that were consecrated vnto the Lorde, and for all them

which did of their owne free wyll offer vnto the Lorde.

6 From the first day of the seventh moneth, began they to offer burnt sacrifices vnto the Lord: euen when the foundation of the temple of the Lorde was not yet layde.

7 They gaue money also vnto the masons and* carpenters, and meate and drinke, and oyle vnto them of Sidon and of Tyre, to bring the Cedar timber from Libanus by sea vnto Joppa, according to the graunt that they had of Cyrus the king of Persia.

8 In the second yere of their coming vnto the house of God at Hierusalem in the second moneth, began Zorobabel the sonne of Salathiel, and Iesua the sonne of Iosedec, and the remnant of their brethren, the priestes and Leuites, and all they that were come out of the captiuitie vnto Hierusalem: and appoynted the Leuites from twentie yeres olde and aboue, to see that the worke of the house of the Lorde went forwarde.

9 And Iesua stode with his sonnes and brethren, and Cadmiel with his sonnes & the children of Juda together, to set forwarde the workmen of the house of God,

25
* Or, worke-
men.

God, euen the childre of Henadad, with their children, and their brethren the Leuites.

10 And when the builders layed the foundation of the temple of the Lorde, they appoynted the priestes in their araye with trumpettes, and the Leuites the children of Asaph with cymbales, to prayse the Lorde after the maner of Dauid king of Israel.

11 And they sang together when they gaue prayse and thankes vnto the lorde, because he is gracious, and because his mercie endureth for euer vpon Israel:

And all the people shewted loude in praying the Lorde, because the foundation of the house of the Lorde was layd. Many also of the priestes & Leuites and chiefe fathers; and auncient men which had seene the first house, when the foundation was layde before their eyes, wept with a loude voyce, and many shewted aloude with ioy:

13 So that the people coulde not discern the ioyfull sounde & gladnesse, from the noyse of the weeping among the people: for the people shewted with a loude crye, and the noyse was heard farre of.

The .iiij. Chapter.

The building of the temple is hindered, and how. Letters to Artaxerxes, and the aunswere.



Ut the aduersaries of Iuda and Benjamin, heard that the children of the captiuitie builded the temple vnto the Lorde God of Israel:

2 And they came to Zorobabel and to the principall fathers, and saide vnto them: We wyll bygge with you, for we seeke the Lorde your God, as ye do, and we haue done sacrifice vnto him since the tyme of Assur hadon the king of Assur which brought vs by hither.

3 And Zorobabel, and Iesua, and the other auncient fathers of Israel, sayde vnto them: It can not be, that you and we together shoulde bygge the house vnto our God: for we our selues wyll bygge alone vnto the Lorde our God of Israel, as Cyrus the king of Persia hath commaunded vs.

4 And it came to passe, that the folke of the lande discouraged the people of Iuda, & troubled them as they were bygging:

5 And byred counsellors against them, to hinder their deuce as long as Cyrus the king of Persia liued, vntill the raigne of Darius king of Persia.

6 And in the raigne of Ahasuerus, euen at the beginning of his raigne, wrote they vnto him a complaynt against the inhabiteres of Iuda and Hierusalem.

7 And in the dayes of Artaxerxes, wrote Bithdath, Label, and the other of his counsell, vnto Artaxerxes the king of Persia with faire wordes: And the wy-

ting of the letter was in the Syrians speache, and interpreted in the language of the Syrians:

8 Rehum the recorder, and Samisai the scribe wrote a letter from Hierusalem to Artaxerxes the king, as it foloweth.

9 Then Rehum the recorder, and Samisai the scribe, and other of their company, they of Dina, of Apharsath, of Tharpelai, of Persia, of Arache, of Babylon, of Susan, of Deha, of Elan,

10 And other of the people whom the great & noble Assnappar brought ouer, and set in the cities of Samaria, and other that are nowe beyond the water, and Cheeneth.

11 This is the copie of the letter that they sent vnto king Artaxerxes: Thy seruantes, and the men that are nowe beyond the water, and Cheeneth.

12 We it knowen vnto the king that the Jewes which came by from thee to vs, are come vnto Hierusalem, a citie seditious and froward, and bygge the same, and set by the walles thereof, and lay the foundations.

13 We it knowen now vnto the king, that if this citie be bygged, and the walles made by againe, then shal not they geue toulle, tribute, and custome, & the kinges profite shal incurre damage.

14 And now in the meane season we haue destroyed the temple, and woulde no longer see the kinges dishonour, therefore sent we out also and certified the king,

15 That it may be sought in the booke of the cronicles of thy progenitours, and so

De, appa: cell.

i. Pat. xvi. b

A i. iii. Esd. v. g.

iii. Reg. 12. d

De, it is not for you, but for vs to.

i. Esd. i. a.

De, a. gain.

De, 3. Pharia.

iii. Reg. 13. a

De, we remember that we were brought by in the kinges palace, and would, &c.

so shalt thou finde in the booke of the cronicles, and perceaue that this citie is seditious and noysome vnto the kinges and landes, and that they cause other also among them to rebell of olde: and for the same cause was this citie destroyed.

16 Therefore do we certifie the king, that if this citie be builded againe, and the walles thereof made vp, thou shalt hereafter haue no portion beyond the water.

17 Then sent the king an aunswere vnto Rehum the recorder and Samisai the scribe, and to the other of their companions that dwell in Samaria, and vnto the other that were beyond the water in Selam and Cheeth.

18 The letter which ye sent vnto vs, hath ben openly read before me.

19 And I haue commaunded to make searche, and it is found that this citie of olde hath made insurrection against kinges, and that rebellion and sedition

hath ben committed therein.

20 There haue ben mightie kinges also at Hierusalem, which haue raigned ouer all countreys beyond the water: and toulde, tribute, and custome was geuen vnto them,

21 Geue ye nowe therefore commaundement, that the same men be forbidden, and that the citie be not builded againe, till I haue geuen another commaundement.

22 Take heede now that ye be not negligent to do this: for why should the king haue harme there through:

23 Nowe when the copie of king Artaxerxes letter was read before Rehum & Samisai the scribe, and their companions, they went vp in all the haste to Hierusalem vnto the Jewes, and forbad them with violence and power.

24 Then ceassed the worke of the house of God at Hierusalem, and continued so vnto the second yere of Darius king of Persia.

¶ The .v. Chapter.

1 Aggeus and Zachari do prophecie. 3 The worke of the temple goeth forward, contrary to the minde of Chathanai. His letters to Darius.

A 1 The prophetes Aggeus, and Zachari the sonne of Iodo, prophecied vnto the Jewes that were in Iuda and Hierusalem in the name of the God of Israel, euē vnto them.

2 * Then gat vp Zorobabel the sonne of Salathiel, and Iesua the sonne of Iosedec, and began to builde the house of God at Hierusalem: and with them were the prophetes of God, which helped them.

3 At the same time came to them Chathanai which was captaine beyond the water, and Scharbuzanai, and their companions, and saide thus vnto them: who hath commaunded you to builde this house, & to make vp these walles:

4 Then saide we vnto them after this maner: what are the names of the men that make this building:

5 But the eye of their God was vpon the elders of the Jewes, that they could not cause them to ceasse, till the matter was brought to Darius: and then they aunswered by letters thereunto.

6 This is the copie of the letter that Chathanai which was captayne beyond the water, & Scharbuzanai, & the counsaillours of Apharsath which were beyond the water, sent vnto king Darius.

7 And the matter that they sent vnto him, was witten thus within the letter: Vnto Darius the king, all peace.

8 Be it knowen vnto the king that we went into the prouince of Iurie to the house of the great God, which is builded with mightie great stones, and beames are layde in the walles, and the worke goeth fast forth, and prospereth in their handes.

9 Then asked we the elders, and saide vnto them as it foloweth: who commaunded you to builde this house, and to make vp the walles thereof:

10 We asked their names also, that we might certifie thee, and write the names of the men that were their rulers.

11 But they aunswered vs with these wordes, and saide: we are the seruauntes of him that is God of heauen and earth, and builde the house that was builded of olde and many yeres ago,

iii.Reg.vi.a. ago, * Which the great king of Israel builded, and set vp.

iii.Re.24 b. 12 But after our fathers had prouoked the God of heauen vnto Wrath, he gaue them ouer into the hande of Nabuchodonosor the king of Babylon & of the Chaldees, which brake downe this house, and caried the people away captiue vnto Babylon.

i.Esd.i.a. 13 * But in the first yere of Cyrus the king of Babylon, the same king Cyrus gaue commaundement concerning this house of God, that it shoulde be built againe.

14 And the vessels of golde and siluer of the house of God which Nabuchodonosor toke out of the temple that was at Hierusalem, and brought them into the temple at Babylon: those did Cyrus the king take out of the temple at Babylon, *and they were deliuered vnto one Sas-

bazar by name, whom he made captaine;


15 And saide vnto him: Take these vessels, and go thy way, and set them in the temple that is at Hierusalem, and let the house of God be builded in his place.

16 Then came the same Sasbazar, and layed the foundation of the house of God which is at Hierusalem: Since that time also vntill now we hath it ben in building, and yet is it not finished.

17 Now therefore if it please the king, let there be searche made in the kinges librarie which is there at Babylon, whether it haue ben king Cyrus commaundement that this temple of God at Hierusalem shoulde be builded: and let the king send his minde concerning the same matter.

¶ The .vi. Chapter.

At the commaundement of Darius king of Persia after the temple was builded and dedicate, the children of Israel kepe the feaste of vnleuened bread.

A 1  Then commaunded king Darius: & they made searche in the librarie, euē in the place where they layed by the treasure at Babylon:

2 And there was found in a coffer in the palace that is in the prouince of the Medes, a volume: and therein was it thus written as a memoriall.

3 In the first yere of king Cyrus, gaue the same king Cyrus commaundement concerning the house of God at Hierusalem, that the same house should be builded in the place where they offer the sacrifices, & to ioyne the walles together of threescore cubites heygth, and threescore cubites breadth.

4 Three rowes of rough stones, and one rowe of newe timber: and the expences shalbe geuen of the kinges house.

5 And let the golde and siluer vessels of the house of God, which Nabuchodonosor toke out of the temple at Hierusalem and brought vnto Babylon, be restored, and brought againe vnto the temple at Hierusalem to their place in the house of God.

6 Now therefore thou Thathanai captaine beyond the Water, & Stharbazanai, and your counsaillers, and Apherse-

chei which are beyond the Water, get ye alway from them.

7 Let the worke of the house of this God alone, that the captaine of the Iewes and their elders may bulde the house of God in his place.

8 I haue commaunded what ye shall do to the elders of Iuda for the building of the house of God, that of the kinges goodes, euē of the tribute beyond the Water, forthwith expences be geuen vnto the men, that they be not hindred.

9 And if they haue neede of calues, rammies, and lambes for the burnt offering of the God of heauen, Wheate, salte, Wine, and oyle, after the custome of the priestes at Hierusalem, let the same be geuen them dayly without any delay:

10 That they may haue to offer sweete sauiours vnto the God of heauen, & pray for the kinges lyfe, and for his children.

11 And such a commaundement haue I geuen, that what man soeuer he be that altereth this word, there shall a beame be taken from his house, and set vp, and he shalbe hanged thereon, & his house shalbe made a dounghill for the same thing.

12 And the God that set his name there, destroy all kinges and people that put to their hande to aulter and to breake downe

downe the house of God which is at Hierusalem. ¶ Darius haue made a decree, that this be done with speede.

C 13 Then Thathanai the captaine [of the countrey] beyond the water, & Scharbuzanai, with their counsaillours, according to that which king Darius had sent, so they did speedily their diligence.

14 And the elders of the Jewes builded, and they prospered through the prophesying of Aggeus the prophete and Zachari the sonne of Bodo, and they builded, and they finished it according to the commaundement of the God of Israel, and after the commaundement of Cyrus and Darius & Artaxerxes, kinges of Persia.

15 And this house was finished the third day of the moneth Adar, euen in the sixt yere of the raigne of king Darius.

Par. vii. d. 16 * And the childre of Israel, the priestes, the Leuites, and the other children of the captiuitie, helde the dedication of this house of God with ioy:

17 And offered at the dedication of this house of God an hundred oren, two hundred rammes, foure hundred lambes: and for the reconciling of all Israel

twelue hee goates, according to the number of the tribes of Israel:

18 And set the priestes in their sundry courses, and the Leuites in their diuers offices, to minister vnto God at Hierusalem, as it is written in the booke of Moyses.

19 And the children of the captiuitie held Passouer vpon the foureteenth day of the first moneth.

20 For the priestes and Leuites were purified all together, & killed Passouer for all the children of the captiuitie, and for their brethren the priestes, and for themselues.

21 And the children of Israel which were come againe out of captiuitie, and all such as had seperated them selues vnto them from the filthinesse of the heathen of the lande, to seeke the Lorde God of Israel, did eate,

22 And helde the feast of vbleauened bread seuen dayes with ioy: For the Lorde had made them glad, and turned the heart of the king of Assur vnto them, to strengthen their handes in the worke of the house of God, euen the God of Israel.

The .vij. Chapter.

1 By the commaundement of the king, Esdras and his companions come to Hierusalem. 27 He geueth thanks to God.

A 1 After these thinges, ther was in the raigne of Artaxerxes king of Persia, one Esdras the sonne of Saraia, the sonne of Asaria, the sonne of Helkia,

2 The sonne of Sallum, the sonne of Zadoc, the sonne of Ahitob,

3 The sonne of Amaria, the sonne of Asaria, the sonne of Meraioth,

4 The sonne of Zeraia, the sonne of Uzzi, the sonne of Bucci,

5 The sonne of Abisua, the sonne of Phineches, the sonne of Eleasar, the sonne of Aaron the chiefe priest.

6 This Esdras also went by from Babylon, and was a perfect scribe in the law of Moyses * which the Lorde God of Israel did geue: And the king gaue him al that he required, according to the hand of the Lorde his God which was vpon him.

7 And there went by certaine of the chil-

dren of Israel, of the priestes, leuites, singers, porters, and of the Aethinins vnto Hierusalem, in the seuenth yere of king Artaxerxes.

8 And he came to Hierusalem in the fift moneth, euen in the seuenth yere of the king.

9 For vpon the first day of the first moneth, began he to go by from Babylon: and on the first day of the fift moneth came he to Hierusalem, according to the good hand of his God that was vpon him.

10 For Esdras prepared his heart to seeke the law of the Lorde, and to do it, and to teache the preceptes and iudgements in Israel.

11 And this is the copie of the letter that king Artaxerxes gaue vnto Esdras the priest, and scribe, which was a writer of the wordes and commaundementes of the Lorde, and of his statutes ouer Israel.

12 Artaxerxes a king of kinges, vnto Esdras



Esdras the priest and scribe of the law of the God of heauen, peace and salutation.

E 13 I haue commaunded that all they of the people of Israel, and of the priestes and Leuites in my realme, which are minded of their owne good Wyll to go by to Hierusalem, go with thee:

14 And therfore art thou sent of the king and of his seuen counsailers, to visite Juda and Hierusalem, according to the law of thy God, which is in thy hande:

15 And that thou shouldest take with thee siluer and golde which the king and his counsailers offer of their owne good Wyll vnto the God of Israel, whose habitation is at Hierusalem:

16 And all the siluer and golde that thou canst finde in al the countrey of Babylon, with it that the people offer of their owne good Wyll, and the priestes geue Wyllingly for the house of their God which is at Hierusalem:

17 That thou mayst bye diligently with the same money, oxen, rammes, and lambes, with their meate offrings and drinke offrings, & thou shalt offer them vpon the aulter of the house of your God which is at Hierusalem.

18 And looke what lyketh thee and thy brethren to do with the remmaint of the siluer and golde, that do after the Wyll of your God.

D 19 And the vessels that are geuen thee for the ministracion in the house of thy God, those deliuer thou before God at Hierusalem.

20 And whatsoeuer thing more shalbe nedefull for the house of thy God which is necessary for to spend, thou shalt receaue the charges out of the kinges treasure house.

21 I king Artaxerres haue commaunded all the treasures beyond the water, that loke what soeuer Esdras the priest and scribe in the law of the God of hea-

uen requireth of you, that ye fulfill the same speedylie,

22 Untill an hundred talentes of siluer, and till an hundred quarters of wheate, and till an hundred bates of wine, and till an hundred * bates of oyle, & salt without measure.

23 Whatsoeuer also is by the commaundement of the God of heauen, let the same be done without any delay for the house of the God of heauen, that he be not wroth against the realme, & against the king and his children.

24 And we certifie you, that ye haue no aucthoritie to require taxing and custome and perely rentes, vpon any of the priestes, leuites, singers, porters, Re-thinims, and ministers in the house of his God.

25 And thou Esdras, after the wysdome of thy God that is in thyne hande, set iudges and arbiters [by my aucthoritie] to iudge all the people that is beyond the water, euen all such as know the law of thy God: and them that knowe it not, those see that ye teache.

26 And whosoever wyll not fulfill the lawe of thy God, and the kinges lawe, let him haue his iudgement without delay, whether it be vnto death, or to be rooted out, or to be condemned in goodes, or to be put in prison.

27 * Blessed be the Lorde God of our fathers, which so had inspired the kinges heart, to garnishe the house of the Lorde that is at Hierusalem:

28 And hath enclined mercie vnto me in the presence of the king and his counsailers, and before all the kinges high estates: And I was comforted euen as the hande of the Lorde my God was vpon me, and so gathered I the heades of Israel together, that they might go by with me.

The .viii. Chapter.

1 The number of them that returned to Hierusalem with Esdras. 21 He causeth them to fast. 24 He admonisheth the priestes of their duetie.



These are now the principall fathers of them, and this is the register of them that went by with me from Babylon, what time as king Artaxerres raig-

ned.

2 Of the children of Phineches, Gersoni: of the children of Ithamar, Daniel: of the children of Dauid, Hattus:

3 Of the children of Zechania, among the children of Pharos, Zachari & with him were numbred an hundred and fiftie men.

4 Of the childre of the captaine of Moab, Et ionai

iii.Reg.vii.d

E

iii.Esd.a.

A iii.Esd.viii.c I

"D2, geneas logic

- Elioenai the sonne of Zerahia, & With him two hundred men.
- 5 Of the children of Zechania the sonne of Jahasiel, and with him three hundred men.
- 6 Of the children of Adin, Abed the sonne of Jonathan, and with him fiftie men.
- 7 Of the children of Elam, Isai the sonne of Athalia, and with him seuentie men.
- 8 Of the children of Saphattia, Zebadia the sonne of Michael, and with him fourescore men.
- 9 Of the children of Joab, Obadia the sonne of Jehiel, and with him two hundred and eyghteene men.
- 10 Of the children of Selomith, the sonne of Josephia, and with him an hundred and threescore men.
- 11 Of the children of Sebat, Zachari the sonne of Sebai, and with him twentie and eyght men.
- 12 Of the children of Algad, Johanan the sonne of Hakatan, and with him an hundred and ten men.
- 13 Of the children of Adoniram that were the last, whose names are these: Eliphelet, Jehiel, and Samatah, & with them threescore men.
- 14 Of the children of Biguai, Athai, and Zabud, & with them seuentie men.
- 15 And I gathered them together by the water that runneth towarde Ahava, and there abode we threec dayes: And I looked among the people and the priestes, and founde there none of the children of Leui.
- 16 Then sent I to Eliezer, to Ariel, Semela, Elnathan, Jarib, Elnathan, Nathan, Zacharia, and to Mesullam, the rulers, and to Josarib and Elnathan, which were men of vnderstanding.
- 17 And to those gaue I commaundement vnto Jodo the chiefest at Casphia, and I told them what they should say vnto Jodo & to his brethren the Aethinims at Casphia, that they shoulde cause the ministers of the house of our God to come vnto vs.
- 18 And through the good hande of our God vpon vs, they brought vs a very wyse man from among the children of Boholi the sonne of Leui the sonne of Israel, and Sarabia with his sonnes and his brethren, euen eyghteene.
- 19 And Hasabia and with him Isai of the children of Merari, with his brethren, and their sonnes, twentie.
- 20 And of the Aethinims whom David and the princes gaue to minister vnto the Leuites, two hundred and twentie of Aethinims: which all were named by name.
- 21 And euen there at the water beside Ahava I proclaymed a fast, that we might humble our selues before our God, and seke of hym a right way for vs, and for our children, and for all our substance.
- 22 For I was ashamed to require of the king souldiers and horsemen, to helpe vs against the enemy in the way: for we had spoken vnto the king, saying: The hande of our God is vpon all them that seke him in goodnesse, & his power and wrath is against all them that forsake hym.
- 23 So we fasted, and besought our God for this, and he was entreated of vs.
- 24 And I toke out twelue of the chiefe priestes, Sarabia, and Hasabia, and ten of their brethren with them,
- 25 And wayed them the siluer and golde, and vessels that were appoynted for the house of our God, which the king and his consaylers, and his lordes, and all Israel that were there at hand, had geuen together.
- 26 And I wayed vnto their hande sixe hundred and fiftie talentes of siluer, and in siluer vessels an hundred talentes, and in golde an hundred talentes:
- 27 Twentie basons of gold of a thousand drammes, and two costly vessels of good brasse, as cleare as golde.
- 28 And I sayde vnto them: We are consecrate vnto the Lord, like as the vessels are holy also: and the gold and siluer are geuen of a good wil vnto the Lord God of your fathers.
- 29 Watch ye, and kepe them: for ye shall way them downe before the chiefe priestes, and Leuites, and auncient fathers of Israel at Hierusalem, in the treasuries of the house of the Lorde.
- 30 Then toke the priestes and Leuites the wayed siluer and golde, and vessels, to bring it to Hierusalem vnto the house of our God.
- 31 And we brake by from the water of Ahava on the twelfth day of the first moneth, to go vnto Hierusalem: and the hande of our God was vpon vs, and deliuered vs from the hande of the enemies, and of such as layed wayte for vs by the way.

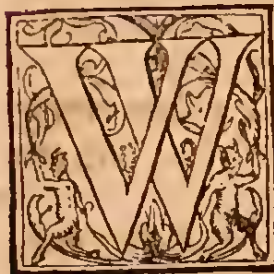
- 32 And we came to Hierusalem, and abode there three dayes.
- 33 But on the fourth day was the silver and gold and vessels wayed in the house of our God by the haude of Meremoth the sonne of Uzia the priest, and with him was Eleazar the sonne of Phinehes, and with them was Josabad the sonne of Jesua, and Noadiah the sonne of Bennoi the Levites.
- 34 According to the number and weyght of euery one, was the wayght all wrytten by at the same time.

- 35 And the childzen of the captiuitie, which were come out of captiuitie, offered burnt offrings vnto the God of Israel, twelue bullockes for all Israel, ninetie and sixe rammes, senentie and seuen lammes, twelue hee goates for sinne [offering] all to the burnt offering of the Lorde.
- 36 And they deliuered the kinges commission vnto the kinges officers, and to the captaynes that were beyonde the water: And they promoted the people, and the house of God.

The .ix. Chapter.

I Efdras complayneth on the people that had turned them selues from God, and married with the gentiles, & he prayeth vnto God.

A I



When these thinges were done, the rulers came to me, and sayde: The people of Israel, and the priestes & Levites are not separated from the people of the landes, as touching their abominations: namely of the Chanaanites, Hethites, Pherezites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites.

*and because of our wickednesse haue we and our kinges and our priestes ben deliuered into the haude of the kinges of the nations, vnto the sworde, into captiuitie, into a spoyle, and into confusion of face, as it is to see this day.

Deu. xviii. d.
2. Para. 32. b.
9. Reg. 14. d.

Deut. vii. a.
Iosu. 23. c.
Iud. iii. a.

3. Efd. 5. c.

* De. sat
d. arene ag. o-
nich.

* De. asto-
nico.

- 2 *For they haue taken the daughters of the same to them selues and to their sonnes, and the holy seede is mixed with the nations of the landes, & the hand of the princes and rulers hath ben principall in the trespassse.
- 3 *And when I heard this saying, I rent my clothes and my garment, & pluckt of the heere of my head & of my beard, and I ate mourning.
- 4 And there resorted vnto me all such as feared the wordes of the God of Israel, because of the transgression of the [people] of the captiuitie: And I sat mourning vntill the euening sacrifice.
- 5 And about the euening sacrifice I arose by from my heauinesse, and rent my clothes and my rayment, and fell vpon my knees, and spread out my handes vnto the Lorde my God,
- 6 And sayde: My God, I am ashamed, and dare not lift by myne eyes vnto thee my God: for our wickednesse are growen ouer our head, and our trespassse is wared great vnto the heauen.
- 7 Since the time of our fathers haue we ben in great trespassse vnto this day,

8 And now for a litle space grace hath ben shewed from the Lorde our God, in causing a remnaunt to escape, and in geuing vs an ayde in his holy place, that our God may light our eyes, and geue vs a litle lyfe to take breath in our bondage:

9 For we were bondmen, and yet our God hath not forsaken vs in our bondage, but hath enclined mercie vnto vs in the sight of the king of Persia, to geue vs lyfe to set by the house of our God, and to redresse the desolation thereof, and to geue vs a wall in Iuda and Hierusalem.

10 And now our God, what shall we say after this: for we haue forsaken thy commaundementes,

11 whiche thou hast commaunded by thy seruantes the prophetes, saying: The lande vnto which ye go to possesse, it is an vncleane lande, because of the filthinesse of the people of the landes, whiche with their abominations haue made it full of vncleannesse on euery syde.

12 *Therefore shal ye not geue your daughters vnto their sonnes, and their daughters shall ye not take vnto your sonnes, nor seke their peace and wealth for euer: that ye may be strong and enjoy the goodnesse of the lande, and that ye and your children may haue the inheritance of it for euermore.

Deut. vii. a.

* De. totu.

13 And after that all these thinges are come vpon vs because of our euill deedes and great trespasses, seying that thou our God hast stayed vs from beyng beneath for our iniquities, and hast geuen vs such deliuerance:

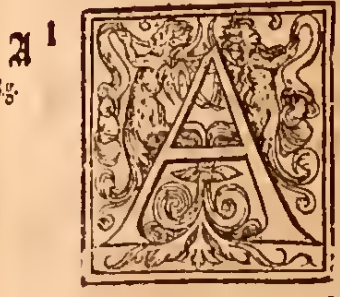
14 Shoulde we returne to breake thy commaundementes, and ioyne in affinitie with the people of these abhominations:

Wouldest not thou be angry towarde vs till thou hadst consumed vs, so that there should be no remnaunt, nor any escaping:

15 O Lorde God of Israel, thou art righteous, for we remayne yet escaped, as it is to see this day: Beholde also, in thy presence are we in our trespasses, & because of it may we not stand before thee.

The .x. Chapter.

The people repent and turne, and put away their straunge wyues.



1 And when * Esdras prayed after this manner, and knowledged, wept, and lay before the house of God, there resorted vnto hym out of Israel a very great

congregation, of men, and women, and children: and the people wept very sore.

2 And Sechania the sonne of Jehiel, one of the children of Elam, answered, and sayde vnto Esdras: We haue trespassed against our God, & haue taken straunge wyues of the people of the lande: Yet nowe there is hope in Israel concerning this thing.

3 For nowe we will make a couenaunt with our God, and put away all the wyues and such as are borne of them, according to the counsel of the Lorde: and we will be in the feare of the commaundementes of our God, that we may do according to the lawe.

4 Get thee vp, for this matter belongeth vnto thee, we also will be with thee: be of good comfort therfore, and do it.

5 Then rose Esdras, and toke an oth of the chiefe priests and Leuites, and of all Israel, that they should do according to this worde: And they sware.

6 And Esdras rose vp from before the house of God, and went into the chamber of Johanan the sonne of Eltasib: and when he came thither, he dyd eate no bread, nor dronke water: for he mourned, because of the transgression of the people that had ben in captiuitie.

7 And they caused a proclamation to go throughout Iuda & Hierusalem vnto all them of the captiuitie, that they shoulde gather them selues together vnto Hierusalem:

8 And that whosoever came not within three dayes, according to the deuice of the rulers and elders, all his substance should be forfayted, and he should be put out from the congregation of them of the captiuitie.

9 Then all the men of Iuda and Benjamin gathered them selues together vnto Hierusalem within three dayes, euen the twentieth day of the nynt moneth: & all the people sate in the streete of the house of God, and trembled, because of this matter, and for the rayne.

10 And Esdras the priest stood vp, and sayd vnto them: * We haue transgressed, & haue taken straunge wyues, to make the trespasse of Israel yet more.

Deute. vii. 2. Iud. iii. a.

11 Confesse now therfore vnto the Lorde God of our fathers, and do his pleasure: and separate your selues from the people of the lande, and from the straunge wyues.

* Or, geue prayer.

12 And all the congregation answered, and sayde with a loude voyce: It shalbe so, and we will do as thou hast sayde.

13 But the people are many, and it is a rayny weather, & the people are to faynt to tary without in the streete, neither is this a worke of one day or two: for we haue offended very sore in this thing.

C Or, we are many that haue offended in this thing.

14 Let our rulers stande therfore in all the congregation, and let al them which haue taken straunge wyues in our cities come at the time appoynted, and let the elders of euery citie and their iudges be with them, till the fierce wyath of our God for this matter be turned from vs.

15 Then were appoynted Jonathan the sonne of Asahel, and Jahasia the sonne of Thecua ouer this matter: & Mesulam and Sabathai the Leuites helped them.

- 16 And the children of the captiuitie dyd euen so: And Esdras the priest, and the auncient heads through the house of their fathers, all men of great fame, separated them selues, & sate them downe in the first day of the tenth moneth to crauine the matter.
- 17 And vntill the first day of the first moneth they were finishing the businesse, with al the men that had taken straunge wyues.
- 18 And among the children of the priestes there were men found that had taken straunge wiues, namely among the children of Iesua, the sonne of Iosedec, and of his brethren, Maasia, and Eliezer, Jarib, and Gedalia.
- 19 And they gaue their handes that they woulde put away their wiues: and they that had trespassed, gaue a ramme for their trespassse.
- 20 And among the children of Immer: Hanani, and Zebadia.
- D 21 Among the children of Harim: Maasia, Elia, Semeia, Jehiel, and Uziah.
- 22 Among the children of Basur: Elieznai, Maasia, Ismael, Bethanel, Josabad, and Elafah.
- 23 Among the Leuites: Josabad, Semel, and Celaia (whiche same is Celitah) Phathatah, Juda, and Eliezer.
- 24 Among the singers also, Eliasib: And among the porters, Sellum, and Telem, and Uri.
- 25 And of Israel: Among the children of Pharos, Remeia, Jesia, Melchia, Biamin, Eliezer, Melchia, & Banatah.
- 26 Among the children of Elam: Bathania, Zacharia, Jehiel, Abdi, Jerimoth, and Elia.
- 27 Among the children of Zattu: Elieznai, Eliasib, Bathania, Jerimoth, Zabab, and Aziza.
- 28 Among the children of Sebai: Jehohanah, Hanania, Zabbai, and Athalai.
- 29 Among the children of Bani: Mesuliam, Malluch, Adaiah, Jasub, Saal, and Jeramoth.
- 30 Among the children of the captayne of Moab: Adna, Chelal, Senaia, Maasia, Bathania, Besalel, Bennui, & Manasse.
- 31 Among the children of Harim: Eliezer, Jlitah, Melchita, Semeia, and Simeon.
- 32 Benjamin, Malluch, and Semariah. E
- 33 Among the children of Basum: Battenai, Bathatha, Zabad, Eliphelet, Jeremai, Manasse, and Semel.
- 34 Among the children of Bani: Baadai, Amram, and Uel,
- 35 Banea, Badaia, Cheliau,
- 36 Uamah, Baremooth, Eliasib,
- 37 Bathaniah, Bathanai, Jasi,
- 38 Bani, Bennui, and Semel,
- 39 Selenia, Nathan, Adaiah,
- 40 Machnadebai, Salai, Sarai,
- 41 Alarel, Seleniahu, and Semariah,
- 42 Sallum, Amaria, and Joseph.
- 43 Among the children of Rebo, Jehiel, Bathathia, Zabad, Zabina, Jadau, Joel, and Banaia.
- 44 All these had taken straunge wyues, and among the same there were some that had children by the wyues.

The seconde booke of Esdras; other- wyse called the booke of Nehemia.

The first Chapter.

1 Nehemia bewayleth the calamitie of Hierusalem. 2 He confesseth the sinnes of the people, and prayeth God for them.

A 1



he wordes of Nehemia the sonne of Balthasia. In the moneth Chisleu, in the twentieth yere, as I was in the castell at Susan,

2

Came Hanani, one of my brethren, he and the men of

Juda: and I asked them howe the Jewes dyd that were deliuered and escaped from the captiuitie, and howe it went at Hierusalem.

3 And they sayde vnto me: The remnant that are left of the captiuitie there in the lande, are in great affliction and rebuke: * the wall of Hierusalem also is broken downe, and the gates thereof are burnt with fire.

4. Reg. 4. b

4 And

4 And when I hearde these wordes, I sat downe and wept, and mourned certayne dayes; and fasted and prayed before the God of heauen,

5 And sayde: O Lorde God of heauen; thou great and terrible God, *thou that kepest couenaunt and mercie for them that loue thee & obserue thy commaundementes:

6 Let thyne eares hearken I beseeche thee, and let thyne eyes be open; that thou mayest heare the prayer of thy seruaunt, whiche I pray now before thee day and night for the children of Israel thy seruautes; and knowlege the sinnes of the children of Israel which we haue sinned against thee: And my fathers house haue sinned,

7 We haue greuously sinned against thee, and haue not kept thy commaundementes, statutes, and iudgements, whiche thou commaundedst thy seruaunt Moyses.

8 I beseeche thee call to remembraunce the worde that thou commaundedst thy seruaunt Moyses, and saydest, He will transgresse, and *I will scatter you abroad among the nations:

De. xxvii. c

9 But if ye turne vnto me, and kepe my commaundementes, & do them: though ye were cast out vnto the bittermost part of heauen, yet will I gather you from thence, and will bring you vnto the place that I haue chosen, to set my name there.

10 They are thy seruautes and thy people, whom thou hast deliuered through thy great power, and in thy mightie hande.

11 O Lorde I beseech thee, let thyne eare hearken to the prayer of thy seruaunt, and to the prayer of thy seruautes, whose desire is to feare thy name: and let thy seruaunt prosper this day, and graunt him mercie in the sight of this man. For I was the kinges butler.

The. ii. Chapter.

1 After Nehemia had obteyned letters of Artaxerxes, he came to Hierusalem, and buylded the walles.

1 I came to passe, that in the moneth * Nisan in the twentieth yere of king Artaxerxes, the wine stode before him: and I toke by the wine, and gaue it vnto the king: And I had not ben before heauy in his presence.

2 And the king sayde vnto me: why lokest thou so sadly, seying thou art not sicke? It is nothing els, but that thou art heauy hearted. And I was sore afrayde;

3 And sayde vnto the king, God saue the king for euer: Howe shoulde I not loke sadly, when the citie and place of my fathers burials lye waste, and the gates therof are consumed with fire:

4 And the king sayde vnto me: what is then thy request? I made my prayer also to the God of heauen,

5 And sayd vnto the king: If it please the king, and if thy seruaunt haue founde fauour in thy sight, sende me vnto Iuda vnto the citie of my fathers burialles, that I may buylde it.

6 And the king sayd vnto me (the queene his wyfe sitting by him:) Howe long shal

thy iourney continue, and when wilt thou come againe? And it pleased the king to sende me, and I set him a time,

7 And sayde vnto the king: If it please the king, let hym geue me letters to the captaynes whiche are beyonde the water, that they may conuay me ouer, till I come into Iuda:

8 And letters vnto Alaph the lorde of the kinges wood, that he may geue me timber to make beames for the gates of the palace which is harde by the house, and for the walles of the citie, and for the house that I shall enter into: And the king gaue me according to the hande of my God which was good vpon me.

9 And when I came to the captaynes beyonde the water, I gaue them the kinges letters: And the king had sent captaynes of the armie and horsemen with me:

10 Santaballat also the Horonite, and Todia a seruaunt the Ammonite hearde of it, & it greued them sore, that there was come a man which sought the wealth of the children of Israel.

11 And I came to Hierusalem; and was there thre dayes:

- 12 And I gat me vp in the night season, and a few men with me, neither tolde I any man what God had geuen me in my heart to do at Hierusalem: and there was not one beast with me, saue it that I rode vpon.
- 13 And I departed in the night by the valley port, before the dragon well, and to the dounge port, & considered the walles of Hierusalem howe they were broken downe, and the portes therof consumed with the fire.
- 14 And I went ouer vnto the well port, and to the kinges conduite, and there was no roome for the beast that was vnder me to passe.
- 15 Then went I on in the night by the brooke side, and considered the wall, and turned backe, and came home againe by the valley port.
- 16 And the rulers knewe not whyther I went or what I dyd: neither dyd I as yet tel it vnto the Iewes, to the priestes, to the noble men, to the rulers, and to the other that laboured in the worke.

- 17 Afterwarde sayde I vnto them: We see the miserie that we are in; howe Hierusalem lyeth waste, and howe the gates thereof are burnt with fire: come therefore, and let vs buylde vp the wall of Hierusalem, and that we be no more a rebuke.
- 18 Then I tolde them of the hand of my God that it was gracious ouer me, and the kinges wordes that he had spoken vnto me: And they sayde, Let vs get vp and buylde. And they strengthened their handes to good.
- 19 But when Sanaballat the Hozonite, and Tobia the seruaunt an Ammonite, and Gesem the Arabian hearde it, they laughed vs to scorne, & despised vs, and sayde: What is this that ye do? Will ye fall away from the king?
- 20 Then answered I them, and sayde: The God of heauen; he it is that hath graunted vs prosperitie, and we his seruautes will get vp and buylde: As for you, ye haue no portion, nor right, nor remembraunce in Hierusalem.

The .iii. Chapter.

The number of them that buylded the walles.

A^c 1



AND Eliasib the hie priest gat him vp with his brethren the priestes, and they buylded the sheepe gate: they repaired it, and set vp the doozes of it: euen vnto

the towre Bea repaired they it, and vnto the towre of Hananeel.

2 Next vnto him also buylded the men of Jericho: And beside him buylded Sachur the sonne of Aniri.

3 But the filthe port did the children of Asnaa buyld, which also layed the beames therof, and set on the doozes, lockes, and barres of it.

4 And next vnto them buylded Meroth the sonne of Uzia, the sonne of Hakoz: and next vnto them buylded Mesullam the sonne of Berachia, the sonne of Meselabel: and next vnto them buylded Zadoc the sonne of Baana.

5 And next vnto hym buylded they of Thekoa: But the great men that were among them put not their neckes to the worke of their Lorde.

6 The olde gate buylded Jehoiada the

sonne of Paseah, & Mesullam the sonne of Besodia, they layed the beames therof, and set on the doozes, lockes, & barres of it.

7 Next vnto them buylded Melatiah of Gibeon, and Adon of Merona, nien of Gibeon and of Mispah, vnto the throne of the duke [which was] beyond the riuer.

8 Next vnto him buylded Uzziel the sonne of Harhaiah of the golde smithes: Next vnto hym also buylded Hananiah the sonne of Harakahim, and they repaired Hierusalem vnto the brode wall.

9 Next vnto them buylded Raphaiah the sonne of Hur, the ruler of the halfe part of Hierusalem.

10 Next vnto him buylded Jedatiah the sonne of Harumaph ouer against his house: and next vnto him buylded Hattus the sonne of Hasabnia.

11 But Melchiah the sonne of Harim, and Hasub the sonne of the captayne of Moab buylded the other peece, and the towre beside the fornaces.

12 Next vnto hym buylded Sallum the sonne of Hallohes, the ruler of the halfe part of Hierusalem, he & his daughters.

13 The

Jer. xxxi. g.
Zach. xiiii.

Or, the
chaunters
sonne.

- 13 The valley gate buylded Hanun, and the citezins of Zanoa: They buylded it, and set on the doozes, lockes, and barres thereof, and a thousande cubites on the wall, vnto the doung port.
- 14 But the doung port buylded Melchiah the sonne of Rechab, the ruler of the fourth part of Beth acharem: he repaired it, and set on the doozes, lockes, and barres thereof.
- 15 But the Wel gate repaired Sallum the sonne of Choithosah, the ruler of the fourth part of Mispah: he buylded it, and couered it, and set on the doozes, lockes and barres thereof: and the wall vnto the poole Siloah by the kinges garden, and vnto the steppes that go downe from the citie of Dauid.
- 16 After him buylded Nehemiah the sonne of Asbok, the ruler of the halfe parte of Bethzur, vntill the other side ouer against the sepulchres of Dauid, and to the poole that was repaired, and vnto the house of the mightie.
- 17 After him buylded the Leuites, Rehun the sonne of Bani: and next vnto him buylded Hasabia the ruler of the halfe part of Keilah in his quarter.
- 18 After him buylded their brethren Bauai the sonne of Henadad the ruler of the halfe part of Keilah.
- 19 And after him buylded Ezer the sonne of Jesua the ruler of Mispah the other peece, harde ouer against the goyng vp to the house of ordinaunce [that was] in the corner.
- 20 Againe, after him brake forth Baruch the sonne of Zachai of indignation, and repaired the other peece from the turning corner, vnto the dooze of the house of Eliahb the hie priest.
- 21 After him also buylded Merimoth the sonne of Uzia, the sonne of Haccos, the other peece, from the dooze of the house of Eliahb, euen as long as the house of Eliahb extended.
- 22 After him buylded the priestes, the men of the playne.
- 23 After him buylded Benjamin and Hasub ouer against their house: and after him wrought Asaria the sonne of Masia the sonne of Anania by his house.
- 24 After hym also buylded Bennui the sonne of Henadad the other peece, from the house of Azaria vnto the turning of the wall and vnto the corner.
- 25 After him buylded Pala the sonne of Usai, ouer against the corner and the high towre whiche lyeth out ouer from the kinges house, that was beside the court of the prison: After him Phadaia the sonne of Pharos.
- 26 As for the Methinims they dwelt in the strong hold vnto the water gate toward the east, and to the towre that lyeth out.
- 27 After him buylded they of Thekua the other peece ouer against the great towre that lyeth outwarde, vnto the wall of the strong holde.
- 28 But from aboue the horse gate fourth buylded the priestes, euery one ouer against his house.
- 29 And after them buylded Zaddoc the sonne of Immer ouer against his house: After him buylded also Semeia the sonne of Sechania the keper of the east gate.
- 30 After him buylded Hanania the sonne of Selemia, and Hanun the sonne of Zalaph the sixt, the other peece: And after him buylded Mesullam the sonne of Barachia ouer against his store house.
- 31 After him buylded Melchia the goldsmithes sonne vnto the house of the Methinims and of the marchauntes, ouer against the gate Mephkad, and to the parlour in the corner.
- 32 And betweene the parlour of the corner vnto the sheepegate, buylded the goldsmithes, and the marchauntes.

The. iiii. Chapter.

7 The buylding of Hierusalem is hindred, 15 But God breaketh their enterprise. 17 The Jewes buylde with one hande, and holde their weapon in the other.

1 **B**ut when Sanaballat heard that we buylded the wall, he was wroth in him selfe, and toke great indignation, and mocked the Jewes:

2 And sayde before his brethren and the

souldiers of Samaria: What do these impotent Jewes? Will the [heathen] suffer them: shall they offer: shall they perforce it in one day: shall they make the stones whole againe that are brought to dust and brent:

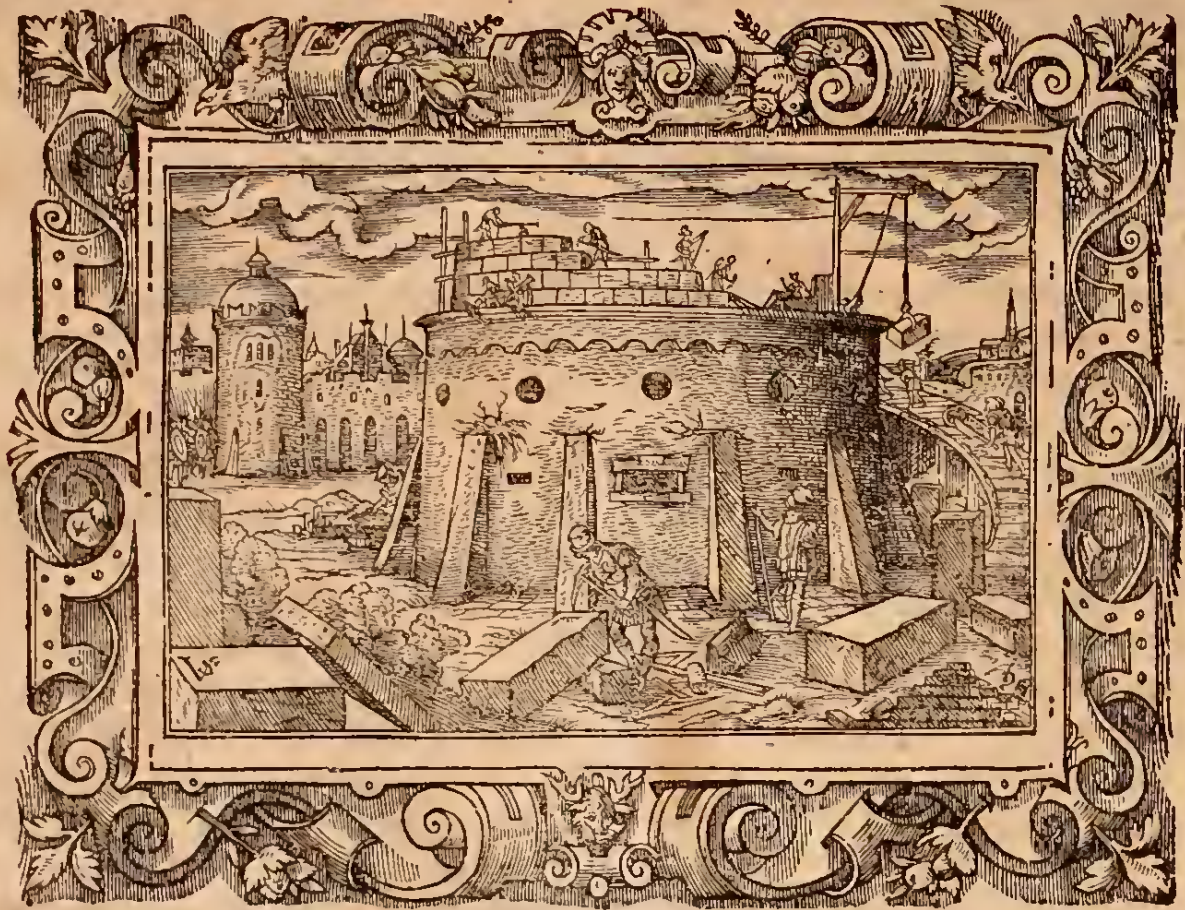
3 And Tobiah the Ammonite was beside him

him, and sayde: Though they buyld, yet if a fore go by, he shall breake downe their stony Wall.

4 Heare O thou our God, for we are despised, turne their shame vpon their owne head, & geue them ouer into despising in the lande of their captiuitie.

5 Couer not their wickednesse, and let not their sinne be put out in thy presence: for they haue prouoked the buylders.

6 And so buylded we the wall, and it was ioyned whole together vnto the halfe heyght thereof: And the people were minded to labour.



7 But when Sanaballat, and Tobiah, and the Arabians, Ammonites, and Adobites, heard that the walles of Hierusalem were made by, & that the breaches began to be stopped, they were very wroth,

8 And conspired all together to come and fight against Hierusalem, and to make an hinderance therein.

9 Neuerthelesse, we made our prayer vnto our God, and set watchmen by them day and night, because of them.

10 And Juda sayde: The strength of the bearers is feeble, and there is yet much more mortar; and we are not able to buylde on the wall.

11 And our aduersaries sayde: They shall not knowe, neither see, till we come in the middes among them, and slay them, and cause the worke to cease.

12 But when the Iewes which dwelt beside them, came, they told vs as good as ten times, that in all places where ye go vnto, they are appoynted to fall vpon vs.

13 Therefore set I the people after their kinredes, with their swordes, speares, and bowes, beneath in the lowe places behinde the wall vpon the toppes of the

stones.

14 And I loked, and gat me by, and sayde vnto the chiefe men, to the rulers, and to the other people, Be not ye afrayde of them: but* thinke rather vpon the great Lorde whiche ought to be feared, and fight for your brethren, your sonnes, your daughters, your wiues, & your houses.

15 Neuerthelesse, when our enemies heard that we had gotten worde of it, God brought their counsell to naught: and we turned all againe to the wall, every one vnto his labour.

16 And from that time forth, the halfe part of the young men dyd the labour, and the other halfe part of them helde the speares, shieldes, bowes, and breastplates: and the rulers stode behinde all the house of Juda.

17 They which buylded on the wall and they that bare burthens, and those that laded them, with one hande did every one his worke, and with the other helde his weapon.

18 For every one that buylded had his sword girded by his thyngh, and so buylded they: And he that blew the trumpet was beside me.

19 And

19 And I saide vnto the principall men, to the rulers, and to the other people: The worke is great and large, & we are seperated vpon the wall one farre from another.

20 Loke in what place therfore ye heare the noyse of the trunipet, resort ye thither vnto vs, * and our God shall fight for vs:

21 And we wil be labouring in the worke. And the halfe part of them helde their speares from the morning spring, tyll

the starres came forth.

22 And at the same time saide I vnto the people: Let euery one with his seruaunt lodge within Hierusalem, that in the night season we may watch, and labour on the day time.

23 As for me and my brethren, my seruauntes, and the men of the watch which folowed me, we put neuer of our clothes, saue onely because of the watching.

¶ The .v. Chapter.

1 The people are oppressed and in necessitie, 7 Nehemia remedieth it. 15 He tooke not the portion of others that had ruled before, lest he shoulde greue the people.

1 **A**ND there arose a great complaynt of the people and their wyues against their brethren the Jewes.

2 For there were some that saide, Our sonnes and daughters and we are very many: therfore wyll we take corne for them, that we may eat and liue.

3 Some also there were that saide: Let vs set our landes, vineyardes, and houses to pledge, and take by corne in the dearth.

4 But some there were that saide: we haue borowed money for the kinges tribute, and that vpon our landes & vineyardes.

5 And now our fleshe is as the fleshe of our brethren, and our children as their children: and loe we bring into subiecti- on our sonnes and our daughters as seruauntes, and some of our daughters are subdued vnto bondage alredie, and no strength is there in our handes to redeeme them, and other men haue our landes and vineyardes.

6 And when I heard their complaynt and such wordes, it displeased me sore.

7 And I aduised so in my minde, that I rebuked the counsellors and the rulers, and saide vnto them: Euery one of you layeth great burdens vpon his brother. And I brought a great congregation against them,

8 And saide vnto them: we after our habilitie haue redeemed our brethren the Jewes, which were solde vnto the heathen: And wyll you sell your brethren againe, and shall they be solde vnto vs:

Then held they their peace, and coulde finde nothing to aunswere.

9 And [Nehemia] saide, It is not good that ye do: Dought ye not to walke in the feare of our God, because of the rebuke of the heathen that are our enemies?

10 I and my brethren, and my seruauntes, do lende them money and corne: I pray you let vs leaue of this burden.

11 Therfore this same day I pray you see that ye restore them their landes againe, their vineyardes, olyue gardens, and their houses, and remit the hundred parte of the money, of the corne, wine, and oyle that ye haue exacted of them.

12 Then saide they: we wyll restore them againe, & wyll require nothing of them, and wyll do as thou hast spoken. And I called the priestes, and tooke an oth of them that they shoulde do so.

13 And I shooke my lappe and saide: God shake out euery man after the same maner from his house & labour that maintaineth not this worde, euen thus be he shaken out, and voyde. And all the congregation saide, Amen, and praysed the Lorde: And the people did according to this promise.

14 And from the time forth that the king committed vnto me to be captayne of them that were in the lande of Iuda, euen from the twentic yere, vnto the thirtie & two yere of king Artaxerxes, that is twelue yeres, I with my brethren liued not of such sustnaunce as was geuen to a captayne.

15 For the olde captaynes that were before me, had ben chargeable vnto the people, and had taken of them bread & wine

Wine, beside fouretie sicles of siluer, yea and their seruauntes had oppressed the people: But so did not I, and that because of the feare of God.

16 " But I laboured also in the worke vpon the Wall, and we bought no lande: and all my seruauntes came thither together vnto the worke.

17 Moreover, there were at my table an hundred and fiftie of the Jewes and rulers, which came vnto me from among

the heathen that are about vs.

18 And there was prepared for me dayly an oxe and sixe chosen sheepe, and birdes were prepared for me: and euer once in ten dayes wine for all in abundance: yet required not I the living of a captayne, for the bondage was greuous vnto the people.

19 * Thinke vpon me my God vnto the best, according to all that I haue done for this people.

The .viij. Chapter.

s Nehemia answereth with great wysdome and zeale to his aduersarie. ii He is not discouraged by the false prophetes.

A 1



AND When Sanaballat, Tobia, and Gesem the Arabian, and the other of our enemies, heard that I had builded the wall, and that there were no mo

" gappes therein: (Howbeit at the same time had I not hanged the doozes vpon the gates,)

2 Sanaballat and Gesem sent vnto me, saying: Come, that we may meeete & take counsell together in the villages that are in the playne of the citie Dno. Neuerthelesse, they thought to do me euill.

3 And I sent messengers vnto them, saying: I haue a great businesse to do, and I can not come downe: why should the worke ceasse, whilest I leaue it and come downe to you:

4 Howbeit, they sent vnto me as good as foure times after the same maner: And I gaue them the same answer.

5 Then sent Sanaballat his seruaunt againe vnto me the fift time, with an open letter in his hande,

6 wherein was written: It is tolde the heathen, and Gesem hath saide it, that thou and the Jewes thinke to rebel: for the which cause thou buildest the wall, that thou mayst be their king, according to these wordes:

7 And hast ordayned the prophetes to preache of thee at Hierusalem, and to say, he is king of Iuda. And now shall this come to the kinges eares: come now therefore, and let vs take our counsell together.

8 And I sent vnto him, saying: There is no such thing done as thou sayest, for thou fainest them out of thyne owne

heart.

9 For they were all minded to make vs afrayde, saying, They shall withdrawe their handes from their worke, that it shall not be finished: Nowe therefore strengthen thou my hande.

10 And I came vnto the house of Semaria the sonne of Delaia, the sonne of Nehetabeel, & he had shut him selfe within, and saide: Let vs come together in the house of God, euen vnto the middelt of the temple, & shut the doozes of the temple, for they wyll come to slay thee, yea euen in the night wyll they come to put thee to death.

11 And I saide: should any such man as I flee: who is, that being as I am, wyll go into the temple to saue his life: I wil not go in.

12 And loe, I perceaued that God hath not sent him, but that he pronounced this propheticie against me: For Tobia and Sanaballat had hired him for money.

13 Therefore was he hyred, that through feare I should so do, & sinne, that they might haue an euill report of me to lay to my charge.

14 My God, thinke thou vpon Tobia and Sanaballat according vnto these their workes, and on the prophetisse Noadia, and the other prophetes that would haue put me in feare.

15 And the wall was finished on the twentieth and fiftie day of the moneth Eulul, in fiftie and two dayes.

16 And when all our enemies hearde thereof, all the heathen that was about vs were afrayd, and their courage failed them: For they perceaued that this worke came of our God.

17 And

" D, but rather I fasted a portion, in the worke of this wall.

" D, but

ii. Esd. vi. d.

" D, but rather I fasted a portion, in the worke of this wall.

- 17 And at the same time were there many of the chiefe of Juda whose letters wente vnto Tobia, and againe from Tobia vnto them.
- 18 For there were many in Juda that were sworne vnto him: for he was the sonne in lawe of Sechania, the sonne of

Arah, and his sonne Jehonathan had the daughter of Mesullam the sonne of Barachia,

- 19 And they spake good of him befoze me, and tolde him my wordes: and Tobia sent letters to put me in feare.

¶ The .vii. Chapter.

After the wall once builded, is the watch appoynted. They that returned from the captiuitie are numbzed.

Now when the wall was builded, I hangged on the doozes also, and the porters, singers, and Leuites, were appoynted:

And I commaunded my brother Hanani, and Hanania the ruler of the castle at Hierusalem, (for he was a faithfull man, and feared God more then did many other)

3 And saide vnto them: Let not the gates of Hierusalem be opened vntil the sunne be whot: and while they stand by, let them shut the doozes & barre them. And we appoynted certaine citezins of Hierusalem to be watchmen, euery one to keepe his watch, and euery one to be ouer against his house.

4 As for the citie, it was large of roome, and great, but the people were fewe therein, and the houses were not builded.

5 And God gaue me in myne heart that I gathered together the principal men, and the officers, & the people, to number them: and I founde a register of the number of them * which came by befoze, and founde written therein,

6 These are the sonnes of the lande that went by from the captiuitie that was caried away, whom Nabuchodonosor the king of Babylon had brought away, and came againe to Hierusalem and Juda, euery one vnto his citie.

7 They which came with Zorobabel are these: Jesua, Nehemia, Asariah, Raamta, Nahamani, Hardochee, Selsan, Hesperath, Beguai, Nahum, and Baanah. This is the number of the men of the people of Israel:

8 The children of Pharaos, were two thousand an hundred seuentie and two.

9 The children of Saphatia, three hun-

dred seuentie and two.

10 The children of Arah, sixe hundred fiftie and two.

11 The children of the captayne of Moab among the children of Jesua & Joab, two thousand eyght hundred and eighteene.

12 The children of Elam, a thousand two hundred fiftie and foure.

13 The children of Zathua, eyght hundred fouretie and fiue.

14 The children of Zachat, seuen hundred and threescore.

15 The children of Sannui, sixe hundred fouretie and eyght.

16 The children of Sebat, sixe hundred twentie and eyght.

17 The children of Asgad, two thousand three hundred twentie and two.

18 The children of Adoniam, sixe hundred threescore and seuen.

19 The children of Beguai, two thousand threescore and seuen.

20 The children of Adin, sixe hundred fiftie and fiue.

21 The children of Ater of Hezekia, ninetie and eyght.

22 The children of Halem, three hundred twentie and eyght.

23 The children of Bezai, three hundred twentie and foure.

24 The children of Hariph, an hundred and twelue.

25 The children of Gibeon, ninetie and fiue.

26 The men of Bethlehem and Bethphah, an hundred fourescore and eyght.

27 The men of Anathoth, an hundred twentie and eyght.

28 The men of Bethasmaueth, fouretie and two.

29 The men of Bariathiarim, Cephira, and Beeroth, seuen hundred fouretie and thre.

30 The

- 30 The men of Ramah and Geba, six hundred twentie and one.
- 31 The men of Michmas, an hundred twentie and two.
- 32 The men of Bethel and Ai, an hundred twentie and three.
- 33 The men of the other Bebo, fiftie and two.
- F 34 The childre of the other Glaim, a thousand two hundred fiftie and foure.
- 35 The children of Harim, three hundred and twentie.
- 36 The children of Jericho, three hundred fourtie and five.
- 37 The children of Lodhadid and Ono, seven hundred twentie and one.
- 38 The children of Senaa, three thousand nine hundred and thirtie.
- 39 The priestes: The children of Jedata, of the house of Jesua, nine hundred seuentie and three.
- 40 The children of Immer, a thousand fiftie and two.
- 41 The children of Phashur, a thousand two hundred fourtie and seven.
- 42 The children of Harim, a thousand and seuentie.
- 43 The Levites: The children of Jesua of Cadmiel and of the children of Hodiah, seuentie and foure.
- 44 The singers: The children of Asaph, an hundred fourtie and eyght.
- 45 The porters: The childre of Sallum, the children of Ater, the children of Talmon, the children of Accub, the children of Hatita, the children of Sobai, [altogether] an hundred thirtie & eyght.
- G 46 The Nethinims: The children of Sihah, the children of Hasupha, the children of Tebbaoth,
- 47 The children of Ceros, the children of Sia, the children of Phadon,
- 48 The children of Lebanah, the children of Hagaba, the children of Salmal,
- 49 The children of Hanan, the children of Giddel, the children of Gaher,
- 50 The children of Beaiah, the children of Resin, the children of Necodah,
- 51 The children of Gazzam, the children of Uzza, the children of Phasea,
- 52 The children of Besai, the children of Beunim, the children of Nephussim,
- 53 The children of Bacbuc, the children of Hacupha, the children of Harhur,
- 54 The children of Baslith, the children of Behida, the children of Harla,
- 55 The children of Barcos, the children of Silera, the children of Thamah,
- 56 The children of Resiah, the children of Hatipha,
- 57 The childre of Solomons seruautes, the children of Sotai, the children of Sophereth, the children of Pharida,
- 58 The children of Jaala, the children of Darcon, the children of Giddel,
- 59 The children of Sephatiath, the childre of Hattil, the children of Phochereth of Sabaim, the children of Amou.
- 60 All these Nethinims and the children of Solomons seruautes, were three hundred ninetie and two.
- 61 And these went by also from Thelmela: Thetharfa, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seede, and that they were of Israel.
- 62 The children of Dalaiah, the children of Tobia, and the children of Recoda, six hundred fourtie and two.
- 63 And of the priestes: the children of Habaiah, the children of Haccos, the childre of Barzillai, which toke one of his daughters of Barzillai the Gileadite to wyfe, and was named after their name.
- 64 These sought their writing in the register of their generation, but they were not founde: therfore they were put from the priesthood.
- 65 And Athirsatha saide vnto them that they shoulde not eate of the most holy, tyll there came by a priest which should were Urin and Thumim.
- 66 And so the whole congregation together, was fourtie and two thousande three hundred and threescore,
- 67 Beside their seruautes and maydens, of whom there were seven thousand three hundred thirtie and seven: And they had two hundred fourtie and five singing men and women.
- 68 Their horses seven hundred thirtie and six: and their Mules two hundred fourtie and five:
- 69 The Camels foure hundred thirtie and five: six thousand seven hundred and twentie Asses.
- 70 And certaine of the auncient fathers gaue vnto the worke: Athirsatha gaue to the treasure a thousand peeces of golde, fiftie basons, five hundred and thirtie priestes garmentes.
- 71 And some of the chiefe fathers gaue vnto the treasure of the worke, twentie thousand peeces of gold, & two thousand and

- and two hundred pounce of siluer.
- 72 And the other people gaue twentie thousand peeces of golde, and two thousand pound of siluer, and threescore and seven priestes garmentes.
- 73 And the priestes and Leuites, the por-

ters, and the singers, and the other of the people, and the Nethinims, and all Israel, dwelt in their cities: And when the seventh moneth came, the children of Israel were in their cities.

The .viij. Chapter.

2 Esdras gathereth together the people, and readeth to them the law. 12 They reioyce in Israel for the knowledge of the word of God. 15 They keep the feaste of tabernacles or boothes.



And all * the people gathered them selues together as one man, in the streete that was before the water gate, and they saide vnto Esdras the scribe, that he should fetch * the booke of the law of Moyses, which the Lorde commaunded to Israel.

2 And Esdras the priest brought the law before the congregation both of men & women, and all that could vnderstand did hearken vnto it vpon the first day of the seventh moneth.

3 And he read therein in the streete that was before the water gate, from the morning vntill the noone day, before men and women that did hearken to it: and the eares of all the people were inclined vnto the booke of the law.

4 And Esdras the scribe stode vpon a pulpet of wood which they had made for the preaching, and beside him stode Bathathia, Sema, & Anaiah, Uriah, Helkia, & Maasiah, on his right hande: and on his left hand stode Bedaia, Misael, & Melchias, & Hasum, Hasabadana, Zachari, and Besullani.

5 And Esdras opened the booke before all the people, (for he stode aboue all the people:) and when he opened it, all the people stode vp.

6 And Esdras prayes the Lorde the great God: And all the people answered, Amen, Amen, lifting vp their handes, and bowed them selues and worshipped the Lord, falling downe vpon their faces to the grounde.

7 And Iesua, Bani, Serubiah, Iamin, Accub, Sebbethai, Hodaia, Maasia, Celita, Azariah, Jozabad, Hanan, Pelaiyah, & the Leuites caused the people to geue heede vnto the law: and the people stode in their place.

8 And they read in the booke of the lawe of God distinctly, and gaue the sense, and caused them to vnderstand the reading.

9 And Nehemia which is Athirfatha, and Esdras the priest and scribe, and the Leuites that caused the people to take heede, saide vnto all the people, This day is holy vnto the Lorde your God, be not ye sozry, and weepe not: For all the people wept when they heard the wordes of the lawe.

10 And he saide vnto them: * Go your way, and eate the fat, and drinke the swete, and send part vnto them also that haue not prepared for them selues, for this day is holy vnto our Lorde: be not ye sozry therefore, for the ioy of the Lorde is your strength.

11 And the Leuites stilled all the people, and saide: holde your peace, for the day is holy, be not sad therefore.

12 And all the people went their way to eate, and to drinke, & to sende part vnto other, and to make great mirth, because they had vnderstand the wordes that were declared vnto them.

13 And on the next day were gathered together the chiefe fathers among all the people, and the priestes, and leuites, vnto Esdras the scribe, that they might vnderstand the wordes of the law.

14 And they founde written in the lawe * which the Lorde had commaunded by Moyses, that the children of Israel should dwell in boothes in the feaste of the seventh moneth:

15 And that they should cause it to be declared and proclaymed in all their cities, and throughout Hierusalem, saying: Go forth vnto the mount and fetch Olyue braunches, Pine braunches, Myrtel braunches, Palme braunches, & braunches of the thicke tree, to make boothes, as it is written.

16 And so the people went forth, and fet them

them and made them boothes, euery one vpon the roofo of his house, and in their courtes, and in the courtes of the house of God, and in the streete by the water gate, and in the streete of the port of Ephraim.

17 And all the congregation of them that were come againe out of the captiuitie, made boothes, & sat vnder the boothes: for since the time of Iosua the sonne of

Run, vnto this day, had not the children of Israel done so: And there was very great gladnesse.

18 And euery day from the first day vnto the last, read Esdras in the booke of the lawe of God: And seuen dayes held they the feaste, and on the eyght day they gathered together, accordyng vnto the maner.

¶ The .ix. Chapter.

1 The people repent, and forsake their straunge wyues. 5 The Levites exhort them to prayse God, 6 declaring his wonders, 26 and their ingratitude, 30 and Gods great mercies toward them.

A 1



In the twentieth and fourth day of this moneth, came the children of Israel together againe, with * fasting, and sackeclothes, and earth vpon them,

2 And they that were of the seede of Israel, were separated from all the straunge children, and stode & knowledged their sinnes, & the wickednes of their fathers:

3 And stode vp in their place, & read in the booke of the lawe of the Lorde their God foure times on the day, and they knowledged and worshipped the Lorde their God foure times on the day.

4 Then stode vp vpon the stayres of the Levites, Iesua, Bani, Cadmiel, Sabanah, Bunni, Serebiah, Bani, and Chanani, and cryed loude vnto the Lorde their God:

5 And the Levites, Iesua, and Cadmiel, Bani, and Hasabnia, Serebiah, and Hodia, Sebania, and Phathahia, sayde: Stand vp, and prayse the Lorde your God for euer, and let thankes be geue vnto the name of thy glory, which excelleth all thankes geuing and prayse.

6 Thou art Lorde alone, thou hast made heauen and the heauen of all heaues with all their host, the earth and all thinges that are therein, the sea & all that is therein, & thou preseruest them al, & the host of heauen worshippeth thee,

B 7 Thou art, O Lorde, the God that hast chosen Abraham, and broughtest him out of Ur in Chaldea, * and calledst him Abraham:

8 And foundest his heart faithfull before thee, * & madest a couenaunt with him, to geue vnto his seede the lande of

the Chanaanites, Bethites, Amozites, Pherezites, Jebusites, and Gergesites, and hast made good thy wordes: for thou art righteous,

9 * And hast considered the miserie of our fathers in Egypt, and heard their complaynt by the red sea: Exo.ii.d.

10 And shewed tokens and wonders vpon Pharao and all his seruantes, and on all the people of his lande: For thou knowest that they were presumptuous and cruell against them: and so madest thou thee a name as it is this day.

11 And the [red] sea diddest thou deuide in sunder before them, so that they went through the middes of the sea * drye shod: and their persecuters threwest thou into the deepe, as a stone in the nightie waters: * Dr. on drye lande.

12 And leddest them on the day time in a cloudie pillar, and on the night season in a pillar of fyre, to shewe them light in the way that they went.

13 * Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements, true lawes, good commaundementes and statutes: Exo.xix.a.

14 And declaredst vnto them thy holy Sabbath, and commaundedst them preceptes, ordinaunces, and lawes, by the hande of Moyses thy seruant:

15 And * gauest them bread from heauen when they were hungry, and * broughtest forth water for them out of the rocke when they were thirstye, and promysedst them that they should go in and take possession of the lande ouer which thou haddest lyst vpon thyne hand for to geue them. Exo.xvii.b.
Exo.xvii.d.

16 But they and our fathers were proud and

- and hardnecked, so that they followed not thy commaundementes:
- 17 And woulde not obey, neither were mindeful of the wonders that thou diddest for the: but hardened their neckes, and had in their heades to returne to their bondage by their rebellion: But thou O God of mercies, gracious, and full of compassion, of long suffering, and of great mercie, yet forsookest them not.
- 18 Moreover, when they had made them a moulted calfe, and saide, This is thy God that brought thee out of the lande of Egypt, and did blasphemies:
- 19 Yet forsookest thou them not in the wilderness, according to thy great mercies: And the cloudy pillar departed not from them on the day time to leade the way, neither the pillar of fire in the night season, to shewe them light in the way by which they should go.
- 20 And thou gauest them thy good spirite to enforme them, and withheldst not thy Hanna from their mouth, and gauest them water when they were thirstie.
- 21 Fourtie yeres long didst thou feede them in the wilderness, so that they lacked nothing: * their clothes waxed not olde, and their feete swelled not.
- 22 And thou gauest them kingdomes and nations, and scatteredst them into corners: so they possessed * the lande of Sehon and the lande of the king of Hesebon, and the lande of Og king of Basan.
- 23 And their children multipliedst thou as the starres of heauen, and broughtest them into the lande whereof thou haddest spoken to their fathers, that they should go into it, and haue it in possession.
- 24 And the children went in, and possessed the lande, * and thou subduedst before them the inhabiteurs of the lande, even the Chanaanites, and gauest them into their handes, with their kinges and the people of the lande, that they might do with them what they would.
- 25 And they wanne their strong cities, and a fat lande, and toke possession of houses that were full of all maner of goodes, welles digged out, vineyards, oliue gardens, and many fruiteful trees: and they did eate, and were filled, and became fat, and liued in pleasure through thy great goodnesse.
- 26 Neuerthelesse, they were disobedient, and rebelled against thee, and cast thy law behinde their backes, and slue their prophetes. * Which exhorted them earnestly that they might bring them againe vnto thee, and did great blasphemies.
- 27 Therefore thou gauest them ouer into the hand of their enemies that vexed them: And in the time of their trouble when they cryed vnto thee thou heardest them from heauen, and through thy great mercie thou gauest them sauiours which helped them out of the hande of their enemies.
- 28 But when they came to rest, they turned backe againe to do euill before thee: therefore leftest thou them in the hande of their enemies, so that they had the dominion ouer them: And when they conuerted, and cryed vnto thee, thou heardest them from heauen, and many times hast thou deliuered them according to thy great mercie,
- 29 And testifiedst vnto them, that thou mightest bring them againe vnto thy lawe: Notwithstanding, they were proude, and hearkened not vnto thy commaundementes, but sinned in thy lawes. * Which if a man do, he shall lyue in them: and turned the shoulder away, and were stiffnecked, and would not heare.
- 30 Yet many yeres diddest thou forbear them, and testifiedst vnto them through thy spirite, euen by the hand of thy prophetes, and yet would they not heare: therefore gauest thou them into the hand of the nations of the landes.
- 31 And for thy great mercies sake, thou hast not vtterly consumed them, neither forsaken them: for thou art a gracious and mercifull God.
- 32 Now therfore our God, thou great God mightie and terrible, thou that keepst couenaunt and mercie, regarde not a litle al the tranaille that hath come vnto vs, and our kinges, our princes, our priestes, our prophetes, and our fathers, and all the people since the time of the kinges of Assur. vnto this day.
- 33 And truly thou art iust in al that thou hast brought vpon vs, for thou hast done right: As for vs, we haue ben vngodly,
- 34 And our kinges, and our princes, our priestes, and our fathers, haue not done thy

iii. Reg. 19 b
" D², which
protected a-
mong them to
turne them to
thee.

" D², prote-
ted.

" D¹, a-
gainst thy
iudgements.
Leui. xviii, a

" D¹, prote-
ted.

ff

ii. Efd. i b.

might be bzent at times appoynted vpon the altar of the Lorde God, as it is written in the lawe:

35 And to bring the first frutes of our land, and the firstlinges of our frutes of all trees yere by yere vnto the house of the Lorde.

36 And the first borne of our sonnes, and of our cattel, (as it is written in the law) and the firstlinges of our oxen and of our sheepe, whiche we shoulde bring to the house of our God vnto the priestes that minister in the house of our God.

37 And that we shoulde bring the first frutes of our dough and our heave offeringes, and the frutes of all maner of trees, of wine also and of oyle, vnto the priestes to the chestes of the house of

our God, and the tythes of our lande vnto the Leuites, that the Leuites might haue the tythes in all the cities of our ministratton.

38 And the priest the sonne of Aaron shal be with the Leuites when the Leuites take tythes: so that the Leuites shall bring by the tythes of their tythes vnto the house of our God, to the store houses and to the treasure houses.

39 For the children of Israel and the children of Leui shall bring by the heave offeringes of the corne, wine, and oyle, vnto the store houses, there as are the vessels of the sanctuarie and the priestes that minister, and the porters and singers, and we will not forsake the house of our God.

The .xi. Chapter.

1 who dwelled in Hierusalem after it was buylded. 21 And who in the cities of Iuda.

1 **A**nd the rulers of the people dwelt at Hierusalem: The other people also cast lottes, that among ten one part shoulde go to Hierusalem into the holy citie to dwell, and nyne partes to be in the cities.

2 And the people thanked all the men that were willing to dwell at Hierusalem.

3 These are the heades of the prouince that dwell in Hierusalem, and in the cities of Iuda, euery one in his possession, and in their cities: they of Israel, the priestes, Leuites, the Aethiims, & the children of Solomons seruauntes.

4 And at Hierusalem dwell certayne of the children of Iuda, and of Benjamin: Of the children of Iuda, Athaiab, the sonne of Uzzia, the sonne of Zacharia, the sonne of Amaria, the sonne of Saphatia, the sonne of Mahalaleel, of the children of Phares.

5 And Maasia the sonne of Baruch, the sonne of Chol hosa, the sonne of Hasaia, the sonne of Adaia, the sonne of Joiarib, the sonne of Zacharia, the sonne of Siloni.

6 All these were the children of Phares that dwell at Hierusalem, euen foure hundred three score and eyght valiaunt men.

7 These are the children of Benjamin:

Salu the sonne of Mesullam, the sonne of Iord, the sonne of Bedaia, the sonne of Colaia, the sonne of Basia, the sonne of Ichiel, the sonne of Isai.

8 And after hym Gabai, Sellai, nine hundred and twentie and eyght.

9 And Joel the sonne of Zichri had the ouersight of them: and Iuda the sonne of Senua was the second ouer the citie.

10 *Of the priestes: Jedajah the sonne of Joiarib, Jachin,

11 Saraiab the sonne of Helkia, the sonne of Mesullam, the sonne of Zador, the sonne of Meraioth, the sonne of Achitob, was chiefe in the house of God,

12 And their brethren that dyd the worke in the temple, eyght hundred and twentie and two: And Adaia the sonne of Jerohani, the sonne of Pelaliah, the sonne of Anzi, the sonne of Zachari, the sonne of Phashur, the sonne of Malchia,

13 And his brethren chiefe among the fathers, two hundred and fourtie & two: And Amasai the sonne of Azrael, the sonne of Ahasai, the sonne of Hoselemoth, the sonne of Immer,

14 And their brethren valiaunt men, an hundred and twentie and eyght: And their ouersear was Zabbiea sonne of one of the great men.

15 *Of the Leuites: Semeia the sonne of Hasub, the sonne of Azarikani, the sonne of Hasabia, the sonne of Buni,

16 And Sabathai, and Josabad of the chiefe

chiefe of the Levites, had the oversight of the outward businesse of the house of God.

17 And Bathania, the sonne of Micha, the sonne of Zabdi, the sonne of Asaph, was the principall to begin the thankesgeuing and prayer: and Bacbucia the seconde among his brethren, and Abda the sonne of Saimua, the sonne of Galal, the sonne of Jeduthan.

18 All the Levites in the holy citie, were two hundred foure score and foure.

19 * And the porters Accub and Talmon, and their brethren that kept the portes, were an hundred and seuentie and two.

20 As for the residue of Israel, of the priestes and Levites, they were in all the cities of Juda, euery one in his inheritance.

21 And the Methinims dwelt in Ophel, and Zihya and Gilpa were set ouer the Methinims.

22 The overseer of the Levites at Hierusalem was Uzzi, the sonne of Sani, the sonne of Hasabia, the sonne of Bathania, the sonne of Micha: Of the children of Asaph, singers were ouer the busines in the house of God:

23 For it was the kinges commaundement concerning them, that the singers should deale faythfully euery day, as was according.

24 And Bathaia the sonne of Mesebazel of the children of Zerah the sonne of Juda, was next the king in all matters concerning the people.

25 And in the villages in their landes, some of the children of Juda that were without in the towne of their land dwelt at Kiriaty arba, and in the villages therof: and in Dibon and in the villages therof, and at Iecabzeel and in the villages therof:

26 At Iesua, Moladath, Bethphalet:

27 In the towne of Sual, Beerseba, and in the villages therof:

28 At Siklag, and Moconah, and the villages therof:

29 And at Enrimmon, Zarah, Jerimuth,

30 Zonoa, Odollani, & in their villages, at Lachis, and in the fieldes therof: at Aseka, and in the villages thereof, and they dwelt from Beerseba vnto the valley of Hinnom.

31 The children also of Benjamin from Geba, dwelt at Bachtas, Aia, Bethel, and in their villages,

32 And at Anathoth, Rob, Ananiah, 33 Hazer, Ramah, Gethaim,

34 Hadid, Zeboim, Reballath,

35 Lod, and Ono, in the carpenters valley.

36 And the Levites had possession both in Juda and in Benjamin.

The xii. Chapter.

1 The priestes and Levites, whiche came with Zorobabel vnto Hierusalem, are numbered. 27 and the wall is dedicated.

A 1



These are the priestes and Levites that went by with Zorobabel the sonne of Salathiel: and with Iesua, Saraia, Jeremia, and Esdras,

2 Amaria, Malluch, Hattus,

3 Sechania, Rehum, Merimoth,

4 Iddo, Gentyon, Abia,

5 Mianin, Madata, Belga,

6 Semaia, Joiarib, Jedata,

7 Salu, Amok, Helkia, and Jedata: These were the heades among the priestes and their brethren in the dayes of Iesua.

8 The Levites were these: Iesua, Benini, Cadmiel, Sarebia, Juda, and Ma-

thania, whiche was ouer [the office] of thankesgeuing, he and his brethren.

9 Bacbucio, and Hanni, and their brethren, were about them in the watches.

10 Iesua begat Joakim, Joakim also begat Eliasib, and Eliasib begat Iolada:

11 Iolada begat Jonathan, and Jonathan begat Iaddua.

12 In the dayes of Joakim were these the chiefe fathers among the priestes: vnder Saraia, Saraia: vnder Jeremi, Hanania:

13 Under Esdras, Mesullani: vnder Amaria, Jehoanan:

14 Under Bilico, Jonathan: vnder Sebania, Ioseph:

15 Under Horim, Adna: vnder Paraioth, Helka:

16 Under

* Or, was at the kinges hand.

* Or, was at the kinges hand.

u. Pl. xc.

* Or, in the townes.

- 16 Under Jodo, Zacharie: vnder Gen-
thon, Besullam:
- 17 Under Abia, Zichri: vnder Benjamin,
and Boadia, Piltai:
- 18 Under Belga, Samiua: vnder Se-
maia, Jehonathan:
- 19 Under Joiarib, Mathenai: vnder Ja-
daia, Uzzi:
- 20 Under Selai, Kellai: vnder Amok,
Eber:
- D 21 Under Belchia, Hasabia: vnder Ja-
daia, Nathanael.
- 22 And in the time of Eliasib, Joiada, Jo-
hanan, and Jadaua, were the chiefe fa-
thers among the Leuites & the priestes
written, in the raigne of Darius the
Persian.
- 23 The children of Levi the principall fa-
thers, were written in the cronicles, un-
till the time of Jonathan the sonne of
Eliasib.
- 24 And these were the chiefe among the
Leuites: Hasabia, Serebia, and Jesua
the sonne of Cadmiel, and their brethren
in their presence, to geue prayse and
thankes, according as Dauid the man of
God had ordeyned it, one watch ouer a-
gainst another.
- 25 Nathania, Bacbukia, Obadia, Besul-
lam, Talmon, and Accub, were porters
in the watch at the thresholdes of the
gates.
- 26 These were in the dayes of Joiakim
the sonne of Jesua, the sonne of Jole-
dec, and in the dayes of Nehemia the
captayne, & of the priest Esdras the scribe.
- 27 And in the dedication of the wall at
Hierusalem they sought the Leuites out
of all their places, that they might be
brought to Hierusalem, to kepe the dedi-
cation and gladnesse with thankesge-
uings, & singing, with cymbales, psal-
teries, and harpes.
- E 28 And the children of the singers gathe-
red them selues together from euery
side, out of the playne countrey about
Hierusalem, and from the villages of
Bethophathi,
- 29 From the house of Gilgal, and out of
the countreys of Geba, and Asinaueth:
for the singers had buylded them vil-
lages round about Hierusalem.
- 30 And the priestes and Leuites were pu-
rified, & censed the people, & the gates,
and the wall.
- 31 And I brought the princes of Juda
vpon the wall, and appoynted two great

- quyers of men to geue thankes, whiche
went on the right hande of the wall to-
warde the boung gate.
- 32 And after them went Hosai, and halfe
of the princes of Juda,
- 33 And Asaria, Esdras, and Besullam,
34 Juda, Benjamin, Semieia, & Jeremi,
35 And certayne of the priestes children,
with trumpettes: namely Zacharie the
sonne of Jonathan, the sonne of Se-
meia, the sonne of Mathania, the sonne
of Michaia, the sonne of Zaccur, the
sonne of Asaph,
- 36 And his brethren, Semieia, Asarael, J
Melalai, Gilalai, Baai, Nathanael, and
Juda, and Hanani, with the muscicall in-
strumentes of Dauid the man of God:
And Esdras the scribe went before them.
- 37 And beside the wel gate, they went by
ouer against them vpon the steppes of
the citie of Dauid at the goyng by of the
wall, beyonde the house of Dauid, vnto
the water gate eastwarde.
- 38 The other quyer of them that gaue
thankes went ouer against them, and
I after them, and the halfe part of the
people vpon the wall beyond the for-
nace gate, vntill the brode wall,
- 39 And beyonde the port of Ephraim, and
beyonde the old gate, beyonde the fishe
gate, and the towre of Hananeel, & the
towre of Hea, euen vnto the sheepe gate,
and they stode still in the prison gate.
- 40 And so stode the two quyers of them
that gaue thankes in the house of God,
and I, & the halfe of the rulers with me.
- 41 And the priestes, namely Eliakim,
Maasia, Miniamin, Michaia, Elionai,
Zachari, & Hanania, with trumpettes:
- 42 And Maasia, Semieia, Eleaser, Uzzi,
Jehohanan, Belchia, Elam, & Ezer:
And the singers sauge loude, hauing
Jesrahiah for their ouersear.
- 43 And the same day they offered great
sacrifices, and reioyced: for God had ge-
uen them great gladnesse, so that both
the viues & children were ioyfull, & the
nirth of Hierusalem was hearde farre of.
- 44 At the same time were the men ap-
poynted ouer the treasure houses, wher-
in were the heaue offeringes, the first-
linges, and the tythes, that they shoulde
gather them out of the fieldes about the
cities, to distribute them vnto the
priestes and Leuites according to the
lawe: for Juda was glad of the priestes
and Leuites that serued.

45 And there stode and wayted vpon the office of their God, whiche is a pure office, both the singers and porters, after the commaundement of Dauid, and of Solomon his sonne:

46 *For in the time of Dauid and Asaph, of olde were the chiefe singers [founded] & the songes of prayse and thankesgeuing

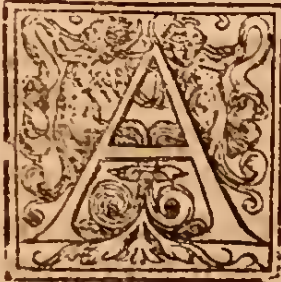
vnto God.

47 In the time of Zorobabel and Nehemia, did all they of Israel geue portions vnto the singers and porters euery day his portion: and they gaue tythes vnto the Leuites, & the Leuites gaue tythes againe vnto the children of Aaron.

The .xiii. Chapter.

1 The lawe is read. 3 They separate from them all straungers. 15 Nehemia reproveth them that breake the Sabbath. 30 An ordinaunce to serue God.

A 1



And that day dyd they read in the booke of Moyses in the audience of the people, and therein was founde written, *that the Ammonites, & Moabites

shoulde neuer come into the congregation of God,

2 Because they met not the children of Israel with bread and water, *but hired Balaam against them that he should curse them: and our God turned the curse into a blessing.

3 Nowe when they had hearde the law, they separated from Israel euery one that had mixt him selfe therein.

4 And before this had the priest Elia-
sib the ouersight of the treasure of the house of our God, and he was kynsmen vnto Tobia,

5 And had made hym a great chamber, and there had they afore time layed the offrings, frankencence, vessels, and the tythes of corne, wine, and oyle according to the commaundementes geuen to the Leuites, singers and porters, and the heaue offrings of the priestes.

6 But in all this time was not I at Hierusalem: for in the two and thirtie yere of Artaxerxes king of Babylon, came I vnto the king, & after certayne dayes obtayned I licence of the king to come to Hierusalem.

B 7 And I gat knowledge of the euill that Elia-
sib dyd for Tobia, in that he had made hym a chamber in the court of the house of God,

8 And it greued me sore: therefore I cast forth all the vessels of the house of Tobia out of the chamber:

9 And commaunded them to cense the chambers, and thither brought I againe the vessels of the house of God, with the meate offering, and the incense,

10 And I perceaued that the portions of the Leuites had not ben geuen them, and that euery one was fled to his land, euen the Leuites and singers that executed the worke.

11 Then reprovued I the rulers, and sayd: why is the house of God forsaken: And I gathered them together, and set them in their place.

12 Then brought all Iuda the tythes of corne, and wine, and oyle, vnto the treasure.

13 And I made treasures ouer the treasure, euen Seleniah the priest, and Zadoc the scribe, and of the Leuites, Phadaia: and vnder their hand was Hanan the sonne of Zacur, the sonne of Nathania: for they were counted faythful, and their office was to distribute [the portions] vnto their brethren.

14 Thinke vpon me O my God herein, and wpe not out my mercie that I haue shewed on the house of my God, and on the offices therof.

15 And the same time sawe I in Iuda some treading wine presses on the Sabbath, and bringing in sheues, and which laded asses also with wine, grapes, and figges, and all burthens, and brought them into Hierusalem vpon the Sabbath day: And I rebuked them earnestly the same day that they solde the vitayles.

16 There dwelt men of Tyre also therein, which brought fish and all maner of ware, and solde on the Sabbath vnto the childre of Iuda, euen in Hierusalem.

17 Then reprovued I the rulers in Iuda, & sayd vnto them: what euill thing is this that ye do, & breake the Sabbath day?

18 Dyd not your fathers euen thus, and our God brought all this plague vpon vs, and vpon this citie: And ye make the wrath more yet vpon Israel, in that ye breake the Sabbath:

19 And

1. Par. 23. 2.

Deu. 34. 2.

Num. 23. 2.

C
101. 150.
111.

- 19 And when the portes of Hierusalem began to be darke in the euening before the Sabbath, I commaunded to shut the gates, and charged that they should not be opened till after the Sabbath: and some of my seruautes set I at the gates, that there shoulde no burthen be brought in on the Sabbath day.
- 20 Then remayned the chapmen and marchautes once or twyse ouer night without Hierusalem with all maner of wares.
- 21 Then reprovued I them sore, and sayde vnto them: why tary ye all night about the wall: If ye do it once againe, I will lay handes vpon you: From that time forth came they no more on the Sabbath.
- 22 And I said vnto the Leuites, that they should cleanse them selues, and that they shoulde come and kepe the gates, to hallowe the Sabbath day: Thinke vpon me O my God concerning this also, and spare me, according to thy great mercie.
- 23 In those dayes also sawe I Jewes that married wyues of Asdod, of Ammon, and of Moab,
- 24 And their children spake halfe in the speech of Asdod, and could not speake in the Jewes language, but according to the language of the one people and of the other people.
- 25 Then I reprovued them, and cursed them, and smote certayne men of them, and made them bare: and toke an oth of them by God, Ye shall not geue your daughters vnto their sonnes, neither shall ye take their daughters vnto your sonnes, or for your selues.
- 26 ^{iii. Reg. iii. 5} Dyd not Solomon the king of Israel sinne by these thinges: and yet among many heathen was there no king like him, which was deare vnto his God, & God made hym king ouer all Israel: and ^{iii. Reg. xi. 2.} yet neuerthelesse outlandishe women caused him to sinne.
- 27 Shall we then obey vnto you to do all this great euill, and to transgresse against our God, and make straunge wyues:
- 28 And one of the children of Jehoiada the sonne of Elisib the hye priest, was the sonne in law of Sanaballat the hononite: but I chased him from me.
- 29 O my God, thinke thou vpon them that defile the presthod, and the couenaunt of the presthod and of the Leuites.
- 30 Thus cleansed I them from all such as were outlandishe, and appoynted the courses of the priestes and Leuites, euery one in his office:
- 31 And to offer the wood at times appoynted, and the first frutes: Thinke thou vpon me O my God for the best.

£ 3

The ende of the seconde booke of Eldras, otherwyse called the booke of Nehemia,

The booke of Esther.

The first Chapter.

3 King Ahasuerus maketh a royall feast. 10 whereunto the queene Vasthi will not come.
19 For which cause she is diuorced. 20 The kinges decree touching the preeminence of man.

A 1



I came to passe that in the dayes of Ahasuerus, (this is Ahasuerus whiche raigned from India vnto Ethiopia, ouer an hundred and twentie and

seuen prouinces)

2 Euen in those dayes when the king Ahasuerus sate on his seate royall, which was in Susan the chiefe citie:

3 In the thied yere of his raigne, he made a feast vnto all his princes & seruauntes: and the mightie men of Persia and Media, the captaynes also and rulers of his countreys were before hym.

4 And he shewed the richesse and glorie of his kingdome, and the glorious worship of his greatnesse many dayes long, [euen] an hundred and fourescore dayes.

5 And when these dayes were expired, the king made a feast vnto al the people that were in Susan the chiefe citie, both vnto great & small, seuen dayes long, in the court of the garden by the kinges palace.

6 Where there hanged white, greene, and yelowe clothes, fastened with cordes of fine silke and purple, in siluer ringes, vpon pillers of marble stones: The benches also were of golde and siluer made vpon a pauement of greene, white, yelowe, and blacke marble.

7 And they dranke in vessels of gold, and chaunged vessel after vessel, and royal wine in aboundaunce, according to the power of the king.

8 And the drinking was by an order, none might compell: for so the king had appointed to all the officers of his house, that they shoulde do according to every mans pleasure.

9 And the queene Vasthi made a feast also for the women in the palace of Ahasuerus.

10 And on the seuenth day when the king was mery after the wine, he commaunded Methusana, Biztha, Harbona, Bigtha, Abagthan, Zethar, and Charchas, the seuen chamberlaynes that did seruaunce in the presence of king Ahasuerus,

11 To fetch the queene Vasthi with the crowne regall into the kinges presence, that he might shewe the people & princes her fairenesse: for she was beautifull.

12 But the queene Vasthi would not come at the kinges worde by his chamberlaynes: Then was the king very wroth, and his indignation kindled in hym.

13 And the king spake to the wyse men which knewe the times (for so was the kinges maner towarde all that knewe the lawe and the iudgements:

14 And the next vnto hym were, Carshena, Sethar, Admata, Therlis, Mares, Marsena, and Memuchan, the seuen princes of Persia and Media, whiche sawe the kinges face, and sate the first in the kingdome.)

15 What shall we do vnto the queene Vasthi according to the lawe, because she byd not according to the worde of the king Ahasuerus whiche he commaunded by his chamberlaynes:

16 And Memuchan answered before the king & the princes: The queene Vasthi hath not onely done euill against the king, but also against all the princes, and against all the people that are in all the prouinces of king Ahasuerus.

17 For this decde of the queene shall come abroad vnto all women, so that they shall despise their husbandes before their eyes, and shall say: The king Ahasuerus commaunded Vasthi the queene to be brought in before hym, but she would not come.

18 And

2, blewe, 01 holec coloured clozys

2, beddes 02 tables.

2, 002, plyre, marble, abaster, and blewe colour.

23

- 18 And so shal the princeſſes in Perſia and Media ſay lyke wiſe this day vnto al the kinges princeſſes. When they heare of this deede of the queene: thus ſhal there ariſe to much deſpitefulneſſe and Wrath.
- 19 If it pleaſe the king, let there go a commaundement from hym, and let it be written according to the lawes of the Perſians and Medians, and not to be tranſgreſſed, that Aaſthi come no more before king Ahaſuerus, and let the king geue her royal eſtate vnto an other that is better then ſhe.
- 20 And when this commaundement of the king which ſhalbe made, is publiſhed

throughout all his empire whiche is great, all women ſhall holde their husbandes in honour both among great and ſmall.

- 21 This ſaying pleaſed the king and the princeſſes, and the king did according to the worde of Memucan.
- 22 For he ſent letters ſoothly into all the kinges prouinces, into euery lande according to the wryting therof, and to euery people after their language, that euery man ſhoulde be lorde in his owne houſe: and this to be publiſhed after the language of his people.

The .ii. Chapter.

1 After the queene is put away, certeyne young maydes are brought to the king. 14 Esther pleaſeth the king, and is made queene. 22 Hardocheus diſcloſeth vnto the king thoſe that woulde betray hym.

After theſe actes, when the diſpleaſure of king Ahaſuerus was nowe alayed, he thought vpon Aaſthi, & what ſhe had done, & what was decreed againſt



- her.
- 2 Then ſayde the kinges ſeruauntes that miniſtred vnto hym: Let there be faire young virgins ſought for the king,
- 3 And let the king appoynt officers in all the prouinces of his empire, that they ſhould bring together al the faire young virgins vnto Suſan the head citie to the womens buylding, vnder the hande of Hegai the kinges chamberlayne that kept the women, to geue them their apparell:
- 4 And that the mayden which pleaſed the king, ſhould be queene in Aaſthis ſteede. And this pleaſed the king, and he did ſo.
- 5 In the citie of Suſan there was a certayne Jewe, whole name was Hardocheus, the ſonne of Jair, the ſonne of Semei, the ſonne of Cis, a man of Jemini,
- 6 which was carryed away from Hieruſalem with the captiuitie, when Jekonia the king of Iuda was led away, whom Nabuchodonoloſor the king of Babylon carryed thence:
- 7 And he nourished Hadaffa (that is Esther) his vnckles daughter: for he had neither father nor mother, and ſhe was a faire and beautifull mayden, whom Hardocheus (when her father & mother were

dead) receaued for his owne daughter.

- 8 So when the kinges commaundement and commiſſion was publiſhed, and many maydens were brought together into the citie of Suſan vnder the hande of Hegai, Esther was brought alſo vnto the kinges houſe vnder the hande of Hegai the keeper of the women.
- 9 And the mayden pleaſed hym, and ſhe founde fauour in his ſight: and he cauſed ornamenteſ to be geuen her ſpeedily, and ſuch thinges as belonged to her, and appoynted her ſeuene comely maydens out of the kinges houſe, & fauoured both her and her gentlewomen ſingularly in the houſe of the women.
- 10 But Esther ſhewed not her people and her kindred: for Hardocheus had charged her that ſhe ſhoulde not tell it.
- 11 And Hardocheus walked euery day before the court of the womens houſe, that he might knowe howe Esther did, and what ſhoulde become of her.
- 12 And when the appoynted time of euery mayden came that ſhe ſhoulde go in to the king Ahaſuerus, after that ſhe had ben twelue monethes according to the maner of the women (for ſo were the dayes of their purification accompliſhed, ſixe monethes with oyle of mirre, and ſixe monethes with ſweete odoures, and in the purifying of the women:
- 13 And thus went the maydens vnto the king) whatſoener ſhe required, that muſt be geuen her to go with her out of the womens buylding vnto the kinges palace.


"Or, her thinges for purification.

"Or, and he gaue charge to her, and to her mayden, of the beſt in the houſe of the women.

- C** 14 In the euening she went, and on the morowe she returned into the seconde house of the women abiding vnder the hande of Saalgaz the kinges chamberlayne, which kept the concubines: And she came in vnto the king no more, except it pleased the king to haue her, and that she were called by name.
- 15 Nowe when the course came of Esther the daughter of Abihail, the vncle of Hardocheus (which had receaued her as his owne daughter) that she shoulde come in vnto the king, she desired nothing but what Hegai the kinges chamberlayne the keeper of the women saide: And Esther found fauour in the sight of all them that looked vpon her.
- 16 And Esther was taken vnto king Ahasuerus into his house royall, in the tenth moneth (which is the moneth Tebeth) in the seuenth yere of his raigne.
- 17 And the king loued Esther aboue all the women, and she found grace and fauour in his sight more then all the virgins, so that he set the crowne of the kingdome vpon her head, and made her queene in steede of Vasthi.
- 18 And the king made a great feast vnto all his princes and seruauntes, whiche feast was because of Esther, and caused the prouinces to be in quietnesse, & gaue giftes, as became the royaltie of a king.
- 19 And when the virgins were gathered together the seconde time, Hardocheus sate in the kinges gate.
- 20 And as yet had not Esther shewed her kinned & her people, according as Hardocheus had bidden her: for Esther dyd after the worde of Hardocheus, like as if she had ben yet vnder his gouernaunce.
- 21 At the same time (whyle Hardocheus sate in the kinges gate) two of the kinges chamberlaynes, Bigthan and Theres, which kept the doore, were wroth, and sought to lay their handes on the king Ahasuerus:
- 22 Whereof also Hardocheus gat knowledge, *and tolde it vnto queene Esther, and Esther certified the king therof in Hardocheus name.
- 23 And when inquisition was made, it was founde so, and they were both hanged on tree: and it was written in the Chronicles before the king.

The .iii. Chapter.

1 Haman after he was exalted, obtained of the king, that all the Jewes shoulde be put to death, because Hardocheus had not done him worship as other had.

- A** 1 fter these actes, dyd king Ahasuerus promote Haman the sonne of Amadatha the Agagite, and set hym on hie, and set his seate aboue all the princes that he had with hym.
- 2 And al the kinges seruauntes that were in the kinges gate, bowed their knees, and reuerenced Haman, for the king had so commaunded concerning hym: But Hardocheus bowed not the knee, neither dyd hym reuerence.
- 3 Then the kinges seruauntes whiche were in the kinges gate, said vnto Hardocheus: Why transgresshest thou the kinges commaundement?
- 4 And though they spake this dayly vnto hym, yet woulde he not heare them, therfore they tolde Haman, that they might see howe Hardocheus matters woulde stande, for he had tolde them that he was a Jewe.
- 5 And when Haman sawe that Hardo-

cheus bowed not the knee vnto him, nor dyd reuerence vnto hym, he was full of indignation,

6 And thought it to litle to lay handes onely on Hardocheus, for they had shewed him the nation of Hardocheus: Wherefore he sought to destroy all the Jewes that were throughout the whole empire of Ahasuerus, and that were of the nation of Hardocheus.

7 In the first moneth (that is, the moneth Nisan) in the twelfth yere of king Ahasuerus, they cast shur, that is a lot, before Haman from day to day, and from moneth to moneth to the twelfth moneth, that is, the moneth Adar.

8 And Haman sayde vnto king Ahasuerus: There is here a people scattered abroad, and dispersed among all people in all the prouinces of thyne empire, and their lawes are diuers from all people, and do not after the kinges lawes, therefore it is not the kinges profite to suffer them after this maner.

- 9 If it please the king, let it be written that they may be destroyed: and so wyll I waye downe ten thousand talents of siluer by the handes of them that haue the charge of this busines, to bring it into the kinges treasurie.
- 10 And the king toke his ring from his hand, & gaue it vnto Haman the sonne of Amadatha the Agagite, the Jewes enemye.
- 11 And the king saide vnto Haman: Let the siluer be thyne, & do with that people as it pleaseth thee.
- 12 Then were the kinges scribes called on the thirteenth day of the first moneth, & there was written accordyng as Haman commaunded vnto all the kinges officers, and to the captaynes that were ouer euery prouince, and to the rulers of euery people in the countreyes on euery side accordyng to the writing therof, and to euery nation after their language, in

- the name of king Ahasuerus was it written, and sealed with the kinges ring.
- 13 And the letters were sent by postes into all the kinges prouinces, to roote out, to kill, and to destroy all Jewes both young and olde, children and women in one day [namely] vpon the thirteenth day of the twelfth moneth (which is the moneth Adar) & to spoyle the as a pray.
- 14 This was the summe of the writing, that there should be a commaundement geuen in al prouinces, and published vnto all people, that they should be redy against the same day.
- 15 And the postes went in all the haste accordyng to the kinges commaundement, and in Susan the chiefe citie was the commaundement deuised: And the king and Haman sate and dranke. When in the meane time the citie of Susan was disquieted.

¶ The .iiij. Chapter.

5 Mardocheus geueth the queene knowledge of the cruell decree of the king against the Jewes. 16 She wylleth that they pray for her.

- 1 **W**hen Mardocheus perceaued all that was done, he rent his clothes, and put on sackcloth with ashes, and went out into the midst of the citie, and cryed loude and lamentably,
- 2 And came before the kinges gate: but he might not enter within the kinges gate, because he had sackcloth on.
- 3 And in all prouinces, countries, and places, as farre as the kinges worde & commaundement extented, there was great lamentation among the Jewes, fasting, weeping, and mourning, and many lay in sackclothes and in ashes.
- 4 So Esthers maydens and her chamberlaynes, came and told it her: Then was the queene exceedingly astonied, and she sent rayment that Mardocheus shoulde put on, and lay the sackcloth from him: But Mardocheus would not take them.
- 5 Then called Esther Hathach one of the kinges chamberlaines which stood before her, and gaue him a commaundement vnto Mardocheus, to know what it was wherefore he did so.
- 6 So Hathach went forth to Mardo-



- cheus, vnto the streete of the citie which was before the kinges gate:
- 7 And Mardocheus tolde him of all that had come vnto him, & of y^e summe of siluer that Haman had promised to waye downe into the kinges treasurie, because of the Jewes if he would destroy them.
- 8 And he gaue him the copie of the kinges commaundement that was deuised at Susan to destroy them, that he might shewe it vnto Esther, and to speake to her, and charge her that she should go in vnto the king, & make her prayer and supplication vnto him for her people.
- 9 And when Hathach came in, he tolde Esther the wordes of Mardocheus.
- 10 And againe Esther spake vnto Hathach and commaunded him to say vnto Mardocheus:
- 11 All the kinges seruauntes, & the people in the prouinces of the king knowe, that whosoener cometh within the courte vnto the king, whether it be man or woman, which is not called, the commaundement is, that the same shall dye, except the king holde out the golden scepter vnto him, for then he shall lyue: As for me, I haue not ben called to come in vnto the king now this thirtie dayes.
- 12 And they certified Mardocheus of Esthers

^u Or, there is a lawe of his.

Esthers wordes.

- 13 And Hardocheus bad say againe vnto Esther: Thinke not with thy selfe that thou shalt escape in the kinges house more then all the Jewes.
- 14 For if thou holdest thy peace at this time, then shall the Jewes haue helpe and deliuerance out of an other place, and thou and thy fathers house shall be destroyed: And who knoweth whether thou art come to the kingdome for this causes sake?
- 15 Esther bad them geue Hardocheus

this aunswere:

- 16 Go thou thy way, and gather together all the Jewes that are founde at Susan, and fast ye for me, that ye eate not and drinke not in thre dayes neither day nor night, I and my maydens wyll fast likewise: and so wyll I go in to the king, which thing yet is contrary to the commaundement: and if I perishe, I perishe.
- 17 So Hardocheus went his way, and did according to al that Esther had commaunded him.

The .v. Chapter.

- i Esther entreteth into the king, and biddeth him and Haman to a feast.
ii Haman prepareth a gallous for Hardocheus.



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AND on the third day it came to passe, that Esther put on her royall apparell, and stode in the court of the kinges palace within, ouer against y^e kinges house:

and the king sat vpon his royall seate in the kinges palace ouer against the gate of the house.

2 And when the king sawe Esther the queene standing in the court, she founde grace in his sight: And the king held out the golden scepter that was in his hand: So Esther stept forth and touched the top of the scepter.

3 Then saide the king vnto her: what

wylt thou queene Esther: and what requirest thou: [aske] euen the halfe of the empire, and it shall be geuen thee.

4 And Esther aunswered: If it please the king, let the king and Haman come this day vnto the banquet that I haue prepared for him.

5 And the king saide: Cause Haman to make haste, that he may do as Esther hath saide. So the king and Haman came to the banquet that Esther had prepared.

6 And the king saide vnto Esther at the banquet of wine: what is thy petition, what that it may be geuen thee: And what requirest thou: If it be euen the halfe of the empire, it shall be done.

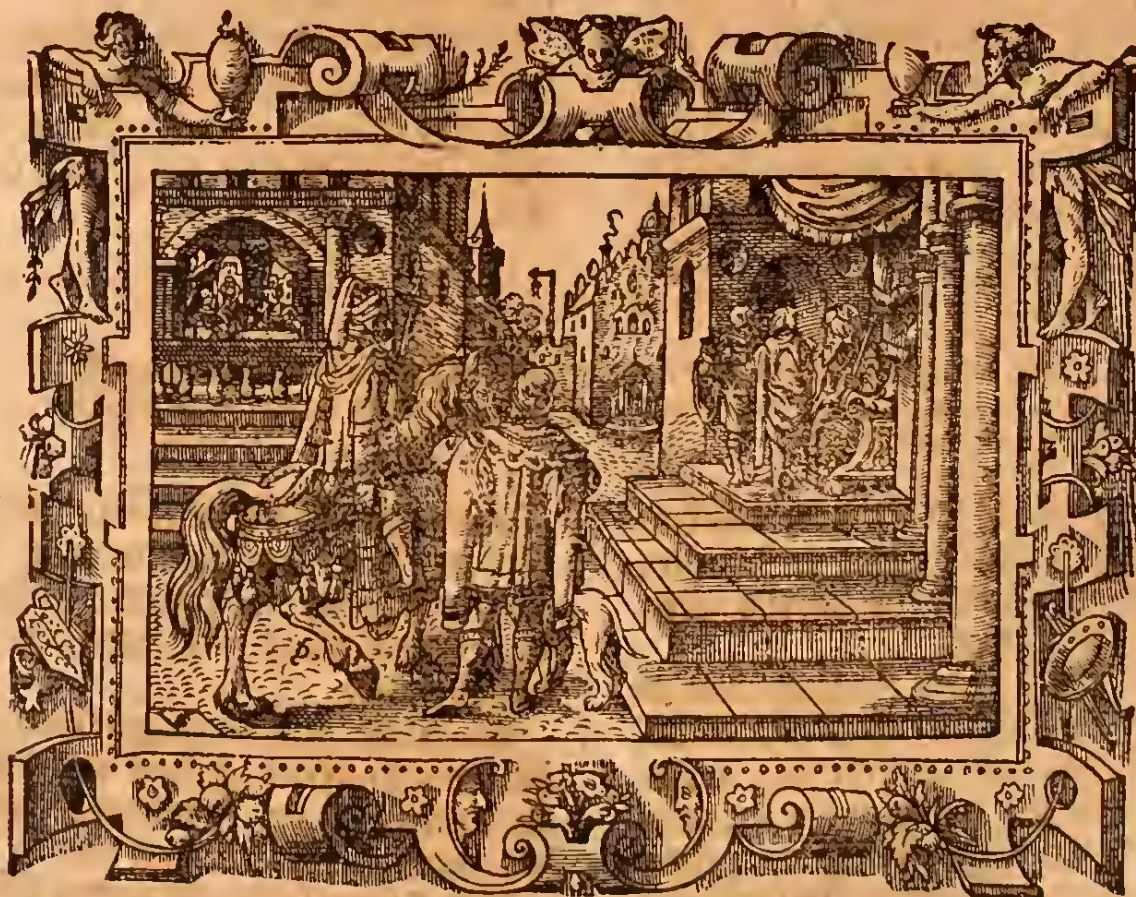
7 Then

- 7 Then answered Esther, and said: My petition and desire is,
 8 If I haue founde grace in the sight of the king, and if it please the king to geue me my petition, and to fulfil my request, then let the king and Haman come to the banquet that I shall prepare for the: and so wyl I do to morowe, as the king hath saide.
 9 Then went Haman forth the same day ioyfull and mery in his minde: But when the same Haman saue Har-do-cheus in the kinges gate, that he stode not by nor moued for him, he was ful of indignation at Har-do-cheus.
 10 Neuerthelesse, Haman refrained him selfe, and when he came home he sent and called for his friendes and Zares his wyfe.
 11 And Haman tolde them of the glory of his riches, and the multitude of his chil-

- dren, and all the thinges wherein the king had promoted him so greatly, and how that he had set him aboue the princes and seruauntes of the king.
 12 Haman saide moreouer: Yea, Esther the queene did let no man come in with the king vnto the banquet that she had prepared, except me: and to morowe am I bidden vnto her also with the king.
 13 But in all this am I not satisfied, as long as I see Har-do-cheus the Jewe sitting at the kinges gate.
 14 Then saide Zares his wyfe and all his friendes vnto him: Let them make a galous of fiftie cubites hie, and to morowe speake thou vnto the king that Har-do-cheus may be hanged thereon: then go thou in meryly with the king vnto the banquet. And Haman was well content withall, and caused the galous to be made.

The .vi. Chapter.

1 The king turneth ouer the ch:onicles, and findeth the fidelitie of Har-do-cheus; 10 and commaundeth Haman to cause Har-do-cheus to be had in honour.



- 1 **T**he same night coulde not the king sleepe, and he commaunded to bring the ch:onicles and stozies: and they were read before the king.
 2 Then it was founde written holwe Har-do-cheus had tolde that Bigtha-

- na & Theres the kinges two chamber laynes which kept the thresholds, sought to laye handes on king Ahasuerus.
 3 And the king saide: what honour and dignitie hath ben geuen to Har-do-cheus therfore: Then saide the kinges seruauntes that ministred vnto him: There is nothing at all done for him.
 4 And

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- 4 And the king saide : who is in the court: (for Haman was come into the court without before the kinges house, that he might speake vnto the king to hang Mardocheus on the tree that he had prepared for him.)
- 5 And the kinges seruantes saide vnto him: Beholde, Haman standeth in the court. And the king saide: let him come in.
- 6 And when Haman came in, the king saide vnto him: What shalbe done vnto the man whom the king would faine bring vnto worship: (Haman thought in his heart: whom desireth the king to bring vnto worship more then me?)
- 7 And Haman answered the king: Let the man whom the king pleaseth to bring vnto worship, be brought hither,
- 8 That he may be arayed with the royall garmentes which the king useth to weare, and the horse that the king rydeth vpon, and that the crowne royall may be set vpon his head:
- 9 And let this rayment and horse be deliuered vnder the hande of one of the kinges most noble princes, that they may aray the man withal whom the king is disposed to bring to honour, and carry him vpon the horse through the streete of the citie, and proclayme before him, Thus shall it be done to the man whom the king pleaseth to bring to honour.
- 10 And the king saide to Haman: Make haste, and take as thou hast saide the rayment and the horse, and do euen so vnto Mardocheus the Jewe that sitteth before the kinges gate, and let nothing faile of all that thou hast spoken.
- 11 Then toke Haman the rayment and the horse, and arayed Mardocheus, and brought him on horsebacke through the streete of the citie, and proclaymed before him, Euen this shall it be done vnto the man whom the king is disposed to honour.
- 12 And Mardocheus came againe to the kinges gate: but Haman gat him home in all the haste mourning, and his head conered,
- 13 And tolde Zares his wyfe and all his friendes euery thing that had befallen him. Then saide his wise wien and Zares his wyfe vnto him: If it be Mardocheus of the seede of the Jewes, before whom thou hast begun to fall, thou shalt not preuaile against him, but shalt surely fall before him.
- 14 And whyle they were yet talking with him, came the kinges chamberlaynes, & caused Haman to make hast to come vnto the banquet that Esther had prepared.

¶ The .vij. Chapter.

3 The queene biddeth the king and Haman againe, and prayeth for her selfe and her people. 6 She accuseth Haman, and he is hanged on the galous which he had prepared for Mardocheus.

21 **A**ND the king and Haman came to banquet with the queene Esther.

2 And the king saide againe vnto Esther on the seconde day at the banquet of wine: What is thy petition queene Esther, that it may be geuen thee: And what requirest thou: if it be euen to the halfe of the empire, it shalbe done.

3 And Esther the queene answered, and saide: If I haue found grace in thy sight O king, and if it please the king, then graunt me my lyfe at my desire, and my people for my petitions sake.

4 For we are solde I and my people to be destroyed, to be slaine, and to perishe:

And would God that we were solde to be bondmen and bondwomen, then would I holde my tongue: although the enemye coulde not recompence the kinges losse.

5 The king Ahasuerus answered and saide vnto queene Esther: who is he: And where is he, that dare presume in his minde to do after that maner:

6 And Esther saide: the enemye and aduersarie is this wicked Haman. Then Haman was exceedingly afrayde before the king and the queene.

7 And the king arose from the banquet and from the wine in his displeasure, and went into the palace garden: And Haman stood by, and besought queene Esther for his lyfe: for he saw that there was a mischief prepared for him of the king

- king Alrcadie.
- 8 And when the king came againe out of the palace garde into the place where they dranke wine: Haman had layde him vpon the bed that Esther late vpon. Then saide the king: Wil he force the queene also before me in the house? As soone as that worde went out of the kinges mouth, they covered Hamans face.
- 9 And Harbona one of the chamber-

laynes that stode before the king, said: Beholde, there standeth yet a galous in Hamans house, fiftie cubites hie, which he had made for Hardocheus, that spake good for the king. Then the king saide, hang him thereon.

- 10 So they hanged Haman on the galous that he had made for Hardocheus: Then was the kinges wrath pacified.

¶ The .viii. Chapter.

1 After the death of Haman was Hardocheus exalted. 14 Comfortable letters are sent vnto the Jewes.



1 He same day did king Ahasuerus geue the house of Haman the Jewes enemy vnto queene Esther, and Hardocheus came before the king: for Esther tolde what he was vnto her.

- 2 And the king toke of his ring which he had taken from Haman, and gaue it vnto Hardocheus. And Esther sette Hardocheus ouer the house of Haman.
- 3 And Esther spake yet more before the king, and fel downe at his feete weping, and besought him that he would put away the wickednesse of Haman the Agagite, and his deuice that he had imagined against the Jewes.
- 4 And the king held out the golden scepter toward Esther. Then rose Esther, and stode before the king,
- 5 And saide: if it please the king, and if I haue founde grace in his sight, and if it be acceptable before the king, and if please him, then let it be writte, that the letters of the deuise of Haman the sonne of Hamadatha the Agagite may be called againe, which letters he wrote to destroy the Jewes which are in all the kinges prouinces.
- 6 For how can I suffer and see the euill that shall come vnto my people: or how can I beare and loke vpon the destruction of my kindred:
- 7 And the king Ahasuerus saide vnto queene Esther, and to Hardocheus the Jewe: Beholde, I haue geuen Esther the house of Haman, whom they haue hanged vpon a tree, because he layde hand vpon the Jewes.
- 8 Write ye also for the Jewes as it ly-

keth you, in the kinges name, and seale it with the kinges ring: For the writings that were written in the kinges name, and sealed with the kinges ring, durst no man disanul.

- 9 Then were the kinges scribes called at the same time, euen in the thirde moneth (that is the moneth Siuan) on the three and twentie day thereof, and it was written according to all as Hardocheus commaunded vnto the Jewes, and to the princes, to the deputies and captaynes in the prouinces which are from India vnto Ethiopia, namely an hundred twentie and seven prouinces, vnto euery prouince according to the writing thereof, and vnto euery people after their speach, and to the Jewes according to their writing and language.
- 10 And he wrote in the king Ahasuerus name, & sealed it with the kinges ring, and by postes that rode vpon horses, and swyft young Gules, sent he the writings,
- 11 wherin the king graunted the Jewes in what cities soeuer they were, to gather themselves together, and to stand for their lyfe, and for to roote out, to slay and to destroy all the power of the people and prouince that would trouble them, both children and women, and to spoyle their goodes:
- 12 Upon one day in all the prouinces of king Ahasuerus, namely vpon the thirteenth day of the twelfth moneth, which is the moneth Adar.
- 13 The summe of the writing was, how there shoulde be a commaundement geuen in all and euery prouince, and published among all people, and that the Jewes should be redy against that day,
- to

to auenge them selues on their enemies.

14 And so the postes that rode vpon the swyft horses and Mules, made haste with all speede to execute the kinges word: and the commaundement was deuised in Susan the chiefe citie.

15 And Hardocheus went out from the king in royall apparell, of yelow and white, & with a great crowne of golde, being arayed with a garment of silke and purple: and the citie of Susan reioy-

sed and was glad.

16 And vnto the Jewes there was come light and gladnesse, ioy and worship.

17 In all prouinces and citie into what places soeuer the kinges word and commaundement reached, there was ioy and mirth, a feaste and good dayes among the Jewes: insomuch, that many of the people in þe lande became Jewes, for the feare of the Jewes came vpon them.

The .ix. Chapter.

1 At the commaundement of the king, the Jewes put their aduersaries to death.

14 The ten sonnes of Haman are hanged. 17 The Jewes kepe a feaste in remembrance of their deliuerance.

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In the twelfth moneth (that is the moneth Adar) vpon the thirteenth day of the same, when the kinges worde and commaundement drue neare to be put in exe-

cution, in the day that the enemies of the Jewes hoped to haue power ouer the, it turned contrary: for the Jewes had rule ouer them that hated them.

2 For then gathered the Jewes together in their citie within all the prouinces of king Ahasuerus, to lay hande on such as woulde do them euill, and no man could withstand them: for the feare of them was come ouer all people.

3 And all the rulers in the prouinces, and princes, and deputies, and officers of the king, promoted the Jewes: for the feare of Hardocheus came vpon them.

4 For Hardocheus was great in the kinges house, & the reporte of him was noyled in all the prouinces: for this man Hardocheus wared greater and greater.

5 Thus the Jewes smote all their enemies with the stroke of the sword, and slaughter, and destruction, & did what they woulde vnto their enemies.

6 And at Susan the chiefe citie slue the Jewes, & destroyed five hundred men.

7 And slue Pharsandatha, Dalphon, Asphatha,

8 Phozatha, Abaila, Aridatha,

9 Pharmastha, Arilai, Aridai, and Aliazatha,

10 The ten sonnes of Haman the sonne of Hamadata the enemye of the Jewes: but on his goodes they layed no

handes.

11 At the same time was the king certified of the number of those that were slaine in the citie of Susan.

12 And the king saide vnto queene Esther: The Jewes haue slaine and destroyed five hundred men in the citie of Susan, and the ten sonnes of Haman: what haue they done [thinkest thou] in other landes of the king? And what is thy petition, that it may be geuen thee: or what requirest thou more to be done?

13 Esther answered: If it please the king, let him suffer the Jewes which are in Susan, to morow also to do according vnto this dayes decree, that they may hang Hamans ten sonnes vpon the tree.

14 And the king charged to do so: and the decree was deuised at Susan, and they hanged Hamans ten sonnes.

15 For the Jewes that were in Susan gathered them selues together, vpon the fourteenth day of the moneth Adar, and slue three hundred men at Susan: but on their goodes they layed no handes.

16 As for the other Jewes that were in the kinges prouinces, they came together and stode for their liues, & had rest from their enemies, & slue of their enemies seuentie and five thousand: howbeit they layed no handes on their goodes.

17 [This they did] on the thirteenth day of the moneth Adar, & on the fourteenth day of the same moneth rested they, which day they held with feasting and gladnesse.

18 But the Jewes that were at Susan came

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linca.

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- came together both on the thirteenth day and on the fourteenth: and on the fifteenth day of the same they rested, and held that day with feasting & gladnesse.
- 19 And therefore the Jewes that dwelt in the villages and in walled townes, held the fourteenth day of the moneth Adar with gladnesse and feasting, and kept holy day, and euery one sent presents vnto his neighbour.
- 20 And Hardocheus wrote these wordes, and sent letters vnto all the Jewes that were in all the prouinces of king Ahasuerus, both neere and farre:
- 21 That they should make a lawe among themselves, & holde the fourteenth & fifteenth day of the moneth Adar, verely.
- 22 As the dayes wherein the Jewes came to rest from their enemies, and as a moneth wherein their paine was turned to ioy, and their sorowe into a ioyful day: and that in those dayes they should make feastes and gladnesse, and one to send giftes vnto another, and to distribute vnto the poore.
- 23 And the Jewes promised to do as they had begunne, and as Hardocheus had written vnto them:
- 24 Because Haman the sonne of Hamadatha the Agagite all the Jewes enemy, had deuised against the Jewes how he might destroy them, and caused to cast Phur (that is a lot) for to consume them, & to bring them to naught.
- 25 But when Esther came before the king, he commaunded by letters that his wicked device which he imagined against the Jewes, should be turned vpon his owne head, and that he and his sonnes should be hanged on the tree.
- 26 For the which cause they called these dayes Phurim, because of the name of the lot, and because of all the wordes of this writing, and what they themselves had seene, & what had come vnto them:
- 27 And the Jewes ordained, and toke it vpon them and their seede, and vpon all such as ioyned themselves vnto them, that they would not misse but obserue these two dayes verely, according as they were written and appoynted in their season,
- 28 And that these dayes are to be remembered and to be kept of childrens children among all kindredes in all landes and cities: In these dayes of Phurim which are not to be ouerslipped among Jewes, and the memoriall of them ought not to perishe from their seede.
- 29 And queene Esther the daughter of Abihail & Hardocheus the Jewe, wrote with all auctoritie to confirme this second writing of Phurim.
- 30 And he sent the letters vnto all the Jewes, to the hundred twentie and seven prouinces of the empire of Ahasuerus, with wordes of peace and truth:
- 31 To confirme these dayes of Phurim in their time appoynted, according as Hardocheus the Jewe and Esther the queene had appoynted them: and they bound their soule and their seede to fasting and prayer.
- 32 And the decree of Esther confirmed these wordes of Phurim, and was written in the booke.
- 33 And the king Ahasuerus layed tribute vpon the land, & vpon the isles of the sea.
- 34 And all the actes of his power and of his might, & the declaration of the dignitie of Hardocheus wherewith the king magnified him, be they not written in the bookes of the chronicles of the kinges of Medes and Persia:
- 35 For Hardocheus the Jewe, was the second next vnto king Ahasuerus, and great among the Jewes, and accepted among the multitude of his brethren, as one that seeketh the wealth of his people, and speaketh peaceably for all his seede.

☞ The ende of the booke of Esther.

The booke of Iob.

The first Chapter.

1 The holines, riches, and care of Job for his children. 11 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance, and his children. 20 His faith and patience.



(a) Thus is a region neare bordering vpon Idumea, so called of Iobus the sonne of Iram, for that he built two cities there, Damascos, and Tharconite.

(b) This Job was a gentile, declaring hereby that God hath his, euen among the heathen.

(c) His riches are reckoned, to shew his great patience in losse of them, and that riches are the blessing of God, & are not euill to him that bleth them well. Let not riches be accounted euill, for they are geuen to good men: Let not them be accounted high or excellene, for they are geuen to euill men, they are taken from good men to trye them, and from euill men to lague the.

(d) Hebrue phrase, children. (e) Aswell as Sabians, Caldeans, Idumeans, as others.

(f) To shew the concord of brotherly amitie of Iob's children, which also was an other partie of the blessing of God, and his felicitie.

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In the lande of (a) * Thus there was a man whose name was (b) Job, & the same was a perfect and iust man, one that feared God and eschued euill.

And he had seuen sonnes and three daughters. His (c) substance also was seuen thousand sheepe, and thre thousand camels, fiue hundred yoke of oren, and fiue hundred thee asses, and a very great householde: so that he was one of the most principall men among all them of the (d) east [countrey.] And his sonnes went and (e) banquetted in their houses every one his day, and sent for their thre sisters to eate and drinke with them. And when the dayes of their banquetting were gone about, Job sent (f) and sanctified them, and gat vpon early and offered for euery one a burnt offering: For Job saide, It may be that my

sonnes haue done some offence, & haue ben (g) vnthankfull to God in their heartes. Thus did Job euery day. And vpon a day when the (h) children of God came and stode before the lord, Satan came also among them. And the Lorde saide vnto Satan (i) whence comest thou: Satan answered the Lorde and saide: (j) From compassing the earth to and fro, & from walking through it. And the Lorde saide vnto Satan: Hast thou not considered my seruant Job, how there is none lyke him in the earth: a perfect and a iust man, one that feareth God, and eschueth euill? Satan answered, and saide vnto the Lorde: Doth Job feare God for naught? Hast thou not (k) preserued him and his house, and al that he hath on euery side: Thou hast blessed the worke of his handes, and his possession is encreased in the lande. But laye thyne hand now vpon him, and touche all that he hath, and he shall (l) curse thee to thy face.

(m) The curse of God, which is sometimes taken for the curse of blasphemy. (n) In this place not once by Iob's name, but euer godly person, is taken for god's child, of which Job hath a more care as a loving father. (o) God asketh the question, not that he was ignorant from whence he came, but for the weakness of man. (p) This is Satan's continually endeavour, to range as a roaring lion, seeking whom he may deuoure. (q) By this made an heroge about him. (r) The curse of God, as it is before taken, the curse of the curse.

(k) That is, he willed the to be sanctified, in abstaining fro carnal appetites, and shewed how they should behaue them selues hospite and iobetic in their banquettes. (l) Herein is Iob's religion and feare of God known, & the fatherly care of his children expressed. 12 And

12 And the Lorde saide vnto Satan: Lo, ⁽ⁿ⁾all that he hath be in thy power, only vpon him selfe see that thou lay not thine hand. And Satan went forth from the presence of the Lorde.

13 And vpon a certayne day, when his sonnes and daughters were eating and drinking wine in their eldest brothers house,

14 There came a messenger vnto Job, and sayde: The oxen were plowing and the asses feeding beside them:

15 And the Sabees came violently, and toke them away, yea they haue slayne thy seruauntes with the edge of the sword: and I only am escaped alone to tell thee.

16 While he was yet speaking, there came another, and sayde: The fire of God is fallen from heauen, and hath brent by thy sheepe and seruauntes, and consumed them: and I only am escaped alone to tell thee.

17 And whyle he was yet speaking there came another, and sayde: The Caldees made out their bandes, and fel vpon the

camels, and haue caried them away, yea and slayne thy seruauntes with the sworde: and I only am gotten away alone to tell thee.

18 And whyle he was yet speaking there came an other, and sayde: Thy sonnes and thy daughters were eating and drinking wine in their eldest brothers house,

19 And behold there came a nightie great wind from beyond the wilderness, and smote the foure corners of the house, whiche fell vpon thy children, and they are dead: and I am gotten away alone to tell thee.

20 Then Job stode by, and rent his clothes, & shaued his head, fell downe vpon the ground, worshipped,

21 And sayde: Naked came I out of my mothers wombe, & naked shall I turne thither againe: The Lorde gaue & the Lord hath taken away, blessed be the name of the Lorde.

22 In all these thinges dyd Job not offende, nor charged God foolishly.

(v) Not that he was vncient, but he woulde not haue any thing remarie with him, which was deliuered into the power of Satan.

(q) Declaring that all that God doeth is well done.

The. ii. Chapter.

6 Satan hath permission to afflict Job, 9 His wyfe tempteth him to forsake God.
 11 His three friendes visite hym.



And on a day the ^(a) children of God came and stode before the Lorde, and Satan came also among the, and stode before the Lorde.

2 And the Lorde sayde vnto Satan: From whence comest thou: Satan answered the Lorde, and sayd: I haue gone about the lande, walked thorow it.

3 And the Lorde sayde vnto Satan: Hast thou not considered my seruaunt Job: howe there is none like vnto hym in the earth, a perfect and a iust man: one that feareth God, and eschuech euil, & continueth still in his vprightnesse, although thou mouedst me against hym, to destroy him without cause.

4 And Satan answered the Lord, and sayd, Skinne for skinne, yea a man wil geue al that euer he hath for his life.

5 But lay thine hande nowe vpon hym, and touch ^(b) once his bone and his fleshe,

and he shall curse thee to thy face.

6 And the Lord sayde vnto Satan: Lo, he is in thine hand, but ^(c)saue his lyfe.

7 So went Satan forth from the presence of the Lorde, and smote Job with sore byles, from the sole of his foote vnto his crowne.

8 And he toke a potsharde to scrape hym: and he sat downe among the ashes.

9 Then sayd his wyfe vnto him: ^(d)Doest thou continue yet in thy perfectnesse: curse God, and dye.

10 But he sayde vnto her, Thou speakest like a foolish woman: what we ^(e)receaue good at the hande of God, and not receaue euyll: In all these thinges did not Job sinne with his lippes.

11 Nowe ^(f)when Jobs three friendes heard of all the trouble that came vpon him, they came euery one fro his owne place [namely] Eliphaz the Themanite, Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to shewe their compassion vpon him, and to comfort hym.

(d) Declaring that in affliction there are certayne boundes and limits, beyond the which Satan can not go.

(e) A direct exemption of an euyl and vngodly wyfe.

(f) Teaching that we ought to receiue in gods success when he sendeth the m, & be thankefull, and to be patient when he taketh them againe, & not to dispaire.

(g) That is, true friendship, whiche bideth as well in aduersitie as in prosperitie: as in prosperitie to reioyce with him, so in aduersitie to lament with him.

so would Job waite the losse of his children, liues, and bodies in patience, rather then patiently to suffer his owne skinn & body to be touched: and therfore sayth the deuill, touch him on his owne skinn, and thou shalt see that he wil to thy face curse thee.

The booke

12 So when they lift vp their eyes a farre of, they knew him not: then they cryed and wept, and euery one of them rent his clothes, and sprinckled dust vpon their heades "in the ayre.

13 They sate them downe by him also vpon the grounde seuen dayes & seuen nightes, and none spake a worde vnto him: for they sawe that his greefe was very great.

"Heb. To- wardes the heauen.

The.iii. Chapter.

Job complayneth and curseth the day of his byrth. He desireth to dye, as though death were the end of all mans miserie.

A (a) That is, after that se- uen dayes were fully finished.

(b) Job being toze afflicted in the flesh, semeth after a sort to yeld to it, breaking out into these wordes, because he sawe that day was the beginning of all these afflictions. (c) He curseth not his dayes because he was swery of it as one des- perate, but rather wishing to be dissolved, lest by farther troubles he should be forced to offend God.

"He. Twy- light.

(d) The he- brawe speech is, the eye liddes of the morning



After (a) this opened Job his mouth, and curseth his day,

And Job aunswere- red, and sayde:

Let (b) the day perishe wherin I was borne,

(c) and the night in the whiche it was sayd, There is a man childe conceaued.

The same day be- turned to] darknesse, and not regarded of God from aboue, neither let the light shyne vpon it:

But let it be stayned with darknesse and the shadowe of death, let the [dimme] cloude fall vpon it, whiche may make it terrible as a most bitter day.

Let the darke stozme ouercome that night, and let it not be toynded vnto the dayes of the yere, nor counted in the number of the monethes.

Desolate be that night, and without gladnesse.

Let them that curse the day, and that be redy to rayse vp mourning, geue it also their curse.

Let the starres of that "night be dimme thozowe darkenesse of it, let it loke for light, but haue none, (d) neither let it see the dawning of the day:

Because it shut not vp the doores of my mothers wombe, nor hyd sorowe from myne eyes.

[Alas] Why died I not in the birth: why dyd not I perishe as soone as I came out of my mothers wombe:

Why set they me vpon their knees: why gaue they me sucke with their brestes:

13 Then should I nowe haue lye[n] skil, I shoulde haue slept, and ben at rest,

14 Lyke as the kinges and "lordes of the earth, whiche haue buyldeed them selues "speciall places,

15 Or as the princes that haue had golde, and their houses full of siluer:

16 Or [why] was not I hyd, as a thing borne out of time, [either] as yong chil- dren whiche neuer sawe the light:

17 There (e) must the wicked cease from their tyrannie, and there such as labou- red valiantly be at rest:

18 There the (f) prisoners rest together, they heare no more the voyce of the op- pressour:

19 There are small and great, and the ser- uant [is] free from his maister.

20 Wherefore is the light geuen to hym that is in miserie: & lyfe vnto them that haue heauy heartes:

21 whiche long for death and finde it not, though they search more for it than for treasures:

22 which reioyce exceedingly, and be glad when they can finde the graue,

23 From whom their endes are hyd, and consealed by God:

24 For my sighes come before I eate, and my roringes are powred out like the water:

25 For the thing that (g) I feared is come vpon me, and the thing that I was a- frayde of is happened vnto me,

26 was I not happy: had I not quiet- nesse: was I not in rest: And nowe commeth such miserie vpon me.

Heb. coun- sellers.

"Heb. deso- late.

(e) That is, death is th; end and h; h;e from eye; rancie and wickednesse of them.

(f) Here Job declareth the soze plagues he bare, count- ling him selfe in worse than then the wicked persons and bound pillo- ners: or which care, after opinion of the death, he ac- complish dary the only end.

(g) That is, aduersitie, whiche bring in prosperitie he feared.

The

The .iiii. Chapter.

Job is reprehended of impatience, 7 and vniustice, 17 and of the presumption of his owne righteousnes.



And Elphas the Themanite answered, & sayde:

If we assay to come with thee, wilt thou be discontent? But who can withhold him selfe

from speaking:

Scholde, thou hast ben an instructor of many, & hast strenghtned the weery handes:

Thy wordes haue set vp him that was falling, thou hast refreshed the weake knees.

But nowe it is come vpon thee, and thou art greued: it toucheth thee, and thou art troubled.

Was not thy feare according to thy hope: and the perfectnesse of thy wayes according to thy expectation:

Consider I pray thee who euer perished beyng an innocent: or when were the godly destroyed:

For as I haue proued by experience, they that plow iniquitie & sow wretchednesse, reape the same.

With the blast of God they perishe, with the breath of his nostrils are they consumed away.

The roaring of the lion, and the voyce of the lion, and the teeth of the lions whelpes are pulled out.

The lion perisheth for lake of pray,

& the lions whelpes are scattered abrode. But wheras a thing was hyd from me, yet myne eare hath receaued a litle therof.

In the thoughtes and visions of the night when sleepe commeth on men, feare came vpon me & dread, which made all my bones to shake.

The winde passed by before my presence, and made the heeres of my flethe to stande vp.

He stode thereon and I knewe not his face, an image there was before myne eyes, and in the stillnesse hearde I a voyce.

Shall man be more iust then God: or shall a man be purer then his maker:

Beholde, he founde not trueth in his seruantes, and in his angels there was folly:

Howe much more in them that dwel in houses of clay, and whose foundation is but dust, which shall be consumed as it were with a moth:

They shalbe smitten from the morning vnto the euening: yea they shall perishe for euer, when no man regardeth them.

Is not their royaltie gone away with them: they shall dye truely, and not in wysdome.

(f) Here Elphas sheweth the manner of diuine reuelation by the holy ghost, saying that that which he tell nowe declare, is not humayne reason, but as reuealed vnto him froin god. (g) Wherofe scarce commeth with such reuelations from God, to shewe the reuerence and austeritie of them.

(h) This is the description of the winde, not knowing from whence it commeth: wherofe it wil, as Saul also heard a voyce but saw not any man.

(i) This is Elphas weak argument to proue Job an euill man, because God plagued hym: or els if God afflicted innocentes, carnal reason woulde iudge the creature more iust then the creator, which is blasphemie, for God ofte puniteth the righteous to proue them.

(k) Take fro gods children and from the angels that which is gods, and they are altogether vnperfect and foolish.

(l) Meaning mans body which is nothing but dust and clay. (m) This expresth mans hysteric, and the daungers and miseries in the same.

(n) Mans blindness that seeth not his owne miserie.

(o) Declaring that it is not of the earths barrennes, & afflictions do arys neither is it by any externe things but only such aduersitie fallerh for mans offence, wherof he is the author.

(p) wherin is the signe of our corupt nature, euen from the fall of Adam.

(q) If I were in thy case, I woulde craue helpe of God sayth Elphas.

The .v. Chapter.

Elphas sheweth the difference betweene the children of God and the wicked. Gods power who destroyeth the wicked, and deliuereth his.



Repe I pray thee, if there be any that will aunswere thee, & loke thou vpon any of the holy.

As for the foolish mā, wrathfulnesse killeth him, and enuie slayeth the ignozant.

I haue seene my selfe when the foolish was deepe rooted, and sodenly I cursed his habitation.

His children were without prosperitie, and they were slayne in the gate; and there was no man to deliuer them.

His haruest was eaten of the hungrie, & taken from among the thornes, and the

thurstie drunke by their labour: It is not the earth that bringeth foorth iniquitie,

Neither commeth sorowe out of the ground:

But man is borne vnto labour, like as the sparkes fle by [out of the hot coles.]

But I woulde aske counsell at the Lorde, and talke with God:

whiche doth great thinges and vnsearcheable, [and] maruels without number.

He geneth rayne vpon the earth, and pouereth water vpon the streetes,

To set vp them that be of lowe degree, and that those which are in heautnesse may be exalted to saluation.

swaded that God had cursed him and al his, wherby it greened not me to see his prosperitie. (v) That is, by publike iudgement con-

- 12 He destroyeth the devices of the subtyll, so that their handes are not able to perfourme that which they do enterpryse.
- 13 He compasseth the wise in their owne craftinesse, & maketh foolish the counsell of the wicked.
- 14 They runne into^(b) darknesse by fayre day, and grope at the noone day as in the night.
- 15 But he deliuereth the^(c) pooze from the sworde, from their threatninges, and from the violence of the mightie.
- 16 He is the hope of the pooze, & the mouth of the wicked shalbe stopped.
- 17 Behold, blessed is the man whom God correcteth, therefore refuse not thou the chastening of the almightie:
- 18 For he maketh a wounde and he healeth: he smiteth, and his hande maketh whole againe.
- 19 He shall deliuer thee in^(d) sixe troubles, & in the seuenth there shall no euil come to thee.
- 20 In hunger he shall saue thee from

- death, and when it is warre, from the power of the sworde.
- 21 Thou shalt be hyd from the scourge of the tongue, & when destruction cometh thou shalt not neede to feare.
- 22 In destruction and dearth thou shalt be mery, and shalt not be afrayde of the beastes of the earth.
- 23 For the^(e) stones of the land shalbe confederate with thee, and the beastes of the fielde shalbe at peace with thee.
- 24 And thou shalt knowe that thy dwelling place shalbe in rest, and thou shalt visite thy habitation, & shalt^(m) not sinne.
- 25 Thou shalt see also that thy seede shall be great, and thy posteritie as the grasse vpon the earth.
- 26 Thou shalt come also to thy graue in a full age, like a corne sheafe cut downe in due season.
- 27 Lo, this we our selues haue proued by experiance, and euen thus it is: hearken thou to it also, that thou mayest take heede to thy selfe.

(b) That is, in things manifest and plaine, they want godly wysdome and grace to see.
(c) That is, from the crueltie of the wicked, which is compared to the sworde.

(e) Shewing that when we haue God our friend, all creatures of his shall serue to our good.

(m) Shall not be offended as my thing, & here foloweth the exceeding great blessings of god, towards: hu.

(b) Alluding to the sixe dayes of gods first worke, and the seuenth day he rested, meaning, that of all thy cares and troubles god shall deliuer thee, & bring thee to rest as in the seuenth day.

The .vi. Chapter.

1 Job aunswereth, that his payne is more greuous then his fault. 8 He wisheth death. 14 He complayneth of his friendes.

A 1



Job aunswered, and sayde:
 O that my complaynt were^(a) truly wayed, and my punishment layde in the ballances together:
 For nowe it woulde be heauier then the sande of the sea: and this is the cause, that my wordes fayle me.
 For the arrowes of the almightie are vpon me, the poyson therof hath drunke by my spirite, and the terrible^(b) feares of God are set against me.
 Doth the^(c) wild asse roze when he hath grasse: or loweth the ore when he hath fodder [inough]
 That which is vsfauerie, ^(d) shall it be eaten without salt: or is there any taste in the whyte of an egge:
 The thinges that sometime I might not away withal, are nowe my meate for very sorowe.
 O that I might haue my desire, and that God woulde graunt me the thing that I long for:

O that God would begin and smite me, that he would let his hand go and take me cleane away:
 Then shoulde I haue some comfort, yea I woulde desire him in my payne that he would not spare, ^(e) for I wil not be against the wordes of the holy one.
 For what powre haue I to endure: And what is myne end, "that my soule might be patient:
 Is my strength the strength of stones: or is my fleshe of brasse:
 Is it not so that there is in me no helpe: & that my substance is taken from me:
 He that is in tribulation, ought to be comforted of his neyghbour: but the feare of the almightie is cleane away.
 Myne owne brethzen passe ouer by me^(f) as the water brooke, & as the overflowing of waters, whiche do hastily go away,
 whiche are blackish be reason of the ice, and wher in the snowe is hyd.
 which when they haue passed by do banishe, and when the heate commeth they fayle out of their place.

(a) Meaning that his troubles are exceeding, and vnfururable, as the sandes of the sea.

(e) Meaning that he had rather dye, then to denie the wordes of the holy one, that is, that though his tribulation, so difficult in gods promise, he feared he should not be able to beare his afflictions to the end, if they should long continue.

(b) Declaring that he was not afflicted only bodily, but also in his conscience.
(c) As though he had sayde, I am not soth as a cause, being neither sold nor the ore do cry when they want not.
(d) Can we beare tribulations that are vnpleasur.

(f) If I should prolong my lyfe.
(g) O, strength of waters, or lawe.
(h) For as the brooke russeth with vehemence, and passeth by the places where it is: so they haue embraced me, and rushed on me with indignation, and now haue cast me.

18 They

- 18 They depart from the course of their wonted channell to other places, they runne in bayne and perishe.
- 19 They that went to ⁽¹⁾The man considered them, and they that went to ⁽²⁾Saba wayted for them.
- 20 But they were confounded in their hope, they came thither and were ashamed.
- 21 Euen such truely are ye, nowe that ye see my miserie ye are afrayde.
- 22 Did I desire you to bring vnto me, or to geue me any of your substauce?
- 23 To deliuer me from the enemies hand, or to saue me from the hande of the tyrantes?
- 24 Teache me, and I will hold my tong: and wherin I haue erred, cause me to

- understande.
- 25 How strong are the wordes of tructhy: and which of you can rebuke or reprove them?
- 26 Do ye imagine to reprove ⁽¹⁾wordes, that the talke of the afflicted shoulde be as the winde?
- 27 We fall vpon the fatherlesse, and digge a pit to ouerthrowe your owne frende.
- 28 And therfore be content, & ^(m)loke now vpon me, and I will not lye before your face.
- 29 Turne I pray you, "be indifferent iudges: turne agayne, and ye shall see myne vngiltinesse, whether there be any vnrightheousnes in my tongue, or bayue wordes in my mouth.

⁽¹⁾ I Doye go about by your tauntes to make me become that I speake soundly. because I am in this miserable state.

^(m) To consider may cause whether I saue or no.

"Heb. Lec there be none iniquitie.

The. vii. Chapter.

: Iob be weth the shortnesse and miserie of manz lyfe.



Shall ther not an appoynted time to man vpon earth: Are not his dayes also like the dayes of an ^(a) hired seruant?

- 1 For like as a bonde seruant desireth the shadowe, and as an hyzeling woulde fayne haue the rewarde of his worke:
- 2 Euen so haue I laboured whole monethes long in bayne, and many a carefull night haue I tolde.
- 3 When I layde me downe to sleepe, I sayde, When shall I arise: and ^(b)measuring the euening, I am euen full with tossing to and fro vnto the dawning of the day.
- 4 My fleshe ^(c)is clothed with wormes and dust of the earth: my skinne is withered and become horrible.
- 5 My dayes passe ouer more spedly then a weauers shuttle, and are spent without hope.
- 6 I remember that my lyfe is but a winde, and that myne eye shall no more see pleasures:
- 7 As the eye that hath seene me, shall see me no more: for yer thou ^(d)fasten thyne eye vpon me, I come to naught.
- 8 The cloude is consumed and vanished away: so he that goeth downe to the graue ^(e)shall come no more by,
- 9 Nor turne againe into his house, neither

- 10 shall his place knowe him any moze.
- 11 Therfore ^(b)I wil not spare my mouth, but I will speake in the trouble of my spirite, and muse in the bitternesse of my mynde.
- 12 Am ^(b)I a sea or a whale fish, that thou kepest me ^(c)in prison?
- 13 When I say, My bed shall comfort me, I shall haue some refreshing by talking to my selfe vpon my touch:
- 14 Then fearest thou me ^(d)with dreames, & makest me so afrayde through visions,
- 15 That my soule wiseth rather to perishe and die, then my bones to remayne.
- 16 I can see no remedy, I shall liue no more: ^(e)spare me then, for my dayes are but vanitie.
- 17 What ^(f)is man that thou doest magnifie him: and that thou settest thy heart vpon him?
- 18 Thou visitest him early and euery day, euery moment doest thou trie him.
- 19 Why ^(m)goest thou not fro me, nor lettest me alone, so long till I may swallowe downe my spyttle:
- 20 I ⁽ⁿ⁾haue offended, what shall I do vnto the, O thou preseruer of men: why hast thou set me [as a marke] against thee, so that I am a burden to my selfe?
- 21 Why doest thou not pardon my trespasses, and take away myne iniquitie: Behold, nowe must I sleepe in the dust, and if thou seekest me to morowe in the morning, ^(o)I shall not be.

^(g) That is, seing my lyfe vanissheth as the wind, and that there is no returne after death, I shall refresh my selfe by expressing the griefes of my burdened minde.

^(h) As though he shoulde say to God, I am no mightie creature, able to trouble or disquiet any, as the whale in the sea: but am a poore wretch. Why then visitest thou me so long.

⁽ⁱ⁾ That is, I am in extreme affliction continually night and day.

^(k) Seing I haue no liue time to lye, geue me some rest.

^(l) As though Iob had said, there is no cause why thou shouldest eiteine man.

^(m) Why doest thou not cease to punishe me.

⁽ⁿ⁾ Iob beginneth to drawe to repentance.

^(o) For I shall be dead.

The booke

The .viii. Chapter.

1 Bildad sheweth that Job is a sinner, because God punisheth the wicked, and preferueth the good.



Then answered Bildad the Shuhite, & said: How long wilt thou talke of such thinges: how long shall the wordes of thy mouth be as a mightie Wind:

2 Doth God peruert the thing that is lawfull: or doth the almightie destroy the thing that is right:

3 For seying that ^(a)thy sonnes sinned against him, did not he send them into the place of their iniquitie:

4 If thou wouldest nowe resort vnto God be times, and make thy prayer to the almightie,

5 If thou wouldest liue a pure and godly life: shoulde he not awake vnto thee immediatly, and make the habitation of thy righteousnesse prosperous:

6 In so much that wherin so ever thou haddest litle afore, thou shouldest haue nowe great aboundaunce.

7 Enquire I pray thee ^(b)of the former age, and search diligently among their fathers:

8 (For we are but of ^(c)yesterday, and confider not that our dayes vpon earth are but a shadowe.)

9 Shall not they shew thee, and tel thee, yea and gladly confesse the same, and vtter the wordes of their heart:

11 May a ^(d)rushe be greene without moystnesse: or may the grasse growe without water:

12 No, but whilste it is nowe in his greenesse, though it be not cut downe, yet withereth it before any other hearbe:

13 So are the pathes of al that forget God, and the ^(e)hypocrites hope shall come to naught.

14 His confidence shall be destroyed, and his trust shall be a ^(f)spiders webbe.

15 He shall leane vpon his house, but it shall not stande: he shall holde him fast by it, yet shall it not endure.

16 It is a greene ^(g)[tree] before the sunne, & shooteth forth the braunches ouer his garden.

17 The rootes thereof are wrapped about the fountayne, and are folden about the house of stones.

18 If ^(h)any plucke it from his place, and it denie, saying, I haue not seene thee:

19 Behold it will reioyce by this meanes, if it may growe in another mould.

20 Beholde, God ⁽ⁱ⁾will not cast away a vertuous man, neither wil he helpe the vngodly.

21 Thy mouth shall he fill with laughing, and thy lippes with gladnesse.

22 They also that hate thee shall be clothed with shame, & the dwelling of the vngodly shall come to naught.

(d) Hearing that as a rushe without moystnesse growe: so can not an vngodly man liue, without repentaunce moyned with gods grace.

(e) As Bildad argueth, Job shoulde also if he continueth murmuring against God as an hypocrite counting him selfe faultles, and not repentaunce.

(f) Which is spun to day, and to morrow swept away, where is likened the house of the wicked, his riches and his substance.

(g) That is, the wicked flourish, till gods storme iudgement fall on them.

(h) If God shall assist him.

(i) Bildad concludeth, that Job is not iust, but is plagued for his offences, perlooding hym therfore to repentaunce: for God woulde not thus call hym away if he were iust. "O, take the vngodly by the hand."

(a) And these are lastly plagued, but thou rather art more bound to god, because he hath geue thee space to repent.

(b) Here Bildad confirmeth his sayings by the authority of the fathers.

(c) That is, lately borne, and therefore our sayings haue lesse authority, wherby is shewed the shortnesse of mans lyfe, which though it be neuer so long, yet it is but as yesterday, and as a shadowe vanissheth.

The .ix. Chapter.

1 Job declareth the mightie power of God, and that mans righteousnes is nothing.

(a) Bildad saith to Eliphaz and Bildad's objections, confessing mans iustice, to be nothing, being compared to God, as Eliphaz sayd in the fourth Chap.

(b) That is, he shall not be able to answer one thing for a thousand, that God can charge hym withall.

(c) Here is to be seene the infinite power of God, wherby both appare and mans wickednesse the more



Job ^(a)answered, and sayde,

I knowe it is so of a trueth: For how may a man ^(b)compared vnto God be iustified:

2 If he wil argue with hym, he cannot answer hym ^(c)one thing of a thousande.

3 He is wyse in heart and mightie in strength: ^(d)who hath ben scarce against hym, and hath prospered:

4 He translateth the mountaynes, or ever they be aware it is he that ouerthrow-

eth them in his wrath.

5 He remoueth the earth out of her place, that the pillers therof shake withall.

6 He commaundeth the sunne, and it retyseth not: he closeth by the starres as vnder a signet.

7 He hym selfe alone spreadeth out the heauens, and goeth vpon the ^(e)wanes of the sea.

8 He maketh the waynes of heauen, ^(f)the Orion, the seuen starres, and the secret places of the south.

9 He doth great thinges & vnsearcheable, yea and wonders without number.

11 Lo

(d) What be the names of certayne starres, declaring that the powers of heauen are at his commaundement.

- 11 Lo, when he goeth by me, I shall not see hym, and when he passeth, I shall not perceave hym.
- 12 If he be hastie to take away, who will make him restore it: or who will say vnto hym, what doest thou?
- 13 God will not withdraw his anger, and the most mightie helpes do stowpe vnder hym:
- 14 Howe much lesse shall I aunswere him: or howe shoulde I finde out my wordes with hym?
- 15 For though I were righteous, yet might I not geue him one word againe, but mekely submit my selfe to hym as my iudge.
- 16 If I had called vpon hym, and he had aunswered me, yet woulde I not beleue that he hearde my voyce:
- 17 He troubleth me so with the tempest, and woundeth me out of measure with out a cause,
- 18 He will not suffer me to take my breath, but filleth me with bitternesse.
- 19 If men will speake of strength, lo he is strong: if men will speake of iudgement, who shall bring me in to pleade?
- 20 If I will iustifie my selfe, myne owne mouth shall condemne me: if I will [put foorth my selfe for] a perfect man, he shall proue me a wicked doer.
- 21 For though I be an innocent and my conscience cleare, yet am I weery of my lyfe.
- 22 This is one poynt, and therefore I sayd, he destroyeth both the perfect and vngodly.
- 23 And though he slay sodaynly with the

- scourge, yet will he laugh at the punishment of the innocent.
- 24 As for the worlde it is geuen ouer into the hande of the wicked, and he shall couer the faces of the iudges therof: if not, where is he, or who is he [that can shewe the contrarie?]
- 25 My dayes are more swyft then a runner, they are gone & haue seene no good thing.
- 26 They are passed away as the shippes that be good vnder sayle, & as the eagle that fleeth to the pray.
- 27 If I say, I will forget my complayning, I will cease from my wrath, and comfort my selfe:
- 28 Then am I afrayde of all my sorowes, for I knowe that thou wilt not iudge me innocent.
- 29 If I be wicked, why then labour I in bayne?
- 30 If I washe my selfe with snowe water, and make myne handes neuer so cleane at the well:
- 31 Yet shalt thou dippe me in the myre, and mine owne clothes shal defile me.
- 32 For he that I must geue aunswere vnto, and with whom I go to the lawe, is not a man as I am:
- 33 Neither is there any dayesman to lay his hande betweene vs.
- 34 Let hym take his rodde away from me, yea let hym make me no more afrayde of him,
- 35 And then shall I aunswere hym without any feare: but because I am not so, I holde me still.

(h) As if he had said, If I be wicked and shalbe iudged as the vngodly, why labour I then so long to chuse me into the grave, why do I hyde al this in bayne? Or, plunge me in the mire, (i) Shew us our righteousness before God to be nothing, but as a defiled cloth.

The .x. Chapter.

1 Job is weery of his lyfe, and setteth out his fragilitie before God. 20 He desireth hym to slay hys hande. 22 A description of death.



M (a) soule is cut of though I lyue, I wil powre out my cōplaynte against my selfe, and will speake out of the very heauinesse of my soule.

I will say vnto God: Do not condemne me, but shewe me wherefore thou contendest so with me:

Thinkest thou it well done to oppresse

me: to cast me of being the workes of thy handes: and to mayntayne the counsell of the vngodly?

4 Hast thou (b) fleshy eyes: or doest thou loke as a man loketh:

5 Or are thy dayes as the dayes of (c) man: and thy yeres as mans yeres:

6 That thou makest such inquisition for my wickednes, and searchest out my sinne:

7 whereas thou knowest (d) whether I shall do wickedly or no, and that none can deliuer me out of thyne hande.

(e) wilt thou helpe the wicked, and leaue me desolate.
 (f) That is, art thou ignorant as man: and doest thou not knowe howe he goeth with me.
 (g) That is, changeable, as though he should say art thou not the same God that thou wast wont to be: merciful, and good to Iob?
 (h) That is, I can not offend, by reason thou kepest one lawe in offication.

(g) Here Job describeth gods mercifulnes in mans creation.

- 8 Thy handes haue made me, & fashioned me altogether rounde about, wilt thou then destroy me?
- 9 Remember I beseech thee that thou made me as the mould of the earth, and shalt bring me into dust againe.
- 10 Hast thou not powdered me as it were milke, & turned me to cruddes like cheese?
- 11 Thou hast covered me with skinne and fleshe, and ioyned me together with bones and sinnowes.
- 12 Thou hast graunted me life, and done me good: and thy visitation hath preserved my spirite.
- 13 Thou hast hyd these thinges in thyne heart [yet] I am sure that thou rememberest this thing.
- 14 If I dyd sinne, thou haddest an eye vnto me, and shalt not pronounce me innocent from myne offence.
- 15 If I haue done wickedly, wo is me therefore: If I haue done righteously, yet dare I not lift vp my head, so full am I of confusion, and see myne owne

- miserie.
- 16 And let it increase, hunte me as a lion, & returne and shew thy selfe maruaylous vpon me.
- 17 Thou bringest freshe "witness against me, and thy wrath increasest thou vpon me: diuers and many are the plagues that I am in.
- 18 Wherefore hast thou brought me out of the wombe: that I had perished, and that no eye had seene me,
- 19 And that I were as though I had not ben, but brought from the wombe to the graue.
- 20 Are not my dayes fewe: Let him then leaue of fro me, and let me alone, that I may comfort my selfe a litle,
- 21 Afore I go [thither from whence] I shall not turne againe, euen to the lande of darknesse and shadowe of death:
- 22 Yea a lande as darke as darknesse it selfe, and into the shadowe of death where is none order, but the light is there as darknesse.

u. 17. p. 12.

D

(h) That is, I will walke in mine humilitie.

The. xi. Chapter.

1 Job is vnjustly reprehended of Sophar. 7 God is incomprehensible. 14 He is mercifull to the repentaunt. 18 Their assurance that liue godlie.

- A 1 **T**hen answered Sophar the Naamathite, and sayde:
- 2 Shoulde not he that maketh many wordes ^(a) be answered: Shoulde he that babbeth much be commended therein:
- 3 Shoulde thy lies make men holde their peace, and when thou mockest [others] shall no man make thee ashamed:
- 4 For thou hast sayde, ^(b) my doctrine is pure, and I am cleane in thyne eyes.
- 5 But ^(c) that God woulde speake, and open his lippes against thee:
- 6 That he might shewe thee the secretes of wysdome, howe thou hast deserued double according to right: Know therefore that God hath forgotten thee for thyne iniquitie.
- 7 Art thou able to finde out [the secretes of] God: Or wilt thou attayne to the perfectnesse of the almightie:
- 8 It is ^(d) higher then heauen, what art thou



- able to do: deeper then the hel, how wilt thou then knowe it:
- 9 The measure of it is longer then the earth, and broder then the sea.
- 10 Though he turne all thinges vpsyde downe, close them in, gather them together, who will turne hym from his purpose:
- 11 For it is he that ^(e) knoweth bayne men, he seeth their wickednesse also, shoulde he not then consider it:
- 12 Yet bayne man woulde be wysse, though man [newe] borne is lyke a wilde asses colte.
- 13 If thou preparedst thyne heart, and liftedst vp thyne handes towarde hym:
- 14 If thou wouldest put away the wickednes which thou hast in hande, so that no vngodlinesse dwell in thy house:
- 15 Then mightest thou ^(f) lift vp thy face without shame, & then shouldest thou be sure and haue no neede to feare.
- 16 Then

(a) For not he that speaketh much, but he that speaketh truly. speaketh well.

(b) Here Sophar saith to Job that he speaketh words that he speaketh. (c) Sophar saith about to proue Job to be vnjustly plagued.

(d) Job is reproved in that he should report hym selfe innocent before God, whiche thing he knoweth not, because Gods secret judgement is vnsearchable

(e) Not only the outward appearance, but euen the bene thoughtes of the heart. why shoulde not thers dyne ma be feared to think euill. much more so do.

(f) Such are the quiet mindes of those that truly repent. u. 17. p. 12.

16 Then shouldest thou forget thy miserie,
and thinke no more vpon it, then vpon
the waters that runne by.
17 Then should thy lyfe be as cleare as
the noone day, thou shouldest shine
forth, and be as the morning.
18 Then mightest thou be bolde because
there is hope, and take thy rest quietly,

as compassed with a trench.
19 Then mightest thou lye downe and
none to make thee afrayde, yea many
one should make suite vnto thee.
20 As for the eyes of the vngodly they
shall faile, and they shall not escape: and
their hope shall be sorowe of minde.

The .xij. Chapter.

Job accuseth his friendes of ignoraunce. 7 He declareth the might and power
of God. 17 And how he chaungeth the course of thinges.

Job answered, &
saide:

Then no doubt ye
are the men ^(a) alone,
and wysdome shall pe-
rishe with you.

^(b) But I haue vnder-
standing aswell as ye, and am not infe-
rior to you: yea who knoweth not these
thinges:

I am as one mocked of his neighbour,
who calleth vpon God, & he heareth
him: ^(c) The iust & the vpright is laugh-
ed to scozne.

Being as alight ^(d) despised in the heartes
of the riche, and as one redy to fall.

The houses of ^(e) robbers are in wealth
and prosperitie, and they that malicious-
lie meddle against God dwell without
fear, in those thinges that God hath ^(f)
geuen richely with his hande.

Aske the cattaille, ^(g) and they shall en-
fourme thee: the foules of the ayre, and
they shall tell thee.

Of the increase of the earth, and it
shall shew thee: or the fishes of the sea,
and they shall certifie thee.

What is he but he knoweth that the
hande of the Lorde made all these:

In whose hande is the ^(h) soule of eue-
ry liuing thing, and the breath of all
mankinde.

Haue not the eares ⁽ⁱ⁾ pleasure in hea-
ring: and the mouth in tasting the thing
that it eateth:

Among ^(k) olde persons there is wyse-
doine, and in age is vnderstanding.

Yea, with [God] is wysdome and
strength, it is he that hath counsell and

foreknowledge.

14 Beholde ^(l) if he breake downe a thing,
who can set it vp againe: yf he shut a
thing, who wyll open it:

15 Beholde, if he withhold the waters,
they drye vp: yf he let them go, they de-
stroy the earth.

16 With him is strength and wysdome:
both the deceauer and he that is decea-
ued are his.

17 He carieth away the wyse men as it
were a spoyle, and bringeth the iudges
out of their wittes.

18 He taketh away the subiection of the
people from their kinges, and girdeth
their loynes with a bonde.

19 He leadeth away the great men into
captiuitie, and turneth the mightie vp-
side downe.

20 He stoppeth the mouth of them that
speake trueth, & disapoynteth the aged
of their reason.

21 He poureth contempt vpon princes,
and maketh the strength of the mightie
weake.

22 Like what lyeth hid in darkenesse
he declareth it openly, and the very sha-
dowe of death bringeth he to light.

23 He [both] increaseth the people and de-
stroyeth them, he maketh them to mul-
tiplye, and diminisheth them.

24 He taketh away the hearte of them
that be heades of y people of the earth,
and causeth them to wander in the wil-
dernesse out of the way.

25 They grope in the darke without light,
and he maketh them to staker like a
drunken man.

(l) Were Job
proueth that
nothing is
comparable to
gods power.
or can preuaile
against it.



(a) Nothing
is more detest-
able before
God than
gruete, where-
with the thicke
clouds before his
face were
filled.
(b) The
Lorde God in
the spirit of
humilitie, of
his it had not
been well spo-
ken.
(c) As
though he
should say, no
maruaile
though
I be scorned,
for even the
godly are
mocked.
(d) That is,
as he that de-
spiseth the
light in the
night season
may soone
be made, so
they that ce-
lebrate the
Lords name
shall be
in his
perill.
(e) The rob-
bers are in
prosperitie,
but men in
tribulacion,
which Job
saith by
the
Arabians
that robbed
him of his
cattell, as he
saith in
Iob. 1.
(f) The
Lords
Lorde, to
whom God
hath brought
all things
to
be.
(g) For euen
the cattell of
all creatures
do declare
gods power,
as it is said,
The heuens
declare the
Lords
Lords.
(h) For God
hath set
counsell
in the
Lords
Lords, but
all
men
do
not
know
it.
(i) For euen
the cattell of
all creatures
do declare
gods power,
as it is said,
The heuens
declare the
Lords
Lords.
(k) For God
hath set
counsell
in the
Lords
Lords, but
all
men
do
not
know
it.

(l) Can not I dicene your wordes, as the meate is tryed by the taste, and holisome counsaile by hearing of it. (k) The answer to Sa-
bath obiectis. Ca. 8. that though olde men by experience growe wyse, yet it is nothing in respect of gods wysdome.

The .xiii. Chapter.

1 Job compareth his knowledge with the experience of his friendes. 16 The penitent shall be saved, and the hypocrite condemned. 20 He prayeth vnto God that he would not handle him rigorously.



D, all [this] haue I seene with mine eye, heard with mine eare, and vnderstande it.

What ye knowe, that same do I know also, neither am I inferiour

vnto you.

3 Neuerthelesse, I talke with the almighty, and my desire is to commune with God.

4 As for you, ye are workmaisters of lyes, and vnprofitable phisitians altogether.

5 Woulde God ye kept your tongue, for then might ye be taken for wise men.

6 Now heare my reasoning, and ponder the argument of my lippes.

7 Wylle you speake wickedlie for gods [defence] and talke deceitfully for his [cause:]

8 Wylle ye accept the person of him: or wylle ye contende for God:

9 Shall that helpe you when he calleth you to reckening: For as one man mocketh an other, so do ye mocke him.

10 He shall punishe you, and reprove you, if ye do secretly accept any person.

11 Shall not his excellencie make you afraid: Shall not his terrible feare fall vpon you:

12 Your remembraunce is lyke vnto a sparke, and your bodies lyke the claye.

13 Holde your tongues for my sake, that I also may speake, and my sorowe shall be the lesse.

14 Wherefore do I beare my flesh in my teeth, and put my soule in myne handes:

15 Lo, though he slay me, yet wylle I trust in him: but I wylle reprove myne owne wayes in his sight.

16 He shall be my saluation: for there may no hypocrite come before him.

17 Heare diligently my wordes, and ponder my sayinges with your eares.

18 Beholde, now haue I prepared my iudgement, and knowe that I shall be founde righteous.

19 What is he that wylle go to labe with me: if I now holde my tongue I dye.

20 Neuerthelesse, graunt me two thinges, and then wylle I not hide my selfe from thee:

21 Withdrowe thyne hande from me, and let not the fearefull dreade of thee make me afraid.

22 Then call, and I wylle answer: or let me speake, and geue me then an answer.

23 How many are my misdeedes and sinnes: let me knowe my transgressions and offences.

24 Wherefore hidest thou thy face, and holdest me for thyne enemye:

25 Wylt thou breake a lease driven to and fro, and wilt thou pursue the drye stubble:

26 For thou layest sharply to my charge, and punishest me for the sinnes of my youth.

27 Thou puttest my feete also in the stocks, and lokest narrowly vnto all my pathes, and makest the print thereof in the heeles of my feete:

28 And I as a rotten thing do consume away, as a garment that is motheaten.

(h) Here it appeareth that Job trusteth and hope in God was not all perished, but hearing him selfe of hypocrite he herewith they charged him. (i) That is, not condemned for my sinnes, as you do reason. (k) To proue that God pleaseth me for myne offences. (l) That is, If I bepe lenient, all men wylle count me guilty, and so condemne me. (m) That is, graunt that I may be deliuered from two thinges: the one is, thy wrath, the other the affliction, which thou makest vs afraid of thy presence.

Meaning, I know the power of God as well as you.

(b) That is, you are vnprofitable for my welfare, which seeketh not the medicine to cure it, but rather to increase it with your lyes and tales to trouble me.

(c) For the fool holding his peace, is counted wise, as saith Solomon.

(d) Marke what I shall saye against you, for I blame you not in that ye declare gods power, but because you feigne a carnall and humane iudice to be in him: and so of true thinges, ye conclude lyes.

(e) which soone dyeth, & goeth out of it selfe, as the memorie of the vnjust shall.

(f) That is, foredoomed and tormented, as though I should feare to escape my flesh with my teeth.

(g) That is, so let my lyfe in great perils & daungers.

(a) Here Job describeth the shortnes of mans life.

(b) This excellencyeth mans shortnes of lyfe, and the vnstableness thereof, being compared to a shadowe, and to the grasse in the felde.

(n) Or, the cooles.

(c) Meaning that thing man is so fragile, he should not handle him so extremely.

The .xiiii. Chapter.

1 Job describeth the shortnes and miserie of the lyfe of man. 14 Hope sustaineth the godly. 22 The condition of mans lyfe.



Man that is borne of woman, hath but a short time to lyue, and is full of miserie.

He commeth by, and is cut downe like a floure: He fleeth as it

were a shadow, and neuer continueth in one state.

3 Doest thou open thyne eyes vpon such one, and bringest me into thy iudgement:

4 Who can make it cleane that commeth of an vncleane thing: no bodye.

5 The

yea, the very heauens are not cleane in his sight:

16 How much more then an abhominable and vyle man, which drincketh wickednesse like water.

17 I will tel thee, heare me, and I will shewe thee that I haue seene:

18 which wyse men haue tolde, and haue not hid that which they receaued from theyr fathers:

19 Unto whom alone the earth was geue, and no straunger went among them.

20 The vngodly soroweth all the dayes of his lyfe as it were a woman with childe, and the number of a raimtes yeres is vnknowen.

21 A feareful sounde is [ouer] in his eares, and when he is in peace, the destroyer shall come vpon him.

22 He beleueth neuer to be deliuered out of darknesse: for the sworde is alwayes before his eyes.

23 He wandreth abrode for bread where it is, knowing that the day of darknesse is redie at his hande.

24 Trouble and anguise wil make him afrayde, and compasse him about, as is a king in the middest of an armie.

25 For he hath stretched out his hande against God, and armed hym selfe against the almightie.

26 He runneth proudly vpon him, & with

a stiffe necke fighteth he against him.

27 Where as he couereth his face with fatnesse, and maketh his body well lyk-king.

28 Therefore shall his dwelling be in desolate cities, and in houses which no man inhabiteth, but are become heapes of stones.

29 He shall not be riche, neither shall his substaunce continue, neither shall the prosperitie thereof be prolonged vpon earth.

30 He shall neuer depart out of darknesse, the flame shall drye vp his branches, with the blast of p^r mouth [of God] shall he be taken away.

31 He beleueth not that he erreth in vanitie, and yet vanitie shall be his recompence.

32 He shall perishe afore his time be worne out, and his braunche shall not be greene.

33 He shall be plucked of as an vntimely grape from the vine, and shall let his floure fall as the oliue doth.

34 For the congregation of hypocrites shall be desolate, and the fire shall consume the houses of such as are greedie to receaue giftes.

35 He conceauech trouaile, and beareth vanitie, and their body bringeth forth disceyte.

The .xvj. Chapter.

Job moued by the importunacie of his friendes, counteth in what extremitie he is, and taketh God witnes of his innocencie.

A 1



Job answered, & saide:

I haue oft times heard such thinges:

miserable geuers of comfort are ye all the sort of you.

2 Shall not vaine wordes come yet to an ende? Or what maketh thee bolde so to aunswere:

3 I coulde speake as ye do also: but would God that your soule were in my soules steade, then could I frame wordes for you, and shake my head at you:

4 I shoulde comfort you with my mouth, & releasse your paine with the talking of my lippes.

5 For all my wordes my sorowe wyll

not ceasse: And though I holde my tongue, what am I eased:

6 But now that God hath sent me aduersitie, thou hast troubled all my congregation.

7 And that thou hast filled me with wrinkles my fleshe is recorde, and my leanenesse cyleth vp against me and beareth witnes thereof in my face.

8 His wrath hath torne me he hateth me, & gnaweth vpon me with his teeth: myne enemye loketh fiercely vpon me with his eyes.

9 They haue opened their mouthes wide vpon me, and smitten me vpon the cheeke dispitefully, they gather the selues together against me.

10 God hath shut me vp with the vngodly, and deliuered me into the handes of the wicked.

(1) That is, abundance of riches hath made him so proude, that he forgetteth God.

(2) That is, he shall haue no certayne & sure place to dwell in.

(3) Meaning, though God permit him for a time to prosper, yet it shall not continue, but his prosperitie shall soone turne to miserie.

(4) That is, such blessing as God gaue him, shall be turned into cursing.

(5) That is, his progresse of prospering shall not continue.

(6) For God wyll haue his pleasure ouer me.

(7) My hoole holde, childif, and subdualce.

(8) Not by reason of griefe, but by reason of my griefe, shewing his extreme paines.

(9) That is, dispitefully handled me, which is striking on the cheeke signifieth.

(10) To proue him, & not to deaer him.

12 I was in wealth, but he hath brought me to nought: he hath taken me by the necke, he hath all shaken me, and set me as a marke for him selfe.

13 His archers compassed me rounde about, he woundeth my raiues, and doth not spare, my bowels hath he powred vpon the grounde.

14 He hath geuen me one wounde vpon an other, and is fallen vpon me lyke a giant.

15 I haue sowed a sackcloth vpon my skinne, and wallowed my head in the dust.

16 My face is withered with weeping,

And in myne eyes is the shadowe of death.

17 Howbeit there is no wickednesse in my handes, but my prayer is cleane.

18 O earth couer not thou my blood, and let my crying finde no roome.

19 For so, my witnesse is in heauen, and he that knoweth me, is in the height.

20 My friendes geue me many wordes to scoorne, and myne eye powreth out teares vnto God.

21 O that a body might pleate with God, as one man doth with an other:

22 Yet the number of my yeres is come, and the way that I must go is at hand, from whence I shall not turne againe.

(1) And therefore the cause of my affliction is unknowne to me.
 (2) That is, without hypocrisy.
 (3) No place to be hid, but be knowne to all men.
 (4) I take God to record that I am innocent, though man blame me.

The .xvii. Chapter.

Iob saith that he consumeth away, and yet doth patiently abyde it. He exhorteth his friendes to repentance, shewing that he loatheth but for death.

1 My breath is corrupt, my dayes are shortened, I am harde at deathes dooze.

2 Forward men are with me, and myne eye must continue in the bitternesse of them.

3 O deliuer me, and loke out one to be my suretie in thy sight: what is he that knoweth who wyll promise for me?

4 For thou hast withholden their heartes from vnderstanding, therefore shalt thou not set [them] vp on hie.

5 He that speaketh flatterie to his friend, the eyes of his children shall fayle.

6 He hath made me a byworde of the people, where as afore I was their ioy.

7 Myne eye is dimme for very heauinesse, and all my strength is lyke a shadowe.

8 Vertuous men therefore shall well

consider this, and the innocent shall take part against the hypocrite.

9 The righteous also wyll kepe his way, and he that hath cleane handes wyll euer be stronger and stronger.

10 As for al you, turne you and get you hence [I pray you] seeing I can not finde one wyse man among you.

11 My dayes are past, and my counsailes and thoughtes of my heart are banished away,

12 Chaunging the night into day, and the light approaching into darkenesse.

13 Though I tary neuer so much, yet the graue is my house, & I haue made my bed in the darke.

14 I saide to corruption, thou art my father, and to the wormes, you are my mother and my sister.

15 Where is then now my hope: or who hath considered the thing that I loke for: these shall go downe with me into the pit, and lye with me in the dust.

(1) Though the godly see them selues afflicted of God as the wicked are, yet they dislike not, knowing that they will also be punished for prooffe of the same.
 (2) Or, come now.
 (3) That is, the thoughtes of my heart haue brooght me forwores in steede of ioy.
 (4) Though my former estate returne to herewith you perswade me, yet will it not continue for death sake cometh and dispatcheth me.
 (5) Seeing I am but corruption.

The .xviii. Chapter.

Bildad rehearseth the paines of the unfaithfull and wicked.

1 When answered Bildad the Shuhite, and saide: When wyll ye make an ende of your wordes: Marke well, and then we wyll speake.

2 Wherefore are we counted as bestes,

and reputed so vyle in your sight?

4 He destroyeth him selfe with his anger: Shall the earth be forsaken, or any stone remoued out of his place because of thee?

5 Yea, the light of the vngodly shall be put out, and the sparke of his fire shall not shine.

6 The light shall be darke in his dwelling, and his candle shall be put out with

(1) That is, shall God change the accustomed order of his operation for thee? and not affect the wicked as his ordinarie?
 (2) His steps dome shall perseuerance, and from this place vnto the ende of the chapter Bildad saith about to pynne Iob wicked, because God plageth him, as he doth the wicked man.

(1) In all Iob's extreme afflictions, yet this one made the rest most grievous, that they that should cherishe him, did cruely by deceit and mocke him.

(1) In all Iob's extreme afflictions, yet this one made the rest most grievous, that they that should cherishe him, did cruely by deceit and mocke him.

(1) That is, the thoughtes of my heart haue brooght me forwores in steede of ioy.

(1) Wherein I knowe my selfe to be vyle, and counted as bestes.

With him.

7 The steppes of his strength shall be restrained, and his owne counsaile shall cast him downe:

8 For his feete are taken [as it were] in the net, & he walketh vpon the snares.

9 The grinne shall take him by the heele, and it shall catche him that is thirstie of blood.

10 The snare is layde for him in the grounde, and a pitfall in the way.

11 Fearefulnesse shall make him afraide on euery side, and shall driue him to his feete.

12 Hunger shall be his strength, and destruction shall be redye at his side.

13 He shall eate the strength of his owne skinne, euen the first bozne of death shall eate his strength.

14 His hope shall be rooted out of his dwelling, and shall bring him to the king of feare.

15 Other men shall dwell in his house, and it shall be none of his, and brimstone shall be scattered vpon his habitation.

16 His rootes shall be dried vnderneath, and aboue shall his braunche be cut downe.

17 His remembraunce shall perishe from the earth, and he shall haue no name in the streete.

18 They shall driue him from the light into darkenesse, and chaste him cleane out of the worlde.

19 He shall neither haue children nor kinsfolkes among his people, no nor any posteritie in his dwellinges.

20 They that come after him, shall be stonyed at his day, and they that go before shall be afraid.

21 Such are now the dwellinges of the wicked, and this is the place of him that knoweth not God.

(a) That is, to a thing most terrible and full of feares
(b) The wicked shall not onely be destroyed in bodye by goods, but there name and fame and progenie shall utterly perishe for euer.
(c) From prosperitie to aduersitie.
(d) Some nor nephews.
(e) That is, at his fall.
(f) Children, ouncientis.

The .xix. Chapter.

Job reproveth his friendes, is and recteth his miseries and greivous paines.
15 He assureth him selfe of the generall resurrection.

A

1 Ob answered, and saide:

2 How long wyll ye bere my soule, and trouble me with wordes?

3 Lo, ten times haue ye reproched me, and are not ashamed, but haue laughed me to scorne.

4 We it that I haue erred in deede, myne errour then remaineth with my selfe.

5 But if ye wyll aduancee your selues against me, and rebuke me for the shame that is come vpon me:

6 Know this then, that it is God which hath ouerthrowne me, and hath compassed me with his net.

7 If I complaine of the violence that is done vnto me, I cannot be heard: and if I crye, there is no sentence geuen with me.

8 He hath hedged by my way that I can not passe, and he hath set darkenesse in my pathes.

9 He hath spoyled me of myne honour, and taken the crowne away from my head.

10 He hath destroyed me on euery side

and I am gone: my hope hath he taken away as a tree pluckt by the roote.

11 His wrath is kindled against me, he taketh me as though I were his enemye.

12 His men of warre come together, which made their way ouer me, and besieged my dwelling rounde about.

13 He hath put my brethren farre away from me, and myne acquaintaunce are also become straungers vnto me.

14 Myne owne kinsfolkes haue forsaken me, and my best acquainted haue forgotten me.

15 The seruauntes and maydens of myne owne house toke me for a straunger, and I am become as an aliaunt in their sight.

16 I called my seruaunt, and he gaue me no answer: [no though] I prayed him with my mouth.

17 Myne owne wyfe might not abyde my breath, though I prayed her for the children sake of myne owne bodye.

18 Yea, the young men despised me, and when I rose they spake cuill vpon me.

19 All my most familiaris abhorred me: and they whom I loued best, are turned

(a) This done.

(b) That is, his great plagues layd on me.

(c) They that dwelt with me.

(d) That is, he shall not attaine to that which he desireth, for at his power and might shall be taken away by hunger.
(e) Meaning, the vngodly shall be the destruction of the strength of his own skin, that is, of his children and posteritie.
(f) Meaning, that he and his posteritie shall be subiect to most greivous diseases.
(g) That is, a cruell disease, some take it for death that cometh before his time and some for the first yagney of death that come.

(a) That is, more then neede. For the number of them, is the number of consummation or finishing.

(b) As though he would say, what haue you to do with that, the fault is myne, and not yours.

(c) That is, I cannot be freed from the afflictions.
(d) That is, of my riches and substance.
(e) That is, destroyed my children, for the crowne of the aged are childrens children, as it is in the proverbes.

through the gall of him: so feare shall come vpon him.

26 All darknesse shall be hid in their secrete places, ^(m)an vnkindled fire shall consume him: and loke what remaineth in his house, it shall be destroyed.

27 The heauen shall ⁽ⁿ⁾declare his wickednesse, and the earth shall take part a-

gainst him.

28 The substance that he hath in his house, shall be taken away and perishe in the day of the Lordes wrath.

29 This is the portion that the wicked man shall haue of God, and the heritage that he may loke for of God, because of his wordes.

The .xxi. Chapter.

1 Job declareth how the prosperitie of the wicked maketh them proude, 15 inso-
much that they blasphemie God. 16 Their destruction is at hande. 23 None
ought to be iudged wicked for affliction, neither good for prosperitie.

A

1 **J**ob answered, and saide:

2 **I** heare diligently my wordes, and that shall be in steede of your consolations.

3 **S**uffer me that I may speake, and when I haue spoken mocke on.

4 **I**s it for ^(a) mans sake that I make this disputation: which if it were so, should not my spirite then be in sore trouble?

5 **M**arke me ^(b) well and be abashed, and lay your hande vpon your mouth.

6 **F**or when I consider ^(c) my selfe I am afrayde, and my flesh is smitten with feare.

7 **W**herfore ^(d) do wicked men live, come to their olde age, and increase in riches?

8 **T**heir children lyue in their sight, and their generation before their eyes.

9 **T**heir houses are safe from all feare, and the rod of God is not vpon them.

10 **T**heir bullocke gendreth and that not out of time, their colwe calueth and is not vnfertill.

11 **T**hey sende forth their children by flockes, & their sonnes leade the daunce.

12 **T**hey beare with them tabrets and harpes, and reioyce in the sounde of the organs.

13 **T**hey spend their dayes in wealthines, but ^(e) sodainely they go downe to the graue.

14 **T**hey say also vnto God: ^(f) Go from vs, we desire not the knowlidge of thy wayes.

15 **W**ho is the almightie that we should serue him: And what profite should we haue if we should pray vnto him:

16 **L**o, there is vtterly no goodnesse in

their hande, therefore wyll I not haue to do with the counsaile of the vngodly.

17 **H**ow oft shall the ^(g) candell of the wicked be put out, and their destruction come vpon them: **W**hat sorowe shall God geue them for their part in his wrath?

18 **Y**ea, they shall be euen as hay before the winde, and as chaffe that the storme carieth away.

19 **G**od wyll lay by the sorowe of the father for his children: & when he rewardeh him, he shall know it.

20 **T**heir owne miserie shall they see with their eyes, and drinke of the fearefull wrath of the almightie.

21 **F**or what careth he for his house after his death, when the ^(h) number of his monethes is cut short?

22 **S**eeing God hath the highest power of all, who can teache him any knowlledge?

23 ⁽ⁱ⁾ **O**ne dyeth in his full strength, being in all ease and prosperitie,

24 **H**is breastes are full of milke, and his bones runne full of marowe.

25 **A**nother dyeth in the ^(j) bitternes of his soule, and neuer eateth with pleasure.

26 **T**hey shall sleepe both alyke in the earth, and the wormes shall couer them.

27 **B**eholde, ^(k) I know what ye thinke, yea and the subtiltie that ye imagine against me.

28 **F**or ye say ^(l) where is the princes palace: and where is the dwelling of the vngodly?

29 **H**aue ye not asked them that go by the way: Doubtlesse ye cannot denie their tokens,

30 **T**hat the wicked is kept vnto the day of destruction, and the vngodly shall be brought forth to the day of wrath.

31 who



^(m) That is, fire from heauen: and here Sophar saith that his children and children were consumed by fire.
⁽ⁿ⁾ There is nothing hid, that shall not be opened, and the earth shall either be fruitful, or bring forth things hurtfull to the wicked.

^(a) As though he should say, my cause is before God, whom I cannot escape, and not before you.
^(b) That is, keepe silence.
^(c) Job pponeth against Sophar, that the wicked are in prosperitie, not meaning to conuince the senses before which are true: but Sophars misconstruing of them is opened.

^(d) I, seide,

^(e) Not being aged with long sickness.
^(f) They say this, not with tongue, but by the wickednesse and impietie of their heart they seue so to say.

^(g) That is, these great fe- linitie and wealth.

^(h) For the wicked bye diuaries, and neuer endure the course of their dayes to the ende.

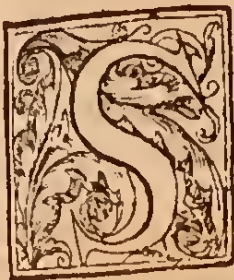
⁽ⁱ⁾ Hearing, the wicked: where Job saith, that it is not for man to reason with God why he both thus plague the iust, and prospereth the vniust: for who can teache God wisdome?
^(j) And thus he meaneth by the godly.
^(k) How ye thinke me wicked, because I am plagued.
^(l) Thus they cal Job's house by scorn- ing and mocking at it.

31 Who^(m) dare declare his way to his face:
 Who wil rewarde him for that he doth:
 32 Yet shall he be brought to his graue,
 and dwell among the heape [of the dead,]
 33 Then shall the⁽ⁿ⁾ Synne valley be sweet
 vnto him, all men also must folowe

him, as there are innumerable gone be-
 fore him.
 34 Howe bayne then is the comfort that
 ye geue me, seying falshood remaineth
 in all your aunsweres:

The.xxii. Chapter.

2 Eliphaz affirmeth that Iob is punished for his sinnes. 6 He accuseth him of vnmerciful-
 nesse, 13 and that he denied gods prouidence. 21 He exhorteth hym to repentaunce.



S^(a) Eliphaz the The-
 mamite gaue aun-
 swere, and sayde:

May a man be profit-
 able vnto God, as he
 that is wise may be pro-
 fitable vnto him selfe:

3 Is it any aduantage to the almighty
 that thou art righteous: or shall it pro-
 fite him that thou makest thy wayes
 perfect:

4 Is he afrayde to reprove thee, and to
 step forth with thee into iudgement:

5 Is^(b) not thy wickednesse great, and
 thy vngratious deedes innumerable:

6 For thou^(c) hast taken the pledge from
 thy brother for naught, and robbed the
 naked of their clothing.

7 To such as were weery, hast thou geuen
 no water to drinke, & hast withdrawen
 bread from the hungrie.

8 But the mightie man had the earth, and
 he that was in auctoritie dwelt in it.

9 Thou hast sent wydowes away emp-
 tic, and the armies of the fatherlesse were
 broken.

10 Therefore art thou^(d) compassed about
 with snares, & sodenly vexed with feare.

11 Shouldest thou then see no^(e) darknesse:
 shoulde not the water fludde run ouer
 thee:

12 Is not God on high in the heauen: be-
 holde the heygth of the starres how hie
 they are.

13 Wilt thou therfore say, Tushe, howe
 should God know: can he iudge through
 the darke cloude:

14 Tushe, the cloudes couer him that he
 may not see, and he walketh on the top
 of heauen.

15 Hast thou marked the way of the world,
 wherein wicked men haue walked:

16 Whiche were cut downe out of time,

and whose^(f) foundation was as an
 ouerflowing ryuer.

17 Whiche sayd vnto God, Go from vs:
 and asked what the almightie coulde do
 for them:

18 He filled their houses with good
 things: but the counsell of the vngodly
 be farre from me.

19 The righteous saue it and were glad,
 and the innocent laughed them to scorne.

20 Is our substance heuven downe: As
 for the remnaunt of them^(g) the fire hath
 consumed.

21 Therefore^(h) reconcile thee vnto God,
 and be at peace: so shall all thinges prof-
 pere with thee right well.

22 Becceauē I pray thee the lawe at his
 mouth, and lay vp his wordes in thyne
 heart.

23 For if thou wilt turne to the almighty,
 thou shalt be buyld vp, and put all vn-
 righteousness from thy dwelling.

24 Thou shalt lay vp golde [as plentyful]
 as the dust, and the golde of Ophir as
 the flyntes of the riuers.

25 Bea almighty God his owne selfe shall
 be thy defence, and thou shalt haue plen-
 tie of siluer.

26 Then shalt thou haue thy delite in the
 almighty, and lift vp thy face vnto God.

27 Then shalt thou make thy prayer vr-
 to him, and he shall heare thee, and thou
 shalt⁽ⁱ⁾ kepe thy promises.

28 Thou shalt also decree a thing, and he
 shall establishe it vnto thee, and the^(j)
 light shall shine in thy wayes.

29 When [the wicked] be cast downe, thou
 shalt say, I am lifted vp: and God shall
 saue the humble person.

30 The innocent shall deliuer the Ilande:
^(k) it shall be preserued by the purenesse of
 thyne handes.

(f) That is, vn-
 stable and
 vndurable.

(g) Meaning
 the euill and
 vngodly peo-
 ple.

(h) Eliphaz
 exhorteth Iob
 to repen-
 taunce by the
 great good-
 nesse that
 to meet) thy god.

(i) Or, remember
 thy promises.

(j) That is,
 the fauour of
 God.

(k) The place
 saith the bet-
 ter, where the
 righteous are.

(m) For no
 man can looke
 by the lookes
 of his eyes
 into the
 heart of man:
 neither shall
 any man be
 rewarded by
 the sight of
 his eyes:
 for as he
 receiuech
 the reward of
 his labour:
 so shall he
 be rewarded
 according to
 his labour.

(a) The
 people coure
 their eyes
 from the
 sight of
 the Lord:
 and they
 shall be
 as the
 blind men
 who are
 led by the
 nose.

(b) They
 haue not
 that Iob had
 to greatly
 offend:
 but they
 were
 rewarded by
 the Lord:
 which was
 that his
 name should
 be praised
 in all
 ages.

(c) Iob
 had
 been
 vngodly:
 but he
 was
 brought
 to
 the
 Lord.

(d) That is,
 thou art
 as a
 man
 who is
 surrounded
 by
 snares.

(e) That is,
 thou art
 as a
 man
 who is
 in
 the
 darknesse.

The booke

The .xxiii. Chapter.

2 Job affirmeth that he both knoweth and feareth the power and sentence of the iudge, 10 and that he is not punished only for his sinnes.

A

1
2



Ob answered, & said:
Though my talke be
this day in ^(a) bitter-
nesse, and my plague
greater then my gro-
ning.

3 **O** that I ^(b) might
know him, and finde him, and that I
might come before his seate:

4 I woulde pleade my cause before hym,
and fill my mouth with argumentes:

5 I woulde knowe what aunswere he
woulde geue me, and vnderstande what
he woulde say vnto me.

6 Will he pleade against me with his
great power: No, but he will make me
the stronger.

B

7 There the righteous might dispute
with him, so shoulde I be deliuered for
euer from my iudge.

8 Behold, though I go forwarde I find
him not: If I go backwarde, I can get
no knowledge of hym:

9 If I go on the left side where he doth
his worke, I can not attayne vnto him:
Againe, if I go on the right side, he hy-

deth him selfe that I can not see hym.

10 But as for my way, he knoweth it, and
tryeth me, that as the gold I may come
foorth.

11 My ^(c)foote doth kepe his path, his hie
way haue I holden, and will not go out
of it.

12 I will not forsake the commaundement
of his lippes, I haue esteemed the
wordes of his mouth more then myne
appoynted foode.

13 He is still at one poynt, and ^(d)who can
turne him: he doth as him listeth, and
bringeth to passe what he will.

14 He ^(e)perfourmeth the thing that is ap-
poynted for me, and many such thinges
doth he.

15 This is the cause that I thinke at his
presence, so that when I consider him,
I am afrayde of hym.

16 For God maketh my heart ^(f)softe, and
the almightie putteth me in feare.

17 Because I am not ^(g)cut of before the
darkenesse, neither hath he covered
the ^(h)cloude fro my face.

(a) In this chapter is expressed howe hard, yea howe impossible it is to come to God, without a mediator. (b) Job being admonished before to returne to God, sayth, If I should come so him, where is he, or where might I find him, to pleade my cause before him.

(c) That is, gods wayes, prouing that he doth not to deserue such greuous plagues and afflictions for his sinnes.

(d) For God is immutable, and his decrees stand fast.

(e) That is, he hath decreed thus to punish me appoynted here vnto, although I can not attayne to the secret iudgement of God therein, and therefore I do feare his presence.

(f) That is, maketh it so softe that it can not but be in feare.

(g) Cut of paynes, tribulations, and afflictions.

(h) That is, I heard my eyes, that I may see the end of my troubles.

The .xxiiii. Chapter.

1 Job describeth the wickednesse of men, and sheweth what curse belongeth to the wicked. 12 How all thinges are governed by gods prouidence, 17 and the destruction of the wicked.

A

1



Onsidering ^(a)then that
there is no time hyd
from the almightie,
how happeneth it that
they which know him
do not regarde his
dayes:

2 For some men remoue the lande-
markes, robbe men of their cattell, and
feede of the same:

3 They driue away the asse of the father-
lesse, and take the wydowes ore for a
pledge:

4 They cause the poore to turne out of
the way, so that the poore of the earch
hyde them selues together.

5 Beholde, as wilde ^(b)asses in the desert
go they foorth to their worke, & ryse be-

times to spoyle: Be a the very ^(c)wilder-
nesse ministreth foode for them & their
children.

6 They reape the come fielde that is not
their owne, and let the vineyarde of the
vngodly alone.

7 They cause the naked to lodge without
garment, and without couering in the
colde.

8 They are wet with the showres of
the mountaynes, and embrace the rocke
for want of a couering.

9 They plucke the fatherlesse from the
brest, and take the pledge from the
poore.

10 They let hym go naked without clo-
thing, and haue taken away the sheafe
of the hungry.

11 The

(a) This speaketh Job in his extreme passions, according to worldly wit in manserble nature, which is foolhardy before God, whereby he would prouide that God should not be grieved.

(b) The cursed crueltie of tyrants toward the poore, follow-
ing.

(c) That is, they speake by robbery and theft.

- 11 The poore are fayne to labour in their oyle mylles, yea and to treade in their wyne presses, and yet to suffer thirst.
- 12 When out of the citie crye vnto the Lord with sighing, the soules of the slayne also crye out, yet God regardeth not their complaynt.
- 13 Where as they are conuersant among them that abhorre the light, they know not his way, nor continue in his pathes.
- 14 The murtherer ryseth early and killeth the poore and needy, and in the night is as a thiefe.
- 15 The eye of the adulterer wayteth for the darkenesse, & sayth, There shall no eye see me: and disguiseth his face.
- 16 In the darke they digge through houses, whiche they marked for them selues in the day time: they knowe not the light.
- 17 The morning is to them euen as the shadow of death: if one know them, they are in the terrours of the shadowe of death,
- 18 [The vngodly] is swyft vpon the water:

- their portion shalbe cursed in the earth, and he shall not beholde the way of the vineyardes.
- 19 As the drye ground and heate consume the snowe waters: so shall the graue the sinners.
- 20 The pitifull man shall forget hym, he shall be swete to the wormes, he shall be no more remembred, & his wickednesse shall be broken as a tree.
- 21 He hath oppressed the barren that can not beare, and vnto the wydow hath he done no good.
- 22 He drue the mightie after hym with his power, and when he was gotten by no man was sure of lyfe.
- 23 And though they gaue him to be in safetie, yet his eyes are vpon their wayes.
- 24 They are exalted for a litle, but [shortly] are gone, brought to pouertie, and taken out of the way, yea and vtterly pluckt of, as the eares of corne.
- 25 Is it not so: who will then reprove me as a lyer, and say that my wordes are nothing worth:

(c) Although such abhorrible sinners live vncorrupted in this world, yet at the length hell shall deuoure them suddenly. (e) Because they pitied not others, they shall not be pitied at all.

(g) That is, when they haue plagued and ouertaken the poore and made, they will oppresse the strong, & mightie also

(h) Then I lyer not, & none of you can reprove me.

The .xxv. Chapter.

Bilbad proueth that no man is cleane nor without sinne before God.

- 1 When answered Bilbad the Suhite, and sayde:
- 2 Is there ^(a) power and feare with him aboue, that maketh ^(b) peace sitting in his hyghnesse:
- 3 Is there any number of his ^(c) armies, and vpon whom shall not his light arise:

- 4 ^(d) But how may a man compared vnto God, be iustified: or how can he be cleane that is borne of a woman:
- 5 Beholde, the moone shyneth nothing in comparison to him, and the starres are vncleane in his sight.
- 6 Howe much more then man that is but corruption, and the sonne of man which is but a worme:

(d) For the sunne & moone are berke compared to him: and how much more man being borne in sinne and corruption, and being but a worme?

"A worme"

The .xxvi. Chapter.

Iob sheweth that man can not helpe God, and proueth it by his miracles.

- 1 When answered, and sayde:
- 2 ^(a) Who hast thou helped: him that is without strength: sauest thou the armie that hath no strength:
- 3 Where is the counsaile that thou shouldest geue him which hath no wisdom: hast thou shewed the way of right lyuing:
- 4 To whom hast thou spoken these

- wordes: Who made the breath to come out of thy mouth:
- 5 ^(b) Are not dead thinges shapen vnder the waters, and thinges by the waters side:
- 6 ^(c) He is naked before him, and the very destruction it selfe can not be hyd out of his sight.
- 7 He stretcheth out the noorth over the emptye place, and ^(d) hangeth the earth vpon nothing.

(b) That is, such thinges are in the waters without life, as metecals and such lyke, wherem is created gods great power

(c) That is, it is open and most plain in his sight, for he seeth all thinges.

(d) The most excellent and mightie power of god.

- 8 He byndeth the water in his cloudes, & the cloude is not broken vnder them.
- 9 He holdeth backe the face of his throne, and spreadeth his cloude before it.
- 10 He hath compassed the waters with certayne boundes, vntill the day and night come to an ende.
- 11 The very pillars of heauen tremble and quake at his reproofe.
- 12 He stilleth the sea with his power, and

through his wysdome smyteth he the strength therof.

- 13 His spirite hath garnished the hea- uens, & his hand hath made the croo- ked serpent.
- 14 Lo, this is now a short summe of his wayes: but holwe litle a portion heare we of hym: Who can vnderstande the thunder of his power?

The .xxvii. Chapter.

The constancie and perfectnesse of Job. 13 and of the tirauntes.

The reward of the wicked

- 1 **A**ND Job proceeded and went forth in his parable, saying,
- 2 As God lyueth whiche hath taken away my iudgement, and the almightie that hath vered my minde:
- 3 Whyle my breath is in me, and the winde that God hath geuen me is in my nostrils,
- 4 My lippes shall talke of no vanitie, and my tongue shall speake no disceite.
- 5 God forbyd that I should graunt your cause to be right: As for me, vntill myne end come will I neuer go fro myne innocentie.
- 6 My righteous dealing kepe I fast, which I will not forsake: my heart shal not reprove me of my dayes.
- 7 Therfore myne enemye shalbe founde as the vngodly, and he that taketh part against me, as the vnrightheous.
- 8 For what hope hath the hypocrite though he haue great good, if God take away his soule:
- 9 Will God heare his crye, when trouble commeth vpon him?
- 10 Hath he such pleasure and delite in the almightie, that he dare allway call vpon God?
- 11 I wil teache you in the name of God, and the thing of the almightie will I not kepe from you.



- 12 Behold, all ye your selues haue scene it, why then do ye thus vanishe in vanitie:
- 13 Saying: This is the portion that the wicked haue of God, and the heritage that tyrauntes shall receaue of the almightie.
- 14 If he get many children, they shall perishe with the sworde, and his posteritie shall haue scarcenesse of bread.
- 15 His remnaunt shalbe buried in death, and his widowes shall not weepe.
- 16 Though he heape by siluer as the dust, and prepare rayment as the clay:
- 17 He may well prepare it, but the godly shall put it on, and the innocent shall deale out the money.
- 18 He buydeth his house as the moth, & as a booth that the watchman maketh.
- 19 When the riche man sleepeth, he shall not be gathered [to his fathers,] they opened their eyes, and he was gone.
- 20 Terrour taketh holde vpon hym as a water fludde, and the tempest stealeth him away in the night season.
- 21 A vehement east winde caryeth him hence, and he departeth: a storme hurleth him out of his place.
- 22 God shal cast vpon him, and not spare, though he woulde sayne flee out of his hande.
- 23 Then clap men their handes at hym, and hisse at him out of his place.

(c) This is the order of the Hebrews to swear. (d) My afflictions are so greuous that menudge me only by outward shew to be swayed. (e) That is, as long as I live I will not resist the reueth, and offend God contrary to my promise, though men say neuer so copill of me. (f) That is, I will not confesse that God plagues me for myne offence. (g) Of my former life past. (h) That is, because they reprobated me by wordes, they rather might be accounted wicked, and the plague shal light on them, and be ryd from me. (i) What amplyte it is man if he gaue all the world, & lose his owne soule? (j) We haue no greater gift of God, then the spirite of prayer, wherby if we pray, God doth here vs. (k) The hypo- crite neither trusteth nor prayeth to God: yea though he pray, God doth not heare him. (l) D. hande.

(h) That is, the winde breakeing the cloudes, the heauens are cleare. (i) That is, a circle in heauē sounding round like a serpent, called Tartarus circulus. (j) For though these fewe thinges of his power be wonderful, yet they are nothing in comparison of the rest of his wayes, which his capacite can not reach to. (k) God's secret wayes is layde before you, and yet poor blindnes will not permit you to see it. (l) That is, not only the wicked shalbe plagued, but also their posteritie shalbe rooted out. (m) As it is sayde in the lawe, thou shalt build an house, and not dwell in it thy selfe, which is the plague of the wicked. (n) Meaning it shalbe awake, of imel estimation: and being torbed, shall soone decay. (o) That is, most abundantly. (p) That is, he shall sodenly be blown away by death, not after death shal he be honorable buried: & this is the end of the tyrauntes.

The xxviii. Chapter.

1 Iob sheweth that the wysdome of God is vnsearcheable.



Here is a place wher siluer is brought out of, and where golde is tryed, where yron is digged out of the grounde, & stones resolued to me-

3 The darkenesse shall once come to an ende: he can seke out the grounde of all thinges, the stones, the darke, and the shadowe of death.

4 He causeth the fluddes to breake out against the inhabitant, and the waters forgotten of the foote, beyng hygher then man, are gone away.

5 Out of the same earth commeth bread, and vnder it as it were fire is turned by.

6 The stones of it are a place of Saphires, and the dust of it is golde.

7 There is a way that the birdes knowe not, that no vultures eye hath scene:

8 wherin the lions whelpes walke not, and where no lion commeth.

9 [There] putteth he his hande vpon the stonie rockes, and ouerthroweth the mountaynes by the rootes.

10 Riuers flowe out of the rockes, & loke what is pleasaunt, his eye seeth it.

11 He bindeth the fluddes that they do not ouerflow: and the thing that is hid bringeth he to light.

12 Where then is wysdome founde: and where is the place of vnderstanding:

13 Clerely no man can tell howe worthy a thing she is, neither is she found in the lande of them that lyue.

14 The deepe sayth, She is not in me: the sea sayth, She is not with me.

15 She can not be gotten for golde, neither may the price of her be bought with any siluer.

16 No wedges of gold of Dphir, no precious Onix stones, no Saphires may be valued with her.

17 No, neither golde nor chrystall shall be equall vnto it, nor her exchaunge shalbe for the plate of fine golde.

18 No mention shalbe made of Corall nor of the Gabis: for wysdome is moze precious then pearles.

19 The Topas of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure golde.

20 Whence then commeth wysdome: and where is the place of vnderstanding:

21 She is hid from the eyes of all men liuing, yea & from the soules of the ayre.

22 Destruction and death say, we haue hearde the same therof with our eares.

23 But God seeth her way, and knoweth her place.

24 For he beholdeth the endes of the worlde, and loketh vpon all that is vnder heauen.

25 When he wayed the windes and measured the waters:

26 When he made a decree for the rayne, and a way for the lightnings of the thunder:

27 Then dyd he see her, then declared he her, prepared her, and knewe her.

28 And vnto man he sayd: To feare the Lorde is wysdome, and to forsake euill is vnderstanding.

(d) Dphir is the region by Ganges the riuer of India, so called of Dphir the sonne of Lakhan, who possessed the same with his children. (e) This stone is found in Ganges the riuer of India. (f) Thus the wysdome of gods maketh both farre exceed al thinges.

(m) D, heauen

(m) Meaning by this, that man hath so much of this excellent wysdome of God, as he hath his in detour of lyuing, due obedience and feare of him.

(h) That is, it passeth mans capacite to attayne to it.

The xxix. Chapter.

1 Iob complayneth of the prosperitie of the time past. 7. His auctoritie, 12 iustice and equite.



Iob proceeded and went forth in his parable, saying:

That I were as I was in the monethes by past, and in the daies when God preserued me:

3 When his light shined vpon my head, when I went after the same light and shining, even through the darknesse:

4 As it stode with me when I was young, when God prospered my house:

5 when the almightie was yet with me, when my children stode about me:

6 when my wayes ranne ouer with butter, and when the stonie rockes gaue me riuers of oyle:

7 when I went out to the gate, euen to the iudgement seate, and when I prepared my seate in the streete:

(b) That is, when I had all thinges most aboundantly. For milke and oyle signifie all plentifulnes: and here Iob describeth his felicitie in times past, so the increase of his grite.

(a) That is, when as his soules prospered me.

(c) As abashed at his countenance, and ashamed of their poyntful highnesse. (d) Knowing both my sorow and punishment. (e) Only to heare him for the great patience that appeared in him, excelling them, caused their tongues to be in silence. (f) Because I had and Sophar did so much blame him, he here yeelded except of his life part.

(g) Justice is to deliuer the poore, and iudgement is to punish the wicked, these two are in dede a kingly besture & garment.

(h) That is, the pyramic.

- 8 The young men saw me and hid them selues, and the aged arose, and stood vpon.
- 9 The princes left of their talking, and layed their hand to their mouth:
- 10 The mightie kept still their voyce, and their tongue cleaued to the roose of their mouth.
- 11 When the eare heard me, it blessed me: & when the eye sawe me, it gaue witness to me:
- 12 For I deliuered the poore, when he cryed, and the fatherlesse, and hym that had none to helpe hym.
- 13 The blessing of hym that was redy to perithe came vpon me, and I caused the widowes heart to reioyce.
- 14 And why? I put vpon me righteousnesse, which couered me as a garment, and equitie was my crowne.
- 15 I was an eye to the blinde, and a foote to the lame.
- 16 I was a father to the poore: and when I knewe not the cause, I sought it out diligently.
- 17 I brake the lawes of the vnrighteous man, and pluckt the spoyle out of his

- teeth.
- 18 Then I sayde, I shall die in my nest: and I shall multiplie my dayes as the sande.
- 19 For my roote was spread out by the water side: and the deawe lay vpon my corne.
- 20 Myne honour encreased more and more, & my bow was cuer the stronger in my hande.
- 21 Unto me men gaue eare, me they regarded, and with silence they caried forth my counsell.
- 22 After my woordes they replied not, and my talke dropped vpon them.
- 23 They wayted for me as for the rathe: and gaped vpon me, as [the grounde doeth to receaue] the latter thoure.
- 24 When I laughed, they beleued it not, & the light of my countenance would they not put out.
- 25 When I agreed vnto their way, I was the chiefe, and sate as a king with his armie about him: and when they were in heauinesse, I was their comfortour.

(i) That is, in my nest, quire with our chere plague.

(k) That is, I haue all things plentifully that appertaine to my necessaries. (l) By the deawe in signified happy & prosperous estate, by the corne is meant his riches, as though he should say, my posteritie also shall be like me.

(m) That is, the word of what he saith, as an vayne and vntoward life is.

(n) Shewing hereby their basenes and their poyntie, being such oncauses: yet not to they scorne Job, which is a great griefe, to be mocked of such.

(o) What great griefe is this, that Job beinge once in heigh estate, now to be in misery and mocked of such vile villians. (p) That is, saying me now in misery not able to correct them, they red and scorne at me without measure, as vntoward in their alterations.

(q) The right hande deliuereth seliure, and the left hande afflicteth: that Job saith, which by the young men that rise against him in their right hand, that they take away his substance and his seliure, as if I should say, as is before.

The xxx. Chapter.

Job complayneth that he is contemned of the most contemptible, because of his aduersitie and affliction. Death is the house of all webe.



At nowe they that are younger then I haue me in derision: yea euen they whose fathers I would haue thought scorne to haue set with the dogges of

- my cattell.
- 2 For wherto might the strength of their handes haue serued me: for the time was but lost among them.
- 3 For very miserie and hunger they fled into the wildernesse, a darke place, horrible and waste,
- 4 Plucking vpon nettles among the bushes, and the iuniper rootes for their meate.
- 5 And when they were dryuen forth, men cryed after them as it had ben after a thiefe.

- 6 Their dwelling was in the cleftes of brookes, yea in the caues and dennes of the earth.
- 7 Among the bushes went they about crying, and vnder the thornes they gathered them selues together.
- 8 They were the children of fooles and byllaynes, which are more vile then the earth.
- 9 Now am I their song, & am become their yesting stocke.
- 10 They abhorre me and flee farre from me, and stayne my face with spittle.
- 11 Because God hath loosed my corde and humbled me, they haue loosed the bridle before me.
- 12 Upon my right hande rysethe young men against me, they haue hurt my feete, treading vpon me as vpon the wayes of their destruction.

(a) Before is declared how greatly God both blese the godly, & here is shewed how heary a crosse he layeth on them to proue them.

(b) They now despise me, whiche with of their powre when I was in prosperitie could nothing helpe me it was to sorowe.

(c) Here Job declareth what afflictions they were: as now he is vbled him, and sheweth how they are wicked by the waye their fathers, which died yet they came to age.

13 My ^(b)pathes haue they cleane marred, it was so easye for them to do me harme, that they needed no man to help them.

14 They fell vpon me, as it had ben the breaking in of waters, and came in by heapes to destroy me.

15 Feare is turned vpon me, and they pursue my soule as the wind, and my health passeth away as ^(c)a cloude.

16 Therfore is my soule now powdered out vpon me, and the dayes of my trouble haue taken hold vpon me.

17 My bones are pearced through in the night season, and my sinewes take no rest.

18 For the vehemencie of sorowe is my garment chaunged, whiche compasseth me about as the ^(d)coller of my coote.

19 He hath cast me into the myre, and I am become like ashes and dust.

20 When ^(e)I crie vnto thee, thou doest not heare me: and though I stande before thee, yet thou regardest me not.

21 Thou art become myne enemye, and with thy violent hande thou takest part against me.

22 [In times past] thou diddest ^(m)set me vp on hye, to be caried as it were about the wynde, [but now] hast thou geuen me

very soze fall.

23 Sure I am that thou wilt bryng me vnto death, euen to the ⁽ⁿ⁾lodging that is due vnto all men liuing.

24 Notwithstanding, thou wilt not ^(o)stretch out thyne hand against him that is in the graue: shal men crie out against him that is in destruction:

25 Dyd not I weepe with hym that was in trouble: Had not my soule compassion vpon the poore?

26 Yet neuerthelesse, where as I looked for good, euill came vnto me: & ^(p)where I wayted for light, there came darkenesse.

27 My bowels seethe in me without rest, for the dayes of my trouble are come vpon me.

28 I went mourning without heate, I stood vpon in the congregation, & ^(q)communed with them.

29 But nowe I am a brother of dragons, and a felowe of Estriches.

30 My skynne vpon me is [turned] to ^(r)blacke, and my bones are brent with heate.

13 My harpe is turned to mourning, and my organs into the voyce of them that weepe.

(n) Meaning death, that should bryng him to the graue.
(o) He that is once dead, can no more be hurt.

(p) In steede of comfort they gaue me mockes.

(q) My talke was so lamentable, and my crying so great, that I might well be called a companion of dragons and Estriches.
(r) With the hote of my soze troubles.

The . xxxi. Chapter.

Job reciteth the innocentie of his liuing, and number of his vertues, which declareth what ought to be the lyfe of the saythfull.

(b) That is, they were all my wayes as they were.
(c) That is, as a cloude.
(d) It is the name among the Hebrewes to haue their garments round in every part, sauing a hole only in the highest of it, to put forth the necke.
(e) Job sayth not this as blaming God, but greeuous affliction mans affection.
(m) That is, thou wilt set me in the air, and I shall be as a stone.
(n) That is, as a stone.

(o) In this chapter Job declareth his bright liuing, not to boast against God, but to reuile the false flattery of his seruants.
(p) He desireth to be obedient to the spirit, rather than to be led with carnall desire.
(q) Job here sheweth that he feare of God, did geue him freewill.
(r) Meaning that he was galled, in shewing all the principles in the second table.

1 **M**ade a ^(a)couenaunt with myne eyes: why then ^(b)should I loke vpon a mayden:
For how great a portion shall I haue of God: and what inheritance from the almightie on hye:
3 Is not destruction to the wicked: and strange ^(c)punishment to the workers of iniquitie:
4 Doth not he see my wayes, and tell all my goynges:
5 If I haue walked in ^(d)vanitie, or if my feete haue runne to disceue:
6 Let me be wayed in an euen balauce, that God may see myne innocentie.
7 If my steppe hath turned out of the way, & myne heart walked after myne eyes, and if any blot haue cleaued to my handes:
8 Then shall I sowe, and an other eate:



yea my ^(e)posteritie shalbe cleane rooted out,
9 If my heart haue ben deceaued by a woman, or if I haue layde wayte at my neyghbours dooze:
10 Then let my wife ^(f)grinde vnto another man, and let other men lye with her.
11 For this is a wickednesse, and sinne that is worthy to be punished:
12 Yea a ^(g)fire that vtterly should consume and roote out all my increase.
13 If I euer thought some to do right vnto my seruantes & maydens, when they had any matter against me:
14 When God ^(h)will sit in iudgement, what shall I do: & when he will visite me, what aunswere shal I geue him:
15 He that ⁽ⁱ⁾fashioned me in my mothers wombe, made he not him also: were we not both shapen a like in our mothers bodies:

(a) Plants.
(b) Let her be a bonde slau to another man.
(c) As, bothe done vpon her.
(d) Though mans punishment for aduertyse he omytted, yet gods plague will neuer cease to consume and roote it out.
(e) That is, if I in lawe haue reflected the complaint of my seruants, what should God calleth me to iustice?
(f) Job crieth that he is innocent, yet he is guilty of the cause why he dyd pisse his seruants, for he had they had one creator, & both made of the same substance.

16 If I denied the poore of their desire, or haue caused the eyes of the wydow to wayte in vayne:

17 If I haue eaten my morsell alone, that fatherlesse hath not eaten therof:

(1) Meaning, that he hath ben beneficial to the poore, to the fatherlesse and to widows.

18 (For from my youth it hath growen vp with me as with a father, and from my mothers wombe I haue ben guyde to the [wydowe])

19 If I haue seene any perishe for want of clothing, or any poore for lake of rayment:

20 If his loynes haue not blessed me, because he was warmed with the fleete of my sheepe:

21 If I haue lift vp mine hand against the fatherlesse, when I sawe that I might helpe him in the gate:

22 Then let myne armie fall fro my shoulder, and myne arme holes be broken from the bone.

23 For I haue euer feared the vengeaunce and punishment of God, and [knewe very well that] I was not able to beare his burthen.

24 Haue I put my trust in golde: or haue I sayde to the Wedge of golde, thou art my confidence:

25 Haue I reioyced because my power was great, and because my hande gat so much:

26 Dyd I euer greatly regarde the rising of the sunne: or had I the goyng downe of the moone in great reputation:

27 Hath my heart medled pryuely with any disceite: or did I euer kisse myne owne hande:

(2) By the rising vp of the sunne, and goyng downe of the moone, he meaneth the prosperitie and felicitie that he was in. (1) That is, did I euer commend the workes of myne owne hande?

28 (That were a wickednesse worthy to be punished: for then shoulde I haue denyed the God that is aboue.)

29 Haue I euer reioyced at the hurt of myne enemye: or was I euer glad that any harme happened vnto him: [Oh, no.]

30 I neuer suffred my mouth to sinne, by wishing a curse to his soule.

31 Dyd not the men of myne owne household say, who shall let vs to haue our belly full of his fleshe:

32 The straunger dyd not lodge in the streete, but I opened my doores vnto him that went by the way.

33 Haue I kept secrete my sinne, and hyd myne iniquitie, as Adam dyd:

34 Though I coulde haue made afeard a great multitude, yet the most contemptible of the familie dyd feare me: so I kept silence, and went not out of the doore.

35 O that I had one which woulde heare me: beholde my signe in the which the almightie shal aunswere for me, though he that is my contrarie partie hath written a booke against me.

36 Yet will I take it vpon my shoulder, & as a garlande binde it about my head.

37 I will tell hym the number of my goynges, & go vnto him as to a prince.

38 But if case be that my lande crye against me, or that the forowes thereof make any complaynt:

39 If I haue eaten the frutes therof vnpayed for, yea if I haue greued the soules of the maisters therof:

40 Then let thystles growe in steede of my wheate, and cockle for my barlye.

(m) That is, I did not feare to do iustice, & ther be geuing care to the multitude to get the fauour of my frindes and kinred. (n) Meaning that he did not holde his peace, or kepe at home in the iust suite or cause of any. (o) That is, I will carie the booke that the aduersarie shall make, vpon my shoulder, and will accept it for a great gift, meaning he woulde offer it his selfe if he had offered. (p) That is, with great reuerence. (q) That is, in the byping that hath laboured in the land, haue ben defrauded of his wages by me. (r) That is, yf I haue by violence compelled my land to be eared, and not geuen food to the labourer.

Here end the wordes of Iob.

The xxxii. Chapter.

1 Elihu reproveth them of folly. 3 Age maketh not a man wise, but the spirite of God.

1



These three men ceased to aunswere Job, because he held him selfe a righteous man.

But Elihu the sonne of Barachel the Buzite, of the kindred of Ram, was very sore displeased at Job, because he called hym selfe iust before God.

(a) The Hebrewes read, who was in his owne eyes. (b) This Elihu descended from Buz, who was the sonne of Ram: the brother of Abrahams, or as in the Caldees paraphras Abrahams.

3 And with Jobs three frindes he was angry also, because they had founde no reasonable aunswere, and yet condemned Job.

4 Nowe taried Elihu, till they had ended their communication with Job: for why: they were elder then he.

5 So when Elihu sawe that these three men were not able to make Job aunswere, he was discontent.

6 Ther

6 Therefore Elihu the sonne of Barachel the Buzite answered, and sayde: [Considering that] I am young, and ye be men of age, I was afrayde, and durst not shewe forth my mynde.

7 For I thought thus within my selfe: It becommeth old men to speake, and the aged to teache wysdome.

8 Every man no doubt hath a mynde, but it is the inspiration of the almightie that geueth vnderstanding.

9 Great men are not alway wysc, neither doth every aged man vnderstande the thing that is lawfull:

10 Therefore I say, heare me, and I will shewe you also myne vnderstanding.

11 For when I had wayted till ye made an end of your talking, and hearde your wysdome, ^(c) what argumentes ye made in your communication,

12 Yea when I had diligently pondred what ye sayde, I found not one of you that made any good argument against Iob, that directly could make aunswere vnto his wordes,

13 Lest ye should say: We haue found out

wisdome, ^(d) God shall cast hym downe, and no man.

14 He hath not spoken vnto me, and I will not aunswere hym as ye haue done.

15 For they were so abashed, that they coulde not make aunswere, nor speake one worde.

16 When I had wayted (for they spake not, but stode still and aunswered no more:)

17 Then aunswered I in my turne, and I shewed myne opinion.

18 For I am full of matter, and the spirite within me compelleth me.

19 Beholde, my belly is as the wine, whiche hath no vent, lyke the newe bottels that bruste.

20 [Therefore] will I speake, that I may haue a vent: I will open my lippes, and make aunswere.

21 I will ^(e) regarde no maner of person, no man will I spare.

22 For if I woulde go about to ^(f) please men, I knowe not howe soone my maker would take me away.

(d) And as though there were it had ben wy. done for them to haue their place.

(e) D., wordes

(f) That is, I shoulde breake in the middes, if I shoulde not speake, my mynde is so hot within me.

(g) I will say truth, all things layd apart.

(h) The word is, to utter the name, calling a rude man learned, or a wicked man witt.

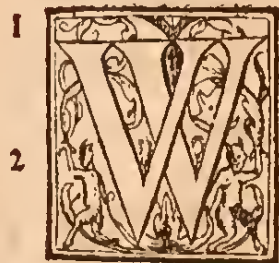
The. xxxiii. Chapter.

1 Elihu accuseth Iob of ignorauice. 14 He sheweth that God hath diuers meanes to instruct man and to drawe hym from sinne. 19. He afflicteth man and sodenly deliuereth hym, 26 Man being deliuered, geueth thankses to God.

(a) There is cause why ye shoulde desire me although I be young: for I am as you are, made by god's spirite, and am like of hym.

(b) Job desired to please his maister before god without here, therefore sayth Elihu I am here in god's seruice, whom thou shouldst not to hate: for I am made of the matter that thou art.

(c) I haue heard the booke of the righteous say, that thou art merciful and true, therefore will I say peace thee because thou art true.



1 Herefore heare my wordes O Iob, and hearken vnto all that I will say: Behold, I haue not opened my mouth, my tongue hath spoken in my throte.

2 My heart doth order my wordes aright, and my lippes talke of pure wysdome.

3 The ^(a) spirite of God hath made me, and the breath of the almightie hath geuen me my lyfe.

4 If thou canst then geue me aunswere, prepare thy selfe and stande before me face to face.

5 Beholde, ^(b) before God I am euen as thou: for I am fashioned & made euen of the same molde.

6 Beholde, my terrour shall not feare thee, neither shall my hande be heauy vpon thee.

7 Now hast thou spoken in myne eares, & I haue heard the voyce of thy wordes:

9 I am cleane without any fault, I am innocent, & there is no wicke dness in me.

10 But lo, he hath piked a quarell against me, and taketh me for his enemye.

11 He hath put my foote in the stockes, and looketh narrowlye vnto all my pathes.

12 Behold, in this hast thou not done right, I wil make aunswere vnto thee, that God is greater then man.

13 And why doest thou then strue against hym: for he shall not geue the accomptes of all his wordes.

14 For God speaketh ^(c) once or twice, and yet man vnderstandeth it not.

15 In dreames and visions of the night, when slumbring comieth vpon men that they fall asleepe in their beddes,

16 He roundeth them in the eares, and sealeth their correction:

17 That he may withdrawe man from euill enterpryses, and deliuer hym from ^(d) pride,

18 And kepe his soule from the graue, and his life from the worde.

(b) God speaketh two maner of wayes vnto men, either by sleepe, or by his rod of sickness and other plagues.

(c) For to beate downe the pride of man God sendeth his plagues.

- 19 He chasteneth hym With sicknesse vpon his bedde, he layeth soze punishment vpon his bones:
- 20 So that his lyfe may away with no bread, and his soule abhorreth to eate any dayntie meate:
- 21 In so much that his body is cleane consumed away, and his bones appeare which befoze were not seene.
- 22 His soule draweth vnto the graue, and his lyfe to death.
- 23 Now yf there be a messenger, one among a thousande, sent for to speake vnto man, and to shew him the right way:
- 24 Then the Lord is mercifull vnto him, and sayth, he shalbe deliuered, that he fall not downe to the graue: for I am sufficiently reconciled.
- 25 Then shal his fleshe be as fresh as a childe, and shal returne as in the dayes of his youth.
- 26 He shall pray vnto God, and he will be

- fauorable vnto him, and he shall see his face with joy, for he will render vnto man his righteousnesse.
- 27 A respect hath he vnto men, let man then say, I haue offended, I did vnrighteously, & it hath done me no good:
- 28 Yea he hath deliuered my soule from destruction, and my lyfe shall see the light.
- 29 Lo all these worketh God allway with man:
- 30 That he bring backe his soule from the graue to the light, yea the light of the luying.
- 31 Marke wel O Job, and heare me: hold thee still, and I will speake.
- 32 But if thou hast any thing to say, then aunswere me, and speake: for I desire to iustifie thee.
- 34 If thou hast nothing, then heare me, and hold thy tongue, and I shall teache thee wysdome.

The .xxxiiii. Chapter.

Elihu chargeth Job that he calleth him selte righteous. He sheweth that God is iust in iudgementes. 24 God destroyeth the mightie. 30 By hym the hypocrite raigneth.

A



Lihu proceeding in his aunswere, sayde:
 Heare my wordes O ye wise men, hearken vnto me ye that haue vnderstanding:
 For the eare discerneth wordes, and the mouth tasteth the meates.
 As for iudgement, let vs seke it out among our selues, that we may knowe what is good.
 [And why:] Job hath sayd, I am righteous, and God hath taken away my iudgement.
 In my right I shoulde be a lyer: my wounde is incurable without my fault.
 Where is there such a one as Job, that drinketh vp scornfulnesse like water:
 which goeth in the companie of wicked doers, and walketh with vngodly men:
 For he hath sayde, It profiteth a man nothing that he shoulde walke with God.
 Therefore hearken vnto me ye that haue vnderstanding: farre be it from God that he shoulde meddle with wickednesse, & farre be it from the almightie

that he shoulde meddle with vnrighteous dealing.
 For he shall rewarde man after his workes, and cause every man to finde according to his wayes.
 Sure it is that God wil not do wickedly, neither wyll the almightie peruert iudgement.
 Who ruleth the earth but he: or who hath placed the whole world:
 If he set his heart vpon [man] and gather vnto hym selte his spirite and his breath,
 All fleshe shall come to naught at once, and all men shall turne againe vnto dust.
 If thou nowe haue vnderstanding, heare what I say, and hearken to the boyce of my wordes:
 May he be a ruler that loueth not right: or may he that is a very innocent man do vngodly:
 Is it reason that thou shouldest say to the king, Thou art wicked, or thou art vngodly, and that befoze the princes:
 God hath no respect vnto the persons of the lordly, and regardeth not the riche more then the poore: for they be all the worke of his handes.

20 In

(f) That is, sickness that decayeth life can take no continuance.
 (g) Here speake of the hee of the way, wherby God speaketh to man by affliction.
 (h) If there be a messenger come to declare gods will truly, and shewe his benefits out of a thousand, man regardeth the same: then will God haue merite.

(i) The health of the body, is the blessing of God.

(a) Vnto Elihu proueth that God can not be vnjust, because he is the iudge of the world, the gouernour and creator of all.

(b) Let vs seke the cause by reasoning in order of iustice.

(c) That is, he hath not dealt with me according to the equite of my cause.

(d) That is, for his foolishnesse he heareth the scornfull reproches of the mockers.

(k) He shall see the face of the lord.

(l) But he proueth gods wrath vpon me.
 (m) That is, my soule shall appeare cleare in the land of the liuing.

(n) That is, to shewe thy selte iust, and not iustice.

(o) Although Elihu sayd, is it merite that the vnjust and wicked shalbe rulers, or no centres commit wickednesse, or iustice is to controulle in case, or iustice is to reuise the king: how much lesse the ought thou to do to God, the king of all kings.

That is, namely be-
cause they are
of a nature
that reache
in Gods in-
ferrible
merits, and
therefore must
leave the world
with all humilitie.
(b) God re-
sisteth one and
humbleth an-
other, as the
fourth Episto-
les of the
Apostle, that is,
of the Iudges
of the
Persians, of
the Grecians,
and of the
Romans:
as God doth
mightily, so
doth he mildly.
(c) That is,
he shall bring
to light that
is hid in
darknesse.
(d) That is,
in the light
of all men.
(e) Through
their cruell
and unmerciful
handling
of them.

- 20 In the ^(c) twinkling of an eye shall they dye, and at midnight when the people and the tirantes rage, then shall they perishe, & be taken away without handes.
- 21 For his eyes loke vpon the wayes of man, and he seeth all his goinges.
- 22 There is no darknesse nor shadowe of death that can hide the wicked doers from him.
- 23 For God wil not lay vpon man more then he hath sinned, that he should enter into ^(d) iudgement with him.
- 24 He shall destroy the mightie without seeking, and shall set other in their ^(e) steede.
- 25 Therefore shall he declare their workes: he shall ^(c) turne the night, and they shalbe destroyed.
- 26 The vngodly doth he punishe ^(b) openly,
- 27 Because they tourned backe from him, and would not consider all his wayes:
- 28 Inasmuch that they haue caused the voyce of the ^(c) poore to come vnto him, and now he heareth the complaint of such as are in trouble.
- 29 When he geueth quietnesse, who can

- make trouble: and when he hydeth his face, who can beholde him: whether it be vpon nations, or vpon one man onely:
- 30 Because the hypocrite doth raigne, because the people are snared.
- 31 Surely of God onely it can be saide, I haue pardoned, I wyll not destroy.
- 32 If I haue gone amisse, enfourme thou me: If I haue done wrong, I wyll leaue of.
- 33 Wyll he perfourme the thing through thee: for thou hast reprobued his iudgement, thou also hast thyne owne minde, and not I: But speake on what thou knowest.
- 34 Let men of vnderstanding tell me, and let a wyse man hearken vnto me.
- 35 Iob hath not spoken of knowledge, neither were his wordes according to wysdome.
- 36 O ^(m) father, let Iob be well tryed, because he hath aunswere for wicked men:
- 37 Yea aboue his sinne he doth wickedly, triumpheth among vs, and multiplieth his wordes against God.

(m) Elihu doth not wishe to Iob any euill, but desireth God that he may acknowledge his offence, which can not be brought to passe, but by affliction.
"Or, vnto the ende.

The .xxxv. Chapter.

Neither doth godlines profite, or vngodlines hurt God, but man. 18 The wicked crye vnto God, and are not heard.

(a) Iob hol-
deth his
reth, Elihu
went on in
his calke.
(b) To such
as are lyke to
thee in obli-
uion, not lea-
uing the
great error.
(c) If the
cloudes are
higher then
they, how
much more is
God recelling
thee in all.
(d) It doth
nothing ad-
uantage
God whether
we be good or
euill, for he
is not
wanting helpe,
he is most
mightie, his
merits are
innumerable.
(e) As though
he would say,
if we do good,
it is our owne
work, if we do euill,
it is our owne
work also.



1 **L**ihu ^(a) spake moreouer and saide:
 2 Thinkest thou it right that thou sayest, I am more righteous then God:
 3 For thou sayest: What aduantage wyll it be vnto thee, and what profite shall I haue of my sinne:
 4 Therefore wyll I geue aunswere vnto thee, and to thy ^(b) companions with thee.
 5 Loke vnto the ^(c) heauen and beholde it, consider the cloudes which are hyer then thou.
 6 If thou hast ^(d) sinned, what hast thou done against him: If thyne offences be many, what hast thou done vnto him:
 7 If thou be ^(e) righteous, what geuest thou him: or what wyll he receaue of thyne hande:
 8 Thy wickednesse [may hurt] a man as thou art, and thy righteousnesse [may profite] the sonne of man.

- 9 They which are oppressed crye out vpon the multitude, yea they crye out for the power of the mightie:
- 10 But ^(c) none sayth, where is God that made me: and that geueth vs occasi- on to praise him in the night:
- 11 which teacheth vs more then the beastes of the earth, and geueth vs more wysdome then the foules of heauen.
- 12 If any ^(d) such complaine, no man geueth aunswere, and that because of the wickednesse of proude tirauntes.
- 13 For God wyll not heare vanitie, neither wyll the almightie regarde it.
- 14 Although thou sayest [to God] thou wyll not regarde it: yet iudgement is before him, trust thou in him.
- 15 But now because his anger hath not ^(e) visited, neither called men to accompt with great extremitie:
- 16 Therefore doth Iob open his mouth but in vaine, & he maketh many wordes without knowledge.

(f) Iob saide before, that God seemed not to haue care of mortal thinges: by proffe, because that the wicked are in prosperitie, and the godly are afflicted. But Elihu reuellet that, saying the cause of these plagues is, for that they call not to God, nor pray nor trust in him.
"Or, songes.
(g) That is, God heareth them not, because they pray not humbly to him in faith.
(h) For if God should plague Iob according to his desert, he were not able to speake: but because God is so fauourable, Iob speaketh so vnwisely.

1 Elihu sheweth the power of God, 6 and his iustice, 9 and wherefore he puni-
sheth. 13 The proprietie of the wicked.



1 Elihu also proce-
ded, and saide:

2 Holde thee still
a litle, & I shall
shew thee what
I haue yet to
speake on gods
behalfe.

3 I wyll open vn-
to thee yet farre
higher knowledge, and wil ascribe righ-
teousnesse vnto my maker.

4 And truly my wordes shall not be
vaine, seeing he is with thee that is (a)

5 Beholde, the great God casteth away
no man, for he him selfe is (b) mightie in
power and wysdome.

6 As for the vngodly he shall not pre-
serue him, but shall helpe the poore to
their right.

7 He shal not turne his eyes away from
the righteous, but as (c) kinges shal they
be in their throne, he shal stablish them
for euer, and they shalbe exalted.

8 But if they be layde in chaynes, or
bounde with the bondes of trouble,

9 Then wyll he (d) shew them their
worke, & their synnes which haue ouer-
come them.

10 He with punishing and nurturing of
them, roundeth them in the cares, war-
neth them to leaue of from their wic-
kednesse, and to amende.

11 If they now wyll take heede & serue
him, they shal weare out their dayes in
prosperitie, and their yeres in pleasure.

12 But if they wil not hearken, they shal
go through the sword, and perishe or
euer they be aware.

13 As for (e) hypocrites in heart, they shall
heape vp wrath [for them selues] for they
call not vpon him, though they be his
prisoners.

14 Thus shal their soule perishe in "foo-
lishnes, and their lyfe among the forni-
catours.

15 The poore shall he deliuer out of his
affliction, and "rounde them in the care
when they be in trouble.

16 Euen so would he take thee out of the

straite place, into a brode place in the
which there is no straitnes: yea, & make
thy table quiet replenished with fat-
nesse.

17 Neuerthelesse, (f) thou hast commen-
ded the iudgement of the vngodly, and
euen such a iudgement & sentence shalt
thou suffer.

18 And seeing there is (g) wrath with God,
beware lest he take thee away in thy
wealth, & all that thou hast to redeemie
thee can not deliuer thee.

19 Thinkest thou that he wyll regarde
thy riches: he shall not care for golde,
nor for all them that excell in strength.

20 (h) Spend not the night in carefull
thoughtes, how he destroyeth some, and
bringeth other in their place.

21 But beware that thou turne not aside
to wickednesse and sinne, which hither-
to thou hast chosen more then affliction.

22 Beholde, (i) God is of a mightie hie
power: where is there such a guide and
lawe geuer as he:

23 Who wyll reprove him of his way:
who wil say vnto him, Thou hast done
wrong:

24 Remember that thou do magnifie
his worke which men do praise,

25 All men see it, yea men do beholde it a
farre of.

26 Beholde, so great is God that he pas-
seth our knowledge, (k) neither can the
number of his yeres be searched out.

27 Sometime he restrayneth the rayne,
and againe he sendeth rayne by his
cloudes:

28 Which rayne the cloudes do droppe,
and let fall abundantly vpon men.

29 Who can consider the (l) spreadinges out
of his cloudes, the coueringes of his ta-
bernacle:

30 Behold, he doth stretch his light vpon
it, and couereth the bottome of the sea.

31 For by these gouerneth he his people,
and geueth them abundance of meate.

32 With the cloudes he hydeth the light,
and at his commaundement it breaketh
out:
33 Which dashing vpon the next cloudes,
shew tokens of wrath.

(a) And there-
fore credit my
sayings, for
I come to
pleade for
gods cause.
(b) And there-
fore he wyll
not destroy
the iust, the
wicked, and the
godly, seeing
they are there
in lyke vnto
him.

(c) So God
both exalteth
the godly, & they
that loue him.

(d) If he shal
proue the
righteous, he
wyll declare
the cause of
the same.

(e) Hypocrites
that confesse
God in their
mouthes and
not in their
hearts, wyll
not acknow-
ledge their
offence, and so
runne into
desperacion,
and confusion.
Dr. pouth-
faines.

(f) Dr. open
their eyes.

(f) Thou hast
also dede
the counte
of the wic-
ked, and layd
aside the
counte
of God as
vniust.

(g) Spending,
thou shalt be
in paines,
which can not
be releasid by
any price.

(h) That is,
do not waste
holly, way-
sing a time to
do euill or the
robbers in the
night, as man
not to be
thou are full
take in the
night why
some people
do perishe and
some do not,
for therein
they offend
because it be-
longeth to the
secrecie of
gods maicte.

(i) What law
maketh them
more iust than
he, for he gaue
the law, and
immaculate
law, who
durst thin to
call him de-
ceitful?

(k) For he is
God from
euertlastyng,
without be-
gynnyng or
ending.

(l) Gods ma-
te the in word
bertraide declar-
ed in his cre-
atures.

The . xxxvij . Chapter.

Elihu proueth that the vnsearcherable wysdome of God is manifest by his workes, 4 as by the thunders, 6 the snowe, 9 the whirle winde, 11 and the rayne.

That is, the gods workes, as the thunder and lightning. As though he should say, the thunder is the dreadfull voice of God, (which workes are as it were a confirmation of gods maiestie: for as soon as the thunder commeth, they see for feare, wherean they shew their owne infirmitie, and do worshippinge of God on lyce. (b) For once by man, but beastes also are witnesses of gods power and maiestie, whye they runne to thier dens for feare of the thunder. (c) Meaning, the windes which are called the breath of God, which as they blow whot or colde, so they firste of thier thier senses, making them lesser and greater. (d) That is, to gather vapours fro the earth, and to powre them downe at gods pleasure, as the watering of the soyle. (e) That is, he scattereth the cloudes as a boorde with the lightning, that are metes for them. (f) Gods creatures are all at his becke to do his pleasure, either to plague anye lande of his, or to do good vnto anye.



A this also my heart is astonied, and moued out of his place.

Hearce then the sounde of his voyce, & the noyse that goeth out of his mouth.

1 He directeth it vnder the whole heauen, and his light vnto the endes of the worlde.

2 A roaring voyce foloweth it: for his glorious maicstie geueth a thuder clappe, & he will not stay whē his voyce is heard.

3 God thundreth marueylously with his voyce, great thinges doth he which we can not comprehend.

4 He commaundeth the snow, and it falleth vpon earth: he geueth the rayne a charge, and the showres haue their strength and fall downe.

5 With the force of the rayne he shutteth men vp, that all men may knowe his workes.

6 The beastes creepe into their dennes, and remaine in their places.

7 Out of the south commeth the tempest, and colde out from the north winde.

8 At the breath of God the hoare frost is geuen, and the brode waters are frozen.

9 He maketh the cloudes to labour in geuing moystnesse, and againe with his light he dryueth alway the cloude.

10 He turneth the heauens about by his gouernement, that they may do whatsoeuer he commaundeth them vpon the whole worlde.

13 whether it be for punishment, or for his lande, or to do good to them that seeke him.

14 Harken vnto this O Job, stand still, and consider the wonderous workes of God.

15 Didst thou know when God disposed them: & caused the light of his cloudes to shine:

16 Hast thou knowen the varietie of the cloudes, and the wonderous workes of him which is perfect in knowledge:

17 And how thy clothes are warme, when the lande is stil through the south winde:

18 Hast thou helped him to spreade out the heauens which are strong and bright as a looking glasse:

19 Teache vs what we shall saye vnto him: for we are vnneste to frame our talke because of darkenesse.

20 Shall it be tolde him what I saye: Shall man speake when he shalbe destroyed:

21 For men see not the light that shineth in the cloudes: but the winde passeth and cleanseth them.

22 The faire weather commeth out of the north, the prayse thereof is to God who is terrible.

23 It is the almightie, we can not finde him out: he is excellent in power and iudgement, and aboundaunt in iustice: he afflicteth not.

24 Let men therefore feare him: for there shall no man see him that is wise in his owne conceit.

(k) That is, the lightening.

(l) For the clearnes or brightness of them.

(m) That is, of our ignorance.

(n) Meaning to Job.

(o) Inferring by this, that if he could not conceiue gods workes, much esse his vnsearchable wysdome.

(p) That is, compassed the earth with his bondes.

(q) Meaning, the handes of God, which holde vp as a pylle the heauens and the earth that it falleth not.

(r) That is, who layd the foundations of the earth and made it so steadfast that it falleth not.

The . xxxviii . Chapter.

God speaketh to Job and declareth the weakenes of man in the consideration of his creatures, by whose excellencie the power, iustice, and prouidence of the creator is knowen.



When answered the Lorde vnto Job out of the whirle winde, and saide: what is he that darkeneth his counsaile by wordes without knowledge:

1 Cirde by thy loynes lyke a man: for

2 I wyl question with thee, see thou geue me a direct answer.

3 Where wast thou when I layd the foundations of the earth: Tell playnely, if thou hast vnderstanding.

4 Who hath measured it, knowest thou: or who hath spread the lyne vpon it:

5 Wherenpon are the foundations set: or who layd the corner stone thereof:

6 Where

(a) To shewe his maiestie, and to correcte Job who had spoken vnto him as to an equalle. (b) That speaketh so confidently and vnderstandeth. (c) That is, purpose the waye to his end.

(d) Meaning, the handes of God, which holde vp as a pylle the heauens and the earth that it falleth not.

(e) That is, who layd the foundations of the earth and made it so steadfast that it falleth not.

- 7 Where wast thou when the morning starres praysed me together, and all the children of God reioyced triumphantly?
- 8 Who^(h) shut the sea with doozes, when it brake forth as out of the wombe?
- 9 When I made the cloudes [to be] a covering for it, and⁽ⁱ⁾ swadled it with the darke:
- 10 When I gaue it my commaundement, making doozes and barres for it,
- 11 Saying, hitherto shalt thou come, but no further: and here shalt thou laye downe thy proude and hie waues.
- 12 Hast thou geue the morning his charge since thy dayes, and shewed the day spring his place,
- 13 That it might take holde of the["] corners of the earth, and that the vngodly might be shaken out of it.
- 14^(k) They are fashioned as is the clay with the seale, and all stand vp as a garment.
- 15 The vngodly shall be disapointed of their light, and["] the arme of the proude shall be broken.
- 16^(l) Camest thou euer into the["] grounde of the sea, or walkedst in the lowe corners of the deepe?
- 17 Haue the gates of death ben opened vnto thee: or hast thou seene the doozes of the shadowe of death?
- 18 Hast thou also perceaued how brode the earth is: If thou hast knowledge of all this:
- 19 Then shewe me the way where light dwelleth, & where is the place of darknesse:
- 20 That thou shouldest receauz it in the boundes thereof, and know the pathes to their houses.
- 21 Knewest thou afore thou wast borne how olde thou shouldest be?
- 22^(m) Wentest thou euer into the treasures of the snow, or hast thou seene the secrete places of the hayle,
- 23 which I haue prepared against the time of trouble, against the time of battaile and warre:
- 24 By what way is the light parted: and into what land breaketh the east winde:

- 25 Who deuideth the waters into diuers chanelles: or who maketh a way for the lightening and thunder,
- 26 To cause it to rayne on the earth where no man is, and in the wilderness where none inhabiteth:
- 27 To satisfie the desolate and waste grounde, and to cause the budde of the hearbe to spring forth.
- 28 Who is the⁽ⁿ⁾ father of the rayne: or who hath begotten the droppes of the dewe:
- 29 Out of whose wombe came the pee: who hath gendred the["] coldnesse of the ayre:
- 30 That the waters are["] hidde as [with] a stone, and lye congealed aboute the deepe.
- 31 Wylt thou hinder the sweete influences of the seuen starres: or loose the bandes of Orion:
- 32 Canst thou bring forth Bazzaroth in their time: canst thou also guide Arcturus with his sonnes:
- 33 Knowest thou the course of heauen, that thou mayest set vp^(o) the ordinance thereof vpon the earth:
- 34 Moreouer, canst thou lift vp thy voyce to the cloudes, that they may poure downe a great rayne vpon thee:
- 35 Canst thou send the lightnings also, that they may go their way, and be obedient vnto thee, saying, Lo here are we:
- 36 Who hath put wysdome in the repnes: or who hath geuen the heart vnderstanding:
- 37 Who numbzeth the cloudes in wysdome: who stilleth the behement["] waters of the heauen:
- 38^(p) To cause the earth to grow into hardnesse, & the clots to cleaue fast together:
- 39^(q) Wylt thou hunt the pray for the lion: or fill the appetite of the lions whelpes,
- 40 when they couche in their places, and tarie in the couert to lye in wayte:
- 41 Who prouideth meate for the rauen, when his young ones crye vnto God, and flee about for lacke of meate:

(h) That is, who after the creation shut by the seas within their limits, as with doozes:
(i) As though the house seas were but a wicke childe in gods hand, so rule at his pleasure.

" O, wings.

(k) Though the vngodly stand in their estate to endure long, yet they shall be as wicke as clay, and as a garment shall loose perishe.
" O, the high arme.
(l) I iudge ought to be skilful in the cause that he iudgeth: but seeing thou knowest none of these things that are visible, why wylt thou presume to iudge of things maist vly?
" O, boots some.

(m) No man can go in the place where the snow is gendred: much lesse may Job elyme vp to heauen to know gods secrete.

(n) Whom God is the creator and maker of all things.

" O, fruit of the heauen.

" O, boots some, here.

(o) The ordinance.

" O, boots some.
(p) For to groweth the earth by the want of rayne.
(q) After he had the world he created, he created the creatures, as the earth should be, the things on the earth, as the cloues as a bird, as to the, pre even things on earth, the dust, the do, how much less then dust than to reach to gods secrete wyl: some.

The

The .xxxix. Chapter.

The bountie and prouidence of God, which extendeth euen to beastes, geueth man full occacion to put his confidence in God.



Knowest thou the time when the wyld goates bring forth their young among the stony rockes: or layest thou wayte when the hindes vse to calue:

(a) He chylde by receteth these beastes, by they bring forth their younginges with greates paine.

2 Canst thou number the monethes that they go with young: or knowest thou the time when they bring forth:

3 They lye downe, they calue their young ones, and they are deliuered of their trauaile and paine:

4 Yet their young ones grow vp, and ware fatte through good feeding with corne: They go forth, and returne not againe vnto them.

5 Who letteth the wyld asse to go free: or who looseth the bondes of the wyld mule:

(b) Some reade, sale places, meaning barrenne grounde. (c) For the wyld asse is of all beastes most vntameable.

6 Euen I which haue geuen the wylder nesse to be their house, and the vntilled land to be their dwelling.

7 They force not for the multitude of people in the citie, neither regarde the crying of the dyuer:

8 But seeke their pasture about the mountaines, and folowe the grette grasse.

(d) If thou wilt not rule the vntame, thou knowest gods seruice, as appoynt him to be thy will.

9 Wylt thou the vntame do thee seruite, or abide still by thy cribbe:

10 Canst thou binde the yoke about the vntame in the forowe, to make him plowe after thee in the valleyes:

11 Mayst thou trust him because he is strong, or commit thy labour vnto him:

12 Mayst thou beleue him that he wyl bring home thy corne, or carry any thing vnto thy barne:

13 Gauest thou the faire winges vnto the peacockes, or winges and fethers vnto the Estriche:

14 For she leaueth her egges in the earth, and heateth them in the dust.

15 She remembreth not that they might

be troden with feete, or broken with some wilde beaste.

16 So harde is she vnto her young ones as though they were not hers, and laboureth in baine without any feare.

17 And that because God hath taken wysdome from her, & hath not geuen her vnderstanding.

18 When her time is that she fleeth vpon hie, she careth neither for the horse nor the ryder.

19 Hast thou geue the horse his strength, or learned him to ney coragiously:

20 Canst thou make him afrayde as a grasshopper: Where as the stoute neyng that he maketh is fearefull.

21 He breaketh the grounde with the hooftes of his feete, he reioyseth cheerfully in his strength, and runneth to meete the harness men.

22 He layeth aside all feare, his stomacke is not abated, neither starteth he backe for any sworde.

23 Though the quiers rattle vpon him, though the speare and shield glister:

24 Yet rusheth he in fiercely beating the grounde, he thinketh it not the noyse of the trumpettes:

25 But when the trumpettes make most noyse, he saith, tis he, for he smelleth the battaile a farre of, the noyse of the captaines and the shouting.

26 Commeth it through thy wysdome that the Goshauke flieth toward the south:

27 Doth the Egle mount vp, and make his nest on hie at thy commaundement:

28 He abydeth in stony rockes, and dwelleth vpon the hie toppes of mountaines:

29 From whence he seeketh his praye, and loketh farre about with his eyes.

30 His young ones also sucke by blood: and where any dead body lyeth, there is he.

(e) The Estriche, when she hath hatched her egges, hydeth them in the sande, and by the heate of the sunne the young are brought forth, but she leauech the egges as carelesse, forgetting the place where she put them, and so her labour is vaine. (f) To be natural toward her owne. (g) Thus in all creatures, the glory of gods maiestie is declared.

(h) Or, ha ha.

(i) That is, see into the regions that are wher so her colde cometh.

2 How weake mans power is, being compared to the workes of God. 10 whose power appeareth in the creation and governing of the great beastes.



1 **M**oreouer the Lorde spake vnto Job, and saide:

2 Shall he whom the almightie Wyl chasten, contend with him: Should not he which

disputeth with God, geue him an answer:

3 Then Job ^(a) answered the Lorde, saying:

4 Beholde, I am vyle, what shall I answer thee, [therefore] I wyl laye my hande vpon my mouth.

5 Once haue I spoken, but I wyl saye no more: yea I wylse, but I wyl proceede no further.

6 Then answered the Lorde vnto Job out of the whirle winde, and saide:

7 Sirde by thy loynes now lyke a man: I wyl demaunde of thee, and make thou answer.

8 Wylt thou ^(b) disanul my iudgement: or wylt thou condemne me, that thou mayst be righteous:

9 Is thy ^(c) power then lyke the power of God: maketh thy voyce a sounde as his doth:

10 Decke thy selfe now with excellencie and maiestie, and ataye thy selfe with ^(d) beautie and glory:

11 Cast abroad the indignation of thy wrath, and beholde every one that is proude, and abase him:

12 Loke on every one that is arrogant, and bring him lowe, & destroy the wicked in their place:

13 Hide them in the dust together, and couer their faces in ^(e) secreete:

14 Then wyl I confesse vnto thee also, that ^(f) thyne owne right hande shall saue thee.

15 Beholde the beaste ^(g) Behemoth, whō I made with thee, which eateth haye as an oxe:

16 Lo how his strength is in his loynes, and what power he hath in the nauil of

his body.

17 When he wyl, he spreadeth out his tayle lyke a Cedar tree, all his sinowes are stiffe.

18 His bones are lyke pipes of brasse, yea his bones are lyke stauces of iron.

19 He is the chiefe of the Wayes of God, he that made him wyl make his sword to approche vnto him.

20 Surely the mountaines bring him foorth grasse, where all the beastes of the field take their pastime.

21 He resteth him in the shade, in the couerte of the reede and fennes.

22 The trees couer him with their shadowe, and the wylowes of the brooke compasse him about.

23 Beholde, he drinketh by whole ryuers and feareth not, he thinketh that he can drawe by Jordane into his mouth.

24 He taketh it with his eyes, and yet the hunter putteth ^(h) a bridle into his nose.

25 Canst thou drawe out ⁽ⁱ⁾ Leviathan with an hooke, or binde his tongue with a corde:

26 Canst thou put a hooke in the nose of him, or bore his talbe through with a naule:

27 Wyl he make many faire wordes with thee [thinkest thou] or flatter thee:

28 Wyl he make a couenaunt with thee: or wilt thou take him for a seruaunt for euer:

29 Wylt thou take thy pastime with him as with a birde, wilt thou binde him for thy maydens:

30 That thy companions may make a refection of him: or shall he be parted among the marchauntes:

31 Canst thou fil the basket with his skin: or the fishe panier with his head:

32 Laye thyne hande vpon him, remember the battaile, and do no more so.

33 Beholde his hope is in vaine: for shall not one perishe euen at the sight of him:

(a) Here Job confelleth his offence, and durst not speake for when God doth reprove him, who can answer?

(b) Meaning, that for a man to accompt him selfe iust, is to accuse God for vnjust.

(c) Or, arme.

(d) Which no man is able to do, for these things are onely pertayning to God.

(e) That is, cause them to dye, as it is in thy power.

(f) Which God can onely do, and there fore trusting in thyne owne strength, thou comparest with God.

(g) The Hebrewes say, Behemoth signifieth an vglyant, & is also for his hugeness, by the which may be vnderstande the beuill.

(h) Or, comb, he is unable amongst men, yet God can by force binde Leviathan for a bridle.

(i) Or, might.

(j) For it is dangerous to trust in any thing, yea it is harmful to touch him, by a man's strength.

The .xli. Chapter.

By the greatnesse of this monster Leuiathan, God sheweth his greatnes and his power, which nothing can resist.



1 **N**o man is so fierce that dare stirre him by: who is able to stande before me:

2 Or who hath geuen me any thyng aforehande, that I may rewarde him againe: All thinges vnder heauen are myne.

3 I wyll not keepe secreete his great strength, his power, nor his comely proportion.

4 Who can discover the face of his garment: or who shall come to him with a double bydle:

5 Who shall open the doores of his face: for he hath horrible teeth round about.

6 His scales are as it were strong shieldes, so fastened together as if they were sealed:

7 One is so ioyned to another, that no ayre can come in:

8 Bea, one hangeth so vpon another, & sticketh so together, that they can not be sundred.

9 His neckinges make a glittering like fyre, and his eyes lyke the morning shine.

10 Out of his mouth go torches, and sparkes of fire leape out.

11 And out of his nostrils there goeth a smoke, lyke as out of an hotte seething pot, or caldron.

12 His breath maketh the coles burne, and the flambe goeth out of his mouth.

13 In his necke ther remaineth strength,

and nothing is to labourous for him.

14 The members of his body are ioyned (so strait one to another,) and cleaue so fast together, that he cannot be moued.

15 His heart is as hard as a stone, and as fast as the stychie that the smyth smiteth vpon.

16 When he goeth the mightie are afraide, and feare troubleth them.

17 If any man drawe out a sword at him, it shall not hurt him: there may neither speare, iaueling, nor brestplate abide him.

18 He setteth as much by iron as by a strawe, and as much by brasse as by a rotten sticke.

19 He starteth not away from him that bendeth the bowe: & as for sling stones he careth as much for stouble as for the.

20 He counteth the dartes no better then a strawe, he laugheth him to scoorne that shaketh the speare.

21 Sharpe stones are vnder him lyke pottheardes, and he lyeth vpon sharpe thinges as vpon the soft myre.

22 He maketh the deepe to boyle lyke a pot, and stirreth the sea together lyke an oyntment.

23 He maketh the path to be seene after him, and he maketh the deepe to seeme all hoarte.

24 Upon earth there is no power lyke vnto his: for he is so made that he feareth not.

25 He beholdeth all the hye thinges, he is a king ouer all the chyldren of pride.

(e) Satan is called hard of heart, because he is vniuersall, cruell, and vntreatable. Or, the neather mill-stone.

(f) For the hardnesse of his heart, such that he lyeth vpon it without paine, as in the soft myre.

(g) He poureth out the water in such sorte, that the seas seeme to boyle.

(h) With a white froth vpon the water.

(i) He despiseth all, and is proud of all.

The .xliij. Chapter.

The repentance of Iob. 9 He prayeth for his friendes, 12 and his goodes are restozed double vnto him.



1 **W**hen Iob answered the Lord, and saide:

2 I know that thou hast power ouer all thinges, and that there is no thought hid vnto thee.

3 For who can keepe his owne counsaile so secreete but it shall be knowen: Therefore haue I spoken that I vnderstoode not, euen the thinges that are to wonderfull for me, and passe myne vnderstanding.

4 O hearken thou vnto me also, and let me speake: answer vnto the thing that I wyll aske thee.

(b) Iob desireth to learne of God.

5 I haue heard of thee by the hearing of the eare, but nowe myne eye^(c) seeth thee.

6 wherefore I geue myne owne selfe the blanie, and take^(d) repentaunce in the dust and ashes.

7 Now when the Lorde had spoken these wordes vnto Job, it came to passe that the Lorde saide to Eliphas the Themanite: I^(e) am displeas'd with thee, and thy two friendes: for ye haue not spoken of me the thyng that is right, lyke as my^(f) seruaunt Job hath done.

8 Therefore take you now seuen oxen, and seuen rammes, and go^(g) to my seruaunt Job, and offer by for your selues a burnt offering, and my seruaunt Job shall pray for you: him wyll I accept, and not deale with you after your foolishnesse, in that ye haue not spoken of me the thyng which is right, lyke as my seruaunt Job hath done.

9 So Eliphas the Themanite, and Bildad the Suhite, and Sophar the Naamathite, went and did according as the Lorde commaunded them: the Lorde also accepted^(h) the person of Job,

10 And the Lorde⁽ⁱ⁾ tourned the captiuitie of Job when he prayed for his friendes: Vea the Lorde gaue Job

twylf as much as he had afore.

11 And then came there vnto him^(j) all his brethren, all his sisters, and all they that had ben of his acquaintance^(k) afore, and did eate bread with him in his house, and had compassion on him, and comforted him ouer all trouble that the Lorde had brought vpon him: euery man also gaue him a certaine samme of money, and^(l) a iewel of golde.

12 So the Lorde blessed the last dayes of Job more then the first: for he had fourteene thousand sheepe, sixe thousand camels, a thousand yoke of oxen, and a thousand she asses:

13 He had seuen sonnes also, and three daughters.

14 The first daughter called he^(m) Jemima, the second⁽ⁿ⁾ Kezia, and the third^(o) Kerenhapuch.

15 In al the land were no women found so faire as the daughters of Job: and their father gaue them inheritaunce among their brethren.

16 After this liued Job an hundred and fourtie yeres: so that he sawe^(p) his children, and his childrens children into the fourth generation.

17 And so Job dyed, being olde, and^(q) of a perfect age.

(c) He sawe him not but by his worde, which is the face and image of God, as Christe. (d) As the manere of mour: nere was thm that repented. (e) Because they defended the iustice of God with cornall reason.

(f) For Job offended of ignorance.

(g) Reconciling your selues to him, in that ye haue done him offence, and then wyll I here him for you.

(h) He rebuc him from his troubles and plagues.

(j) That is, all they that were of his kinred. (k) Here is the exceeding beningness of God towards the godly, and they that ben faithfully trust in him.

(l) As a ring.

(m) Calling to breuite as the day, and long living. (n) To witte as callie, of fine spere. (o) The child of beaume.

Gen. d. Tob. 14. 2. Psa. 128. 2. (p) Or, had of age.

The ende of the booke of Iob.

A. P. C.

Memorandum

Mary Brown: my first Child was
born on the 11th of Augt, 1682, ^{Friday} at 9 a clock PM

Katherine Brown: my second Child was born
on the 20th day of August 1684 Monday at 1 a clock PM



☞ The thirde part of the Bible con-
taying these bookes.

The Psalter.
Ecclesiastes.

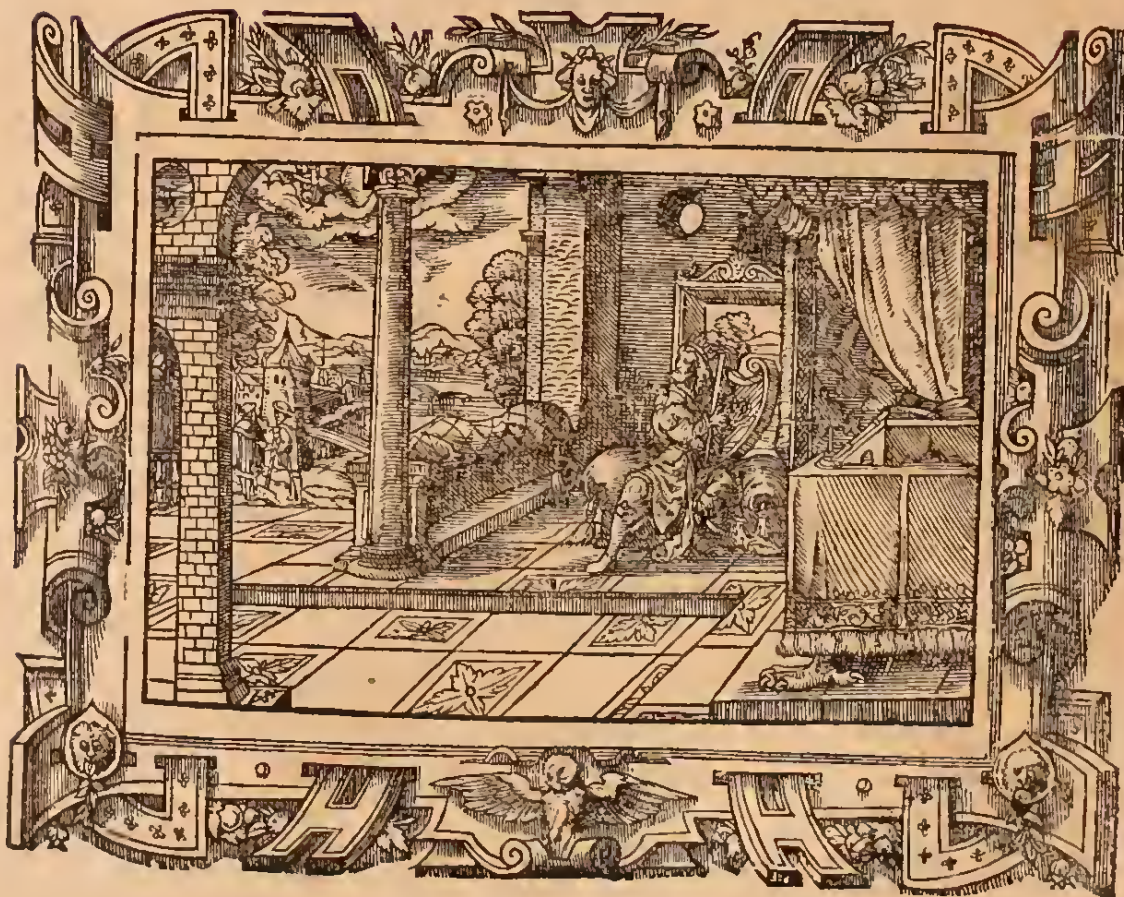
The prouerbes.
Cantica canticorum.

☞ The Prophetes.

Efai.
Ieremi.
Ezechiel.
Daniel.
Osee.
Ioel.
Amos.
Abdi.

Ionas.
Micheas.
Nahum.
Habacuc.
Sophoni.
Aggeus.
Zachari.
Malachi.

*Elhim { north
windom } west
Bungio { 110
Battels }
Sh. to hoster
Lanistiof
Suaffan
Derhina
alott on t. 900000*



A Prologue of saint Basill the great, vpon the Psalmes.



AVTD that notable king and prophete, a man singularly

chosen of almightie God after his owne heert, being inuolued both with the knowledge of his creatour, and with the knowledge of him selfe, and being thoroughly exercised in the whole state of his life with the experience of the world: vntreth his sundry affections (as his occasions serued him) in this his booke of psalmes, a booke set out with diuers names, but sounding all to one thing. The Hebrews name it *ספר תהלות* that is to say, a booke of laudes and hymnes. The Grecians expresse it by the name of a muscicall instrument *Ύμνων* so called. Our sauour Christe calleth it a booke of psalmes (as his disciple Peter doth the same.) Some intituleth it, *liber contemplationum, sive soliloquiorum*: A booke of contemplations or secrete meditations, whereby the godly speaketh solitarily and alone to almightie God: A booke of holy scripture, no doubt most comfortable in doctrine, high in misterie, and profounde in sense: but yet familiar and ready to be vnderstanded of the true christen heart. To the diligent vsing of which booke, the holy Apostle saint Paule by graue aduisement, no lesse then in two of his epistles exhorteth vs, saying in the one thus: Let the worde of Christe dwell in you richly, in all wysdome (therof) teaching and admonishing your selues in psalmes and hymnes and spirituall songes, singing with grace in your heartes to the Lord. An admonition so serious ought not to be contempned. Now forasmuch as the vse of the psalmes hath a speciall peculiar grace aboue all other partes of scripture, therefore it ought of all other chiefly to be esteemed, and duely to be vsed, as enenmore in the Church of God, as well of the olde people of Israel, as of the new people of the christians, it hath ben in most frequent vse and reuerence. Furthermore all

Act. xii.

Luk. xx.

Acti.

Eph. v.
Col. iii.

Basill.

manner of scripture, for that it is inspired from God aboue (as necessary for instruction) is expressed by the determination of the holy ghost, to the intent that all men in common should gather out thereof (as out of a store house of wisdom for the soule) peculiar remedies, euery one of vs for our owne infirmities: for such phisike (as one writeth) may restrain great and many sinnes. Now whereas the prophetes haue doctrine proper to them selues, and the bookes of the deuine histories matter by them selfe the law haue his peculiar forme of teaching, and the proverbiell bookes haue their seuerall kinde of exhortations: The booke of the psalmes comprehendeth in it selfe the whole commoditie of all their doctrines aforesaide, for it prophecieth of things to come, it recyeth the histories of the old tyme for the gouernance of hys, it teacheth what ought to be done: and to be shorn, it is a common storehouse of all good doctrine, which doth ap by itselfe: but matter is euery man peculiar to him selfe: for it healeth not only olde festured woundes of the soule, but also can geue quicke remedie to such as be newly made. It slayeth and comforteth that member which is sicke and corrupt, and preferreth that which is whole and sounde, it plucketh vp by the rootes (as much as is possible) all such euill affections as do raigene so tirannically in the whole course of mans hys, which effect it worketh as it were with a greable delectation, instilling pleasantie by into our hearte all sober honestie. For where as the holy ghost perceaued that mankinde was hardly trayned to vertue, and that we be very negligent in things concerning the true hys in dedde, by reason of our inclination to worldly pleasures and delectations: What hath he inuented? He hath mixed in his forme of doctrine the delectation of musike, to the intent that the commoditie of the doctrine might secretly steale into vs, while our eares be touched with the pleasantnesse of the melodie. Euen much lyke as expert Phisitions vse to do, when they minister their bitter potions to sicke children, lest they should abhorre their health for the bitternes of their drinckes, for the most part they annoynt the brinckes of the cuppes with hony. And for this ende be these sweete and harmonious songes deuised for vs, that such as be children either by ages or children by manners, should in dedde haue their soules wholely instructed, though for the tyme they seeme but to sing onely. Furthermore, we see commonly that they which be of the vulgare people, or of rude and grosse nature, can not redilye bare away and kepe in minde the graue preceptes of the Apostles or Prophetes, where yet the deuine psalmes they sing at home: in their houses, and abroad they can recorde them. And certaintly, though a man were neuer so furiously raging in ire and wrath, yet as soone as he heareth the sweete tunes of the psalmes, straight wyse he is asswaged of his fury, and must depart more quiet in minde by reason of the melodie. The psalme is the rest of the soule, the roade of peace, it stilleth and pacifieth the raging bellows of the minde, for it doth asswage and molifie that irfull power and passion of the soule, it induceth chastitie where raigned wantonnesse, it maketh amitie where was discorde, it knitteth friends together, it returneth enemies to an vnite againe. For who can long repete him as an enemy, with whom he ioyneth him selfe in lyfing vp his voyce to God in prayer? So that the song of the psalme worketh charitie, which is the greatest treasure of all goodnesse that can be, deuising by this enduement of concord singing, the knot and bonde of vnite sojournyng the people together after the similitude of a quyer in their vnite of singing. The psalme is an introduction to beginners, it is a furtherer to them which go forward to vertue, it is to the perfect man a stable foundation to rest on: it is the sweete voyce, the only mouth of the spouse of Christe the Church. The psalme doth cheere the feastfull day, the better to reioyce, it worketh that same heauinesse which is heauinesse to Godward: For the psalme is able to plucke out teares of any mans heart, though it be neuer so stony harde. O wyse and maruyllous deuise of our heauenly schoolemaster, who could inuene that we should both pleasantly sing and therewith profitably learne, whereby wholsome doctrine might be the deeper printed in vs: for that which with violence and force is learned of vs, is not wont to abide long: but that which entreteth into vs with pleasure, and by louing grace, it continueth the longer in our heartes, it sticketh the faster in our memories. Now as for the matter and content of the psalme, what is there but that a man may learne it there? Is not there to be learned the valiantnesse of fortitude, the righteousnes of iustice? the sobernes of temperance? the perfection of prudence, the forme of penance, the measure of patience? In the fleshe, the threatfull warnings of the iudgement, the hope of our rising againe, the feare of Gods punishmentes, the promyses of euerylasting ioy, the reuelation of all misteries: all these be layd and conched vp in the psalter booke, as in a great treasure house common to all men. Which booke the prophete Dauid framed most aptly (among many instruments of musike) to agree with the instrument called the Psalterie: signifying thereby (as I can iudge) the grace of God to come from aboue by the inspiration of the holy ghost. For this only instrument of all other, haue the cause of his sounde from his upper part, where the harpe or the lute by their wrestes haue their sounde conning forth out of the lower part of them: but the Psalterie put forth the sweetenes of his harmonious melodie from the upper part, teaching vs thereby that we should set our whole studie and meditation in heauenly things aboue, and not by the sweetenesse of the tunes to be borne downe to the sensuall affections and delectations of the fleshe.

¶ Saint Austen.

THE sweete tunes O Lord wherto thy holy scriptures geue so linely a grace, when they be song with the moderate voyce of expert men, I do confesse that they do somewhat delectably stirre me: but yet not for that I would dwell and abide still there, but for that my minde might ryse vpward to godly affection and heauenly deuotion. Notwithstanding, when I feele this in my selfe, that the melodie moueth me more then the matter of the dittie which is song: I confesse then that I offend mortally therein.

NOW let the gentle reader haue this christian consideration within him selfe, that though he findeth the psalmes of this translation following, not so to sounde agreeably to his eares in his wonted wordes and phrased, as he is accustomed with: yet let him not be to much offended with the worke, which was wrought for his owne commoditie and comfort. And if he be learned, let him correct the worde or sentence (which may dislike him) with the better, and whether his note rylseth either of good wyll and charitie, either of enuie and contention not purely, yet his reprehension, if it may turne to the finding out of the trueth, shall not be repelled with griefe, but applauded to in gladnesse, that Christe may euer haue the prayse: To whom with the father and the holy spirite, be all glory and prayse for euer, Amen.

13. Lib. con-
fess. Cap. 3.

The argument of the. iij. psalme

David maruapling at the great number of his enemies, calleth vpon God for helpe. He puttech his trust in God, and therfore he feareth not his aduersaries, but he reioyceth at the successe that God geueth vnto hym.

A psalme of Dauid when he fled from the face of Absalom his sonne. 2. Samu. cap. 15. & 16.

1 O God howe are myne enemies increased: many do ryle vp against me.

2 Many say of my soule: there is no saluation for it in God.

3 But thou O God art a buckler for me: thou art my worship, and the lifter vp of my head.

4 I dyd call vpon God with my voyce, and he hearde me out of his holy hyll. Selah.

5 I layde me downe and slept: and I rose vp agayne, for God sustayned me.

6 I Wyl not be afrayde of ten thousandes of the people: that haue set [them selues] against me rounde about.

7 Arise vp O God, saue thou me O my Lorde: for thou hast smitten all myne enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation is of God: thy blessing is vpon thy people. Selah.

The argument of the. iiii. psalme

David at the rebellion of his sonne Absalom, cryeth to God for helpe. He reproveth the chiefe doers of his aduersaries, and exhorteth them to repent. He is glad that they haue plentie of victuals and other necessaries, seying that he him selfe is assured of God his sauour.

To the Ochiefe musition on Neginoth, a psalme of Dauid.

1 Heare me when I call O God of my righteousnesse: thou hast set me at libertie when I was in distresse.

2 O ye sonnes of men, how long [wyl ye go about to byng] my glory to confusiou: ye loue vanitie, ye seeke after lyes. Selah.

3 For ye must know that God hath chosen to him selfe a godly [man]: God wyl heare when I call vnto hym.

4 Be ye angry, but sinne not: commune with your owne heart in your chaun-

ber, and be styll. Selah.

5 Offer the sacrifice of righteousnesse: and put your trust in God.

6 There be many that say, who wyl shewe vs [any] good: O God list thou vp the light of thy countenaunce vpon vs.

7 Thou hast put gladnesse in my heart: since the time that their corne and wine increased.

8 I Wyl lay me downe in peace and take my rest: for thou God only makest me to dwell in safetie.

The argument of the. v. psalme.

David afflicted with enemies, requireth God to heare his prayers, to guide him, and to destroy wicked flattering rebels, trusting most assuredly that the godly shall be of hym defended and blessed.

To the chiefe musition vpon Nchiloth, a psalme of Dauid.

1 Geue care vnto my wordes O God: vnderstande thou my pensifnesse.

2 Hearken thou vnto the voyce of my crying my kyng and my Lorde: for vnto thee I Wyl make my prayer.

3 Thou shalt heare my voyce betymes O God: I Wyl early in the morning direct [a prayer] vnto thee, and I Wyl looke [for helpe from thee.]

4 For thou art the Lorde that hath no pleasure in wickednesse: neither can any euill dwell with thee.

5 Suche as be foolishhe, can not stande in thy sight: thou hatest all workers of iniquitie.

6 Thou wilt destroy them that make a lye: God Wyl abhorre both the blood-thirstie and deceitfull man.

7 As

(a) Of inc. (b) Selah sig- nifieth a lift- ing vp of the voyce, it ad- monisheth the singers of the psalmes to sing out in their best tunc, because the matter of that part of the psalme where that worde is soonde, was especially to be hearkened vnto, and to be considered.

(c) It was he to whom the psalmes were committed, either to be song of hym selfe, for that he was most excellent in musicke, or els to appoint those that should sing and play them.

(a) The ge- uer and defend- er of my righte- ousnesse. (b) The chiefe of the conspi- racie.

(c) Neginoth is supposed to be a certayne instrument of musick: for King Dauid ordeyned in the temple, not only some to sing psalmes, but also to playe the on diuers kindes of musick instruments, that the hearers might be the more stirred vp and allured to consider the wordes of the wordes that were song and played.

(d) Some of the rebels do the not on- ly to see ma- ke out of my kyngdome cleane: but to be directely de- stroyed, as though they they should prosper and see good dayes. (e) I will not and them.

(f) A notable instrument of musick, so named, for that in sounde it resembled somewhat the noyse of bees.

- 7 As for me I wyll come into thyne house, [trusting] in the multitude of thy mercy: and in thy feare I will ^(a) humble my selfe in thyne holy temple.
- 8 Leade me O God in thy righteou- nesse, because of myne enemies: make thy way playne before my face.
- 9 For no ^(b) trueth is in ^(c) their mouth, their inwarde partes are very wicked- nesse: their throte is an open sepulchre, they flatter with their tongue.
- 10 Destroy thou them O Lord, let them perishe through their owne counsailes:


- cast them out in the multitude of their vngodlinesse, for they haue ^(d) rebelled against thee.
- 11 And all they that trust in thee wyll re- ioyce, they wyll triumph for euer, ^(e) be- cause thou defendest them: and they that loue thy name, wyll be ioyfull in thee.
- 12 For thou O God wyllt blesse the righ- teous: and thou wyllt compasse hym a- bout with bencuolence, as with a shielde.

“Made ma- nye aultera- tions, that is, they haue ben nowe of one minde, and nowe of another as touching thee and thy worde. “ And thou wyllt put a couer ouer them.

The argument of the. vj. psalme.

¶ Dauid beseecheth God of his mercy to mitigate the afflictions whiche he felt in his body and soule, to this ende, that he in this lyfe might prayse God: And forsomuch as he assureth him selfe that God hath hearde his prayer, he pronounceth that his enemies shall be put to shame.

¶ To the chiefe musition on Neginoth vpon Oeyght, a psalme of Dauid.

- 1  God rebuke me not in thine indignation: nei- ther chasten me in thy wrath.
- 2 Haue mercy on me O God, for I am weake: O God heale me, for my bones be very sore.
- 3 My soule also is greatly troubled: but O God howe long [shall I be in this case?]
- 4 Turne thee O God, and deliuer my soule: Oh saue me for thy mercies sake.
- 5 For in death no man remembreth thee: and in the graue who can acknowledge thee?

- 6 I am weerie of my groning: I washe my bed euery nyght, and I water my couthie with my teares.
- 7 Mine eye is almost put out through griefe: and worne out through all mine enemies.
- 8 Away from me all workers of iniqui- tie: for God hath hearde the voyce of my weeping.
- 9 God hath hearde my petition: God wyll receaue my prayer.
- 10 All myne enemies shall be confounded and sore vexed: they shall be turned backe, they shall be put to shame sodain- ly.

○ Either the instrument of musike Ne- ginoth had eynge strings. or els the song had mouy eyngetes.

B

The argument of the. vii. psalme.

¶ Dauid prayeth God to deliuer him from such as do persecute him to death for that he is innocent and hath deserued no suche thing at their handes: comforting him selfe therfoze in God, he threatneth destruction to his enemies.

¶ Siggaiou of Dauid, whiche he song vnto God in the bulines of Chus, the sonne of Iemini.

- 1 O God my Lord, in thee I haue put my trust: saue me from all them that do persecute me, and deliuer thou me.
- 2 Lest ^(a) he like a Lion seasoneth on my soule: teareth it in peeces, hauyng no rescue.
- 3 O God my Lord, if I haue done any ^(b) such thing: or if there be any wicked- nesse in my handes.
- 4 If I haue done euyll vnto hym that

- had peace with me: and ^(c) if I haue [not] deliuered hym that is without a cause myne aduersarie:
- 5 [Then] let myne enemye persecute my soule and take me: yea, let hym ^(d) put me to death, and lay myne honour in the dust. Selah.
- 6 Arise O God in thy wrath, and ^(e) stand thou by agaynst the rage of myne ene- mies: stirre thou for me [according] to the ^(f) iudgement [whiche] thou hast ^(g) geuen.

○ Siggaiou is taken to be a begmning of a song, after whose tone this psalme was song.

“ Trede my life vn- der foote.

(c) Shewe thy powcr. (d) Thou hast appon- ted the king- dome of the Israclites vnto me. “ Commau- ded,

A (iii)

7 And

- 7 And so shall the congregation of the people come about thee: for their sakes therfore place thy selfe on high.
- 8 God wyll iudge the people: geue thou sentence with me O God according to my righteoulnesse, and according to my perfection [that is] within me.
- 9 My desire is, that þ wickednesse of the vngodly may come to an ende: and that thou wouldest assist the iust, who art the tryer of heartes and of reynes, O most righteous Lorde.
- 10 My buckler is with God: who preserueth them that be vpright in heart.
- 11 The Lorde is a righteous iudge: and the Lorde is prouoked to anger euery day.
- 12 If the wicked wyll not turne, he wyll whet his sworde: vnde his bowe, and

- haue it in a redinesse [to shoote]
- 13 He hath prepared hym instrumentes of death: he hath ordayned his arrowes agaynst them that be persecutors.
- 14 Beholde, he wyll be in trauayle of a mischiefe, for he hath conceaued a labour: but yet he shall be brought to bed of a falsehood.
- 15 He hath made a graue and digged it: but he hym selfe wyll fall into the pit whiche he hath made.
- 16 For his labour shall come vpon his owne head: and his wickednesse shall fall vpon his owne pate.
- 17 I wyll prayse God accordyng to his ryghteoulnesse: & I wyll sing psalmes vnto the name of the most high God.

C Saul hath conceiued in his mynde to bestrope me, and he will deceiue me by all means to bring it to effect: but he shall suffer destruction to hym selfe, and not vnto me.

“Confesse

The argument of the. viij. psalme.

David letteth forth the magnificence of God acknowledged of babes and abiectes of this world: he maruaileth at Gods workes, and at the great exceeding loue of God to man, who is exalted to that excellencie, that he is Lorde ouer all thinges in this worlde.

To the chiefe musition vpon O Gittith, a psalme of Dauid.

- 1 O God our Lorde, howe excellent is thy name in all the earth: for that thou hast set thy glory aboute the heauens.
- 2 Out of the mouth of very babes and sucklinges thou hast layde the foundation of thy strength for thyne aduersaries sake: that thou mightest stylle the enemy and the auenger.
- 3 For I will consider thy heauens, euen the workes of thy fingers: the moone and the starres whiche thou hast ordayned.
- 4 What is man that thou art myndfull of him: and the sonne of man that thou

- visitest hym:
- 5 Thou hast made hym somthyng inferior to angels: thou hast crowned him with glory and worship.
- 6 Thou makest hym to haue dominion of the workes of thy handes: and thou hast put all thinges [in subiection] vnder his feete,
- 7 All sheepe and oxen, & also the beastes of the fielde: the foules of the ayre, and the fishe of the sea, and whatsoeuer dwymmeth in the seas.
- 8 O God our Lorde: howe excellent great is thy name in all the earth:

(O) Kind of musical instrument, of tunc.

B

“Passeth the wayes of the seas.

The argument of the. ix. psalme.

David prayseth God for the victorie that he had obtayned ouer his enemies, attributing it wholly to God: he beseecheth God to continue his mercy towarde hym, that he may continually set forth his prayles.

To the chiefe musition at the death of O Labben, a psalme of Dauid.



I wyll prayse God with all myne heart: I wyll recite all thy marueylous workes. I wyll be glad & reioyce in thee: I wyll sing psalmes vnto thy

- name, O thou most hiest.
- 3 For that myne enemies are returned backwarde: are fallen and perished at thy presence.
- 4 For that thou hast geuen iudgement in my ryght and cause: thou that iudgest right, hast sit in the throne of iudgement.

5 Thou

(O) Some name of the Philistines, or of other enemies.

“Confesse. Mornyng prayer.

2

¶ The argument of the. xiiij. Psalmes

Dauid complaineth that God seemeth to forget hym in his afflictions. He maketh his prayer, and declareth his trust to be in God.

To the chiefe musition, a Psalmes of Dauid.

1 **H**ow long wilt thou forget me O God, for ever: how long wilt thou hyde thy face from me:
 2 How long shall I seeke ^(a) counsayle in my soule, and be so bered in mine heart every day: how long shall myne enemy triumph ouer me:
 3 Loke downe and heare me O God my Lorde: lighten myne eyes, lest that

I sleepe in death.
 4 Lest myne enemy say, I haue preuayled agaynst hym: lest they that trouble me reioyce yf I shoulde ^(b) be remoued.
 5 But I repose my trust in thy mercie, and my heart is toyfull in thy saluation: I wyll syng to God, because he hath rewardeed me.

B
 (b) We remo-
 ued from my
 dignitie and
 honoure.

¶ The argument of the. xiiij. Psalmes.

Dauid setteth foorth the oppression of the people in his tyme, the regarde of God touching mens behauiour, the mockes of the wicked against the that put their trust in God, and the ioy of the godly after they be deliuered out of thraldome.

To the chiefe musition, a Psalmes of Dauid.

1 **T**he foole hath sayde in his heart there is no God: they haue corrupted [them selues] and done an abhominable worke, there is not one that doth good.
 2 God looked downe from heauen vpon the children of men: to see yf there were any that did vnderstande [and] seke after the Lorde.
 3 But they are all gone out of the way, they are altogether become abhominable: there is none that doth good, no not one.
 4 Do not all the workers of iniquitie

know, deuouring my people as though they deuoured bread: that they ^(a) call not vpon God:
 5 Hereafter they shalbe taken with a great feare: for the Lorde is in the generation of the righteous.
 6 As for nowe ye make a mocke at the counsayle of the poore: because he repositeth his trust in God.
 7 who shall geue saluation vnto Israel: out of Sion:
 8 when God will deliuer his people out of captiuitie: [then] wyll Iacob reioyce, and Israel be glad.

(a) God hea-
 reth not the
 prayers of
 them that
 mynde to op-
 presse y poore,
 & their pray-
 ers be no
 prayers.

The argument of the. xv. Psalmes.

The prophete teacheth what behauiours the people of God ought to haue, that they may truely be of his Church in this lyfe, and afterwarde be placed in heauen.

1 **G**od, who shall dwell in thy tabernacle: who shall rest vpon thy holy hyll:
 2 Euen he that leadeth an vn-corrump life: and doth the thyng that is iust, and speaketh the trueth from his heart.
 3 He that backbyteth not with his tongue: noz doth any euil to his felowe,



noz rayseth a slander vpon his neyghbour.
 4 He that dispiseth in his eyes the rebro-
 bate: and honoureth them that feare God.
 5 He that hath sworne to his owne hurt: and yet wyll not go from his oth.
 6 He that geueth not his money vpon vsurie: noz taketh rewarde agaynst the innocent.
 7 He that doth these thynges: shall neuer at any tyme ^(a) be remoued.

B
 "Change.

(a) From his
 good state and
 dignitie.

The argument of the. xvj psalme.

Dauid expresseth lyuely the confidence, trust, gladnesse, and other such affectes of the children of God, in praying to God, in confessyng hym selfe to be an vnprofitable seruaunt, in declaring that he hath nothyng to do with such as trust in any other saue only in God, in takyng God to be his inheritaunce, in acknowledging that God wyll instruct hym, saue hym from fallyng, make hym glad, rayse hym from death, and set hym on his ryght hande at the day of iudgement.

The golden psalme of Dauid.

- 1 **R**eserue me O Lorde: for I haue reposed my trust in thee.
- 2 Thou hast sayde [O my soule] vnto God, thou art my Lorde: my welldoing [can do] thee no good.
- 3 But all my^(a) delyght is [to do good] vnto the saintes that are in the earth: and vnto such as excell in bertue.
- 4 As for them that runne [after] another [God] they shall haue great trouble: I wyll not offer their drynke offerynges of blood, neither wyll I make mention of their names within my lyppes.
- 5 O God, thou thy selfe art the portion of myne inheritaunce and of my cup: thou wyllt mayntayne my lot.
- 6 My^(a) lot is fallen vnto me in a pleasaunt

(a) Not God, but good men are benefited with our good deeds.

(a) Cordes that measured myne inheritaunce.

- [grounde:] I [haue] a goodly heritage.
- 7 I wyll prayse God who gaue^(b) me counsayle: my^(c) reines also do instruct me in the nyght season.
- 8 I haue set God alwayes before me: for he is on my ryght hande, [therfore] I shall not^(d) be remoued.
- 9 wherfore my heart is glad: my^(e) glory reioyceth, my fleshe also shall rest in a securitie.
- 10 For thou wyllt not leaue my soule in^(f) hell: neither wyllt thou suffer thynne holy one to see^(g) corruption.
- 11 Thou wyllt cause me to knowe the path of lyfe: in thy presence is the fulnesse of ioy, and at thy right hand there be pleasures for euermore.

B
 (b) To chere hym to be myne inheritaunce.
 (c) Myne inwardes teache me pacie: which were wont to urte me to do euill.
 (d) From mynase and dignitie.
 (e) My soule of tongue.
 (f) In the state that soules be after this lyfe.
 (g) When wyllt cause my body to sary in the graue without corruption.

The argument of the. xvii. psalme.

Dauid prayeth God to deliuer hym from his enemies, which were many, mightie, and cruell. He taketh God for a witnesse of his innocencie, trustyng to see his face at the day of resurrection.

A prayer of Dauid.

- 1 **H**ear thou O God of iustice, be attentiu vnto my complaynt: geue eare vnto my prayer, not [proceeding] out of fayned lyppes.
- 2 Let iudgement come soorth for me from thy face: and let thine eyes loke vpon equitie.
- 3 Thou hast proued myne heart, thou hast visited [it] in the nyght season: thou hast tryed me, and founde no [wickednesse, for] I purposed that nothyng shoulde^(a) scape my mouth.
- 4 As touchyng [other] mens workes: through the wordes of thy lyppes I haue kept me from the way of^(b) the violent.
- 5 O holde thou by my goynges in thy pathes: that my footestepes slyp not.
- 6 I call vpon thee O God, for thou wilt heare me: incline thine eare to me, hearken vnto my wordes.
- 7 Shewe thy marueylous louyng

(a) In sayyng one thyng out churyng another.

(b) I bytakee in by violence, that is, I haue done no euill to any man, for euill chat they haue done vnto me.

- kindnesse: thou that art the sauour of them that trust in thee, from such as ryle by agaynst thy ryght hande.
- 8 Kepe me as the apple of an eye, hyde me vnder the shadowe of thy wynges: from the face of the vngodly that go about to destroy me, [from] myne enemies that compasse me rounde about to take away my soule.
- 9 They haue^(c) inclosed [them selues] in their owne fat: with their mouth they speake proude thynges.
- 10 They haue nowbe compassed me on euery syde [where] our way [lyeth]: they toote with their eyes to ouerthrow^(d) me downe on the grounde.
- 11 His [doynge] be lyke a lions that is greedy to take a pray: and as a lions whelp lurking in secrete places.
- 12 Aryse O God, preuent^(e) his comyng, make hym to bolue: deliuer thou my soule from the vngodly [which is] thy vworde.

B
 (c) Filled with orlitate, they rempne all other.
 (d) His face

sworde.

13 [Believer thou] me O God from men [which be] thy ^(o) hande: from men, from the worlde, whose portion [is] in this lyfe, whose bellies thou fyllest with thy pryncie [treasure].

14 Whose children have aboundaunce: & they leaue enough of that they haue remaynyng to their babes.

15 But as for me, I will beholde thy face in ryghteousnesse: I shalbe satisfied when I awake by after thy lyknesse.

The argument of the. xviii. Psalme

Dauid declareth that he wyll at all tymes trust in God and call vpon hym for helpe, because God hath with his mightie arme and wonderfull meanes deliuered hym from cruell enemies, which dyd set vpon hym lyke fiendes of hell. He imputeth this Gods sauour towards hym to proceede of that he loued Gods worde, ryght dealyng, and honest companie. Thus encouraged with Gods presence and ayde, he maketh sure count, not only to ouerrunne and destroy his enemies and rebelles: but also to subdue vnto hym other nations of the heathen, that God amongst them also may be prayesed.

To the chiefe musition the seruaunt of God, and of Dauid who spake vnto God the wordes of this song in the day that God deliuered him from the hande of all his enemies, and from the hande of Saul: And he sayde.



I will entirely loue thee O God my strength, God is my stony rocke & my fortresse, and my delyuerer: my Lorde, my castell in whom I will trust, my buckler, the horne of my saluation, & my refuge.

11 His cloudes, haylestones, and coles of fire: fell downe before hym after lyghtnyng.

12 God also thundred out of heauen: and the most hyghest made his voyce to sounde, haylestones, and coles of fire.

13 He shot out his arrowes, and scattered them: he cast forth much lyghtnynges, and destroyed them.

14 And the bottonies of waters appeared, and the foundations of the rounde worlde were discovered at thy chiding, O God: at the blast of the breath of thine anger.

15 He hath sent downe from aboue to fetch me: he hath taken me out of many ^(a) waters.

16 He hath deliuered me from my strong enemie: and from them which hate me, for they were to stout for me.

17 They preuented me in the day of my trouble: but God was vnto me a sure stay.

18 He brought me also forth into a place of libertie: he brought me forth, because he had a fauour vnto me.

19 God rewarded me after my righteous dealyng: accordyng to the cleannesse of myne handes he recompensed me.

20 Because I had kept the wayes of God: and had not wickedly shonke from my God.

21 For all his lawes were before me: and I reiected none of his commaundementes from me.

22 And I was sounde & pure towarde hym: and I was weery lest I shoulde offende hym with my wickednesse.

23 Therefore

(a) Great daungers and perilles.

Evenyng prayer.

Cordes.

Cordes.

D

- 23 Therefore hath God rewarded me after my righteous dealing: and according to my cleanness of my hands in his sight.
- 24 With the holy thou wilt be holy: With a perfect man thou wilt be perfect.
- 25 With the cleane thou wilt be cleane: and with the frowarde thou wilt be frowarde.
- 26 For thou hast saued the people oppressed: and thou hast brought downe the hygh lokes of the proude.
- 27 Thou also hast lyghtened my candell: God my Lorde hath made my ^(b) darkness to be lyght.
- 28 For in thee I haue discomfited an host of men: and with the helpe of my Lorde I haue ^(c) skipped ouer the wall.
- 29 The way of the Lorde is a perfect way, the worde of God is tryed in the fire: he is a shielde vnto all them that put their trust in hym.
- E** 30 For who is a Lorde besides God: or who hath any strength besides our Lorde:
- 31 It is God that hath gyrded me with valiauntnesse of warre: and he hath made my way ^(c) playne.
- 32 He hath made my secte lyke hartes secte: and he hath set me vp on ^(d) hygh.
- 33 He hath taught my handes to fyght: and myne armes to breake a bowe of stele.
- 34 Thou hast geuen me the shielde of thy saluation: thy ryght hande also hath helde me vp, and through thy great gentlenesse I haue increased.
- 35 Thou hast made me roonith inough for to go on: so that my feete haue not slypt.
- 36 I haue pursued myne enemies and onertaken them: neither dyd I returne backe vntyll I had destroyed them.

- 37 I smote them downe, and they are not able to arylse: they haue taken such a fall vnder my secte.
- 38 Thou hast gyrded me with strength vnto battayle: thou hast made them to boibe downe vnder me who haue rylen by agaynst me.
- 39 Thou hast geuen me myne enemies neckes: and I haue destroyed them that hated me.
- 40 They cryed, but there was none to saue them: they cryed vnto God, but he dyd not heare them.
- 41 I dyd beat them to powder, like vnto dust in a wynde: I haue brought them as lowe as durt in the streates.
- 42 Thou hast deliuered me from sedition of the people, and thou hast made me head of the heathen: a people whom I haue not knowen serueth me, as soone as they hearde of me, they obeyed me.
- 43 Children of a ^(e) straunger haue made a lie vnto me: the heartes of the children of a straunger hath fayled them, and they feared in their [strong] holdes.
- 44 God lyueth, and he [is] my strength most worthy of blisse: and the Lorde of my saluation ought to be magnified.
- 45 It is God that hath geuen me power to take ^(f) auengeaunce: and he hath subdued the people vnder me.
- 46 It is he that is the aucthour of my deliuerie from myne enemies: and he hath set me vp aboue them that rose agaynst me, he hath ridde me from the wicked man.
- 47 For this cause I wyll acknowledge thee O God among the gentiles: and syng psalmes vnto thy name.
- 48 Who hath wonderfull oft deliuered his kyng: and he hath done mercifully vnto David his annoynted, and vnto his seede for euer more.

(b) Hath turned myne adversite into prosperite.

(c) I haue easly overcome wall-townes and holdes.

(c) Perfect, that is, safe from falling
(d) Placing me in sure holdes, and defending me there.

(e) Of a straunge people.

(f) Of his and myne enemies.

The argument of the. xix. psalme.

Gods glorie wherby he may be knowen, appeareth sufficiently in all his workes, in heauen, ayre, and earth: but especially to his children in his holy worde, which therfore ought to be of more value and commendation then all other worldly thynges. Upon consideration hereof, Dauid confesseth his secreete and presumptuous sinnes, he craueth pardon and mercie at Gods handes.

¶ To the chiefe musition, a psalme of Dauid.

A 1



The heauens declare the glorie of God: and the firmament sheweth his handy worke. A day occasioneth talke therof vnto a day: and a night teacheth knowe-

ledge vnto a nyght.

3 No language, no wordes, no voyce of theirs is hearde: yet their sounde goeth into all landes, and their wordes into the endes of the worlde.

4 In them he hath set a tabernacle for the sunne: which cometh forth as a bridegrome out of his chamber, and reioyced as a giant to runne his course.

5 His setting forth is from the vtmost part of heauen, and his circuite vnto the vtmost part therof: and there is nothing hyd from his heat.

6 The lawe of God is perfect, conuerting the soule: the testimonie of God is^(a) sure, and geueth wisdom vnto the simple.

7 The statutes of God are right, and reioyce the heart: the commaundement of God is pure, and geueth light vnto the eyes.

8 The feace of God is sincere, & endureth for euer: the iudgements of God are trueth, they be iust in all poyntes.

9 They are more to be desired then golde, yea then much fine golde: they are also sweeter then hony and the honycombe.

10 Moreouer, by them thy seruaunt is well aduertised: and in keepyng of them there is a great^(b) rewarde.

11 Who can knowe his owne^(c) errours: Oh cleanse thou me from those that I am not pryncipe of.

12 Kepe thy seruaunt also from^(d) presumptuous [sinnes] let them not raigne ouer me: so I shall be perfect & voyde from all haynous offence.

13 Let the wordes of my mouth, and the meditation of my heart be acceptable in thy sight O God: my strength and my redeemer.

(b) A com-
moditie that
soloweth the
ende.

(c) Done by
ignozaunce.

(d) Done
soultrigly and
insolently.

¶ The argument of the. xx. psalme.

The people setting forward to battayle agaynst wicked enemies, beseecheth God to heare the kinges prayers, to receaue his sacrifices, and to geue hym the victorie, wherof they assure them selues, in that they put their whole trust in God, and in no worldly force or thyng, as their enemies do. This battayle is thought to be that which was agaynst the Ammonites. 2. Sam. 10. and. 1. Par. 19. where was destroyed fourtie thousande horsemen, and seuentie thousande chariotes.

To the chiefe musition, O a psalme of Dauid.

A 1

God heare thee in the day of trouble: the name of the Lorde of Jacob defende thee.

2 Let him sende thee helpe from the sanctuarie: and ayde thee out of Sion.

3 Let him remember all thy offeringes: and turne into allthes thy burnt sacrifices. Selah.

4 Let him graunt thee thy heartes desire: and accomplishe all thy deuite.

5 We wyll reioyce in thy saluation, and triumph in the name of our Lorde: for God wyll perfourme all thy petitions.

6 Nowe I knowe that God wyll saue his annoynted, he wyll heare him from his heauenly sanctuarie: there is saluation in the mightinesse of his right hande.

7 Some [put their trust] in chariotes, and some in hysles: but we wyll remember the name of God our Lorde.

8 They shalbe made to bowe and fall: but we shall arise, and stande vpright.

9 Sane thou O God: that the king may heare vs in the day when we call.

B

The argument of the. xxi. psalme.

The people reioyceth and geneth thankes to God, in rehearfyng the victorie that Dauid their king had gotten, and in attributyng it only to God. A good king is a blessing of God, and the ende of all wicked men is wretched.

(c) To be song of the people after the victorie had in warre.

To the chiefe musition, O a psalme of Dauid.

(a) Of the victorie that thou hast geuen him.

(h) With blessings of that which is good.

1 THE kyng ought to reioyce in thy strength O God: and he ought to be exceedyng glad of thy^(a) saluation.

2 Thou hast geuen him his heartes desire: and hast not denied him the request of his kypes. Selah.

3 For thou hast pvenented him with^(b) good blessings: and hast set a crowne of pure golde vpon his head.

4 He asked life of thee, and thou gauest him long dayes: euen for euer and euer.

5 His honour is great through thy saluation: thou hast layde gloxie and great worship vpon him.

6 For thou hast placed him to be blessings for euer: and hast made him glad with the ioy of thy countenaunce.

7 Because the king trusteth in God, and in the mercie of the most highest: he shal not miserie.

8 Thine hande wyll finde out all thine enemies: thy right hande wyll finde out them that hate thee.

9 Thou wilt make them like a burnyng furnace in tyme of thy furie: God wyll destroy them in his wyath, and fire shall consume them.

10 Thou wilt roote their fruite out of the earth: and their seede from among the children of men.

11 For they intended mischief agaynst thee, and imagined a craftie deuice: [but] they coulde not [bring it to passe.]

12 Therfore thou wilt put them to flight: [and] direct^a thine arrowes agaynst their faces. ^a shoulder. ^b with thy stringes.

13 Be thou exalted O God accordyng to thine owne might: so we wyll sing, and with psalmes we wyll prayse thy power.

The argument of the. xxij. psalme.

Dauid first in the figure of Christe as one forsaken, cryeth to God the father, vtterynge his crosse, affliction, humblenesse, and mockes geuen of the people, gouernours, and priestes. Secundarily he prayeth for his deliuerie, that he may prayse God in the Church, and incite other to put their trust in him in aduersitie. Last of all, he reioyceth that his kingdome shalbe extended to the vttermost partes of the worlde.

To the chiefe musition of the mornyng O hinde, a psalme of Dauid.

(c) Dauid likeneth him selfe being in persecution to a hinde hunced with dogges in the mornyng. Eucnyng prayer.



1 O God, my God, why hast thou forsaken me: why art thou so farre from my health, and from the wordes of my^a complaynt:

2 O my God I crye all the day tyme, and in the night season, and I ceasse not: but thou hearest not.

3 And yet thou most holy: sittest to receaue the^(a) prayers of Israel.

4 Our fathers hoped in thee: they trusted in thee, & thou didst deliuer them.

5 They called vpon thee, and they were helped: they did put their trust in thee, and they were not confounded.

6 But as for me I am a worme and no man: a very scozne of men, and an outcast of the people.

7 All they that see me, laugh me to scozne: they do make a mooue, and nod their head [at me.]

8 [Saying] he referreth [all] to God, [loking that God] wyll deliuer him [and] rescue him: for he delighteth only in him.

9 But thou art he that tokest me out of

my mothers wombe: thou causedst me to trust in thee, suckyng my mothers brestes.

10 I haue ben left vnto thee euer since I was bozne: thou art my God euen from my mothers wombe.

11 O go not far fro me, for trouble is harde at hande: and there is none to helpe me.

12 Many oxen are come about me: fat [bulles] of Baschan close me in on euery syde.

13 They gape vpon me with their mouthes: as it were a rampyng and a rozyng lion.

14 I am as [it were] into water resolued, and all my bones are out of ioynt: my heart also is like waxe melted in the middelt of my bowels.

15 My strength is dried vylke a pot heard, & my tongne cleaueth to my gummis: and thou hast brought me into the^(b) dust of death. ^(b) To hope for nothing but my grace.

16 For dogges are come about me, the assemble of the wicked lay siege agaynst me: they haue pearced my handes and my feete, I may tell all my bones. 17 They

(a) Such as contayne the prayes of God.

- 17 They stande staring & gasping vpon me: they part my garmentes among them, and they cast lottes vpon my vesture.
- 18 But be not thou farre from me **D** God: thou art my strength, make haste to helpe me.
- 19 **C** Delyuer my soule from the sworde: and my "dearlyng from the dogges "pawes.
- 20 Saue me from the Lions mouth: delyuer me from the hornes of the ^(c) Unicomes.
- 21 I wyll declare thy name vnto my brethren: I wyll prayse thee in the midst of the congregation.
- 22 [Saying] prayse ye God ye that feare hym: glorifie hym all ye of the seede of Jacob, and stande in awe of hym all ye of the seede of Israel.
- 23 For he hath not dispised nor abhorred the affliction of the poore: he hath not hyd his face from hym, but he hearde hym when he cryed vnto hym.
- 24 My prayse shalbe of thee in the great

- congregation: I wyll perfourme my bowes in the syght of them that feare hym.
- 25 The poore shall eate, and be satisfied: they that seeke after God shall prayse hym, your heart shall lyue for euer.
- 26 All the endes of the worlde shall remember them selues and be turned vnto God: and all the kinredes of the nations shall worshyp before thy face.
- 27 For the kingdome is Gods: and he is the governour ouer the nations.
- 28 All such as be ^(d) fat vpon the earth shall eate and worshyp: all they that go downe ⁽ⁿ⁾ to the dust shall knele before hym, although ^(e) he preserued not his owne lyfe.
- 29 The posteritie shall serue hym: they shalbe counted vnto the Lorde ^(f) for a generation.
- 30 They wyll come and declare his righteousnesse vnto a people that shalbe bozne: for ^(g) he hath done it.

D
^(d) Rich men shall sacrifice vnto God, and eate at the Lordes table.
^(e) Although Chulke was content to dye, and was put to death: yet the dead shall knowe ledge hym to be their redeemer.
^(f) For his people.
^(g) God hath done no lesse then they declare.

¶ The argument of the .xxiiij. Psalmes.

Dauid resemblyng God to a shepherde and hym selfe to a sheepe, declareth that all commodities, plentie, quietnesse and prosperitie, ensueth them that be fully persuaded of Gods prouidence: for God feedeth, nourisheth, defendeth, and governeth those that put their wholl trust in hym after a moze ample sort then any sheepe hearde doth his sheepe.

¶ A psalme of Dauid.

- 1 **A** God is my shepherde, therefore I can lacke nothyng: he wyll cause me to repose my selfe in pasture full of grasse, and he wyll leade me vnto calme waters.
- 2 He wyll conuert my soule: he wyll bring me forth into the pathes of righteousness for his name sake.
- 3 Yea though I walke through the valley of the shadowe of death, I wyll feare no euyl: for thou art with me,

- thy rodde and thy staffe be the thynges that do comfort me.
- 4 Thou wyll prepare a table before me in the presence of myne aduersaries: thou hast annoynted my head with oyle, and my cup shalbe brymme full.
- 5 Truly felicitie and mercie shal folowe me all the dayes of my lyfe: and I wyll dwell in the house of God for a long tyme.

The

The argument of the. xxiiij. Psalm.

Dauid declareth, that although all the earth and all the inhabitours thereof do pertayne to God, yet that he hath chosen most especially the mount Sion: So that such as wyll seke God and lyue bertuously, must dwell in that blessed mount. He also desireth to builde a temple, for to place therein the arke of God, whiche he nameth the kyng of glozie.

A psalme of Dauid.

Mornyng prayer.



The earth is Gods and all that therein is: the worlde, & they that dwell therein.

For he hath laide the foundation of it vpon the seas: and he hath set it

sure vpon the fuddes.

Who shall ascende into the hyll of God: or who shall ryle vp in his holy place:

[Euen he that hath] cleane handes, and a pure heart: & that hath not taken his soule in bayne, nor sworne disceiptfully.

He shall receaue a blessing from God: and ryghteousnesse from the Lorde of

his saluation.

This is the generation of them that seke hym: euen of them that seke thy face [in] Jacob. Selah.

Lyst vp your heades [in] O ye gates, and be ye lyst vp by ye everlastyng doores: and the kyng of glozie shall enter in.

Who is this kyng of glozie: it is God both strong & mightie, it is God mightie in battayle.

Lyst vp your heades [in] O ye gates and be you lyst vp by ye everlastyng doores: and the kyng of glozie shall enter in.

Who is this kyng of glozie: euen the God of hostes, he is the kyng of glozie. Selah.

(b) That is, Kingdoms, Impires, and magistrates. For in gates, princes and magistrates were wont to sit in counsil and iudge ment.

(a) In doynge nor good but wyll, for man hath his soule to do good.

The argument of the. xxv. Psalm.

Dauid afflicted with enemies, & feelyng the great burden of sinne, namely of his youth: prayeth God partly to deliuer hym, partly to teache hym and to pardon his offences. He setteth forth the infinite goodnesse and felicitie which is assured to all them that feare God. Finally, he confelleth that all his trust is in God.

Lyst vp my soule vnto thee O God, I put my trust in thee my Lorde: let me not be confounded, neither let myne enemies triumph ouer me.

Yea, let not all them that hope in thee be put to shame: let them be put to shame who without a cause do trayterously transgresse.

Make me to knowe thy wayes O God, and teache me thy pathes: leade me forth in thy trueth and teache me, for thou art the Lorde of my saluation, I haue wayted for thee al the day long.

Call to remembraunce O God thy tender mercies & thy louyng kindnesse: for they haue ben for euer.

Oh remember not thou the sinnes and offences of my youth: but accordyng to thy mercie euen of thy goodnesse O God remember me.

Gracious and ryghteous is God: therefore he wyll teache sinners in the way.

He wyll guide the meke in iudgement: and teache the humble his way.

All the pathes of God are mercie and

trueth: vnto such as kepe his couenauant and his testimonies.

Pardon thou therfore for thy name sake O God my wickednesse: for it is very great.

What man is he that feareth God: [God] wyll teache hym in the way that he shall choose.

His soule shall rest all nyght at ease: and his seede shall inherite the lande.

The secrete of God is among them that feare hym: and he wyll make knowen vnto them his couenauant.

Myne eyes be allwayes [turned] vnto God: for he wyll take my feete out of the net.

Turne thy face vnto me, and haue mercie vpon me: for I am desolate and in miserie.

The sorowes of myne heart are encreased: O bring thou me out of my distresse.

Loke thou vpon myne aduersitie and vpon my labour: and forgeue me all my sinne.

(a) Shall haue aboundance of good, and of felicitie. (b) The mercies of our redemption.

Enlarged

- 17 Consider myne enemies, for they do multiplie: and they beare a tirannous hate against me.
- 18 O kepe my soule and deliuer me, lest I shalbe confounded: for I haue put my trust in thee.

- 19 Let integritie and vprighteous dealing kepe me safe: for I haue wayted after thee.
- 20 O God redeeme Israel: out of all his aduersities.

The argument of the .xxvj. psalme.

David offereth his cause for the whiche he was persecuted, to be iudged of God, protesting his innocencie: partly in that he serued God with purenes of heart, and vprightnes of life, frequenting his temple, and bising his ceremonies: partly also in that he hated all company of euill men whatsoeuer they were.

¶ Of Dauid.

- 1 Iudge thou me O God, for I haue walked in my ^(a) perfection: my trust also hath ben in God [therfore] I shall not fall.
- 2 Examine me O God and proue me: trye out my reynes and my heart.
- 3 For thy louing kindnes is before mine eyes: and I wyll walke in thy trueth.
- 4 I haue not sit in company with vayne persons: neither haue I entred [once acquainted] with dissemblers.
- 5 I haue hated the congregation of the malicious: and I wyll not sit amongst the vngodly.
- 6 I haue washed my handes in innocencie: and [so] I haue ^(b) gone about thine aulter O God.

- 7 That in a " publique confession I myght heare: and set foorth all thy wonderous workes.
- 8 O God, I haue loued the habitation of thine house: and the place " where thine honour dwelleth.
- 9 O ^(c) gather not my soule with sinners: nor my life with bloodie men.
- 10 In whose handes is wickednes: and their right hande is full of gyftes.
- 11 But as for me I wyll walke in my perfection: O redeeme me, and be mercifull vnto me.
- 12 My foote standeth vpon a ^(d) playne [grounde: therfore] I wyll blesse God in the congregations.

B
"In a voyce of confession for to heare.
"Of the tabernacle of thy glory.
(c) Destroy not.

(d) That is, I am safe and sure through thy helpe.

¶ The argument of the .xxvij. psalme.

The prophete confesseth his boldnes, courage, and no feare at all that he had through God in extreme and perillous daungers: Before al thinges, he requireth that he may come into the temple with the godly, for to sacrifice, and to prayse God. He prayeth also most earnestly for helpe at Gods hande, being of all other forsaken.



DD is my lyght and saluation, whom then shall I feare: God is the strength of my life, of whom then shall I be afraide?

- 2 When the malicious approached neare vnto me for to eate vp my fleshe: mine enemies and foes stumbled and fell.
- 3 Though an hoast of men were layde in campe against me, yet shall not mine heart be afraide: and though there rose vp warre against me, [yet] I wyll put my trust in ^(a) this.
- 4 I haue desired one thyng of God, whiche once agayne I wyll earnestly require: euen that I may dwell in the house of God all the dayes of my life, to beholde the beautifulnes of God, and to seeke ^(b) [it] in his temple.
- 5 For in the time of aduersitie he shall

- hide me in his tabernacle: yea in the secrete [place] of his pavilion he shall hide me, and set me vp vpon a rocke of stone.
- 6 And now he shall lift vp my head aboue mine enemies rounde about me: therfore I wyll offer in his tabernacle a sacrifice of great ^(c) ioy, I wyll sing and prayse God with psalmes.
- 7 Harken vnto my voyce O god, [when] I crye [vnto thee]: haue mercy vpon me and heare me.
- 8 My heart hath sayde vnto thee [according to this thy commaundement] seeke ye my face: thy face O God wyll I seeke.
- 9 O hide not thou thy face from me, nor cast thy seruaunt away in a displeasure: thou hast ben my succour, leaue me not, neither forsake me O Lord of my saluation.
- 10 For my father and mother forsoke me: and God did take me vp.

(c) Made with ioy, with songes, and blast of trumpets.

B

- 11 Teache me thy way O God: and leade me in a right path, because of mine enemies.
- 12 Deliuere me not into mine aduersaries handes: for there are false witnessess rysen vp against me, and such as speake wrong.

" Soule.

- 13 If I had not beleued [verely] to see the goodnes of God in the lande of the liuing: [their spite had kylled me.]
- 14 Attende thou [therefore] vpon God, be of a good courage, and he will comfort thine heart: [I say] attende thou vpon God.

The argument of the.xxviii.psalme.

The prophete turning his face towarde the arke of God, desireth that his prayers may be hearde, that God would succour him, and not suffer him to be oppressed of the wicked to whom vengeaunce is due: he thanketh and prayseth God for his deliuerie.

- A 1 Vnto thee I crye O God my strength, make not as though thou were deafe at me: "lest if thou holdest thy peace, I become like them that go downe into the graue.
- 2 Hearce the voyce of my humble petitions when I crye vnto thee: when I holde vp my handes towarde thy holy place where thy arke is.
- 3 Take me not away with the vngodlye, and with the workers of iniquitie: whiche speake of peace to their neighbours, but mischief is in their heartes.
- 4 Rewarde them accordyng to their deedes: and accordyng to the wickednes of their owne inuentions.
- 5 Recompence them after the worke of their handes: pay them home that

" Roche.
" Left per-
adventure
thou holdest
thy peace
from me,
and I be-
come.

- they haue deserued.
- 6 For they geue not their minde to vnderstande the doynge of God and the worke of his handes: [therefore] he will breake them downe, and not buylde them vp.
- 7 Blessed be God: for he hath hearde the voyce of mine humble petitions.
- 8 God is my strength and my shielde, my heart hath trusted in him, and I am helped: therefore my heart skippeth for ioy, and in my song I will "praysse hym.
- 9 God is ^(a) their strength: and the strength "that saueth his annoynted.
- 10 O saue thy people, and geue thy blessing vnto thine inheritaunce: feede them and exalt them for euermore.

" Confesse.
(a) who take
Dauid's part.
" Of the
saluation of
his annoynt-
ed.

The argument of the. xxix. psalme.

The prophete exhorteth princes and rulers of this worlde, to acknowledge Gods glory and power, whiche appeareth euen in thundring, rayne and tempestes.

- A 1 Attribute vnto God O ye somes of princes: attribute vnto God glory and strength.
- 2 Geue to God glory [due] vnto his name: worship God with holy honour.
- 3 The ^(a) voyce of God is aboue waters: it is the Lorde of glory that thundreth, it is God that ruleth the sea.
- 4 The voyce of God is ^(b) with power: the voyce of God is with honour.
- 5 The voyce of God breaketh the Cedar trees: yea God breaketh the Cedars of Libanus.
- 6 And he maketh them to ^(c) skip like a calfe: Libanus also and ^(d) Sirion like

(a) That is,
thunder.

(b) Mightie
in operation.

(c) For fere.
In great thun-
ders, hills
seeme to be
shaken.
(d) It is a
hill, called also
Hermon.

- a young unicorn.
- 7 The voyce of God "casteth out ^(e) flambe of fire: the voyce of God maketh the wyldernesse to tremble, God maketh the wyldernesse of Cades to tremble.
- 8 The voyce of God maketh hindes to cast their calfe, and maketh woods to be bare: therefore euery man setteth foorth his glory in his temple.
- 9 God sitteth in the ^(f) flud: and God will sit king for euer.
- 10 God will geue strength vnto his people: God will blesse his people in ^(g) peace.

" Cutteth
out.
(e) Thunder
with terrible
lightning.
B

(f) As God
was surrouned
of floodes that
to punish the
wicked: he will
he have like
auchon
will.
(g) In ground
them peace
prosperite.

The argument of the .xxx. psalme.

David deliuered from his enemies, both thanketh and also prayeth God, and inciteth other to do the same, because Gods displeasure lasteth not long. He thought his prosperitie woulde haue continued still, but visited with sickness and aduersitie, cryeth for helpe, and prayeth God therfore.

A psalme whiche is a song of the dedication of the house of Dauid.



Wyll exalt thee O God, for thou hast exalted me: and hast not made my foes to triumph ouer me.

O God my Lord I cryed vnto thee: and thou hast heard me.

6 And in my prosperitie I saide, I shall neuer haue a fall: thou God of thy goodnes hadst made my ^(c)hyll so strong.

7 [Neuerthelesse, when] thou dydst turne thy face, I was troubled: [then] I cryed vnto thee O God, then made I my humble prayers to thee my Lorde.

8 [Saying] What profite is there in my blood when I go dolvne to the pit: shal the dust geue thankes vnto thee: or shall it declare thy trueth?

9 Heare me O God, and haue mercy vpon me: O God be thou my helper.

10 [And forthwith] thou hast turned my mourning into dauncing: thou hast put of my sackcloth, and gyrded me with gladnes.

11 Therfore my ^(d)glory shal sing psalmes vnto thee and not cease: O God my Lorde I wyll prayse thee for euer.

B
(c) Thou hadst so established my res-gall dignitie with all felicitie.

“Confesse”

(d) I in all my royaltie and dignitie.
“Confesse”

The argument of the .xxxj. psalme.

David brought into that distresse that he had no hope to escape, cryeth to God: he commendeth him selfe wholly to him, he declareth the complaintes, sorowes, and afflictions whiche he felt in that daungerous time, he prayeth for helpe. he wisheth confusion to wicked liers, he rehearseth what good thinges God hath prepared for them that feare him and put their trust in him, he thanketh God for his goodnes towards him, he exhorteth all men to loue God, and that continually.

It is thought that this psalme pertayneth to the Roie. 1 Sam. 23.

To the chiefe musition, a psalme of Dauid.

1 In thee O God I haue put my trust, I let me neuer be confounded: deliuer me in thy righteousness.

2 Solue dolvne thine care to me, make hast to deliuer me: be vnto me a strong rocke and a house of defence, that thou mayest saue me.

3 For thou art my strong rocke and fortress: euen for thy name sake conduct me, and direct me.

4 Take me out of the net that they haue layde priuily for me: for thou art my strength.

5 Into thy hande I commende my spirite: [for] thou hast redeemed me O God the Lorde of trueth.

6 I haue hated them that obserue superstitious vanities: and my trust hath ben in God.

7 I wyll be glad and reioyce in thy louing kindnes: for that thou hast considered my trouble, and hast knowen my soule in aduersities.

8 Thou hast not shut me vp into the hande of the enemy: [but] hast set my

fecte in a large roome.

9 Haue mercy vpon me O God, for I am in distresse: mine eye, my soule, and my belly be consumed for very heauinesse.

10 For my life is wasted with sorow, and mine eares with mourning: my strength fayleth me because of mine ^(a)iniquitie, and my bones are putrified.

11 I became a reprove among al mine enemies, but especially among my neighbours: and they of mine acquaintance were afraid of me, and they that dyd see me without, conueyed them selues quickly fro me.

12 I became cleane forgotten as a dead man out of minde: I became like a broken vessell.

13 For I haue hearde the billanie of the multitude, and feare was on euery side [me]: whyle they conspired together against me, [and] toke their counsell to take away my life.

14 But my hope hath ben in thee O God: I haue sayd thou art my Lorde.

(a) Calamities wherewith he was punished for his sinne.

(b) which I haue to liue.

- 15 My^(b) time is in thy hande, deliuer me from the hande of mine enemies: and from them that persecute me.
- 16 Cause thy countenaunce to shine vpon thy seruaunt: saue me for thy mercies sake.
- 17 Let me not be confounded O God, for I haue called vpon thee: let the vngodlye be put to confusion, and be put to silence in the graue.
- 18 Let the lying lippes be put to silence: which speake against y^e righteous greuous thinges with disdain & contempt.
- 19 Howe plentiful is thy^(c) goodnes which thou hast layde by for them that feare thee: [and whiche] thou hast prepared for them that put their trust in thee before the sonnes of men.

(c) Libera- lity.

V Worked

- 20 Thou hydest them priuily in thyne owne presence from the raginges of [all] men: thou kepest them secretly [as] in a tabernacle from the^(b) strife of tongues.
- 21 Blessed be God: for he hath shewed me marceylous great kindnes in a^(c) strong citie.
- 22 And when I fled with al haste, I said I am cast out of the sight of thine eyes: neuerthelesse, thou heardest the voyce of my prayer when I cryed vnto thee.
- 23 Loue God all ye his saintes: [for] God preserueth them that are faythfull, and rewardeth most aboundantly the^(c) proude doer.
- 24 All ye that put your trust in God be ye of a good courage: and he wyll comfort your heart.

(b) Reproch

(c) Saue me in y^e midst of mine enemies, as lettethen in a holde without danger of them.

(c) Prai- sing hym by his fauor.

The argument of the. xxxij. psalme.

David teacheth mans felicitie to consist in the forgeuenes of his sinnes, when God imputeth them not vnto him that confelleth them from the bottome of his heart vnfa- nedly without all hypocrisie. He exhorteth the wicked to haue a sense and feeling of their sinnes, and so putting their trust in God, shall obtayne mercy.

A wyse instruction of David.

(c) A doctrine not of reason, but of God & of his Church only.

A Eucnyng prayer.



- 1 Blessed is he whose wickednes is forgeuen: and whose sinne is couered.
- 2 Blessed is y^e man vnto whom God imputeth no vnrighteousnes: & in whose spirit there is no^(a) guile.
- 3 For whyle I helde my^(b) tongue: my bones consumed away through my dayly roaring.
- 4 For thy hande is heauie vpon me day and night: and my moysture is like the drouth in sommer. Selah.
- 5 [Therefore] I haue made knowen my faultes vnto thee, and my righteousnes haue I not hid: I sayd I will confesse my wickednes vnto God, and thou forgauest the vnrighteousnes of my sinne. Selah.
- 6 For this shall euery one that is godly

(a) To cloke or excuse his sinne. (b) Confessing not my faultes.

make his prayer vnto thee in the^(c) time when thou mayest be founde: so that in the great^(b) water fluddes they shal not come nye hym.

(c) The time of finding god, is when some is confesse of pardon whch. (b) So call mine, perill, or danger, that hurt hym.

- 7 Thou art my refuge, thou wylt preserue me from trouble: thou wylt compass me about with songes of deliuerance. Selah.
- 8 I will geue thee wise instructions, and teach thee in the way wherin thou shalt go: & I wil^(c) guyde thee with mine eye.
- 9 Be ye not lyke a horse [or] lyke a mule whiche haue no vnderstanding: whose mouthes must be holden with bit and bydle, lest they fall vpon thee.
- 10 Great plagues remaine for the vngodly: but who so putteth his trust in God, mercy inbraceth him on euery side.
- 10 Be glad in God, & reioyce O ye righteous: be ioyfull also all ye that be byright of heart.

B

Counsell.

The argument of the. xxxiiij. psalme.

David exhorteth all men to prayse God, in calling to remembraunce his goodnes, truely, promises, power, and prouidence, for whatsoeuer he saith or promiseth, he performeth it. Gods power appeareth by thinges created, his prouidence in disapoynting mens deuises. God seeth and knoweth al thinges, and taketh care of all. God deliuereth those that feare him, and is their ayde and buckler in all distresses.

- 1 Reioyce in God O ye righteous: for prayse becommeth well the iust.
- 2 Confesse [it] to god with the harpe: sing psalmes vnto hym with the viall, and with the instrument of ten stringes.
- 3 Sing vnto him a new song: do it cunningly, make a weete noyse with your musicall instrumentes allowde.
- 4 For the word of God is right: and euery

- work of his done in^(a) fayth.
- 5 He loueth righteousnes & iudgement: the earth is ful of the^(b) goodnes of God.
- 6 By the worde of God are the heauens made: and all the hoastes of them by the breath of his mouth.
- 7 He gathereth the waters of the sea together as it were vpon an heape: and layeth by the deepe as treasures.

(a) True and permanent.

(b) Of his boundless beneuolence.

B

Let

- 8 Let all the earth feare God: let all they that dwell in the worlde stande in awe of him.
- 9 For he spake and it was: he commaunded, and it was brought to passe.
- 10 God bringeth the counsell of the heathen to naught: and maketh the devices of the people to be of none effect.
- 11 The counsaile of God shall endure for ever: and the thoughtes of his heart from generation to generation.
- 12 Blessed is the nation that hath God to be their Lorde: that people hath he chosen to be an inheritaunce for him.
- 13 God looketh downe from heauen, and beholdeth all the chyl dren of men from the place where he resteth: he eyeth diligently euery dweller on the earth.
- 14 He fashioneth their heartes ^(c) together:

- ther: he vnderstandeth al their workes.
- 15 A king is not saued by the multitude of an hoast: a man of great myght escapeth not by much strength.
- 16 A horse for to saue is "vanitie: and he can deliuer none by his great strength.
- 17 Beholde, the eye of God is vpon them that feare hym: and vpon them that wayteth after his mercy.
- 18 To deliuer their soules from death: and to preserue their liues in ^(d) death.
- 19 Our soule wayteth after God: he is our ayde and shielde.
- 20 For our heart shall reioyce in him: because we haue put our trust in his holy name.
- 21 Let thy louing kindnes, O God be vpon vs: like as we haue put our trust in thee.

^(c) Falshood; that is, a horse deceaueueth those that looke to be saued by him.

^(d) In the time of death

The argument of the xxxiiii. psalme.

David setteth forth the exceeding goodnes of God towarde the innocent and iust, and towarde those that worship hym, feare hym, and trust in hym: for God heareth them whensoever they call vpon hym in their necessitie, he is present with them in helping, deliuering and defending them. Agayne, he ordereth so severely the wicked, that he bringeth them to desolation, that no remembraunce be left once of them.

¶ Of Dauid when he changed his behauiour before O Abimelech, whiche droue him away, and he departed.

- 1 I will alway blesse God: his prayse shall euer be in my mouth.
- 2 My soule shall glory in God: the humble shall heare therof and be glad.
- 3 Magnifie God with me: and let vs exalt his name [all] together.
- 4 Carefully I sought God, & he hearde me: yea he deliuered me out of all my feare.
- 5 Let them turne their eyes on him, and make speede to come vnto hym: and their faces shall not be ashamed.
- 6 [Lo] this same poore man hath cryed: and God hath hearde hym, and saued hym out of all his troubles.
- 7 The angell of God campeth rounde about them that feare hym: and deliuereth them.
- 8 Taste and see how gracious God is: blessed is the man that trusteth in him.
- 9 Feare God ye that be his saintes: for they that feare him lacke nothing.
- 10 Young Lions do lacke and suffer hunger: but they whiche seeke God, shall want no maner of thing that is good.
- 11 Come ye chyl dren and hearken vnto me: I will teache you the feare of God.
- 12 What man is he that listeth to liue:

- [and] woulde fayne see good dayes.
- 13 Kepe thy tongue from euill: and thy lippes that they speake no guyle.
- 14 Escheue euill & do good: seeke peace and ensue it.
- 15 The eyes of God [are] ouer the righteous: and his eares [are open] vnto their prayers.
- 16 The countenaunce of God is against them that do euill: to roote out the remembraunce of them from of the earth.
- 17 The righteous crye, and God heareth them: and deliuereth them out of all their troubles.
- 18 God is nye vnto them that are of a ^(a) contrite heart: and saucth such as be of an humble spirite.
- 19 Great are the troubles of the righteous: but God deliuereth him out of all.
- 20 He kepeth all his bones: so that no one of them is broken.
- 21 Malice shall put the vngodly to death: and they that hate the righteous, shall be brought to naught.
- 22 God redeemeth the soules of his seruantes: and al they that put their trust in him, shall not be brought to naught.

^(a) whose hearts be broken, and so be desolate.

The argument of the.xxxv. psalme.

Dauid desireth God to be his iudge and defence against his enemies, who without all cause geuen of his part, like cruell hypocrites, parasites, and flattering courtiers, say and do all that they can for to put him to death. He declareth his hope, confidence, and ioy that he hath in God, of ayde, defence, and deliuerie: for the whiche he promisseth to geue him thankes, not only by him selfe, but also by such other as haue any regarde of his righteousnesse and innocencie,

¶ Of Dauid.

Morning prayer.



DLeade thou my cause O God, with them that strue with me: and fight thou agaynst them that fight agaynst me.

Lay hand vpon a shilde & buckler: and stande vpon to helpe me.

Byng forth the speare, and stop [the way] agaynst them that persecute me: say vnto my soule, I am thy saluation.

Let them be confounded and put to shame that seeke after my soule: let them be turned backe and brought to confusion, that imagine mischiefe for me.

Let them be as dust before the winde: and let the angell of God scatter [them.]

Let their way be darke and slipperie: & let the angell of God persecute them.

For without a cause they haue priuily layde for me a "pit [full] of their nettes: without a cause they haue made a dig- yng vnto my soule.

Let a sodayne destruction come vpon hym vnawares: and his net that he hath layde priuily catch hym selfe, let him fall into it with [his owne] destruc- tion.

[And] my soule shalbe ioyfull in God: it shall reioyce in his saluation.

All my ^(a) bones shall say, God who is lyke vnto thee: whiche deliuerest the pooze from hym that is to strong for him: yea the pooze and him that is in miserie, from him that spoyleth him.

False witnesse did rise vp: they layde thinges to my charge that I know not.

They rewarded me euill for good: to the great discomfort of my soule.

Neuerthelesse, when they were sicke I did put on sackcloth: I afflicted my soule with fasting, and my prayer ^(b) re- turned into myne owne bosome.

I kept them ^(c) company whersoeuer they went, as though they had ben my frende or brother: I went heavily, as one that mourned for his mother.

15 But in mine " aduersitie they reioysed and gathered them together: yea, the very " abiectes came together agaynst me, yer I wylt they ^(d) rented me a peeces and ceassed not.

16 With hypocrites, scoffers, and para- sites: they gnashed vpon me with their teeth.

17 Lorde howe long wylt thou looke [vpon this]: O deliuer my soule from their raginges, and my " deaerling from Lions whelpes.

18 So I wyl confesse it vnto thee in a great congregation: I will prayse thee among muche people.

19 O let not my deceiptfull enemies tri- umph ouer me: let them not winke with an eye, that hate me without a cause.

20 For they speake not peace: but they imagine deceiptfull wordes agaynst them that [liue] quietly in the lande.

21 They gaped vpon me with their mon- thes: and said "this is well, this is wel, our eye hath ^(e) seene.

22 Thon hast seene [this] O God, holde not thy tongue [then:] go not farre from me O Lorde.

23 Stirre thou and awake O my God and my Lorde: to iudge my cause and controuersie.

24 Iudge me according to thy righteous- nesse O God my Lorde: and let them not triumph ouer me.

25 Let them not say in their heart, "it is as we woulde haue it: neither let them say, we haue deuoured hym.

26 Let them be put to confusion & shame [all] together that reioyce at my trou- ble: let them be clothed with rebuke and dishonour that exalt them selues agaynst me.

27 Let them triumph with gladnesse and reioyce that be delighted with my righteousnesse: let them say alwayes, blessed be God whiche hath pleasure in the " prosperitie of his seruant.

28 And my tongue shalbe talking of thy righteousnesse: and of thy prayle all the day long.

" Pit of their net.

(a) I with all my wyl and strength.

(b) I prayed for them, as I woulde for mine owne selfe. (c) In thier aduersitie.

"Haling. " Impotent or lame. (d) with there tongues.

" My one only, that is my life whiche only they seeke.

" Aha aha. (e) I hit the desired.

" Aha, to our soule.

" Peace.

The argument of the. xxxvj. psalme.

David describeth the wickednesse and wretched ende of them that feare not God: And also the great goodnes of God towarde all creatures. He desireth his mercy and defence against the wicked

To the chiefe musician, seruaunt to the God of Dauid.

1 The wickednes of the vngodly speaketh in the midst of my heart: that there is no feare of the Lorde before his eyes.

2 For he flattereth him selfe in his owne sight: so that his iniquitie is found worthy of hatred.

3 The wordes of his mouth are vnrigh- teous and full of deceipt: he hath left of to behaue him selfe wisely & to do good.

4 He imagineth mischief vpon his bed, & setteth him selfe in no good way: nei- ther doth he abhorre any thing that is euil.

5 Thy mercy O God reacheth vnto heauen: [and] thy ^(a) faythfulnes vnto the cloudes.

6 Thy righteousnes is like the moun- taynes of ^(b) God: thy iudgementes are a great deapth, thou ^(c) sauest both man and beast O God.

7 How ^(d) excellent is thy mercy O Lord: therefore the chyldren of men shall put their trust vnder the shadowe of thy winges.

8 They shall be satisfied with the "plen- teousnesse of thy house: and thou shalt gene them drinke out of the riuier of thy delicates.

9 For with thee is the fountaine of lyfe: and in thy light shall we see light.

10 O ^(e) continue forth thy louing kind- nesse vnto them that knowe thee: and thy righteousnes vnto them that are of an vpright heart.

11 O let not the foote of pryde reache vn- to me: and let not the hande of the vn- godly make me to moue [out of my place]

12 There be the workers of iniquitie fal- len: they are cast downe, and shall not be able to rise vp.

18 (d) O; p; ecc; 109.

"Fatnesse"

(e) In this life, and after this life.

The argument of the .xxxvij. psalme.

David comforteth the godly, that they be not offended at the prosperitie of the wicked, or withdrawen therby from godlynes, as though God had no regarde of iustice, innocencie, and vpright dealing, when they see commonly the worst sort of men to haue the world at their wyll, abounding in health, riches and aucthoritie. He sheweth that the condition of the godly and the vngodly be diuers, and how that God at the last rooteth out those that do euill, not withstanding all their posteritie, and defendeth those that put their trust in him. God guydeth the faythfull, and neuer forsaketh them or their seede.

Of Dauid.

1 **RE**frain not thy selfe because of the vngodly: neither be thou enui- ous against the euill doers.

2 For they shall soone be cut downe like the grasse: and be withered euen as the greene hearbe.

3 But thou thy trust in God, and be do- 3 ing good: dwell in the land, and ^(a) see- de in trueth.

4 Delight thou also in God: and he shall geue thee thy heartes desire.

5 Commit thy way vnto God: and put thy trust in hym, and he shall bring it to passe.

6 He shall make thy righteousnesse ap- 6 peare as cleare as the light: and thy " iust dealing as the noone tyde.

7 Holde thee still in God, and wayte pa- 7 ciently vpon him: fret not thy selfe at him whose way doth prosper, at the man that doth abominations.

8 Leane of from wrath, and let go dis- 8 pleasure: fret not thy selfe, lest thou be moued " to do euill.

9 For the malicious doers shall be rooted out: and they that patiently wayte af- 9 ter God, they shall inherite the lande.

10 [Looke] at them yet a litle whyle, and 10 the vngodly shall be cleane gone: thou shalt looke after his place, and he shall not be [there]

11 But the meeke spirited shall possesse 11 the earth: and shall be delighted in the abundaunce of peace.

12 The vngodly busieth his head [all] a- 12 gainst the iust: and gnatheth vpon him with his teeth.

13 The Lorde shall laugh him to scoone: 13 for he seeth that his day is ^(b) comming.

14 The vngodly haue drawen out the 14 sworde, and haue bended their bowe: to cast downe the poore and needie, and to slay such as be of right conuersation.

15 But their sworde shall go thorow their 15 owne heart: & their bow shall be broken.

16 A small thing that the righteous hath: 16 is better then great riches of y vngodly.

"Only for to do euill."

(b) Of des- truction and ruine.

(a) math.

(b) High mountains. (c) Higher: may they see the iust, ma- king them, mourning them, and de- lousing them.

Evening prayer.

(1) Teach the truth, men hear in the way of truth

Judgment

- 17 For the armes of the vngodly shalbe broken: and God vpholdeth the righteous.
- 18 God knoweth the dayes of them that be perfect: and their inheritaunce shall endure for euer.
- 19 They shall not be confounded in the perilous tyme: and in the dayes of dearth they shall haue inough.
- 20 As for the vngodly they shall perishe, and the enemies of God shall consume as "the fat of lambes: yea, euen with the smoke they shall vanishe away.
- 21 The vngodly boroweth and payeth not agayne: but the righteous geueth mercifully and liberally.
- 22 Suche as be blessed of God shall possesse the lande: and they that be cursed of hym, shalbe rooted out.
- 23 The pathes of man is directed by God: and his way pleaseth.
- 24 Though he fall, he shall not be vndone: for God vpholdeth him with his hande.
- 25 I haue ben a young chylde, and nowe I am olde: and yet sawe I neuer the righteous forsaken, nor his seede begyng bread.
- 26 The righteous is euer mercifull and lendeth: and his seede is blessed.
- 27 Flee from euill & do good: and dwell for euer.
- 28 For God loueth iudgement, he forsaketh not his saintes: they are preserued for euermore, but the seede of the vngodlye shalbe rooted vp.

"That is, most precious of lambes.

- 29 The righteous shal inherite the land: and dwell therein for euer.
- 30 The mouth of the righteous is exercised in wysdome: and his tongue wyll be talking of iudgement.
- 31 The lawe of his God is in his heart: therfore his feete shall not slide.
- 32 The vngodly spyeth the righteous: and seeketh [occasion] to slay hym.
- 33 God wyll not leaue him in his hande: nor suffer hym to be condemned when he is iudged.
- 34 Wayte thou on God & kepe his way, and he wyll promote thee, that thou mayest possesse the lande: when the vngodly shalbe cut of, thou shalt see it.
- 35 I my selfe haue seene the vngodly in great power: and flourishing lyke a greene bay tree.
- 36 And he "vanished away, so that he could be no more seene: I sought hym, but he coulde no where be founde.
- 37 Marke hym that is perfect, and beholde him that is iust: for the ende of suche a man is peace.
- 38 As for wicked transgressours, they shalbe destroyed [all] together: and the "ende of the vngodly shalbe rooted vp at the last.
- 39 But saluation of the righteous cometh of God: whiche is also their strength in time of trouble.
- 40 And God wyll ayde them and deliuer them, he wyl deliuer them from the vngodly: and he wyll saue them, because they put their trust in him.

"He passed away, and so he was not.

"The psalme.

The argument of the xxxviii. psalme.

David greuously sicke, besecheth God to turne away his wrath from hym, and to helpe hym: He complayneth of his afflictions, of the greuousnes of his disease, of the great burden of his sinnes, and of the vnfaithfulness of his frendes. He also declareth his trust in God. Finally, he sheweth that beyng chastened of God, he forgetteth not what he suffereth, wherfore, how long, with how much torment, and what helpe he receaued at Gods hande.

A psalme of Dauid to Oreduce in remembrance.

O God wrath agens sinne.

Morning prayer.



- 1 Rebuke me not O God in thyne anger: neither chasten me in thy heauie displeasure.
- 2 For thyne arrowes sticke fast in me: and thy hande presseth me sore.
- 3 There is no helath in my flesh through

- thy displeasure: neither is there any rest in my bones by reason of my sinne.
- 4 For my manyfolde wickednes is gone ouer my head: and like a sore burthen is to heauie for me to beare.
- 5 My woundes stinke and are corrupt: through my foolishnes.
- 6 I am become crooked, and am exceedingly pulled downe: I go a mourning all the day long.
- 7 For my loynes are filled with heate: and

- and there is no whole part in my body.
- 8 I am feeble and sore smitten: I haue rozed for the very disquietnesse of my heart.
- 9 Lorde thou knowest all my desire: and my gromyng is not hyd from thee.
- 10 My heart panteth, my strength hath fayled me: and the lyght of myne eyes is gone from me.
- 11 My louers and my neygbours dyd stande on the other syde lokyng vpon my plague: and my kinsinen stode a farre of.
- 12 They also that sought after my lyfe layde snares [for me]: and they that went about to do me euyl, talked of wickednesse, and imagined deceipt all the day long.
- 13 As for me, as one deafe I woulde not heare: and [I was] as one that is dumbe [who] coulde not open his mouth.
- 14 I became euen as a man that heareth not: and who hath no repltes in his

mouth.

- 15 For on thee O God I haue wayted: thou shalt aunswere for me O Lorde my God.
- 16 For I sayde [heare me] lest that they shoulde triumph on me: who anaunce [them selues] greatly agaynst me when my foote doth slyp.
- 17 Because I am disposed to a haltyng: and my sorowe is euer in my syght.
- 18 Because I confesse my wickednesse: and am sozry for my sinne.
- 19 But myne enennies luyng [without payne] are mightie: & they that hate me wrongfully are increased in number.
- 20 They also that rewarde euyl for good are agaynst me: because I folowe the thyng that is good.
- 21 Forsake me not O God: O my Lorde be not thou farre fro me.
- 22 Hasten thee to helpe me: O Lorde my saluation.

¶ The argument of the xxxix. Psalme.

¶ Dauid signifieth that in the anguish of his sickness he woulde haue vttered no worde, lest he should speake amisse in the presence of the vngodly. He desireth to knowe the ende of his lyfe, which is but thort, and banitie. He prayeth also that his sinnes may be pardoned, and that his afflictions may be diminished.

¶ To the chiefe musition O Ieduthun, a psalme of Dauid.

- 1 I sayde [to my selfe] I wyll take heede to my wayes, that I offende not in my tongue: I wyll kepe my mouth as it were with a byrdell, whylest the vngodly is in my syght.
- 2 I became dumbe through scilence, I helde my peace from speakyng of good wordes: but the more was my sorowe increased.
- 3 My heart was hotte within me, and whyle I was thus musyng the fire kyndled: and [at the last] I spake with my tongue.
- 4 O God make me to knowe mine ende, and the number of my dayes: that I may be certified howe long I haue to lyue.
- 5 Behold thou hast made my dayes as it were an hand breadth long, & mine age is euen as nothing before thee: truly every man is al [together] banitie. Selah.
- 6 Truly man walketh in a vayne shadowe, truly he [and all his] do disquiet

- them selues in vayne: he heapeth by riches, & can not tel who shal vse them.
- 7 And nowe Lord what wayte I after: truly my hope is euen in thee.
- 8 Delyuer me from all my offences: and make me not a rebuke vnto the foolish.
- 9 I became dumbe, and opened not my mouth: for (a) it was thy doying.
- 10 Take thy plague away from me: I am euen consumed by the meanes of thy heavy hande.
- 11 Thou doest chasten man, rebukyng him for sinne: thou as a moth doest consume his excellencie, for in very deede every man is but vanitie. Selah.
- 12 Heare my prayer O God, and geue eares to my cryng, holde not thy peace at my teares: for I am a strainger with thee, and a sojourner as all my fathers were.
- 13 Oh spare me a litle, that I may recouer my strength: before I go hence, and be no more [scene.]

"Gather.

(a) Thou pntest me with sicknesse.

The

The argument of the. xl. psalme.

David commendeth hyghly Gods goodnesse, for that he heareth those that put their trust in hym, and delyuereth them out of all perilles and calamities. He promyseth to geue hym selfe hereafter wholly to set forth Gods glozie, and prayeth for Gods helpe agaynst his enemies.

To the chiefe musition, a psalme of Dauid.

- 1 I wayted patiently vpon God, and he enclined vnto me [his eare]: and heard my crying.
- 2 He brought me also out of an horrible pyt, out of the dirtie mire: and set my feete vpon a rocke, and directed my goynges.
- 3 And he hath put a newe song in my mouth: euen a thankesgeuyng vnto our Lorde.
- 4 Many shall see it, and feare: and shall put their trust in God.
- 5 Blessed is the man that hath set his hope in God: and turned not vnto the proude, and to such as ^(a) decline to lyes.
- 6 O God my Lord, great are thy wonderous workes which thou hast done: & none can count in order thy benefites towarde vs, yf I woulde declare them and speake of them, they shoulde be mo then I am able to expresse.
- 7 Thou wouldest haue no sacrifice or offering, but thou hast ^(b) opened myne eares: thou hast not required burnt offerings and sacrifice for sinne.
- 8 Then sayde I, lo I ^(c) am come: in the booke of thy lawe it is written of me that I shoulde fulfill thy wyll O my God, I am content to do it, yea thy lawe is within the middelt of my brest.
- 9 I haue declared thy righteousnes in a great congregatiō: lo I wil not refraine my lippes O God thou knowest [it.]

- 10 I haue not hyd thy ryghteousnesse within my heart: my talkyng hath ben of thy trueth and of thy saluation.
- 11 I haue not concealed thy louyng mercie and trueth: from the great congregation.
- 12 Withdawe not thou thy mercie from me O God: let thy louyng kyndnesse and thy trueth allway preserue me.
- 13 For innumerable troubles are come about me, my sinnes haue taken such holde vpon me that I am not able to loke vp: yea they are mo in number then the heerres of my head, & my heart hath fayled me.
- 14 O God let it be thy pleasure to deliuer me: make haste O God to helpe me.
- 15 Let them be ashamed and confounded together that seke after my soule to destroy it: let them be dryuen backwarde & be put to rebuke that wyshe me euyll.
- 16 Let them be ^(d) desolate in recompence of their shame: that say vnto me, "fye vpon thee, fye vpon thee."
- 17 Let all those that seeke thee be glad and ioyfull in thee: and let such as loue thy saluation, say allway God be magnified.
- 18 As for me I am afflicted and needye; but God careth for me: thou art my ayde and delyuerer, O my God make no long taryng.

" Pit of noyse, that is, a pit wher the running water made a great noyse.

(a) From God.

" thoughtes

(b) To vnderstande thy wyll.

(c) Wchp to do thy wyll. " Roule of the booke.

" Intrales

(d) Let thie rebuke be myne, be a rebuke to me.

The argument of the. xli. psalme.

Dauid sheweth that they be happy who haue pitie on the afflicted. He rehearseth his prayer made in his sicknesse to God. He complayneth of sayned friendes, and at the maliciousnesse of his enemies.

To the chiefe musition, a psalme of Dauid.

Euenyng prayer. " In the euyll day. " Soula.



Blessed is he that considereth y^e poore: God wyll delyuer hym in "the tyme of trouble. God wyll preserue hym & kepe him aloue: he shalbe blessed vpon the earth, and [thou O God] wyll not deliuer hym into the "wyll of his enemies.

- 3 God wyll comfort hym when he lyeth sicke vpon his bed: thou [O God] wyll turne vpside downe all his bed in his sicknesse.
- 4 I sayde, O God be mercifull vnto me: heale my soule, for I haue sinned agaynst thee.
- 5 Myne enemies speake euyl of me: why shall he dye, and his name perishe?

6 But

6 But yf [any of them] came to visite me, he spake^(a) bamitie: his heart conceaued vngodlynesse Within hym selfe, & When he came foorth a doores he vttered it.

7 All they that hated me whispered together: they imagined euyl agaynst me. [They sayde] some "great mischiefe is lyghted vpon hym: and he that lyeth sicke on his bed, shall ryse by no more.

8 Yea besides this, euen myne owne " friende whom I trusted: which dyd also eate of my bread, hath kicked very

much agaynst me.

10 But be thou mercifull vnto me O God: rayse me by agayne, and I shall rewarde them.

11 By this I knowe thou faoueredst me: in that myne enemye doth not triumph agaynst me.

12 And when I am in my "best case, thou bpholdest me: and thou Wylt set me before thy face for euer.

13 Blessed be God the Lorde of Israel: worlde without ende, Amen, Amen.

"Perfection

¶ The argument of the. xliij. Psalmes.

¶ Dauid dyuert out of his realme, declareth his sorowe of mynde, for that he coulde not resort vnto Gods temple, and hepe there the holy feastes. He complayneth that one affliction commeth on anothers necke. Also he complayneth of the reproches and mockes that he susteyned of the wicked. He comforteth hym selfe in the confidence that he hath in God.

¶ To the chiefe musition a wise instruction Oof the sonnes of Corach.

1 Like as the hart brayeth for water brookes: so panteth my soule after thee O God.

2 My soule is a thirst for the Lorde, yea euen for the luyng Lorde: When shall I come to appeare before the face of the Lorde?

3 My teares haue ben my meate day and nyght: whyle they dayly say vnto me where is [nowe] thy God.

4 And I powred out of me my very^(a) heart, remembryng this howe that before tyme I haue passed with a great number, bringyng the vnto the house of the Lord: with a voyce of ioy & "praysle, [a with] a company that kept holy day.

5 Why art thou so discouraged O my soule, & why art thou so vnquiet within me: attende thou vpon the Lorde, for I will yet acknowledge him only to be "a present saluation.

6 My Lorde, my soule is discouraged within me: because I remember thee

from the lande of Iordane, and from the litle hyll hermonim.

7 One deepe calleth another at the noyse of thy water pypes: all thy waues and stormes are gone ouer me.

8 God Wylt graunt his louing kindnesse on the day tyme: and in the nyght season I Wylt syng of hym, and make my prayer vnto the Lorde of my lyfe.

9 I Wylt say vnto the Lorde of my strength: Why hast thou forgotten me, why go I thus heauyly through the oppression of myne enemye?

10 "It was as a sworde in my bones, when myne enemies dyd cast me in the teeth: in saying dayly vnto me, where is nowe thy Lorde?

11 Why art thou so discouraged O my soule, & why art thou so vnquiet within me: attende thou vpon the Lorde, for I wil yet acknowledge him "to be only my present saluation, and my Lorde.

B

" VWith a kylling in my bones, myne enemies.

"The saluations of my countenance.

¶ The argument of the. xliij. Psalmes.

¶ The prophete prayeth to be delyuered from his enemies, to haue his heart illuminated, and to be restored home agayne, that he may prayse God his Lorde in his sanctuarie, in whom he putteth all his trust.

1 Iudge me O Lorde, and debate my cause with an vnnaturall people: oh delyuere me from the deceiptfull and wicked man.

2 For thou art the Lord of my strength: why hast thou reiect me, and why go I

thus heauyly through the oppression of myne enemye.

3 Sende foorth thy light and thy trueth: that they may leade me and direct me vnto thy holy hyll, & to thy tabernacles.

4 And I Wylt go vnto the aulter of the Lorde,

Lozde, euen vnto the Lozde of my ioy
& gladnesse: and vpon the harpe I will
acknowledge thee O Lozde my Lord.
5 Why art thou so discouraged O my

soule, & why art thou so vnquiet within
me: attende thou vpon the Lozde, for
* I wyll yet acknowledge hym [to be]
only my present saluation, & my Lozde.

“ The sal-
uations of
my coun-
traunce and
my Lozde.

The argument of the. xliiii. psalme.

¶ The prophete rehearseth Gods benefites bestowed vpon the fathers, brought out
of Egypt, and planted in Chanaan. He complayneth of the calamitie that the
people of God suffered through the crueltie of the heathen. Last of all, he prayeth
God to awake, to aryse, and to deliuer them for his mercies sake.

○ To be song

¶ To the chiefe musition, a wise instruction ○ of the sonnes of Corach.

Mornyng
prayer.



We haue hearde
with our eares
O Lozde: our fa-
thers haue tolde
vs what workes
thou hast done in
their daies in the
olde tyme.
2 Howe thou hast
driven out the heathen with thy hande
and planted^(a) them in: howe thou hast
destroyed the nations & placed^(b) them.
3 For they gat not the lande in possession
through their owne sworde: neither
was it their owne arme that saued the.
4 But thy ryght hande, and thine arme,
& the lyght of thy countenance: because
thou hadst a fauour vnto them.
5 Thou art my kynge O Lozde: com-
maunde that Iacob be saued.
6 Through thee we wyll ouerthrowe
our enemies: and in thy name we wyll
treade them vnder that ryle by agaynst
vs.
7 For I wyll not trust in my bowe: and
it is not my sworde that can saue me.
8 But it is thou that sauest vs from our
enemies: and thou puttest them to con-
fusion that hate vs.
9 We make our boast of God all the day
long: and we wyll confesse thy name
for ever. Selah.
10 But nowe thou art farre of, and thou
puttest vs to confusion: neither goest
thou forth with our armies.
11 Thou makest vs to turne away back-
warde from the enemy: so that they
which hate vs, do make vs a spoyle vnto
them.
12 Thou hast deliuered vs as sheepe to

be eaten: and thou hast scattered vs
among the heathen.
13 Thou hast solde thy people for naught:
and thou hast taken no money for them.
14 Thou hast made vs a rebuke to our
neighbours: to be laughed to scorne and
had in derision of them that are rounde
about vs.
15 Thou hast made vs [to be] a^(c) fable a-
mong the heathen: [and to be such] that
the people shake their head at vs.
16 My confusion is dayly before me, and
the shame of my face couereth me: for
[to heare] the voyce of the slanderer
& blasphemmer, and for to see the enemy
and the auenger.
17 [And though] all this be come vpon vs:
[yet] we do not forget thee, nor shewe
our selues to be false in thy couenaunt.
18 Our heart is not turned backe, neither
our steppes be declined out of thy
pathes: no not when thou hast smitten
vs in the place of dragons, and couered
vs with the shadowe of death.
19 If we had forgotten the name of our
Lozde, and holden by our handes to
any straunge god: woulde not God
searche it out: for he knoweth the very
secretes of the heart.
20 For thy sake also are we kylled all the
day long: and are counted as sheepe
appoynted to be slayne.
21 Stirre by O Lozde, why sleepest thou:
awake & be not absent from vs for ever:
wherfore hydest thou thy face, and
forgettest our miserie and tribulation:
22 For our soule is brought lowe vnto the
dust: our belly cleaueth vnto y^e grounde.
23 Aryse by thou our ayde, and redeeme
vs: for thy louyng kindnesse sake.

¶

“ The sal-
uations of
my coun-
traunce and
my Lozde.

(a) Our
fathers.

(b) Our
fathers.

¶ Smite.

☞ The argument of the. xlv. psalme.

☞ The prophete in describyng here the beautie, eloquence, strength, power, successe, administration of iustice, aboundaunce of riches, and maiestie of kyng Solomon, with his wife and children: setteth forth Iesus Christe and his espouse the Church, whose eternal kingdome agaynst sinne, death, and hell, is notably figured here in this psalme.

☞ To the chiefe musition (on the instrument) Solannim (to be song of the) children of Corach. A song of loue, geuyng wise instructions.

A 1 My heart is endityng of a good matter: I wyll dedicate my workes vnto the king, my tongue is as the penne of a redy writer.

2 Thou art fayrer then the children of men, full of grace are thy lippes: because the Lorde hath blessed thee for ever.

3 Girde thee with thy sworde vpon thy thigh O thou most mightie: [that is] with thy glorie and thy maiestie.

4 Prosper thou with thy maiestie, ryde on the worde of trueth and of affliction for ryghteousnesse sake: and thy ryght hande shall teache thee terrible thynges.

5 Thyne arrowes are sharpe: a people the kynges-enemies shall submit in heart them selues vnto thee.

6 Thy throne O Lorde endureth for ever and ever: the scepter of ryghteousnesse is the scepter of thy kyngdome.

B 7 Thou hast loued iustice and hated vngodlynesse: wherfore the Lorde euen thy Lorde hath annoynted thee with the oyle of gladnesse more then thy felowes.

8 All thy garmentes smell of Myrr, Aloes, and Cassia, out of the iuorie palaces: wherby they haue made thee glad.

9 Kynges daughters are amongst thy

honourable women: vpon thy ryght hande standeth the queene in a besture of golde of ^(a) Ophir.

10 Hearken O daughter and consider, encline thine eare: forget also thine owne people and thy fathers house.

11 So shall the kyng haue pleasure in thy beautie: for he is thy Lorde, and worship thou hym.

12 And the daughter of Tyre shall come with a present: the riche among the people shall make their earnest prayer before thee.

13 The kynges daughter is all glorious within: her clothyng is of wrought golde.

14 She shalbe brought vnto the kyng in rayment of needle worke: the virgins that folowe her and her company shalbe brought vnto thee.

15 With ioy and gladnesse shall they be brought: [and] shal enter into the kynges palace.

16 In steade of thy fathers, thou shalt haue children: whom thou mayst make princes in all landes.

17 I wyll remember thy name from one generation vnto another: therfore shall the people "praise thee worlde without ende."

(a) Ophir is thought to be the Ilande in the west coast, of late founde by Christopher Colunbo: fro whence at this day is brought most fine golde.

"Confesse.

☞ The argument of the. xlvj. Psalm.

☞ The prophete acknowledgeth God to haue deliuered Hierusalem so notably out of perilles, that they all haue a cause to conceaue a full hope not for to feare any aduersitie in tyme to come. He exhorteth other to beholde the great workes of God, and turneth his speache to his aduersaries.

☞ To the chiefe musition, a song (to be song) of the children of Corach vpon Alamothe.

A 1 The Lorde is our refuge & strength: a helpe very easily "founde in troubles.

2 Therfore we wyll not feare though the earth be transposed: and though the hills rushe into the "middest of the sea.

3 Though the waters thereof rage and

swell: and though the mountaynes shake at the surges of the same. Selah.

4 [Yet] the fludde by his ryuers shall make glad the citie of God: the holy place of the tabernacles of the most hyghest.

5 God is in the myddest of her: therfore she

Grady.

Heart.

he can not be remoued: the Lorde wyll helpe her, and that ryght early.

6 The heathen make much a do, and the kyngdomes are moued: but [God] shewed his voyce, and the earth melted away.

7 The God of hostes is with vs: the Lorde of Jacob is "our refuge. Selah.

8 Come hither and beholde the workes of God: what (a) distructions he hath brought vpon the earth.

9 he maketh warres to ceasse in all the worlde: he breaketh the bowe, & knapeth the speare in lunder, and burneth the charettes in the fire.

10 We styll then, and knowe that I am the Lorde: I wyll be exalted among the heathen, I wyll be exalted in the earth.

11 The God of hostes is with vs: the Lorde of Jacob is "our refuge. Selah.

" A hygh sure holde to vs. (a) Strange thynges of destructions.

" A hygh sure holde to vs.

The argument of the.xlvij.psalme.

The prophete inciteth the faythfull to prayse God with all kynde of melody, for that he subdueth their enemies vnder them. He also declareth that the heathen with their princes shall receaue the fayth.

To the chiefe musition, a psalme (to be song) of the children of Corach.

A 1



Lap your handes all ye people: make a noise vnto the Lorde with a ioyfull voyce.

For God is hygh and terrible: he is the great king vpon all the earth.

2 He wyll subdue the people vnder vs: and the nations vnder our feete.

3 He hath chosen for vs our inheritaunce: the glorie of Jacob whō he loued. Selah.

4 The Lorde ascendeth in a triumph:

[and] God with the sounde of a trumpet.

5 Syng psalmes to the Lorde, syng psalmes: syng psalmes to our kyng, sing psalmes.

6 For the Lorde is kyng of all the earth: * syng psalmes [all you that haue] styll.

7 God raigneth ouer the heathen: God sitteth vpon his holy throne.

8 The princes of the people are assembled together [for to be] the people of the God of Abraham: for the shieldes of the earth be Gods, who is hyghly exalted.

Euenyng prayer.

B

The argument of the.xlviii.Psalme.

The prophete magnifieth the maiestie of God for his goodnesse, benefites, fayth, and wonderfull defence to wardes his Church, which he commendeth vnder the name of the cite of God, of mount Sion, of the holy hill, and palaces of the north syde.

A song, the psalme O of the children of Corach.

O To be song

1 Great is God, and hyghly to be prayed: in the cite of our Lorde, his holy hill.

2 The hill of Sion is fayre in situation, and the ioy of the whole earth: vpon the north syde lyeth y^e cite of the great king.

3 God is well knowen in her palaces: as a most sure refuge.

4 For lo kinges did assemble, and (a) passe by together: they them selues saue it, * lykelwysse they marueyled, they were astonyed with feare, and sodenly in haste they were gone away.

5 A feare came there vpon them and sorowe: as vpon a woman in her childe trauayle.

6 Thou didst breake the shippes of "the sea: through the east wynde.

7 Lyke as we haue hearde, so haue we

seene in the cite of God of hostes: in the cite of our Lorde, God vpholdeth the same for euer. Selah.

8 O Lorde we haue wayted: for thy louyng kindnesse in the myddest of thy temple.

9 O Lorde, accordyng to thy name, so is thy prayse vnto the worldes ende: thy ryght hande is full of iustice.

10 Mount Sion shall reioyce, and the daughters of "Juda shalbe glad: because of thy iudgementes.

11 Compasse about Sion, and go rounde about her: and tell the towres therof.

12 Marke well her bulwarkes, beholde her hygh palaces: that ye may tell it to your posteritie.

13 For this God is our God for euer and euer: he wyll be our guide vnto death.

(a) To go against Ierusalem.

" Tharhis.

(b) The billages. " Ichuda.

The

The argument of the. xlix. psalme.

The prophete speakyng to the poore and riche, declareth what a banitie it is for a man to put his trust in worldly goodes, and through them to become stout and arrogant: for that they can neither deluyer any man from trouble, calamitie, sicknesse, sinne, death, and displeasure of God: neither can any man assure them to hym selfe, or to his children for any tyme of continuance.

To the chiefe musician, a psalme of the children of Corachi.

HEare this all ye people: geue eare
 1 Hall ye that dwell in the worlde.
 2 "As well lowe as high: riche and
 3 poore, one with another.
 4 My mouth shall utter wisdom: the
 5 cogitations of myne heart [well bring
 6 forth] knowledge.
 7 I will encline myne eare to a parable:
 8 I will open my darke sentence vpon a
 9 harpe.
 10 Wherfore shoulde I feare in euill
 11 dayes: the wickednesse of my heeles
 12 [then] would compasse me round about.
 13 There be some that put their trust in
 14 their goodes: and boast them selues in
 15 the multitude of their riches.
 16 But no man at all can redeeme his
 17 brother: nor geue a raunsome vnto God
 18 for hym.
 19 For the redemption of their soule is
 20 very costly, and must be let alone for
 21 euer: yea though he lyue long and see
 22 not the graue.
 23 For he seeth that wyse men dye: and
 24 that the foole and ignoraunt perishe to-
 25 gether, and leaue their riches for other.
 26 And yet they thynke that their houses
 27 shall continue for euer, and that their
 28 dwelling places shall endure from one
 29 generation to another: [therfore] they call
 30 landes after their owne names.

11 Neuerthelesse, man can not abyde in
 [such] honour: he is but lyke vnto
 12 brute beastes that perishe.
 13 This their way is their foolishnesse:
 yet their posteritie prayse their saying.
 Selah.
 14 They shall be put into a graue [dead] as
 a sheepe, death shall feede on them: but
 the ryghteous shall haue dominion of
 them in the mornynge, their beautie
 shall consume away, hell shall receaue
 them from their house.
 15 But God will deluyer my soule from
 the place of hell: for he will receaue
 me. Selah.
 16 Be not thou afrayde though one be
 made riche: or yf the glozie of his house
 be encreased.
 17 For he shall cary nothyng away with
 hym when he dyeth: neither shall his
 pompe folowe after hym.
 18 For whyle he lyued he counted him
 selfe an happy man: and so long as thou
 doest well vnto thy selfe, men will
 speake good of thee.
 19 But he shall folowe the generations of
 his fathers: and shall neuer see lycht.
 20 A man is in an honourable state, but
 he will not vnderstande it: he is lyke
 [herein] vnto brute beastes that perishe.

(e) Mon be
 he neuer so
 byauc or ho-
 nourable for
 his riches,
 enderth this
 lyfe as an asse
 or dogge, and
 is quickly for-
 gotten for all
 his riches,
 vltie, landes,
 & buildinges.
 "Loue their
 mouth, that
 is, shewe
 them selues
 more fooles
 then their
 fathers, in
 that they
 will not be
 warned by
 their fathers
 examples
 & foolish-
 nesse, to
 take a bet-
 ter way of
 lyfe.
 (d) At the
 day of resur-
 rection.
 "The hand
 of hell.
 "He in lyfe
 blessed his
 soule.
 (e) Lyue bo-
 luptuously in
 all kynde of
 pleasures of
 this worlde.
 (f) Man lyke
 a beest, seeth
 not that at his
 worthynesse
 true honour to
 be of God, and
 not of hym
 selfe, or of the
 worlde.

The argument of the. L. Psalm.

The prophete byngeth in God to call to iudgement heauen, earth, and all the worlde, declaring that he is not ryghtly worshipped of them who offer sacrifices without fayth, and who pretending religion in wordes and countenaunces, leade a lyfe cleane contrary. The true worship of God consisteth in offeryng vnto hym prayes in prosperitie, and calling vpon his name in aduersitie, and withall, in leadyng a good conuersation of lyfe.

A psalme of Asaph.



He most mightie
 1 Lorde God hath
 2 spoken: and called
 the earth from
 the rysyng vp of
 the sunne, vnto
 the goyng downe
 therof.
 Out of Sion:

hath the Lorde appeared in perfect
 beautie.
 3 Our Lorde commeth, and he will
 not kepe silence: there goeth before
 hym a consuming fire, and a mightie
 tempest is sturred rounde about hym.
 4 He calleth from about the heauen and
 the earth: that he may iudge his people.
 5 Gather my saintes together vnto me:
 those

(a) Dissemble any more.

those that haue made a couenaunt with me with sacrifice.

6 And the heauens shall declare his ryghteousnesse: for God is iudge hym selfe. *Selah.*

7 *B* Hearc O my people, and I wil speake: I my selfe wyll testifie vnto thee O Israell, I am the Lorde, euen thy Lorde.

8 I wyll not reprove thee because of thy sacrifices, or for thy burnt offerynges: [for that they be not] alway before me.

9 I wyll take no bullocke out of thy house: nor goates out of thy foldes.

10 For all the bestes of the forest are myne: and so are the cattel vpon a thousande hylles.

11 I knowe all the foules vpon the mountaynes: and the wyld beasts of the fielde are at my commaundement.

12 If I be hungry, I wyll not tell thee: for the whole worlde is myne, and all that is therein.

13 Thinkest thou that I will eate bulles flethe: and drynke the blood of goates:

14 Offer vnto God prayse: and pay thy vowes vnto the most hyghest.

15 And call vpon me in the tyme of trouble: I wyll heare thee, and thou shalt

glorifie me.

16 But the Lorde sayd vnto the vngodly: Why doest thou preache my lawes, and takest my couenaunt in thy mouth:

17 Seyng that thou hatest discipline: and hast cast my wordes behynde thee.

18 When thou sawest a thiefe, thou dydst consent vnto hym: and thou hast ben partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set foorth deceipt.

20 Thou sattest and spakedst agaynst thy brother: yea and hast slaudered thine owne mothers soune.

21 These thynges hast thou done and I helde my tongue, thou thoughtest that I am euen such a one as thou thy selfe art: but I wyll reprove thee, and I wyll set foorth in order before thine eyes [all that thou hast done.]

22 Consider this I pray you, ye that forget the Lorde: lest I plucke you away, and there be none to deluyer you.

23 Who so offereth vnto me thankes and prayse, he honoureth me: and to hym that ordereth his conuersation ryght, I wyll shewe the saluation of God.

Myne, or with me.

Thine

The argument of the. l.j. psalme.

Dauid acknowledging his great offence in committing adulterie, beseecheth most humbly God of his great mercie to pardon his sinnes: partly that Gods promises may appeare true, who hath promised pardon to all them that from the bottome of their heart do confesse their faultes: partly also that he myght lyue to bulde the walles and temple of Hierusalem, where sacrifices of rightousnes must be offered.

To the chiefe musition, a psalme of Dauid when the prophete Nathan came vnto hym after he was gone in to Bethsabe. ii. Samuel. xi.

Bath shaba.

1 *A* Have mercie on me O Lorde accordyng to thy louyng kindnesse: accordyng vnto the multitudes of thy mercies wpe out my wickednesse.

2 Washe me thoroughly from myne iniquitie: and clenle me from my sinne.

3 For I do acknowledge my wickednesse: and my sinne is euer before me.

4 Agaynst thee, only agaynst thee I haue sinned and done this euill in thy sight: that thou mightest be iustified in thy saying, and founde pure when thou art iudged.

5 Beholde, I was ingendred in iniquitie: and in sinne my mother conceaued me.

6 Neuerthelesse, lo thou requirest trueth in the inwarde partes [of me]: [therefore] thou wylt make me learne wisdom in the secreete [part of myne heart.]

7 Purge thou me with hyssop and I shall be cleane: washe thou me, and I shall be whyter then snowe.

8 Make thou me to heare [some] toy and gladnesse: let the bones reioyce which thou hast broken.

9 Turne thy face from my sinnes: and wpe out all my misdeedes.

10 Make thou vnto me a cleane heart O Lorde: and renue thou a ryght spirite within me.

11 Cast me not away from thy presence: and take not thy holy spirite from me.

12 Geue me agayne the comfort of thy saluation: and confirme me with a free wylling spirite.

13 Then wyll I teache thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

14 Deluyer

Or, when thou iudgest

Or, when thou iudgest

Inwardly my heart with wisdom thou rowe the holy ghost.

- 14 Deliver me from blood O Lorde, the Lorde of my saluation: and my tongue shall sing with a ioyfull noyse of thy iustice.
- 15 O Lorde open thou my lippes: and my mouth shall set forth thy prayse.
- 16 For thou desirest no sacrifice, els I would geue it thee: thou delightest not in a burnt offering.
- 17 Sacrifices for God is a mortified spir-

- rite: O Lorde thou wilt not despise a mortified and an humble heart.
- 18 Be thou beneficiall vnto Sion, according to thy gracious good will: buylde thou the walles of Hierusalem.
- 19 Then shalt thou be pleased with the sacrifices of righteoulnes, with burnt offerings and oblations: then will they offer young bullockes vpon thyne altar.

The argument of the. lii. psalme.

David inueyeth against Doeg, and describeth his and all other mischeuous mens natures and doynge, which the godly perusing, be more incited to put their whole confidence in God, and to prayse God.

To the chiefe musition, a wyse instruction of Dauid, when Doeg the Edomite came to Saul and tolde him, saying: Dauid is come to the house of Achimelek. 1. Sam. 21.

- 1 Why boastest thy self thou tiraunt of mischief: the goodnes of God dayly endureth.
- 2 Thy tongue imagineth wickednes: [and] deceaucth like a sharpe raser.
- 3 Thou hast loued vngreatness more then goodnes: and to talke of falshood more then of righteoulnes. Selah.
- 4 Thou hast loued to speake all wordes that may do hurt: O thou deceptfull tongue.
- 5 Therefore the Lord will destroy thee for euer: he will take thee and plucke thee out of thy dwelling, and roote thee out of the lande of the liuing. Selah.
- 6 The righteous also shall see this: and

- they will be afraide and laugh hym to scozne.
- 7 [Saying] lo this is the man that put not the Lorde [to be] his strength: but trusted vnto the multitude of his riches, and strengthed him selfe in his wickednesse.
- 8 As for me I am lyke a greene olive tree in the house of the Lorde: my trust is in the tender mercy of the Lorde for euer and euer.
- 9 I will alway confesse it vnto thee, for that thou hast^(a) done it: and I will hope in thy name, for it is good in the sight of thy saintes.

(a) To the wicked, and to the godly.

The argument of the. liii. psalme.

David declareth the originall roote, with the fruites and punishment of the wicked, how they oppresse cruelly the people of God, whom neuerthelesse God by his prouidence defendeth, and will deliuer from the bloodie handes of the wicked, whose vngodlynes he detesteth alwayes.

To the chiefe musition vpon Mahalah, a wise instruction of Dauid.



The foole hath sayde in his heart there is no God: they haue corrupted them selues, & haue made their wickednes abhominable, he is not that doeth

- good.
- 2 The Lorde looked downe from heauen vpon the chyldren of men: to see if there were any that did vnderstand and seeke after the Lorde.
- 3 But they dyd all go out of the way, they dyd altogether become abhominable: there was also none that would do good, no not one.

- 4 Will not the workers of iniquitie vnderstande, eating by my people [as if] they eated bread: that they do not call vpon God?
- 5 They shalbe greatly there afraide [where] no cause of feare is: for the Lord will breake the bones of hym that besiegeth thee, thou wilt put [them] to shame, because the Lorde hath despised them.
- 6 Who is he that will geue saluation vnto Israel out of Sion: when the Lord will reduce his people out of captiuitie, Jacob will reioyce, and Israel will be glad.

The argument of the. liiii. psalme.

¶ **D**avid brought into marueylous daunger through the treason of Ziphims, who were counterfayted Israelites, calleth earnestly vpon God: from whom receauing succour, he thanketh him with a free heart, acknowledging the benefite.

¶ To the chiefe musition vpon Neginoth, a wyse instruction of Dauid, when the Ziphims came and sayd vnto Saul, hath not Dauid hyd him selfe amongst vs: 1. Sam. 23. & 26.

- A** 1 **S**alue me **O** **L**orde for thy name sake:
 Iudge me accordyng to thy mightie power.
 2 **H**eare my prayer **O** **L**ord: and hearken vnto the wordes of my mouth.
 3 **F**or straungers are rysen by against me: and ttrauntes whiche haue not the **L**orde before their eyes, seeke after my soule. *Selah.*
 4 **B**ehold, **G**od is an ayde vnto me: the **L**orde is with them that ^(a) vpholde my

soule.

- 5 **H**e **W**yll rewarde ^(b) euyl vnto mine enemies: destroy thou them accordyng to thy truelyth.
 6 **I** **W**yll sacrifice vnto thec with a true **W**ylling heart: **I** **W**yll confesse thy name **O** **G**od, because it is good.
 7 **F**or he hath deliuered me out of all my trouble: and mine eye hath seene [auengaunce] vpon mine enemies.

^(b) which they haue de- uoted to

^(a) That loue me, taking my part.

The argument of the. lv. psalme.

¶ **D**avid desireth **G**od to heare his prayers, he declareth his griefes and afflictions, he wisheth auengment of his enemies, who pretending frendship and familiaritie, craftly seeketh his dishonour. Finally, he sheweth what comfort he hath taken, in that **G**od **W**yll helpe him, and destroy his aduersaries.

¶ To the chiefe musition vpon Neginoth, a wise instruction of Dauid.

- A** 1 **O** **L**orde geue eare vnto my prayer: and hide not thy selfe from my petition.
 2 **T**ake heede vnto me, and heare me: **I** can not choose but mourne in my prayer, and make a noyse.
 3 [Deliuer me] from the voyce of the enemy, and from the ^(a) present affliction of the wicked: for they are minded to do me mischief, and are set maliciously against me.
 4 **M**y heart trembleth within me: and the feare of death is fallen vpon me.
 5 **F**earefulnes and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.
 6 **A**nd **I** sayde, **O** that **I** had wynges like a doue: for then woulde **I** flee away, and be at rest.
B 7 **L**o, then woulde **I** fleeing get me away farre of: and remaine in the wilderness. *Selah.*
 8 **T**hen woulde **I** make hast to escape: from the stormie wynde, [and] from the tempest.
 9 **D**estroy their tongues **O** **L**orde, and deuide [them]: for **I** haue seene oppression and strife in the cite.
 10 **T**hey do compasse it day and night within the walles: mischief also and ^(b) labour, are in the midst of it.

- 11 **M**alice is in the midst of it: disceipt and guyle go not out of her streates.
 12 **T**ruely he was not mine enemy that hath done me this dishonour, for then **I** coulde haue borne it: neither was he one that seemed to hate me that dyd magnifie hym selfe against me, for then **I** woulde haue hyd my selfe from him.
 13 **B**ut it was euen thou whom **I** esteemed as my selfe: my guyde, and myne owne familiar companion.
 14 **W**e delighted greatly to conferre our secretes together: we walked deuoutly in the house of **G**od fellowe lyke.
 15 **L**et death sodainly come vpon them, let them go downe quicke into hell: for wickednes is in their dwellinges and among them.
 16 **A**s for me **I** **W**yll crye vnto the **L**ord: and **G**od **W**yll saue me.
 17 **I**n the euening and morning, and at noone day **W**yll **I** pray, and that most instantly: and he **W**yll heare my voyce.
 18 **H**e hath redeemed my soule through peace fro the battayle that was against me: for there were many with me.
 19 **T**he **L**orde who sitteth [a ruler] from the beginning, **W**yll heare [me] and afflict them, *Selah*: for somuche as there is no chaunge in them, and for that they do not feare **G**od.

^(a) The face.

^(a) To morrow other.

20 He layde his handes vpon such as be at peace with him: and he brake his covenant.

21 The [wordes] of his mouth were softer then butter, yet warre was in his heart: his wordes were smother then oyle, and yet be they very swordes.

22 Cast thy burthen vpon God, and he wyll vpholde thee: he wyll not suffer

at any time the righteous to moue.
23 [And as for] them: thou O Lorde wyll hurle headlong into the pit of destruction.

24 The bloodthirstie and deceiptfull men shal not liue out halfe their dayes: neuerthelesse I wyll put my full trust in thee.

The argument of the .lvi. Psalm.

David prayeth to God, complaining greatly of the vnreasonableness of his enemies, and wishing their correction. He setteth forth his confidence that he hath in Gods providence, whereby he assureth him selfe for to be deliuered, and promiseth to geue thankes therfore.

To the chiefe musition as concerning the(;) dumbe doue in a farre countrey, the golden psalme of Dauid, when the Philistines toke him in Geth. i Sam. 21.

(;) David being to his enemies the Philistines, when he was forced to forsake his own countrey and friends, y-kenneth him selfe to the most innocer bird a doue, feuered farre from her company: who breeth her griefe onely by mourning, and not by any other last endeavour, or ailengement "Is for me"

Morning prayer.

BE mercifull vnto me O Lorde: for man goeth about to deuour me, he dayly fyghtyng, oppresteth me.

2 Myne enemies are dayly in hande to swalowe me vp: for they be many that fight against me, O thou most highest.

3 [Neuerthelesse] at all times as I am afraid: I put my whole trust in thee.

4 In the Lord I wyll prayse his word: in the Lord I haue put my trust, and I wyll not feare what flesh can do vnto me.

(a) wordes spoken of me, in which it is said, that I haue sung.

5 My (a) wordes dayly put me to sorow: all that they do imagine, is to do me euill.

6 They flocke together, they kepe them selues close: they marke my steppes,

that they may lye in wayte for my soule.
7 Shall they escape for their wickednes: O Lorde in thy displeasure cast downe headlong this people.

8 Thou hast numbred my fittinges, thou hast put my teares in thy bottell: [are] not these thinges [noted] in thy booke:

9 Whensoever I call vpon thee, then shall myne enemies be put to flight: this I know, for the Lorde "is on my side.

10 In the Lord I wyll prayse the word: In God I wyll prayse the worde.

11 In the Lorde I put my trust: I wyll not be afraid what man can do vnto me.

12 O Lorde, thy (b) bowes be vpon me: vnto thee wyll I geue thankes & praise.

(b) I haue made a bowe to prayse thee which thing I minde to do.

13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before the Lorde in the light of the liuing.

The argument of the .lvii. Psalm.

David being in great perill, as in the mouth of Lions, maketh his prayer to God, and desireth very earnestly his helpe, promising to confesse him and his benefites amongst all men.

To the chiefe musition (to be song lyke vnto the song beginning) destroy not, a golden psalme of Dauid, when he fled from Saul into the caue.

BE mercifull vnto me O Lorde, be mercifull vnto me: for my soule trusteth in thee, and vnder the shadowe of thy wynges wyll I trust, vntyll this tyranny be ouerpast.

2 I wyll call vnto the most high Lorde: euen vnto the Lord that wil perfourme the cause which I haue in hande.

3 He wyll sende from heauen, and saue me fro the reproofe of him that woulde deuour me vp, Selah: the Lorde wyll sende forth his mercie and tructh.

4 My soule is among Lions, and I lye among those that are set on fire: among the children of men whose teeth are speares and arrowes, and their tongue a sharpe sword.

5 Exalt thy selfe O God aboue the heauen: thy glozy is aboue all the earth.

6 They haue prepared a net for my feete, "that some man might presse downe my soule: they haue digged a pit before me, and are fallen into the midst of it them selues. Selah.

"He hath bowed downe my soule.

(c) My pdes
fices and
payers.

5 For thou O Lorde hast hearde my^(c) bowes: and hast geuen an heritage vnto those that feare thy name.

6 Thou wilt adde dayes vnto the kings dayes: and his yeres shalbe a generation and a generation.

7 He shall dwell before the Lorde for euer: O appoynt thy louing mercy and faithfulness, that thei may pserue him.

8 So wyll I sing psalmes vnto thy name: that I may day by day pferme my bowes.

¶ The argument of the. lxiij. psalme.

¶ Dauid declareth that in God he putteth his whole trust, and that his aduersaries deuising mischief, shall therby worke their owne destruction. He declareth also, that to trust vnto man, auctoritie, spoule, riches, or goodes, is but vanitie: Only God hath power and good wyll to helpe in all necessities, who wyll rewarde euery one according to his workes.

¶ To the chiefe musition vpon Iudethun, a psalme of Dauid.

A
Kepeth
silence.
Morning
prayer.



1 My soule truly on- ly^(c) stayeth vpon the Lorde: for of him cometh my saluation.

2 He onely is my rocke and my sa- uing helpe: he is my refuge, so that I can not be re- moued greatly.

3 Howe long wyll ye imagine mischief against euery man: ye shalbe slayne all the sort of you: [ye shalbe] as a tottering wall, [and like] a broken hedge.

4 They deuise only howe to thrust [him] from his promotion: they delight in a lye, they blesse with their mouth, and curse with their heart. Selah.

5 [Reuerthelesse] O my soule, stay thou only vpon the Lorde: for my confidence is in him.

6 He only is my rocke and my sauing helpe: he is my refuge, so that I can not be remoued.

7 In the Lorde is my health and my glory: my trust is in the Lorde the for- tresse of my force.

8 O ye people, put your trust in hym al- way: powre out^(a) your hartes before him, for the Lorde is our hope. Selah.

9 As for the chyldren of men, they be on- lye but vanitie, the chyldren of lordes be but a lye: vpon the wayghtes they [be] altogether [lighter] then vanitie in selfe.

10 O trust not in wrong [dealing] and spoy- ling: geue not your selues vnto vanitie, if riches encrease, set not your heart [vpon them.]

11 The Lord spake it once, [but] I haue hearde it^(b) twise, that power and mercy belongeth to thee O Lorde God: for thou rewardest euery man according to his worke.

B
(a) If the
griues that
lyeth in
your hart.

(b) Prouer-
of the pro-
phetes.

V Vall.

The argument of the. lxiij. psalme.

¶ Dauid beyng in a desert as banished out of his countrey, prayeth to God that he may re- turne to heare his word amongst his people in the sanctuary. He confesseth that Gods goodnes passeth all thinges, and ingendreth ioy in euery heart. He setteth forth his ad- uersaries wylpnes and mischiefnes, telling them befozehande, that suche destruction as they would worke vnto him, shall fall vpon their owne selues.

¶ A psalme of Dauid when he was in the wyldernesse of Iuda. 1. Sam. 23. & 24.

A 1 O Lorde thou art my Lorde: early in the morning I do seeke thee.

2 My soule thirsteth for thee: my fleche also longeth after thee in a baren and drye lande [where] no water is.

3 [To see thee] euen so [as] I haue seene thee in the sanctuary: that I might be- holde thy power and glory.

4 For thy louing kindnes is better then life [it selfe]: my lippes shall prayse thee.

5 As long as I liue I wyll blesse thee

on this maner: and in thy name I wyll^(a) lyft vp my handes.

6 My soule is satisfied euen as it were with mary and fatnes: and my mouth prayseth thee with ioyfull lippes.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking:

8 Because thou hast ben my helper: ther- fore vnder the shadowe of thy wynges do I reioyce.

9 My

(a) If

B

9 My

- 9 My soule cleaueth fast vnto thee: thy right hande hath vpholden me.
- 10 And they [that] seeke my soule to oppresse [it]: shall go vnder the earth.
- 11 Every one of them shall be killed with the edge of a sworde: and they shall be a

- (b) portion for Foxes.
- 12 But the king shall reioyce in the Lord, all they shall glory that sweare by him: for the mouth of all them that speake a lye, shall be stopped.

(b) Foxes shall cate them

(c) That presse hym in lye and learning.

The argument of the. lxxiii. psalme.

David maketh his prayer to God against the craftie, malicious, and false tongues of his aduertaries, who wrongfully had accused hym. He sheweth their naughtie nature, and howe the destruction of suche shall be to Gods glory: for the godly seying it, shall prayse God and be glad.

To the chiefe musition, a psalme of Dauid.

- 1 **O** Lord heare my voyce in my prayer: preferue my life from feare of the enemye.
- 2 Hyde me from the secreete [counsailes] of the malicious: from the conspiracie of the workers of iniquitie.
- 3 Who haue whet their tongue lyke a sword: who haue drawne their arrow, euen a bitter worde.
- 4 That they may priuily shoote at hym which is perfect: they do sodenly shoote at hym and feare not.
- 5 They courage them selues in mischief: and comune among them selues how they may lay snares, and say, who shall see them:
- 6 They searche out holwe to do wrong,

they put in practise fully that they haue diligently searched out: yea euen the secretes and bottonic of euery one of their heartes.

- 7 But the Lord shall sodenly shoote at them with a [twyfe] arrowe: their plagues shall be [apparaunt.]
- 8 Yea they shall cause their owne (a) tongues to be a meanes for to destroy the selues: insomuch that who so seeth them, shall desire to flee away [from them]
- 9 And all men that see it shall say, this hath God done: for they shall well perceaue that it is his worke.
- 10 The righteous shall reioyce in God, and put his trust in hym: and all they that be byright hearted shall be glad.

(a) Their owne false reportes, shall worke mischief vnto them.

The argument of the. lxxv. psalme.

David setteth forth the exceeding goodnes of God, partly in that he hath appoynted to be worshipped at Sion, to heare those that make their prayers vnto him, to forgeue them their sinnes, and to endue his people with many spirituall graces and gyftes: partly also in that he maketh the ground fruitfull, replenishing it with cattell, corne, and all kinde of frutes, atwell in desertes and hilles, as in balleys.

To the chiefe musition, the psalme of Dauid, a song.



O Lord "thou wilt be greatly prayesed in Sion: and vnto thee shall bowes be perfourned
 Thou that hearest a prayer: vnto thee shall all fleshe come.
 [My] " misdeedes haue preuayled against me: oh be thou mercifull vnto our wicked transgressions.
 Blessed is the man [whom] thou choosdest and receauest vnto thee: he shall dwell in thy court, and we shall be satisfied with the (a) goodnes of thy house, euen of thy holy temple.
 Thou wilt heare vs, doying wonderfull thinges in righteousness O Lord of our saluation: thou [art] the hope of all endes of the earth, and of them that dwell farre of at the sea coast.

- 6 Thou art he who in his strength setleth fast the mountaines: and is gyrded about with power.
- 7 Who stilleth the raging of the sea, and the noyse of his waues: and the vproze of the people.
- 8 They also that dwel in the vtmost partes [of the earth] be afrayde at thy signes: thou makest them reioyce at the going (b) forth of the morning and euenyng.
- 9 Thou visitest the earth, and thou makest it ouerflowne, thou enrichest it greatly: the (c) riuier of God is full of water, thou preparest their corne, for so thou (d) ordayneest it.
- 10 Thou waterest her fozowes, thou breakest downe her " hillockes: thou makest it soft with the drops of rayne, and blestest the increase of it.
- 11 Thou crownest the yere with thy goodnes:

(b) At the rising of the sunne and moone,

(c) Great riuers be
(d) Thou ordayneest the earth to bring forth corne.

" A crue of souldiers.

Prayse ta-
ch thee.
Euenyng
prayer.

Words
in things
of iniquitie.

Deum
111 111

Steppes.

12 They drop vpon the dwellinges of the wyldernesse: and hilles be compassed with ioy.

13 The downes be couered with sheepe: the valleys stande thicke with corne [so that] they shoulde [for ioy] and also sing.

The argument of the. lxxvj. psalme.

The prophete Dauid calleth vpon all men to prayse God for his wonderfull power, declared not only in the olde time in drying the red sea that the children of Israel might escape Pharaos handes: but also nowe for sauing his people from their enemies, and from Pharaos and tiraunces of their dayes. He also inciteth other to be thankfull vnto God through his example.

To the chiefe musition, a song (whiche is) a psalme.

A 1 Declare you ioyfull vnto the Lorde all [ye of] the earth: sing psalmes vnto the glory of his name, geue glory to his maiestie.

2 Say vnto the Lorde, oh howe wonderfull art thou in thy workes: thorow the greatnes of thy power thyne enemies shalbe founde ^(a) liers vnto thee.

^(a) They that denye their hope.

3 For all [they of] the worlde shall worship thee, and sing psalmes vnto thee: they shall sing psalmes vnto thy holy name. Selah.

4 Come hither and beholde the workes of the Lorde: howe wonderfull he is in his doing towarde the chyldren of men.

5 He turneth the sea into drye lande, so that they went thorow the water on foote: there dyd we reioyce in him.

6 He ruleth with his power for euer, his eyes beholdeth the gentiles: such as be rebels shal not come to promotion. Selah.

B 7 O ye people blesse your Lorde: and make the voyce of his praise to be heard.

8 Who preserueth our soule in life: and suffereth not our feete to slip.

9 For thou O Lord hast proued vs: thou hast tryed vs, like as siluer is tryed.

01 Thou broughtest vs into the snare: and layde trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heades: we went through fire and water, and [yet] thou broughtest vs out into a "pleasaunt [place.]

"VVatad.

12 I wyll go into thy house with burnt offeringes: and I wyll pay thee my bowes whiche I promised with my lippes, and spake with my mouth when I was in trouble.

13 I wyll offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullockes and goates. Selah.

14 Come hither, & hearken: and I will tell all you that feare the Lorde, what he hath done for my soule.

15 I called vnto hym with my mouth: and I exalted him with my tongue.

16 If I had inclined vnto wickednes in my heart, the Lorde woulde not haue hearde me: but the Lorde hath hearde me, & considered the voyce of my prayer.

17 Blessed be the Lorde which hath not reiected my prayer: nor turned his mercye from me.

The argument of the. lxxvii. psalme.

The prophete in the name of the people of Israel, beseecheth God of his fauour and mercy, that his commaundementes may be published to the whole worlde: so that by that meanes God might be praysed, and all people blessed.

To the chiefe musition vpon Neginoth, a psalme (whiche is) a song.

A 1 The Lord be mercyfull vnto vs and blesse vs: [and] cause the light of his countenance to shine vpon vs. Selah.

2 That thy way may be knowen vpon the earth: thy saluation among all nations.

"Confesse. 3 [Then] wyll the people " prayse thee O Lorde: yea all the people wyll " prayse thee.

4 The Gentiles will reioyce & triumph:

for thou wylt iudge the people, and gouerne the gentiles vpon the earth, according to equitie. Selah.

5 The people will prayse " thee O Lord: "Confesse. all the people wyll " prayse thee. "Confesse.

6 [Then] shall the earth bying forth her increase: and the Lorde our Lord will geue vs his blessing.

7 The Lorde will blesse vs: and all the endes of the worlde shall feare him. The

¶ The argument of the lxxvij. Psalmē.

¶ Dauid after some notable victorie thanketh God, who is and hath ben through his mightie power a present helpe and comfort to the afflicted, to orphans, widdowes, and prisoners that sit in darknesse, who also ouerthroweth with his mightie arme all wickednesse and his agaynesayers, and maketh them his subiectes for euer, to the great ioy of the godly.

¶ To the chiefe musition, a psalme of Dauid, which is a song.



Dease the Lorde
woulde aryse, his
enemies woulde
be scattered: and
they that hate
hym woulde flee
from his face.

Lyke as the
smoke vanissheth,
[so] wylt thou

cause [them] to vanishe away: and lyke
as water melteth at the fire, [so] wylt
the vngodly perishe at the presence of
the Lorde.

3 But the ryghteous must be glad, and
reioyce before the Lorde: they shall not
stande styll for nyght.

4 Syng vnto the Lorde, syng psalmes
vnto his name: magnifie hym that
rideth vpon the heauens as it were vpon
an horse in his name " euerlastyng,
and reioyce before his face.

5 He is a father of the fatherlesse, and
the iudge of widdowes: [he is] the Lord
in his holy habitation.

6 He is the Lord that maketh those that
dwel^(a) alone to haue a familie: and
bryngeth prisoners out of the stockes.

7 But rebelles did inhabite a dry [ground]
O Lorde, when thou wentest forth
before the people: when thou wentest
through the wyldernesse. Selah.

8 The earth shoke, and the heauens
dropped at the presence of the Lorde:
euen Sinai it selfe [shoke] at the presence
of the Lorde, Lorde of Israel.

9 Thou O Lorde dydst cause rayne to
fall at thy gracious pleasure: and when
thine inheritaunce was weery, thou
dydst hearten it.

10 Thy flocke dwelleth there: for thou O
Lorde doest of thy goodnesse prepare
for the poore.

11 The Lorde gaue the worde: great
was the company of the " preachers.

12 Kynges with their armies dyd flee:
they dyd flee, and the^(b) ornament of an
house deuided the spoyle.

13 Though ye haue lyeu among the

pottes: yet shall ye be as the wynges of
a doue that is couered with siluer, and
hath her fethers as yelowe as golde.

14 When the almighty scattered kynges
in^(c) it: it was as whyte as snowe in
" Salmon.

15 As the hyll of " Basan, so is Gods hill:
euen an hygh hyll, as the hyll of Basan.

19 Why skyp you so ye high hylles: this is
the Lordes hyll in the which it pleaseth
hym to dwell, yea God wylt abyde in it
for euer.

17 The charettes of y Lorde are twentie
thoulande, euen thousandes of angels:
and the Lorde is among them in holy
Sinai.

18 Thou wentst by on high, thou hast led
* captiuitie captiue, thou hast receaued
gyftes for men: yea euen [for] those that
be disobedient, that God the Lorde
nyght dwell [among them.]

19 Blessed be the Lorde who day by day
pouyret^(d) his [benefites] vpon vs: and is
God of our saluation. Selah.

20 The Lorde is our Lorde for to saue
* vs: and all maner of wayes for^(e) death
pertayneth to God the Lorde.

21 God wylt wounde the head of his ene-
mies: and the heary scalpe of hym who
goeth on styll in his wickednesse.

22 The Lorde hath sayde, I wylt bryng
[my people] agayne out from Basan: I
wylt bryng [them] agayne out from the
deepe of the sea.

23 That thy footes [and] the tongue of thy
* dogges: may be made redde in the blood
of the enemies by his meanes.

24 They do well see O Lorde thy go-
ynges: thy goynges in the sanctuarie
my Lorde and kyng.

25 The fingers go before, the minstrelles
folowe after: in the myddest are the
damselles playing with the timbrelles.

26 In the congregations they do blesse
the Lorde: the God of the^(f) fountayne
of Israel.

27 There is litle Benjamin their ruler, &
the princes of Iehuda their^(g) counsell:
the princes of Zabulon [and] the princes

C In the
lande of pro-
mise.
" Stalmort.
" Basan.

(b) God de-
tropeth his
enemies, as he
saucth his
people.

D

(e) Progenie.

(f) It is do-
riued of a
worde that
signifieth to
ouerwhelme.

of

of Nephthali.

- 28 Thy Lord hath ordeyned thy strength: establishe the thing O Lord that thou hast wrought in vs.
- 29 For thy temple sake at Hierusalem: kynges wyll byyng presentes vnto thee.
- 30 Put to rebuke the companie of speare * men, a multitude of bulles amongst the " people lyke vnto calues: [butyll] that they brought vnder foote [come] with peeces of siluer [for tribute,] scatter the people that delyght in warre.
- 31 Then shall " princes come out of Egypt: Ethiopia in all haste shall stretch out

" Calues of the people.

" Embassadors.

her handes vnto the Lorde.

- 32 Sing vnto the Lord O ye kingdomes of the earth: O syng psalmes vnto the Lord. Selah.
- 33 Who rydeth vpon the " most hyghest eternall heauens: lo he sendeth out a mightie voyce in his voyce.
- 34 Acknowledge the Lorde to be mightie: his maiestie is ouer Israel, & might in the cloudes.
- 35 O Lord thou art terrible out of thy holy places: the God of Israel geueth myght and strength vnto his people, Blessed be the Lorde.

" Vpon the heauens, the heauens of eternitie.

¶ The argument of the. lxxix. Psalme.

¶ Dauid as in a figure setteth forth lyuely Chrystes passion, declarvng withall, that Gods people shalbe saued, and his enemies destroyed. For he complayneth very vehemently of his greuous afflictions, humbly requestyng to be delyuered of them. He wisheth euill successe and a wretched ende vnto his aduersaries, he reioyceth and prayeth God, and calleth vpon heauen and earth to do the same. Finally, he prophecieth of the prosperitie of Chrystes Church.

¶ To the chiefe musition vpon O Sofanim (a psalme) of Dauid.

○ Musickall instrument.

Euening prayer. (a) Great calamities.



- 1 **S** Ave me O Lord: for ^(a) waters haue entred in vnto my soule.
- 2 I am ouer the head in deepe myre where I feele no grounde: I plunge in deepe waters where the streame ouerwhelmeth me.
- 3 I am weery of crying, my throte is drye: my syght fayleth me through the long attendaunce that I haue geuen vpon my Lorde.
- 4 They that hate me without a cause are no then the heeres of my head: they that are myne enemies and woulde destroy me guiltlesse are mightie, I payde them the thynges that I neuer toke.
- 5 God thou knowest my folly: and my faultes are not hyd from thee.
- 6 Let not them that trust in thee O Lord God of hoastes, be for my cause ashamed: let not those that seke thee, be through me confounded O Lord of Israel.
- 7 For thy sake haue I suffered reprove, shame hath couered my face: I am become a straunger vnto my brethren, euen an aliaunt vnto my mothers children.
- 8 For the zeale of thine house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.
- 9 And I wept [chastenyng] my soule with fastyng: and that was turned to my reprove.
- 10 Also I put on sackcloth for my garment: and they iested at me.

- 11 They that sit in the gate speake agaynst me: and they that drynke strong drynke [make] songes [vpon me.]
- 12 But [I make] my prayer vnto thee O God in an acceptable tyme: heare me O Lord in the multitude of thy mercie, according to the trueth of thy saluation.
- 13 Take me out of the myre, that I sincke not: oh let me be delyuered from them that hate me, & out of the deepe waters.
- 14 Let not the water fludde drowne me, neither let the deepe swalowe me vp: & let not the pyt shut her mouth vpon me.
- 15 Heare me O God, for thy louyng kinnesse is comfortable: turne thee vnto me accordyng vnto the multitude of thy mercies.
- 16 And hyde not thy face from thy seruaunt, for I am in trouble: O haste thee [and] heare me.
- 17 Draw nigh vnto my soule & redeme it: for myne enemies sake oh redeme me.
- 18 Thou hast knowen my reprove, my shame, and my dishonour: myne aduersaries are all in thy syght.
- 19 Reproove hath brokē my heart a peeces, I am full of heauinesse: I looked for some to haue pitie on me, but there was none, and for some that shoulde comfort me, but I coulde fynde none.
- 20 They gaue me for meate, gall to eate: and when I was thirstie, they gaue me vineger to drynke.
- 21 Let their table be as a snare before them: and in steade of aboundaunce of " peace, let it be a meanes of destruction.
- 22 Let

" Quiet and pleasure.

22 Let their eyes be blynded that they see not: and euer bowe downe their loynes.
 23 Bowe out thine indignation vpon them: and let thy wrathfull displeasure take holde of them.
 24 Let their habitation be desolate: and let no man dwell in their tabernacles.
 25 For they persecute hym whom thou hast smitten: and they talke of the griefe of them whom thou hast wounded.
 26 Let them fall from one wickednesse to another: and let them not enter into thy ryghteousnesse.
 D 27 Let them be wyped out of the booke of the lyuyng: and not to be written among the ryghteous.
 28 As for me I am afflicted and in heauynesse: thy sauyng helpe O Lorde that defende me.

29 I wyll prayse the name of the Lorde with a song: and magnifie hym with a solemne confession.
 30 And it wyll please God: better then a bullocke that hath hornes and hoofes.
 31 The humble wyll consider this and be glad, such as seke after God: and your soule shall lyue.
 32 For God heareth the poore: & dispiseth not his prisoners.
 33 Let heauen and earth prayse hym: the sea and all that moueth therein.
 34 For the Lorde wyll saue Sion, and builde the cities of Iehuda: that men may dwell there and haue it in possessiō.
 35 The posteritie also of his seruauntes shall inherite it: and they that loue his name shall dwell therein.

¶ The argument of the. lxx. psalme.

¶ David desireth God to helpe hym with all speede, and to take avengeaunce of his enemies. He also describeth the ioy of the godly, who seeth hym delyuered.

¶ To the chiefe musition (a psalme) of David, to reduce in remembraunce.

A 1 **H**aste thee O Lorde to delyuer me: make haste to helpe me O God.
 2 Let them be ashamed and confounded that seke after my soule: let them be turned backwarde and be put to confusion that wishe me euyll.
 3 Let them be returned backwarde: for a rewarde of their shamynge [other] which say, "there, there."

4 But let all those that seke thee be ioyfull and glad in thee: and let all such as delight in thy saluation say alway, the Lorde be magnified.
 5 As for me I am poore and in miserie, hasten thee vnto me O Lorde: thou art my ayde and my delyuerer, O God make no long taryng.

¶ The argument of the. lxxj. Psalm.

¶ The prophete beyng assured of Gods ayde, desireth to be delyuered of his wicked and cruell enemies, agaynst whose malice he complayneth before the face of God. And forsomuch as euen from his youth he hath put his trust in God: he prayeth that nowe in his olde age he be hearde and helped, to the intent that God may be prayed for his deliuerance. wherfore, after he hath vttered his enemies thoughtes, and prophesied of their destruction: he sayth that he wyll go to warre, trustyng in the power of God, who before tyme hath restored hym out of fundry afflictions and temptations, vnto a better state and condition then euer he had before.

A 1 **I**n thee O God I haue put my trust, let me neuer be put to confusion: ridde me and deliuer me in thy ryghteousnesse, incline thine eare vnto me, and saue me.
 2 Be thou my strong holde wher vnto I may alway resort: thou hast geuen a charge to saue me, for thou art my house of defence, and my castell.

3 Delyuer me O my Lorde out of the hande of the vngodly: out of the hande of the vnryghteous and cruell man.
 4 For thou O Lorde God art the thyng that I long for: thou art my hope euen from my youth.
 5 Through thee haue I ben mayntayned euer since I was bozne: thou art he that toke me out of my mothers wombe, my praise shalbe alway of thee.
 9 I am become as it were a monster vnto many: but my sure trust is in thee.
 7 Oh let my mouth be fylled: with thy prayse



Shall place me on hygh.

Shall, shall

Morning prayer.

To the house of the Lord, not in the house of the Lord.

- 8 Cast me not away in the tyme of age : forsake me not when my strength faileth me.
- 9 For myne enemies speake against me: and they that lay awayte for my soule take their counsaile together.
- 10 They say, the Lorde hath forsaken hym : do you persecute hym and take hym, for there is none to deliuer hym.
- 11 Go not farre from me O Lorde: haste thee O my Lorde to helpe me.
- 12 Let them be confounded, let them be brought to naught that are agaynst my soule : let them be couered with shame and dishonour that seke to do me euyll.
- 13 As for me I wyll patiently wayte away : and I wyll prayse thee more and more.
- 14 My mouth shall dayly speake of thy ryghteousnesse and saluation : for I knowe no ende therof.
- 15 I wyll go forth in the ^(b) strength of the Lorde God: [and] I wyll only make mention of thy ryghteousnesse.
- 16 Thou O God hast taught me from my youth : and hytherto I can well declare thy wonderous workes.
- 17 Wherefore whylest I am olde and am

- gray headed : O Lorde forsake me not, vntyll I haue shewed thy arme vnto [this] generation, and thy power to all them that are yet for to come.
- 18 And vntyll I [haue] exceedingly exalted O Lorde thy ryghteousnesse : for great thynges are they that thou hast done, O Lorde who is lyke vnto thee:
- 19 which hast made me to feele many great troubles and aduersities: yet returning thou hast reuyued me, yea returning thou hast caused me to come out from the bottome of the earth.
- 20 Thou hast brought me to greater honour then I had before : & thou returning hast comforted me on euery syde.
- 21 Therefore I wyll confesse vnto thee thy trueth O Lorde, playing vpon an instrument of musicke: vnto thee I wyll syng psalmes vpon the harpe O thou most holy [God] of Israel.
- 22 My lippes wyll be ioyfull when I syng vnto thee : and so wyll my soule which thou hast redeemed.
- 23 My tongue also shal talke of thy ryghteousnesse all the day long: for they are confounded and brought vnto shame that seke to do me euyll.

" Knowe not the number. (b) To batte capte.

¶ The argument of the. lxxij. Psalme.

The prophete in the name of the whole Church prayeth that the kyngdome promised vnto hym may come, which is the kyngdome of Iesus Christe. He declareth that then there shalbe peace, the number of the iust shall increase, so that all nations shalbe subiect vnto hym. He setteth forth the affection of the people towarde their kyng, & the aboundaunce of all thinges in his kyngdome, so that his name shall endure for euer.

Of Solomon.

- 1 O God geue vnto the kyng thy ^(a) iudgementes : and thy ryghteousnesse vnto the kynges sonne.
- 2 [Then] he wyll iudge thy people accordyng vnto iustice : and thy afflicted accordyng to " equitie.
- 3 The mountaynes also and hylles : shall byng peace to the people by the meanes of ryghteousnesse.
- 4 He wyll iudge the afflicted amongst the people : he wyll saue the children of the poore, and subdue the oppressour.
- 5 They wyll feare thee as long as the sunne and moone shyneth : from one generation to another.
- 6 He wyll come downe lyke the rayne into a ^(b) fleece of wooll : euen as the droppes that water the earth.
- 7 In his dayes the ryghteous wyll flourish : and there shalbe aboundaunce of

- peace so long as the moone endureth.
- 8 His dominion also shalbe from the one sea to the other : and from the fludde vnto the ende of the earth.
- 9 They that dwell in the wildernesses shal kneele before him: his enemies shal like the dust.
- 10 The kyng of " Tharsis and of the Isles shall offer presentes : the kynges of ^(c) Sheba & Seba shall bring giftes.
- 11 All kynges wyll worshyp hym: all nations wyll do hym seruice.
- 12 For he wyll deliuer the poore when he cryeth : and the afflicted and hym that hath no helper.
- 13 He wyll haue compassion vpon the poore and needy : and he wyll preserue the soules of the poore.
- 14 He wyll deliuer their soules from deceipt and oppression : and their blood shalbe

(a) Geue hym grace to iudge accordyng to thy lawe.

" Iudgement.

(b) He alludeth to the miracle of Gebron. Judges. 6.

" Tharsis. (c) Sheba is thought to be in Arabia, and Seba in Ethiopia.

¶

shalbe in his syght.

15 He wyll lyue, and he wyll geue " to the poore of the golde of Sheba : and he wyll pray alwayes for hym, and dayly he wyll blesse hym.

16 A handfull of corne shall [be sowed] in the earth vpon the toppe of hylles : and the fruite thereof shall make a noyse lyke Libanus, and shall flozyshe in the cite lyke grasse vpon the earth.

17 His name shall endure for euer, his

name shalbe spread abrode to the world so long as the sunne shall shyne : all nations shalbe blessed in hym, and shall call hym blessed.

18 Blessed be God the Lorde : the Lorde of Israel which only doth wonderous thynges.

19 And blessed be the name of his maiestie for euer : and all the earth shalbe fylled with his maiestie. Amen, Amen.

¶ Here endeth the prayers of Dauid the sonne of Isai.

The argument of the. lxxiii. psalme.

The prophete for the comfort of the Godly, vttereth what offences spryng of the prosperitie of the wicked, declaring withall that they haue a wretched ende, and that the ende of such as be afflicted in this worlde for ryghteousnesse is happy : although that he knoweth not the cause of the affliction of the one, or the prosperitie of the other. He setteth foorth the pryde of the vngodly, and the goodnesse and providence of God towarde hym at all tymes.

¶ A psalme of O Asaph.

To belong

Euenyng prayer.



Truely the Lorde is very good vnto Israel: vnto such as haue a cleane heart.

Neuerthelesse, my feete were almost gone from me : my steppes

had almost slypt.

3 For I enuid at the case of the foolishhe: I sawe the wicked [floure] in all kynde of prosperitie.

4 For there be no bondes of death that can holde them : and the galaries of their houses be strong.

5 They come in no misfortune lyke other folke : neither are they plagued lyke other men.

6 And this is the cause that pryde compasseth them rounde about : and crueltie couereth them as a garment.

7 Their eyes stande out for fatnesse: and the cogitations of their heartes do passe from them.

8 They make other dissolute, they speake oppression with iniurie : they talke " proudly and presumptuously.

9 For they stretch foorth their mouth vnto the heauen : and their tongue goeth through the worlde.

10 Therefore [God] his people " turneth thither: and there is drawen vnto them waters in a full [cuppe.]

11 And they say, howe shoulde God perceaue it: is there knowledge in the most hyghest :

12 Lo these vngodly and fortunate in the worlde: do possesse riches.

13 Truely I haue cleansed my heart in bayne : and washed my handes in innocencie.

14 All the day long I haue ben scourged: and " chastened euery moznyng.

15 If I shoulde say that I woulde iudge after this sort : lo then I shoulde condemne the generation of thy children.

16 Therefore I considered howe I might vnderstande this : but it was to paynefull in myne eyes.

17 Untyll I went vnto the sanctuarie of God: and vnderstood the ende of them.

18 Truely thou doest set them in slippery places : and castest them downe headlong for to be destroyed.

19 Oh howe be they brought to a destruction euen vpon a sodayne : they saynt, they consuine away for very dread.

20 They be as a dreame to a man after he is once waked : O Lorde thou wilt cause their " image to be dispised in the cite.

21 Verily thus was my heart inflamed: thus was my reynes pricked.

22 So foolishhe was I and boyde of vnderstanding: I was euen a brute beast before thee.

23 Neuerthelesse I am alway with thee: for thou hast holden me by my ryght hande.

24 Thou hast guyde me with thy counsaile: and after that thou reccauedst me with

My correction in the moznyng.

Their honour, dignitie, estimation, aucthoritie & soule at the resurrection.

Prise.

They saynt not be bydded with lawes, trauyng to byde and to their strong holdes.

They be not ashamed to byde their sayntes.

From alle.

Com they that pryde make to be Gods people, wylt by them and fry their sayntes and take riches, and thus they redden.

- With glorie.
 25 Whom haue I in heauen but thee: and there is none vpon earth that I desire besides thee.
 26 My flethe and my heart fayleth: but God is the strength of my heart, and my portion for euer.
 27 For lo, they that kepe them selues

- a loofe from thee shall perishe: thou destroyest euery one that committeth fornication agaynst thee.
 28 But it is good for me to come neare vnto God: [wherfore] I put my trust in thee O Lorde God, that I may declare all thy workes.

The argument of the. lxxiiii. psalme.

The prophete in the name of the people of Israel complayneth of their affliction, howe that they be as forsaked of God: howe that their temple is set a fire, and rased, and the worde of God abolished. He describeth the iniuries, crueltie, outragiousnesse, and blaspheemies of the enemies. He humbly prayeth that these calamities may haue an ende, that iust punishment & auengeaunce may be taken of the enemies, and that they may be defended for his couenaunt sake, as his fathers were commyng out of Egypt.

A wise instruction (to be song) of Asaph.

- A** 1 O Lorde wherfore dost thou forsake vs altogether: wherfore breakest foorth thy anger agaynst the sheepe of thy pasture.
 2 Remember thy congregation, thou hast possessed it nowe a long tyme: thou hast redeemed the ^(a) rodde of thine inheritance, euen mount Sion wherein thou dwellest.
 3 Lyft vp thy fecte for to destroy vtterly euery enemy: which hath done euyl in thy sanctuarie.
 4 Thyne aduersaries roare in the myddest of thy congregations: and set vp their banners for signes [of victorie.]
 5 He that helved tynber afoze out of ^{*} thicke woddes [for to builde the temple:] was esteemed as one offeryng a present [to God] aboue.
 6 But nowe they breake downe into peeces all the carued worke therof: with axes and hammers.
B 7 They haue set fire on thy holy places: they haue defiled the dwelling place of thy name [castyng it downe] to the ground.
 8 Yea, they sayde in their heartes, let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the lande.
 9 We see not our ensignes, there is not one prophete more: no not one is there amongst vs that vnderstandeth our case.
 10 O Lorde shall the aduersarie do this dishonour continually: shall the enemy blaspheme thy name for euer:
 11 Why withdrawest thou thy hande, yea

- thy right hande: consume [them, drawing] it out of thy bosome.
 12 Cruely God is my kyng of olde: who worketh saluation in the myddest of the earth.
 13 Thou didst deuide the sea through thy power: thou brakest the heades of the ^(b) dragons in the waters.
 14 Thou smotest the heades of ^(c) Leuiathan in peeces: and gauest ^(d) hym to be meate for the people in wilderness.
 15 Thou broughtest out fountaynes and waters out of the harde rockes: thou dydest drye by mightie waters.
 16 The day is thine, & the nyght is thine: thou hast prepared the light & the sunne.
 17 Thou hast set all the borders of the earth: thou hast ordeyned summer and wynter.
 18 Remember this O God, the enemy hath dishonoured: and the foolish people hath blasphemed thy name.
 19 O deliuer not the soule of thy turtle doue vnto a wyld beast: forget not the congregation of the poore for euer.
 20 Loke vpon the couenaunt: for darknesse of the earth hath replenished houses with iniquitie.
 21 O let not the simple go away ashamed: but let the afflicted & needy geue prayse vnto thy name.
 22 Arise O Lord, mayntayne thine owne cause: remember the dishonour that the foolish man [doth] vnto thee dayly.
 23 Forget not the voyce of thine enemies: the mutterynge of them that hate thee ascendeth vp continually.

(a) As landes be measured by rodde & poles: so God as with a rod measured Iuric out of all the worlde for his inheritance.

How long

(b) Pharao and his people.
 (c) Of about Pharao, king of land of Egypt.
 (d) Sed gave the spoyle of Pharao and of the Egyptians, to the children of Israel smotheryng in wilderness fourte yerre.
 22, by the people in the desert, is meant, filth in the sea. Pharao his God's people in the desert, in that his destruction offered them that God cared a soule for them.

¶ The argument of the.lxxv.Psalme.

¶ The prophete prayseth God, and setteth foorth the duetie of a good prince, who must administer iustice and equitie, purge the earth from corruptnesse of iudgement, suppress the wicked, and aduaunce the godly through the great power of God,

¶ To the chiefe musition, O destroy not; the psalme O of Asaph, a song.



We do confesse it vnto thee O Lord, we do confesse it: for thy wondrous workes do declare thy name to be at hande.

When I shall take tyme fyt for the purpose: I wyll iudge accordyng vnto ryght.

The earth wasteth and all the inhabitants therof: I haue vpholded the pylours of it. *Selah.*

I sayd vnto fooles deale not so madly: & to the vngodly^a set not vp your horne.

Set not vp your horne an high; [and]

speake [not] with a stiffe necke.

6 Because promotion commeth neither from the east nor from the west: nor yet from the south.

7 For God is the iudge: it is he that putteth downe one, and setteth vp another.

8 For in the hande of God there is a cup, and the wine is redde: it is full mixt, and he powreth out the same.

9 But the vngodly of the earth do wyng out: and drynke the dregges therof.

10 As for me I wyll euer set foorth in wordes [the Lorde]: I wyll sing psalmes to the God of Jacob.

11 And I wyll breake all the hornes of the vngodly: but the hornes of the ryghteous shalbe exalted.

“ Defens; B

¶ The argument of the.lxxvj.Psalme.

¶ The prophete prayseth the countrey of Iurie, for that God and his wyll was knowen in it, for that also that there God had geuen a notable victorie, as declarynge him selfe to be the defendour of Hierusalem. He setteth foorth the terrible iudgement & power of God agaynst wicked enemies. Finally, he exhorteth all Israelites to the true worshyppynge of God.

¶ To the chiefe musition in Neginoth, the psalme of Asaph, a song.

1 Iurie is God knowen: his name is great in Israel.

2 At Shalem is his tabernacle: and his dwellyng in Sion.

3 There he brake the arrowes of the bowe: the shielde, the sworde, and the battayle. *Selah.*

4 Thou art honourable: and of more puissaunce then the^(a) mountaynes of robbers.

5 The hygh couragious stomackes are spoyled, they haue slept their slepe: and the valiaunt souldiours coulde not^(b) finde their owne handes.

6 At thy rebuke O God of Jacob: both the charret and horse be brought to naught.

7 Thou, euen thou art dreadfull: and

who may stande in thy syght when thou [begynnest] to be angry?

8 Thou causest thy iudgement to be hearde from heauen: then the earth trembleth, and is still.

9 When God ariseth to iudgement: and to helpe all the afflicted vpon the earth. *Selah.*

10 The fearenesse of man shall^c turne to thy prayse: [and] the remnaunt of the fearenesse thou wyll restrayne.

11 Make bowes vnto God your Lorde, & perfourme them all ye that be rounde about hym: byng presentes vnto hym that is dreadfull.

12 He^d abateth the spirite of princes: he is dreadfull to the kynges of the earth.

B

“ Confesse thee.

“ He gathereth the grape, that is, he taketh from them.

The argument of the. lxxvii. psalme.

The prophete vttereth in a lamentation, wonderfull cogitations of a forowfull afflicted & pensiue heart, almost brought into desperation: but considering the manifolde argument of Gods power and goodnesse, declared to hym and to his fathers in tyme past, he taketh good courage, and trusteth of Gods helpe.

To the chiefe musition vpon O Ieduthun, a psalme of Asaph.

In instrument of musick.

A 1 My voyce was vnto the Lorde, and I cryed: my voyce was vnto the Lord, and he hearkened vnto me.

2 In the tyme of my trouble I sought the Lorde: my hande all the nyght^(a) caught & ceassed not, my soule refused comfort.

3 I called to remembraunce God, and I was disquieted: I conferred with my selfe, and my spirite was wrapped in pensiuenesse. *Selah.*

4 Thou dydst kepe the watche of mine eyes: I was amased & coulde not speake.

5 I dyd thynke vpon the dayes past: and on the yeres of the olde worlde.

6 I called to remembraunce my psalme, song on the musicall instrument in the nyght tyme: I communed with myne owne heart, & searched out my spirites.

B 7 What, wyll the Lorde forsake me for euer: wyll he be no more intreated to be fauourable:

8 Is his mercie cleane gone for euer: and is his promise made from one generatiō to another, come vtterly to an ende.

9 Hath God forgotten to be gracious: and will he shut by his louing kindnesse in displeasure? *Selah.*

10 And I sayde,^(b) this is my death: but the ryght hande of the most hyghest [may graunt] me yeres.

11 I dyd call to remembraunce the workes of God almightie: for thy wonders done a great whyle agoe came into my mynde.

12 I also gaue my selfe to muse of all thy workes: and I talked of all thy actes.

13 Thy way O Lorde is in^(c) holynesse: who is so great a God as the Lorde?

14 Thou art y God that doest wonders: thou hast made thy power knowen among the people.

15 Thou hast redeemed thy people with a [mightie] arme: the sonnes of Jacob, and Ioseph. *Selah.*

16 The waters sawe thee O God, the waters sawe thee, they^(d) feared: yea the depthes of them moued out of their place.

17 Thicke cloudes powred downe rayne, thinne cloudes gaue a noyse: and thine^(e) arrowes went abrode into al corners.

18 The sounde of thy thunder was rounde about the [sky]: the lightnynges shone through the worlde, the earth quaked and trembled.

19 Thy way is in the sea, and thy pathes in the great waters: and thy footestepes are not knowen.

20 Thou dydst leade thy people lyke sheepe: by the hande of Moyles and Aaron.

(a) The handes of them that be a dyng, be plucking and catchyng.

(c) All the God doeth in me & by.

(d) To hym the Israelites in the red sea.

(e) Lightning and by.

(b) I coulde not scape death in this calamitie, but God yet may make me liue many yeres.

The argument of the. lxxviii. psalme.

The prophete moueth his people to geue diligent eare vnto hym vtterynge the wonderfull benefites of God to the Jewes, euen such as were comonly knowen amongst them, and were to be declared of fathers vnto their children in all generations by the commaundement of God, to the intent that they be not as their forefathers were, rebelles, and stubburne agaynst God and his worde. For which cause they had euill successe in battayle, and were afflicted with sundry calamities: yet they feelyng the smart of affliction, made a countenance as though they sought God, but it was hypcritically, not forsakyng their synnes and fleyng to Gods mercie, wherfore God gaue the arche to the Philistines as forsakyng the Israelites because they greued hym with hylt alters and images, God also refused the tribe of Ephraim, and chose the tribe of Iuda, appoyntyng Dauid a shephearde keepyng sheepe, for to be kynge of his people.

A wise instruction O of Asaph.

To be song

A Euenyng prayer.



1 Care my lawe O my people: encline your eares vnto the wordes of my mouth.

2 I wyll open my mouth in a parable: I wyll declare harde

sentences of the olde tyme past. 3 Which we haue hearde and knowen: and such as our fathers haue tolde vs. 4 We wyll not hyde them from their children: nay we wyll set forth in wordes to the generation to come, the prayses of God, and his myght and wonderfull

- 5 Wonderfull workes that he hath done.
 For he reuiu'd a statute in Jacob, and
 gaue Israel a lawe: in the whiche he
 commaunded our forefathers to teache
 their children.
- 6 To the intent the posteritie shoulde
 knowe it, [and] children whiche shalbe
 borne: that they shoulde ryle vp and de-
 clare it to their children.
- 7 That they shoulde put their trust in
 God, and not forget the workes of God:
 but kepe his commaundementes.
- 8 And that they be not as their forefa-
 thers [were] a rebellious and a mutable
 generation: a generation that directed
 not their heart aright, and whose spirite
 cleaued not stedfastly vnto God.
- 9 [Like as] the children of Ephraim, which
 beyng harnessed & caryng bowes: tur-
 ned their backes in the day of battayle.
- 10 They kept not the couenaunt of God:
 and they woulde not walke in his law.
- 11 But they forgat his workes: and his
 wonders which he had shewed them.
- 12 Marueylous thinges dyd he in the sight
 of their fathers: in the land of Egypt, in
 the felde of Zoan.
- 13 He deuided the sea and let them go thro-
 rowe: he made the waters to stande as
 on an heape.
- 14 In the day time also he led them with
 a cloude: and all the night through with
 a light of fire.
- 15 He cloued the harde rockes in the wil-
 dernes: & gaue them drinke therof, as it
 had ben out of the great deepe waters.
- 16 He brought running streames out of a
 stonie rocke: and caused waters to gush
 downe, like as out of riuers.
- 17 Yet for all this they sinned still against
 hym: so that they prouoked the most
 hyghest in the wildernesse.
- 18 And they temped god in their heartes:
 in requiring meate for their lust.
- 19 They spake against God: they said, can
 God prepare a table in the wildernesse:
 20 Beholde, he hath smytten the stonie
 rocke, and waters haue gushed out, and
 streames haue flowed out abundantly:
 but can he likewise geue bread, can he
 prouide fleshe for his people:
- 21 Wherefore God hearde [them], he was
 wroth, a fire was kindled in Jacob: and
 there arose by heauy displeasure against
 Israel.
- 22 Because they beleued not in the Lord:
 nor did put their trust in his saluation.
- 23 And yet he commaunded the cloude as
 boue: and opened the doores of heauen.
- 24 He rained downe ^{Man.} Manna also vpon
 them, that they shoulde eate: and gaue
 them corne from heauen.
- 25 [So] man dyd eate the bread of ^{or, princes} angels:
 he sent them meate mough.
- 26 He remoued the east winde from be-
 der the heauen: and through his power
 he brought in the south winde.
- 27 He rained fleshe vpon them as thicke
 as dust: and fethered foules like as the
 sande of the sea.
- 28 He let it fall among their tentes: euen
 rounde about their pauilions.
- 29 So they dyd eate and were wel filled,
 for he gaue them their owne desire: ne-
 uerthelesse they were not alienated
 from their lust.
- 30 But whyle the meate was yet in their
 mouthes, the heauy wrath of God came
 vpon them, and flue the weithyest of
 them: and made the choscn men of Is-
 rael to stoupe.
- 31 For all this they sinned still: and bele-
 ued not his wonderous workes.
- 32 Therfore their dayes dyd he consume
 in vanitie: & their yeres in a short ^C trou-
 blous time.
- 33 When he flue them, they sought hym:
 they repented them, and ^(a) made God
 their morninges worke. <sup>(a) They rose
in the morn-
ing to pray
to God.</sup>
- 34 And they remembered that the Lorde
 was their rocke: & that the Lorde most
 hyghest was their redeemer.
- 35 Neuerthelesse they dyd but flatter hym
 with their mouth: and they made hym
 a lye with their tongue.
- 36 For their heart was not vpright with
 hym: neither continued they faythfull in
 his couenaunt.
- 37 Yet for all that he beyng most merci-
 ful: cleane pardoned all their misdeedes,
 and destroyed them not.
- 38 Yea many a tyme he dyd much for to
 repress his anger: and neuer woulde
 suffer his whole rage to breake out.
- 39 For he considered that they were but
 fleshe, and that they were euen a winde
 that passeth away & cometh not againe.
- 40 How oft dyd they prouoke hym in the
 wildernes: & greened hym in the desert:
- 41 They turned backe and tempted the
 Lorde: and prescribed ^(b) boundes to the
 most holy [God] of Israel. <sup>(b) As though
he were not
omnipotent.</sup>
- 42 They thought not of his hande: in the
 day when he redeemed them from the
 enemye.
- 43 Howe he had wrought his miracles
 in

Stoan.

in Egypt: and his wonders in the field of Zoan.

- 44 For he turned into blood their riuers & fluddes: so that they might not drinke.
- 45 He sent amongst them all kind of flies who dyd eat them: and frogges who destroyed them.
- 46 He gaue their frutes vnto the caterpillar: & their labour to the grasshopper.
- 47 He destroyed their vines with hayle stones: and their wilde figge trees with the harde frost.
- 48 He smote their cattell also with hayle stones: and their flockes with thunder boltes.
- 49 He cast vpon them the rage of his furie, anger, disdayne, and trouble: by sending forth euill angels amongst them.
- 50 He made away to his indignatiō, & spared not their soule from death: he gaue their lyfe to be subiect to the pestilence.
- 51 And he smote all the first borne of Egypt: the first frutes of concupiscence in the pavilions of Cham.
- 52 But as for his owne people, he led them forth like sheepe: and conducted them through the wilderness like a flocke of cattell.
- 53 He brought them out safely that they shoulde not feare: and ouerwhelmed their enemies with the sea.
- 54 And brought them within the borders of his sanctuarie: euen to this mountayne which his right hand purchased.
- 55 He dyd cast out the heathen also before them: he caused their land to be deuided among the for an heritage, & made the tribes of Israel to dwell in their tentes.
- 56 Neuerthelesse, they tempted and displeased the most hyghest Lorde: & kept not his testimonies.

(e) Or strength, meaning the first borne.
(d) Egypt was named of the soune of Cham.

(e) Or holy countrey.
(f) So he called Chanaan, because it was full of mountaynes.

- 57 They turned backewarde, and they went astray like their forefathers: they started aside like a bowe that breaketh.
- 58 For they stirred hym to anger with their hygh places: and prouoked him to ielousie with their carued images.
- 59 When the Lorde hearde this, he was wroth: & toke sore displeasure at Israel.
- 60 So that he forsoke the tabernacle in Silo: the pavilion wherin he dwelt amongst men.
- 61 He deliuered his force into captiuitie: and his glorie into the enemies hande.
- 62 He gaue also his people ouer to the sword: and was wroth with his inheritaunce.
- 63 Fire consumed his young men: and his maydens were not maryed.
- 64 His priestes were slayne with the sworde: and his wydowes made no lamentation.
- 65 But the Lorde awaked as though he had slept: like a giuant making a triumphant noyse after wine.
- 66 He smote his enemies in the hynder parts: & put them to a perpetual shame.
- 67 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.
- 68 But he chose the tribe of Juda: euen the hill of Sion which he loued.
- 69 And there he buylded his temple on high: and layde the foundation of it like a grounde euer to continue.
- 70 He chose also Dauid his seruaunt: and toke hym away from the sheepfoldes.
- 71 As he was following the ewes great with young he toke hym: that he might feede Jacob his people, and Israel his inheritaunce.
- 72 So he fed them according to the simplicitie of his heart: and guided them by the discretion of his handes.

(g) Or he led them to be carried away of the Philistines.

(h) Or they were.

(i) Or he dwelt.

The argument of the lxxix. psalme.

The prophete in the name of the Israelites greatly afflicted, lamenteth at the destruction of the temple, and of the citie of Hierusalem done by the Heathen, and at the slaughter of his people. He prayeth God as well to take vengeance of the enemies in turning his displeasure on them, as to pardon hym and his their manyfolde sinnes for his names sake, that they might prayse him for euer.

¶ A psalme of Asaph.

Morning prayer.

A 1



Lord, the heathen are come into thyne inheritaunce: they haue defiled thy holy temple, they haue made Hierusalem an heape [of stones] They haue geuen the dead bodies of thy seruauntes to be meate vnto the foules of the ayre: and

the fleshe of thy saintes vnto the beastes of the lande.
3 They haue shed their blood like water on euery syde of Hierusalem: and there is none to burie them.
4 We are become an open shame vnto our neyghbours: a very scorne and derision vnto them that are rounde about vs.
5 O God

2

- 5 O God, howe long wilt thou be angry: shall thy ielousie burne lyke fire for euer?
- 6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy name.
- 7 For they haue deuoured Jacob: and layde waste his dwelling place.
- 8 Remember not against vs sinnes that be past, with all speede let thy tender mercy preuent vs: for we are brought very lowe.
- 9 Helpe vs O Lord of our saluation for the glory of thy name: deliuer vs, and be mercyfull vnto our sinnes for thy names sake.
- 10 Wherefore do the heathen say, where

- is nowe their God: let the vengeaunce of thy seruantes blood that is shed, be [openly known] amongst the heathen in our sight.
- 11 Let the sorrowfull sighing of the prisoners come before thee, accordyng vnto the greatnes of thy power: preserue thou those that [are] appoynted to dye.
 - 12 And rewarde thou our neighbours seuen folde into their holome: their blasphemie wherewith they haue blasphemed thee O God.
 - 13 So we who be thy people and sheepe of thy pasture will confesse thee for euer: and we will alway set forth in wordes thy prayse, from generation to generation.

The argument of the .lxxx. psalme.

The prophete earnestly prayeth God for to deliuer his people of Israel out of affliction wherein they were wrapped. He reciteth the benefites done vnto them, in bringing them out of Egypt, as a vine of God to be planted in the holy lande. He lamenteth the destruction of Hierusalem, desiring that it may be reedified.

To be sung.

To the chiefe musition, vpon Sofannim Eduth, a psalme of Asaph.

- 1 Hear O thou shepherde of Israel: Hel, thou that ledest Joseph lyke a sheepe: and thou that sittest vpon the Cherubins, shew thy gracious presence.
- 2 Before Ephraim, Benjamin, and Manasses: stirre vp thy strength, and come for to saue vs.
- 3 Turne vs agayne O Lorde: shewe the light of thy countenaunce, and we shall be saued.
- 4 O God, Lorde of hostes: howe long wilt thou be angry at the prayer of thy people?
- 5 Thou feedest them with the bread of teares: and geuest them plenteously teares to drinke.
- 6 Thou hast made vs a strife vnto our neighbours: and our enemies laugh vs to scoerne.
- 7 Turne vs agayne thou Lorde of hostes: shewe the light of thy countenaunce, and we shall be saued.
- 8 Thou dydst translate a vine out of Egypt: thou didst cast out the heathen, and planted it.
- 9 Thou madst roome before it: thou causedst it to take roote, and it hath filled the lande.
- 10 The hilles were couered with her sha-

- dowe: and goodly high Cedar trees with her bowes.
- 11 She stretched out her braunches vnto the sea: and her bowes vnto the riuer.
 - 12 Why hast thou then broken downe her hedge: that all they whiche go by plucke of her grapes?
 - 13 The wylde boze out of the wood rooteth it by: and the wylde beast of the field deuoureth it.
 - 14 Turne thee agayne thou God of hostes I pray thee: loke downe from heauen, beholde and visite this vine and vineyarde that thy ryght hande hath planted, and the young braunche which thou hast fortified for thy selfe.
 - 15 It is brent with fire and cut downe: they shall perishe at the rebuke of thy countenaunce.
 - 16 Let thy hande be vpon the man of thy right hande: and vpon the sonne of man whom thou hast fortified for thyne owne selfe.
 - 17 And so we will not go backe from thee: thou shalt reuine vs, and we will call vpon thy name.
 - 18 Turne vs agayne O God, Lorde of hostes: shewe the light of thy countenaunce, and we shall be saued.

"The Cedar trees of God.
(b) Euphrates.

(1) These three tribes followed the ark when it was carried.

of Suffer.

(c) To thy glory.

(d) Succour.
(e) Man planted by thy.

(f) For thy glory.

The argument of the.lxxxj.psalme.

The prophete exhorteth the ministers of the Church, and all other, to set forth Gods prayes with all kinde of musicke, according to his ordinaunce geuen to the Israelites. God declareth his benefites to his people in deliuering them out of the thraldome of Egypt. He declareth also that they should easly haue subdued their enemies, and haue their groundes and fieldes very fruitfull, if they had not ben disobedient vnto him.

To the chiefe musician vpon Gittith, O of Asaph.

To be song

1 Sing we meryly vnto the Lorde our strength: make a chearefull noyse vnto the Lorde of Jacob.

In instrumēt to sing psalmes.

2 Take the (a) psalterie: bryng hyther the tabret, the merie harpe, with the lute.

3 Blowe vp the trumpet in the newe moone, euen in the time appointed: and vpon our solempne feast day.

4 For this was made a statute for Israel: and a lawe of the God of Jacob.

5 This he ordayned in Joseph for a testimonie, when he came out of the lande of Egypt: [where] I (b) hearde a tongue [whiche] I knewe not.

(c) God heard the Israelites complaint of his owne good motion, and not of their defects, being els vnto hym as other ben knownen.

6 I eased his shoulder from the burthen: and his handes ceased from making pottes.

Secrete, that is in a cloude, where secretly God washid.

7 Thou calledst vpon me in troubles, and I deliuered thee: I hearde thee out of the middlest of a thunder, I proued thee also at the waters of strife. Selah.

8 [Then I sayd] heare O my people: and I wyll geue thee a charge O Israel in protesting vnto thee.

9 If thou wylt hearken vnto me, there shall be no straunge God in thee: neither shalt thou geue worship to any other Lorde beside me.

10 I am God thy Lorde which brought thee out of the land of Egypt: open thy mouth wyde, and I wyll fill it.

11 But my people woulde not heare my voyce: and Israel woulde not [obey] me.

12 So I gaue them vp vnto the wicked cogitations of their owne heartes: and I did let them folowe their owne imaginations.

13 O that my people woulde haue hearkened vnto me: O that Israel had walked in my wayes.

14 I should soone haue tamed their enemies: and turned myne hande against their aduersaries.

15 The haters of God shoulde haue ben founde (c) liers: and (d) their time shoulde haue endured for euer.

(c) In crediting to God, after they were out: come. (d) The children of Israel (e) God.

16 (e) He woulde haue fed them also with the finest wheate flowre: and I woulde haue satisfied thee with honie out of the stonie rocke.

The argument of the.lxxxij. psalme.

The prophete admonisheth all iudges and magistrates of their duetie, saying that God sitteth in the midst of them. He reproveth them for vniust iudgements, and exhorteth them to do iustice, yea vnto the poore, vnto wydowes, and to the fatherlesse: for they must dye and make accompt of their doynge as well as other, howe great in authoritie soeuer they be. Therfore considering the great iniquitie commonly of iudges and magistrates, he humbly desireth God him selfe to minister iustice here in earth.

A psalme O of Asaph.

To be song

(a) A congregation to iudge of life & death, is of God, and the office of God. Euenyng prayer.

(b) Beare fauour vnto.



1 Standeth in the (a) congregation of God: he iudgeth in the midst of God.

Howe long wylt ye geue wrong iudgement: and (b) accept the persons of the vngodly: Selah.

3 Judge ryght vnto the poore and fatherlesse: dispatch according to iustice suche as be afflicted and in necessitie.

4 Deliuer the poore and outcast: saue them from the hande of the vngodly.

5 They knowe nothyng, they vnderstande nothing: they walke on styll in darknesse, [wherefore] all the foundations of the earth be " out of course.

6 I haue sayde ye are gods: and ye all are chyldren of the most highest.

7 But ye shall dye lyke as a man [doth:] and princes them selues shall fall away lyke as other [do.]

8 Arise O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Removed

The

The argument of the. lxxxiiij. psalme.

The prophete in the name of the Church, moueth God not to suffer any longer the outrageousnes of a great number of enemies, whose endeouours be onely for to destroy the Church, and the name of the chyldren of God: wherefore he wisheth iust punishment for them.

A song, the psalme of O Afaph.

- 1 **H**olde not thy tongue O Lorde: kepe not still silence, refraine not thy selfe O Lorde.
- 2 For beholde, thyne enemies make an bypore: and they that hate thee, haue lifted by their head.
- 3 They haue deuised threwoode counsell against thy people: and they haue consulted against thyne, whom thou defendest.
- 4 They haue said, come, and let vs roote them out, that they be no more a people: and that the name of Israel may be no more in remembraunce.
- 5 For they haue conspired all in one minde: & are confederate against thee.
- 6 The pavilions of Edom and the Imaelites: of Moab, and Hagerites,
- 7 Gebal, and Ammon, and Amalec: the Philistines with the inhabitauntes of Tyre.
- 8 Assur also is ioyned vnto them: they were a great ayde to the chyldren of Lot. Selah.
- 9 But do thou vnto them, as vnto Mi-

- dian: as vnto Sissera, as vnto Jabin at the brooke Bishon.
- 10 Whiche perished at Ein Dor: and became as the dong of the earth.
- 11 Make them, their princes, and al their captaynes: lyke Oreb, and lyke Zeeb, and lyke Salmunna.
- 12 Whiche sayd, let vs take to our selues: the houses of God in possession.
- 13 O my Lorde, make them lyke vnto a wheele: and as chaffe before the winde.
- 14 Lyke as a fire that burneth by the wood: and as the flambe that consumeth the mountaynes.
- 15 Persecute them euen so with thy tempest: and make them afrayde with thy storme.
- 16 Make shame to appeare in their faces: that they may seeke thy name O God.
- 17 Let them be confounded and astonied with feare euer more & more: let them be put to shame, and perishe.
- 18 And let them knowe that thou in thy name God eternall art only: thou the most highest ouer all the earth.

The argument of the. lxxxiiij. psalme.

The prophete like a bertuous prince openeth the singular affection of his heart towarde the house of God, beyng sozry that he can not come thither through the trouble that he was oppressed. He affirmeth them to be most happy, who may be at the publique service in the Church for to prayse God. He requireth Gods mercy and sauour, that he may be restored to Hierusalem for to set foorth his prayse: for he that putteth his trust in God is happy.

To the chiefe musition vpon Gittith, a psalme of the sonnes of Corach.

- 1 **O** how amiable are thy dwellinges: thou God of hoastes:
- 2 My soule hath a desire and a long- ing to enter into the courtes of God: my heart and my flesh leapeth with ioy for to go to the liuing Lorde.
- 3 Yea the sparowe hath founde her an house, and the swallowe a nest: where she may lay her young: euen thy aulters O God of hoastes, my king & my Lord.
- 4 Blessed are they that dwell in thy house: they wyl be alway praylsyng thee. Selah.
- 5 Blessed is that man whose strength is in thee: [the] wayes are in their heart.
- 6 They journeying through the vale of ^(a)teares: (yea when euery cesterne [at their name] is filled with water) do

- accept it for a [sayre pleasaunt] Well.
- 7 They wyl set forward fro a ^(b)stoute courage to a stoute courage: that the God of Gods may be seene of them in Sion.
- 8 O God Lorde of hoastes heare my prayer: geue eare O God of Jacob. Selah.
- 9 Beholde O Lorde our shielde: and loke vpon the face of thyne annointed.
- 10 For one day in thy courtes, is better then a thousande [els where]: I had rather be a dooze keeper in the house of my God, then to dwell in [large] tabernacles of vngodlynes.
- 11 For God the Lorde is a sunne and a shielde: God geueth grace and worship, he withholdeth no good thyng from them that liue in any perfection.

Ichoua

(b) They wyl not be swaie: but by goyng, they wyl haue more lust to go.

Kepe the thref holde.

12 O God of hostes: blessed is the man that putteth his trust in thee.

The argument of the. lxxxv. psalme.

The prophete maketh a publique prayer vnto God, thanking hym and praying him for that he hath forgeuen the people their sinnes. He prophesieth of the comming of Christe, by whom iustice, peace, glozy, prosperitie, and saluation commeth, the frutes of them that be iustified by Christe.

To the chiefe musition, a psalme of the sonnes of Corach.

A 1 O God, thou art become gracious vnto thy land: thou hast brought Iacob agayne home out of captiuitie.
 2 Thou hast forgeuen the wickednes of thy people: and couered all their sinnes. *Selah.*
 3 Thou hast taken away al thy displeasure: and turned thy selfe from thy wrathfull indignation.
 4 Turne vs O God of our saluation: and let thyne anger cease from vs.
 5 Wilt thou be displeas'd at vs for ever: and wilt thou stretche out thy wrath from one generation to another,
 6 Wilt thou not turne agayne and reuiue vs: that thy people may reioyce in thee:
 7 Shew vs thy louing kindnes O God: and graunt vs thy saluation.

8 I will hearken what God the Lord saith: for he speaketh peace vnto his people & to his saintes, that they turne not agayne to ^(a) folly.
 9 For truly his saluation is nye them that feare him: insonmuch that ^(b) glozy dwelleth in our earth.
 10 Mercy and trueth are met together: righteousnes and peace haue killed *[each other.]*
 11 Trueth shall bud out of the earth: and ryghteousnes shall looke downe from heauen.
 12 Beha, God shall geue all that is good: and our earth shall geue her encrease.
 13 *[Every man]* shall cause righteousnes to go before him: and he shall direct his steppes in the way.

B
 (a) To other
 (b) The presence of God through the incarnation of Christe.

The argument of the. lxxxvj. psalme.

Dauid beyng soze afflicted, calleth earnestly to God for helpe, complayning of the mischeuous dealinges of his enemies. He praiseth God for his manifold goodnes and power aboue all gods of the heathen, prophesying that all nations shall worship hym. He desireth that he may be taught of God, and deliuered from his enemies, that he may glorifie God.

A prayer of Dauid.

Morning prayer.



A 1 **B**ow downe thine eare O God, and heare me: for I am poore and in miserie.
 2 **B**eserue thou my soule, for I am holy: my God saue thy seruaunt that putteth his trust in thee.
 3 Be mercifull vnto me O God: for I do call dayly vpon thee.
 4 Comfort the soule of thy seruaunt: for vnto thee O Lord do I lift vp my soule.
 5 For thou Lord art good and gracious: and of great mercy vnto all them that call vpon thee.
 6 Geue eare O God vnto my prayer: and be attentiu'e vnto the voyce of my humble petitions.
 7 I call vpon thee in the day of my trouble: for thou hearest me.

8 Among the gods there is none like vnto thee O Lorde: there is not one that can do as thou doest.
 9 All nations whom thou hast made, shall come and worship thee O Lorde: and shall glorifie thy name.
 10 For thou art great and doest wondrous thinges: thou art God alone.
 11 Teache me thy way O God, and I will walke in thy trueth: make my heart all one with thyne, that it may feare thy name.
 12 I will acknowledge thee O Lorde my God with all my heart: and I will glorifie thy name for ever.
 13 For great is thy mercy towarde me: and thou hast deliuered my soule from the lowest *[part of]* hell.
 14 O God, the proude are risen against me: a companie of outrageous naughtypackes haue sought after my soule, and haue not set thee before their eyes.

B

15 But

15 But thou O Lorde art a God full of compassion and mercy: long yer thou be angry, plenteous in goodnes and trueth.

16 Turne thy face vnto me, and haue mercy vpon me: geue thy strength vnto thy seruaunt, and helpe the sonne of

thine handmayde.

17 Shewe some good token of thy fauour towarde me, that they whiche hate me may see it and be ashamed: because thou God hast helped me, and comforted me.

The argument of the. lxxxvij. psalme.

The prophete commendeth Sion the citie of God, of the holy religion that is in it, of the situation, of the great loue that God beareth to it, of the noble actes done in it, and in auancing it aboute all the kingdomes of the earth.

A psalme, the song of the sonnes of Corach.

1 GOD loueth the gates of Sion more then all the dwellynges of Jacob: [for] her foundations are vpon the holy hilles.

2 Very excellent thinges are spoken of thee: O thou citie of God. Selah.

3 I wyll make mention amongst those that knowe me, of " Egypt and Babylon: behold also of Palestina and Tyre, with Ethiopia, [and it shalbe sayde] suche

a man is^(a) borne there.

4 But of Sion it shalbe reported, that very many be borne in her: and the most highest him selfe shall establishe her.

5 God wyll number in the register of the people: " every one that is borne there. Selah.

6 And the singers aswell as the players of instrumentes: yea al my^(b) fountaines are in thee.

(a) There shalbe sounde bat sene to be faced out of those places, but one or two in respect of the multitude that shalbe gods people in Sion. " He and he " He is borne there (b) All my cunning, wit, senses, and strength, are occupied in setting forth thy prayse.

The argument of the. lxxxviii. psalme.

The prophete after a most lamentable sort, desireth God to heare his prayers. He complaineth of his great calamities and extreme perilles, wherein he was wrapt by sickness, by seueritie of death, and by the losse of his frendes, as one forsaken of God, and without al comfort. He is loth to die, for that then he can not prayse God with the faythful.

A song, the psalme of the sonnes of Corach, to the chiefe musition vpon Mahalath Leannothe, a wise instruction of Heman the Ezrahite.

1 O God the Lorde of my saluation, I crye day and night before thee: let my prayer enter into thy presence, encline thyne care vnto my crying.

2 For my soule is full of miserie: and my life toucheth the graue.

3 I am counted as one of them that go downe vnto the pit: and I am nowe become a man that hath no strength.

4 I am free among the dead: like such as beynge kylled lye in a graue, whom thou remembrest no more, and are cut away from thy^(a) hande.

5 Thou hast layde me in the lowest pit: in darknes and in deepenes.

6 Thyne indignation sore presseth me: and thou hast vexed me with all thy stormes. Selah.

7 Thou hast put away myne acquaintance farre fro me, and made me to be abhorred of them: I am shut vp, I can not get forth.

8 My sight fayleth through my afflicti-

on O God: I haue called dayly vpon thee, I haue stretched out mine handes vnto thee.

9 Wylt thou worke a miracle amongst the dead: or shal the dead rise by againe [and]^(b) acknowledge thee? Selah.

10 Shall thy louing kindnes be talked of in the graue: or thy faythfulnes in destruction?

11 Shall thy wonderous workes be knownen in the darke: and thy righteousnes in the lande of^(c) forgetfulnes?

12 But vnto thee do I crye O God: and my prayer commeth early in the morning before thee.

13 O God, why abhorrest thou my soule: and [why] hidest thou thy face from me?

14 I am in miserie, I labour euen from my youth with the panges of death: I haue suffered thy terrours, [and] I am styll in doubt.

15 Thyne indignation hath gone ouer me: and thy terrours haue vndone me.

(b) Prayse thee and geue thee thanks.

(c) The graue, for after men be layde in it, they be most commonly forgotten in a short tyme.

16 They came rounde about me dayly
lyke water: and compassed me altoge-
ther on euery syde.

17 Thou hast put a way farre from me
my frende and neighbour: [thou hast hid]
mine acquaintaunce " out of sight.

"In dark-
nesse.

The argument of the .lxxxix. psalme.

The prophete prayseth the inspeakable goodnes of God, for the couenaunt made to him and to the elect people of God for euer. He prayseth his great power, goodnes, and iustice. He declareth what promise God hath made to hym of his kingdome and posteritie. He complayneth of the great spoyling of his kingdome, and of his people. He desireth God for his couenauntes sake, to deliuer hym out of affliction, vpon the consideration that mang life is very short.

A wyse instruction of Ethan the Ezrachite.

Euening
prayer.



"Be buyl-
ded vp.

I 1 I will sing allwayes of
the mercy of God:
With my mouth I
will make knowen
thy trueth from one
generatio to another.
For I sayde, mercy
shall for euer " endure: thou hast esta-
blished thy trueth in the heauens.
2 I haue made a couenaunt with my
chosen: I haue sworne vnto David my
seruaunt.
3 I will establishe thy seede for euer:
and buylde vp thy throne from genera-
tion to generation. *Selah.*
4 O God, the very heauens shall con-
fesse thy wonderous workes: and thy
trueth in the congregation of saintes.
5 For who is he in the cloudes that shall
matche God: [and who] is like vnto God
amongst the children gods:
6 God is very terrible in the assemble of
saintes: and to be feared aboue al them
that are about him.
7 O God, Lorde of hoastes, who is like
vnto thee a most mightie Lorde: and
thy trueth is on euery side thee.
8 Thou rulest the " ragyng of the sea:
When her waues arylse, thou delayest
them.
9 Thou hast brought Egypt in so bad a
case as if it were wounded: thou hast
scattered thyne enemies abrode with
thy mightie arme.
10 The heauens are thine, the earth also
is thine: thou hast layde the foundati-
on of the rounde worlde, and of all the
plentie that is therein.
11 Thou hast made the north and the
south: Tabor and Hermon do reioyce
in thy name.
12 Thou hast a mightie arme: thy hand
is strong, and thy right hand is exalted.
13 Justice and iudgement is the founda-
tion of thy throne: mercy and trueth
shall go before thy face.
14 Blessed is the people that knoweth a

triumphant noyle: O God, they shall
walke in the light of thy countenaunce.
16 They shall make them selues merie
dayly in thy name: and in thy righte-
ousnes they shall exalt them selues.
17 For thou art the glory of their strength:
and in thy louing kindnes thou wilt
lift vp our hornes.
18 For our shelde is of God: and our king
is of the most holy of Israel.
19 Thou hast spoken somtimes in visi-
ons vnto thy saintes: and hast sayde, I
haue added ayde vpon the mightie, I
haue exalted one chose out of the people.
20 I haue founde David my seruaunt:
I haue annoynted him with myne ho-
lye oyle.
21 Therefore my " hande shall be assured
vnto him: and mine arme shall streng-
then hym.
22 The enemye shall not be able to do him
violence: the sonne of wickednesse shall
not afflict hym.
23 I will breake into peeces his foes be-
fore his face: and ouerthrowe them
that hate hym.
24 My trueth also and my mercy shall be
with hym: and in my name shall his
horne be exalted.
25 I will set also " his dominion in the
sea: and his right hande in the fluddes.
26 He shall make inuocation vnto me:
[saying] thou art my father O my God,
and my " fortreffe of saluation.
27 And I will make him my first borne:
in higher state then kinges of the earth.
28 My mercy will I kepe for hym euer:
more: and my couenaunt shall stand fast
with hym.
29 His seede also will I make to endure
for euer: and his throne as the dayes of
heauen.
30 But if his chyldren forsake my lawe,
and walke not in my iudgement: if they
breake my statutes, and kepe not my
commaundementes,
31 I will then visite their transgressions
with

(a) He men-
tioneth the loyal
people of the
tribe of
Judah. 10. to
call the people
together. It
shows an argu-
ment of the
mercy and
presence of
God.
(b) He had
superiours to
our enemye.

(c) My
force shall
not be weak-
ned from him.
D

"His hand.

"Rocke.

E

a worde.

- 10 The dayes of our yeres be in all thre-
score yeres and tenne, and yf through
strength [of nature] men come to foure
score yeres: yet is their^a solitie but^b la-
bour and care, yea morconer it passeth
in haste from vs, and we flee from it.
- 11 Who regardeth the force of thy wrath:
for euen there after as a man feareth
thee, so [feeleth he] thy displeasure.
- 12 Make vs to knowe so our dayes, that
we number them: and we wyll frame
a heart [vnto] wisdom.
- 13 Turne agayne O God (what, for euer
[wylt thou be angry?]) and be gracious vn-

to thy seruantes.

- 14 Replenishe vs early in the mornyng
with thy mercie: and we wyll crye out
for ioy, and be glad all the dayes of our
lyfe.
- 15 Make vs mery accordyng to the dayes
that thou hast afflicted vs: and accor-
dyng to the yeres wherin we haue
suffred aduersitie.
- 16 Let thy worke appeare in thy ser-
uantes: and thy glory in their children.
- 17 And let the glorious maiestie of the
Lorde our God be vpon vs: and prosper
thou the worke of our handes vpon vs,
O prosper thou our handy worke.

^a Pride.
^b No mans
felicitie in this
lyfe is without
labour and
disquietnesse
of mynde, ne-
uer contented,
but caryed
with iuices,
passions,
cares, and
sorowes.

^c Scene end.

The argument of the .xci. psalme.

The prophete declareth the confidence, trust, safenesse, securitie, and contentation of
mynde, that they haue who depende wholly of Gods government & protection, they be
without daunger in all aduersitie, no calamitie can hurt them, God mightily prefer-
ueth them in all afflictions and temptations. He promiseth those that knowe hym,
loue hym, and honour hym, in calling vpon hym for helpe in their neede, that they
shalbe hearde, deliuered, brought to honour, they shall haue long lyfe in this worlde,
and after this lyfe, they shall be saued both body and soule.

- A 1 Whosoever sitteth vnder the couer
of the most highest: he shall abide
vnder the shadowe of the al-
mightie.
- 2 I wyll say vnto God, thou art my
hope and my fortresse: my Lorde, in
whom I wyll trust.
- 3 For he wyll deliuer thee from the
snare of the hunter: and from the noy-
some pestilence.
- 4 He wyll couer thee vnder his wynges,
& thou shalt be safe vnder his fethers:
his saythfulnesse shall be thy shilde and
buckler.
- 5 Thou shalt not be afrayde of any ter-
rour of the nyght: nor of any arrowe
that fleeth by day,
- 6 Nor of any pestilence that walketh in
the darknesse: nor of any deadly fyt that
destroyeth at hygh noone.
- B 7 A thousande shall fall beside thee, and
ten thousande at thy ryght hande: but
it shall not come nygh thee.
- 8 Thou only with thine eyes shalt be-
holde: & see the rewarde of the vngodly.
- 9 For thou O God art my hope: thou
hast set thine habitation very hygh.
- 10 There shall no euill lyght on thee:
neither shall any plague come nye thy
dwellyng.
- 11 For he wyll geue his angels charge
ouer thee: to kepe thee in all thy wayes.
- 12 They wyll beare thee in [their] handes:
that thou hurt not thy foote agaynst a
stone.
- 13 Thou shalt set thy foote vpon the
Lion and Adder: the young Lion and
the Dragon thou shalt treade vnder
thy feete.
- 14 Because he hath set greatly his lone
vpon me, therfore wyll I deliuer hym:
I wyll set hym vp out of all daunger,
because he hath knowen my name.
- 15 He shall call vpon me, and I wyll
heare hym: yea I am with hym in
trouble, I wyll deliuer hym, and byng
hym to honour.
- 16 I wyll satisfie hym with a long lyfe:
and I wyll cause hym to see my salua-
tion.

The

¶ The argument of the. xcij. Psalme.

¶ It seemeth that the prophete made this psalme to be song vnto the people vpon the Sabbath dayes, for to stirre them by the better to knowe God, and to prayse God in his workes. He commendeth the setting forth of Gods prayse in musically instrumentes. He reioycesth much and wondereth at Gods workes. But the foole vnderstandeth not that the wicked, be they neuer so fortunat, shall come to a wretched ende, for the wicked shall be destroyed, and the godly shall prosper. The greatest felicitie that the iust hath in this lyfe, is to be planted in the house of God, there continually for to prayse hym.

¶ A Psalme, the song for the sabbath day.

- ¶ 1 It is a good thyng to confesse vnto God: and to syng psalmes vnto thy name O thou most hyghest.
- 2 To set forth in wordes thy louyng kyndnesse early in the mornyng: and thy trueth in the nyght season.
- 3 Upon an instrument of ten strynges, and vpon the Lute: vpon the harpe with a solenne sounde.
- 4 For thou God hast made me glad throughe thy workes: I do reioyce in the workes of thy handes.
- 5 O God howe glorious are thy workes: thy thoughtes are very depe.
- 6 An vnwise man doth not consider this: and a foole doth not vnderstande it.
- 7 Wheras the vngodly do bud by greene as the grasse, and wheras all workers of iniquitie do florische: that they [notwithstanding] shall be destroyed for euer and euer.
- 8 But thou O God: art the most highest for euermore.
- 9 For lo, thine enemies O God, lo thine enemies shall perishe: & all the workers of wickednesse shall be destroyed.
- 10 But my horne shall be exalted lyke the horne of an vnicorne: for I am annoynted with excellent oyle.
- 11 And myne eye shall see those that lye in wayte for me: myne eare shall heare the malitious persons that rise by agaynst me.
- 12 The ryghteous shall florische lyke a paulme tree: and shall spread abroad like a Cedar in Libanus.
- 13 Such as be planted in the house of God: shall florische in the courtes of our Lorde.
- 14 They shall styll bryng forth fruite in their age: they shall be fat and florishing.
- 15 For to set forth in wordes that God is vpright: he is my rocke, and no iniquitie is in hym.

¶ The argument of the. xciii. psalme.

¶ The prophete prayseth the mightinesse of the maiekie of God, which is declared from the beginning of the world: partly by the wonderful continuance of creatures made in it, and partly by testifying his will, commaundementes, and holynesse to his people.

¶ 1 **O**d raigneth, he is clothed with a glorious maiekie, God is clothed with strength: he hath girded hym selfe, he hath made the worlde so sure that it can not be moued.

2 Euer since the [worlde] began, thy throne hath ben set sure: thou art from euer-

lastyng.

- 3 The fluddes are risen O God, the fluddes haue lyft by their noyle: the fluddes haue lyft by their waues.
- 4 God which is on high, is more puissaunt then the noyle of many waters: then the mightie waues of the sea.
- 5 Thy testimonies are most certayne: holynesse is an ornament to thine house O God in all tymes.

¶ The argument of the. xciiii. Psalme.

¶ The prophete calleth vpon God earnestly for to take avengeance of the wicked who do afflict the innocent without cause. He complayneth of their outragiousnesse and tyranny. He reproveth them of foolishnesse, in that they thynke and say that God seeth them not, for God knoweth their wickednesse, and seeth their priue thoughtes. And in punishing them, he shall cause the good to lye vprightly, who syndeth no ayde agaynst the wicked but only God. For God sauoureth no iniquitie, it is he that will destroy all them that oppresse the innocent.

¶ 1 O God the Lorde of [all] avengeance: the Lorde of [all] avengeance shewe thy [glorious maiekie.]

2 We exalted O thou iudge of the world: and rewarde the proude after their deseryng.

3 O God

- 3 O God howe long shall the vngodly : howe long shall the vngodly triumph:
- 4 All such as be workers of iniquitie: they babble, they prate stoutly, they make boastes of them selues.
- 5 They oppresse thy people O God: and they afflict thine heritage.
- 6 They murder the wyddowe and the straunger: & put the fatherlesse to death.
- 7 And they say, tush the Lorde seeth it not: neither doth the God of Jacob vnderstande it.
- 8 Understande ye vnwyse among the people: O ye fooles, when wyll ye be well aduised:
- 9 He that hath planted the eare, shall he not heare: yf he shapeth the eye, shall he not see:
- 10 He that chasteneth the heathen, shall not he punishe: it is he that teacheth man knowledge.
- 11 God knoweth the thoughtes of man: that they are but vanitie.
- 12 Blessed is the man O Lorde, whom thou wylt chasten: and whom thou wylt instruct in thy lawe.
- 13 That thou mayest geue hym "patience in tyme of aduersitie: vntyll the pyt be digged by for the vngodly.

- 14 For God wyll not reiect his people: neither wil he forsake his inheritaunce.
- 15 For ^(a) iudgement shall be reduced vnto iustice: and after it shall all such as be bpryght of heart [be iudged.]
- 16 Who will ryle by with me agaynst the malicious: or who wyll take my part agaynst workers of wickednesse:
- 17 If God had not ben an ayde vnto me: it had not fayled much but my soule had dwelled ^(b) in silence.
- 18 But when I sayde my foote hath slypped: thy mercy O God helde me by.
- 19 In the multitude of my cogitations from the bottome of my heart: thy confortes dyd recreate my soule.
- 20 Shall the seate of wickednesse haue any thyng to do with thee: which [seate] maketh "wrong to be enacted for a lawe:
- 21 They flocke together agaynst the soule of the ryghteous: and condennue the innocent blood.
- 22 But God is to me a refuge: and my Lorde is the rocke of my confidence.
- 23 And he wyll recompence them their wickednesse, and destroy them in their owne malice: God our Lorde wyll destroy them.

^(a) It is the day of retri-
bucion every
man shall
iudged accord-
ing to his
workes: he
be effectu-
ally iudged
in this life.

^(b) In the
grace, for they
that be in
the grace,
speake no
more.

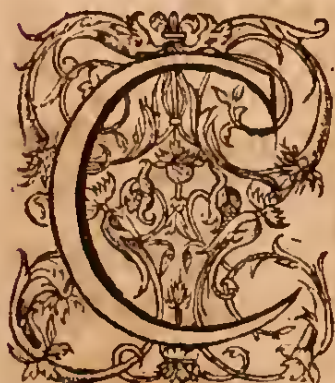
" VVofull
labour or
mischief.

Quiet
from cuyll
dayes.

The argument of the. xcv. psalme.

The prophete stirreth by mens heartes both to prayse God for that he is the mightest kyng, maker of this worlde: and also to worshyp God with all humblenesse, for that he is our shepheard, and we be his sheepe. He also aduertiseth all men to geue eare to Gods voyce, and without delay to be obedient vnto his wyll, lest after the example of their disobedient fathers, they being destitute of Gods fauour, neuer come to eternall ioy and rest.

Mornyng
prayer.



- 1 Come let vs syng vnto God: let vs make an heartie reioysyng with a loude voyce vnto the rocke of our saluation.
- 2 Let vs make speede to come before his face with a confession: let vs expresse vnto hym outwardly a heartie gladnesse with syngyng of psalmes.
- 3 For God is a great Lorde: and a great kyng aboue all gods.
- 4 In his hande are all the deepe corners of the earth: and the hygh toppes of hylles be his also.
- 5 The sea is his, and he made it: and his handes fashioned the drye lande.

- 6 Come, let vs worshyp and fall downe: let vs kneele before the face of God our maker.
- 7 For he is our Lorde: and we are the people of his pasture, and the ^(a) sheepe of his hande.
- 8 To day yf ye wyll heare his voyce harden not your heartes as in the tyme of "contention: as in the day of tempta- tion in the wilderness.
- 9 Whē your fathers tempted me, proued me: [yea after] they had seene my worke.
- 10 Fourtie yeres long was I greued with that generation: and I sayde this people erreth in heart, and they haue not knowen my wayes.
- 11 Vnto whom I sware in my wrath: "that they shoulde not enter at all into my rest.

^(a) They be
and govern
by his hande.

" Men-
and Na-
Exodus 17

" If they
shall enter

The

The argument of the. xcvi. Psalm.

The prophete most earnestly moueth not only the Israelites: but also all nations throughout the worlde, to prayse God, to glorifie God, to worshyp God, and to set foorth his workes. He prophecieth also of the tyme of Christes commyng, and of his kyngdome and gouernment.

- 1 Sing you vnto God a newe song: sing ye vnto God all [that be in] the earth.
- 2 Syng ye vnto God and blesse his name: set foorth in wordes from day to day his saluation.
- 3 Declare his glozy amongst the heathē: and his wonderous actes amongst all the people.
- 4 For God is great and worthy of all prayse: he is moze to be feared then all gods.
- 5 As for all the gods of the heathen they be but ^(a) idoles: and it is God that made the heauens.
- 6 Honour and maiestie be before hym: power and excellentnesse be in his sanctuarie.
- 7 Geue vnto God O ye families of the people: geue vnto God glozie & power.
- 8 Geue vnto God glozie [due] vnto his

name: byng an offeryng, and come into his courtes.

- 9 Worshyp you God in the maiestie of holynesse: be you in dread of hys face all [that be in] the earth.
- 10 Set it foorth in wordes among the heathen that God raigneth: and that the worlde is set of a sure foundation, it shall not be remoued, he wyll iudge the people accordyng to equitie.
- 11 The heauens shall reioyce, and the earth be glad: the sea shall make a noyse and all that is therein.
- 12 The fielde shalbe ioyfull and all that is in it: then shall all the trees of the wood reioyce before the face of God.
- 13 For he commeth, for he commeth to iudge the earth: he will iudge the world accordyng to iustice, and the people accordyng to his trueth.

The argument of the: xcviij. psalme.

The prophete setteth foorth the glozie of God, and his power agaynst the vngodly Gentiles, who therby, as Gods people be comforted, so they be confounded beyng worshippers of images. He also exhorteth such as loue God, to flee from sinne, to prayse God, and to be mery.

- 1 God raigneth, the earth shalbe glad: the multitude of the Isles shalbe glad [therof.]
- 2 Cloudes and thicke darknesse are rounde about hym: iustice and iudgement are the habitation of his throne.
- 3 Therr goeth a fire before his face: and burneth his enemies on euery syde.
- 4 His lightnings gaue a lyght vnto the worlde: the earth sawe it and trembled.
- 5 The hylles melted lyke ware at the presence of God: at the presence of the Lorde of the whole earth.
- 6 The heauens haue declared his iustice: and all the people haue seene his glozie.
- 7 Confounded be all they that do seruice vnto carued images: and that do glozie in ^(a) idols, but O gods, you all shall

worshyp hym.

- 8 Sion hearde of it, and reioyced: and the daughters of Juda be glad, because of thy iudgementes O God.
- 9 For thou art a God hygher then all [that are in] the earth: thou art exalted farre aboue all gods.
- 10 Thou that loue God, hate the thyng which is euyll: he preferueth the soules of his saintes, he wyll delyuer them from the hande of the vngodly.
- 11 There is sownen a lyght for the ryghteous: and gladnesse for such as be vpryght of heart.
- 12 Reioyce in God O ye ryghteous: and prayse [hym] at the remembraunce of his holynesse.

¶ The argument of the .xcviij. Psalm.

¶ The prophete calleth vpon all men, and also vpon the earth & water, and vpon all that is in them, to prayse God with songes, psalmes, & instrumentes of musicke, expresseing all kinde of mirth for the singular benefites that he had bestowed vpon the Israelites.

¶ A psalme.

A 1
Euenyng
prayer.



ing vnto God a newe
song : for he hath done
marueylous thynges.
with his owne right
hande and with his
holy arme : he hath
gotten to hym selfe the

reioyce you chearfully, & syng psalmes.
6 Syng psalmes vnto God [playing] vpon
an harpe : vpon an harpe, and with
the sounde of a ^(a) psalterie.
7 Shewe your selues ioyfull before the
kyng eternall : with trumpettes and
sounde of shawmes.
8 Let the sea make a noyse, and that is
within it : the rounde worlde, and they
that dwell therein.
9 Let the fluddes clappe their handes :
and let the hylles be ioyfull altogether
before the face of God.
10 For he commeth to iudge the earth : he
wyl iudge the worlde accordyng to
iustice, & the people accordyng to equitie.

“ He hath
sauced hym.

victorie .

3 God hath declared his saluation : he
hath openly shewed his iustice in the
syght of the heathen.
4 He hath remembred his mercie and
trueth towarde the house of Israel :
and all the endes of the worlde haue
seene the saluation of our Lorde.
5 Shewe your selues ioyfull vnto God
all ye ^(m) the earth : make a ioly noyse,

(a. An instru-
ment to play
psalmes.
23
“ Ichous

The argument of the .xcix. psalme.

¶ The prophete setteth foorth the exceeding favour of God towarde the Israelites, in that he raigned most mightily ouer them, defended them, dwelled amongst them, and most gently hearde them and their fathers calling vpon hym for helpe in their neede, to the great discouragement of their aduersaries, wherfore he wylleth all to prayse God, and to worshyp God.

A 1
“ Confesse.

1 GOD raigneth, the people be in a
Grage : he sitteth [betweene] the Che-
rubinis, the earth quaketh.
2 God is great in Sion : and high aboue
all people.
3 They shall “ prayse thy name great
& dreadfull : [for] it is holy, and a kynges
* power [that] ^(a) loueth iudgement.
4 Thou hast ordeyned [all thynges] accor-
dyng to equitie : thou hast caused iudge-
ment and iustice to be in Jacob.
5 Magnifie God our Lorde : and kneele
downe before his footstoole, for it is
holy.

6 Moyse & Aaron among his priestes,
and Samuel among such as call vpon
his name : [these] called vpon God, and
he hearde them.
7 He spake vnto them out of the cloudy
pyller : for they kept his testimonies,
and the lawe [that] he gaue them.
8 O God our Lorde thou heardest them,
O Lorde thou didst forbear them : and
thou tokest auengement for their owne
inventions.
9 Magnifie God our Lorde, and kneele
downe before his holy hyll : for God
our Lorde is holy.

(a) Although
he be a migh-
ty kyng, yet
he useth no
aragancie.

¶ The argument of the C. psalme.

¶ The prophete moueth all the people of God to frequent Gods temple, and to come thither chearfully with all kinde of ioy, seruyng, praysyng, and thankyng hym, for that he only is the God that hath made vs, and so gracious that we shalbe partakers of his benefites and goodnesse for euer.

¶ A psalme for to O confesse.

O That is,
for to prayse,
and for to
geue thanks.

A 1 BE ye ioyfull in God all that be in the
Be earth : serue God with gladnesse, and
come before his face with a ioyfull
noyse.
2 Be ye sure that God is the Lorde, it is

he that hath made vs, and not we our
selues : we are his people and the sheepe
of his pasture.
3 Go your way into his gates with
“ thankesgeuyng, and into his courtes
with

“ Confesse
with

With prayse: "be thankfull vnto hym
[and] blesse his name.

4 For God is gracious, his mercie is

eueralsting: and his trueth [endureth]
from generation to generation.

The argument of the. c.j. psalme.

David setting forth the duetie of a good ruler: declareth that in his gouernment aboue all thynges he wyll acknowledge Gods benefites & goodnesse. He wyll stude to lye vprightly, to do no wrong, or euyll, nor to beare any malice at all in his heart: but he wyll employ hym selfe most zeloussie to confounde the wicked, and to promote the godly and vertuous.

A psalme of Dauid.

1 I will sing of mercie and iudgement: I
will sing vnto thee O God psalmes.

2 I will endeouour my selfe to be fully
instructed in the way of perfectnesse:
when thou wilt^(a) come vnto me, I wil
go vp and downe in the middest of my
house in the perfectnesse of my heart.

3 I will neuer set before myne eyes any
"deuillish thyng: I will detest to do
the worke of transgressours, it shall
take no holde of me.

4 A frowarde heart shall depart from
me: I will not once knowe [any] euyll.

5 I will destroy him who priuily slau-

dereth his neighbour: I will not suffer
hym who hath a proude loke and a
great stomacke.

6 Myne eyes shall be vpo such in the lande
as haue a true meanyng, that they may
^(b) sit with me: he that leadeth a ^(c) perfect
lyfe shall minister vnto me.

7 There shall no deceiptfull person haue
any seate in my house: he that telleth
lyes shall not tary long in my syght.

8 I will euery moorning destroy all the
vngodly in the lande: that I may roote
out from the citie of God all workers of
wickednesse.

(b) To be of
my counsaile,
and to beare
me company.
(c) A man of
good con-
science.

The argument of the. c.ii. psalme.

The prophete desireth God to heare hym, vtterynge his godly affect and great grieve for the calamities of the people of God & desolation of the citie of Sion. He setteth forth the reproches and outragious behauiours of the enemies, and his affliction of mynde for it. He wisheth that the people may returne home agayne, and that Sion may be re-edified, that Gods glorie may therein be set forth. And he considerynge the eternitie of God, assureth hym selfe that God wyll persourme his promises, in grauntynge that the children of his people shall lye for euer.

A prayer of the afflicted when he was ouerwhelmed, and when he did
powre out his petition before the face of God.

1 **H**eare my prayer
O God: and let
my crying come in
vnto thee.

Hyde not thy face
from me in y day
of my distresse:
encline thine eare
vnto me, heare me
spedyly in the day that I call.

3 For my dayes are consumed away like
smoke: and my bones are burnt vp as
though they were a firebrande.

4 My heart is smitten downe and wy-
thered lyke grasse: because I did forget
to eate my bread.

5 Through the noyse of my gromyng:
my bones wyll scale cleaue to my fleche.

6 I am become lyke a Pellicane of the
wildernesse, and like an Owle that is in
the desert: I watch, and am as it were

a sparroue that sitteth alone vpon the
house toppe.

7 Myne enemies reuile me all the day
long: and they that are in a rage against
me, ^(a) make their oth by me.

8 For I haue eaten ashes as it were
bread, and mingled my drynke with
weepynge, "because of thine indignation
and wrath: for thou hast set me vp, and
cast me downe.

9 My dayes fade away lyke a shadowe:
and I am wythered lyke grasse.

10 But thou O God "endurest for euer:
and thy remembraunce throughout all
generations.

11 Thou wilt arylse vp, thou wilt haue
compassion vpon Sion: for it is tyme
that thou haue mercie vpon her, for the
tyme appoynted is come.

12 For thy seruantes be well affected
towarde her stones: and it "pitieth
them

(a) Making
their oth thus:
I pray God
then that I
may be in as
euill case as
Dauid.
" From the
face.

" Sittest.

" They pi-
tie her dull.

them to see her in the dust.

13 And the heathen wyll feare thy name
O God: and all the kynges of the earth
thy glorious maiestie.

C 14 For God wyll buylde by Sion: to be
scene in his glorious maiestie.

15 He wyll regarde the prayer of the
"Of a lowe
shrub.
"humble destitute of all helpe: and he
wyll not dispise their prayer.

16 This shalbe written for those that
come after: and the people which shalbe
borne, shall prayse the Lorde.

17 For he hath loked downe from his
high sanctuarie: out of heauen did God
beholde the earth.

18 That he might heare the mourninges
of such as be "in captiuitie: and deliuer
the ^(b) children of death.

19 That they may declare y name of God
in Sion: and his prayse at Hierusalem.

20 When people were gathered together,
& kyngdomes to serue God: he afflicted
my strength in the way, he shortened
my dayes.

21 But I say, O my God take me not
alway in the middest of myne age: as
for thy yeres, they endure throughout
all generations.

22 Thou hast before tyme layde the foun-
dation of the earth: and the heauens
are the worke of thy handes.

23 They shall perishe, but thou wylt re-
mayne styl: they all shall ware olde as
doth a garnient, and as a besture thou
wylt chaunge them, and they shalbe
chaunged.

24 But thou art, and thy yeres can not
fayle: the children of thy seruantes
shal dwell, and their seede shalbe mayn-
teyned in thy syght.

¶ The argument of the .ciii. psalme.

C The prophete stirreth by hym selfe and all that is within hym, to blesse God for such
benefites as both he hym selfe and all the Israelites haue at his handes receaued, in
that he pardoneth their sinne, redeemeth them from death, and maketh his holy wyll
known vnto them, beyng men miserable and of a short lyfe. finally, he calleth vpon
angels and all sortes of men with all their power to blesse God, who is kyng of
heauen and earth.

A 1 Blesse God O my soule: and all that
is within me [prayse] his holy name.

2 Blesse God O my soule: and forget
not all his benefites.

3 Who forgeueth all thy wickednesse:
and healeth all thine infirmities.

4 Who redeemeth thy lyfe from destruc-
tion: [and] crowneth thee with mercie
and louyng kyndnesse.

5 Who satisfieth thy mouth with good
thynges: causyng thy youth lyke an ^(a)
Egles to be reued.

6 God executeth iustice and iudgement:
for all them that are oppressed with
wrong.

7 He made his wayes known vnto
Moyses: his workes vnto the children
of Israel.

8 God is full of compassion and pitie:
loth to be angry, and exceedyng great
in mercie.

9 "He bleseth not to continue in chydnyng:
neither reseruethe he [his anger] for euer.

10 He dealeth not with vs accordyng to
our sinnes: nor rewardeth vs accordyng
to our wickednesse.

11 For accordyng to the hyghnesse of
heauen aboue the earth: his mercie pre-
uaileth to them that feare hym.

12 [Loke] howe farre distaunt the east is

from the west: so farre a sinder setteth
he our sinnes from vs.

13 Be a lyke as a father pitteth [his owne]
children: euen so is God mercifull vnto
them that feare hym.

14 For he knoweth wherof we be made: **C**
he remembreth that we are but dust.

15 The dayes of man are as [the dayes]
of an hearbe: he flourisheth as a flowre
in the fielde.

16 For the winde passeth ouer it, and it is
no more [scene]: and the place therof ^(b)
knoweth it no more.

17 But the mercifull goodnesse of God
endureth for euer and euer, vpon them
that feare hym: and his righteousnesse
vpon childers children.

18 Euen vpon such as kepe his coue-
nant: and thinke vpon his commaun-
dementes to do them.

19 God hath prepared his seate in heauen:
and his kyngdome ruleth ouer all.

20 Blesse God O ye his angels mightie
in operation: who fulfyll his ^(c) worde in
hearkening vnto the voyce of his word.

21 Blesse God all ye his hoastes: you his
ministers that do his pleasure.

22 Blesse God all you his workes in all
places of his dominion: O my soule
blesse thou God.

The

"Of a lowe
shrub.

"Bounde.

(b) Theyppon-
ted to suffer
death.

(a) In Egla
of all birdes
spueth a loug
syne without
all kynde of
feblenesse: dy-
ing neuer of
age, but of
famine.
Psal. lxx. 10.
cap. 3.

"He chy-
deh not to
the ende.

(b) I men
cannot then
where it
groweth.

(c) Euen
dram.

The argument of the. ciiij. psalme.

The prophete blesseth God the creatour and governour of all thinges, by whose prouidence man & beast hath the vse of the ayre, cloudes, angels, earth, hilles, valleys, bread, drinke, trees, sunne, moone, day, nyght, and sea.



My soule blesse thou God: O God my Lord thou art become exceeding great, thou hast put on glozy and maiestie.

Who is decked with

light as it were with a garment: spred- dyng out the heauens like a curtayne.

Who seeleth his vpper chaumbers with waters: and maketh the cloudes his charriot, and walketh vpon the wynges of the wynde.

He maketh his angels spirites: and his ministers a flaming fire.

He hath layde the earth sure vpon her foundations: that it can neuer moue at any tyme.

Thou coueredst it with the deepe, lyke as with a garment: the waters stande vpon the hilles.

At thy rebuke they flee: at the noyse of thy thunder they bluster downe apace.

The hilles mount aloft: and the valleys settle downe beneath vnto the place where thou hast layde a foundation for them.

Thou hast set them their boundes which they shall not passe: neither shall they returne agayne to couer the earth.

Who also causeth the springes which runne betweene the hilles: to flowe into the riuers.

All beastes of the fielde drinke therof: and the wylde asses quench their thirst.

The soules of the ayre haue their habitation nigh vnto them: singing out of the midst of the bowes [of trees.]

He watereth the hilles from aboue: the earth is replenished with the fruite of thy workes.

He causeth grasse to growe for cattell: and hearbes for the vse of man.

That he may byyng forth foode out of the earth: both wine that maketh glad the heart of man, and oyle to make hym haue a chearefull countenaunce, & also bread to strengthen mans heart.

The trees of God be satisfied: euen the Cedars of Libanus which he hath planted.

Wherem the birdes make their nestes:

in the fyre trees the storke buyldeth.

18 The high hilles are a refuge for goates: and so are the stonie rockes for conies.

19 He hath made the moone for certayne seasons: and the sunne knoweth his goyng downe.

20 Thou makest darknes and it is night: wherein all the beastes of the Forrest do go abrode.

21 The Lions do roare after a pray: and in seeking their meate of God.

22 When the sunne ariseth, they recoyle backe: and lay them downe to rest in their dennes.

23 Man goeth forth to his worke: and to do his seruice vntyll the euening.

24 O God howe manyfolde are thy workes: thou hast made them al in wisdom, the earth is ful of thy ryches.

25 So is the sea it selfe large and wyde in compasse: wherein are thinges creeping innumerable, both small and great beastes.

26 There go the shippes, and there is that Leviathan: Whom thou hast made to take his pastime therein.

27 These wayte all vpon thee: that thou mayest geue them meate in due season.

28 When thou geuest it them, they gather it: and when thou openest thyne hand, they are filled with that which is good.

29 When thou hydest thy face, they are troubled: when thou takest away their spirite, they dye, and are turned agayne to their dust.

30 When thou sendest out thy spirite, they be recreated: and thou reuiuest the face of the earth.

31 The glorious maiestie of God shal endure for euer: God wyll reioyce in his workes.

32 He beholdeth the earth, & it trembleth: he toucheth the hilles, and they smoke.

33 I wyll syng vnto God as long as I liue: I will sing psalmes vnto my Lord so long as I shall be.

34 My meditations of hym shalbe very pleasaunt: for all my ioy shalbe in God.

35 As for sinners they shalbe consumed out of the earth: and the vngodly shall come to an ende, blesse thou God O my soule, [and] prayse you the Lorde.

Vide of handes.

(D) A whale or a ballan, a beast that is king of the sea for his greatnesse and strength: he appeareth aboue the top of the sea as bigge as an Ilande, or a great huge mountayne. Their time.

E

The argument of the. cv. psalme.

The prophete exhorteeth all men to acknowledge God, to call vpon God for helpe, to seeke God, and to preache God: but especially he moueth the Israelites to remember the promises that God made to their forefathers, Abraham, Isaac, & Jacob, and also the benefites that he had bestow- ed on them aboue all other nations. For God had such care of them beyng pilgrimes in forraine lands, that he would not suffer any once to touch them, yea he rebuked kinges for their sakes, and he preferued them in famine and other aduersitie, as Ioseph was solde into Egypt, but it had a good successe. The entring of the children of Israel into Egypt is set foorth, and what happened vnto them whyles they were there. Likewise their ioyfull departing out of Egypt, their doying by the way in the wyldernesse, and at length their entring into the lande of promise where God placed them that they should kepe his commaundementes, is most amply declared.

Morning prayer.



1 Confesse you [it] vnto God, call vpon his name: cause the people to vnderstande his deuises.

2 Sing vnto hym, sing psalmes vnto him: talke you of all his wonderous workes.

3 Glorype in his holy name: let the heart of them reioyce that do seeke God.

4 Seeke God and his strength: seeke his face euermore.

5 Remember the meruaylous workes that he hath done: his wonders, and the iudgementes of his mouth.

6 O ye seede of Abraham his seruaunt, ye his chosen chyldren of Jacob: he is God our Lord, his iudgementes are in all the earth.

7 He hath ben mindfull alwayes of his couenaunt (for he promised a worde to a thousande generations:) euen of his couenaunt that he made with Abraham, and of his othe vnto "Isaac.

8 And he appointed the same vnto "Jacob for a law: and to Israel for an euerlasting couenaunt.

9 Saying, vnto thee I wyll geue the lande of "Chanaan: the "lot of your inheritance.

10 When they were a fewe men in number, and had ben straungers but a litle whyle in it: and when they went from one nation to another, from one kingdome to another people.

11 He suffred no man to "do them wrong: yea he reprobued euen kynges for their sakes.

12 Touche not mine annoynted: and triumph not ouer my prophetes.

13 Moreouer he called for a famine vpon the lande: and "he made all maner of foode to fayle.

14 But he had sent a man before them: euen Ioseph, who was solde to be a bonde seruaunt.

15 whose feete they dyd hurt in the stocks: the iron entred into his^(a) soule.

16 Untill the tyme came that his cause [was knowen:] the^(b) worde of the Lorde tryed hym.

17 The king sent and caused hym to be let go: yea the prince of the people opened a way foorth for hym.

18 He made him Lorde of his house: and ruler of all his substance.

19 That he might enfourme his princes "according to his minde: and teache his senatours wysdome.

20 Israel also came into Egypt: & Jacob was a straunger in the lande of Cham.

21 And he increased his people exceedingly: and made them stronger then their enemies.

22 whose heart so turned that they hated his people: and dealt subtilly with his seruauntes.

23 [Then] he sent Moyses his seruaunt, and Aaron whom he had chosen: they did their message, working his signes among them, and wonders in the lande of Cham.

24 He sent darknes, & it was darke: and^(c) they went not from his wordes.

25 He turned their waters into blood: and slue their fishe.

26 Their lande brought foorth frogges: yea euen in their kinges chaubers.

27 He spake the worde, and there came a swarme of all maner of fyles: [and] of lyce in all their quarters.

28 He gaue them haylestones for rayne: [and] flambes of fire in their lande.

29 He smote their vines also & figge trees: and he destroyed the trees that were in their coastes.

30 He spake the worde, and the grasshoppers came: & caterpillers innumerable.

31 And they did eate vp all the grasse in their lande: and deuoured the fruite of their grounde.

32 He smote al the first borne in their land: euen the first frutes of all their^(d) concupiscence.

" In Hebrew. " Iaacob.

Kanaan. " Corde, wherewith portions of inheritances were measured.

" Deceaued them.

" He broke euery staffe of bread.

(a) Ioseph dyd.

(b) The interpretation of Pharaos dream.

" In his soule, that is as he beleued, knewe, and thought

D

(c) They executed in all pointed his commaundement, chaunging nothing.

E

(d) Or strength, meaning the first borne.

33 He also brought them forth with silver and golde: there was not one feeble person in their tribes.
 34 Egypt was glad at their departing: for they were smytten with dread of them.
 35 He spred out a cloude to be a covering: and fire to geue light in the night season.
 36 The [people] required and he brought quayles: and he filled them with the bread of heauen.
 37 He opened the rocke of stone and the waters flowed out: so that streames

ranne in drye places.
 38 For he remembred his holy worde: [spoken] vnto Abraham his seruant.
 39 And he brought forth his people with gladnes: [and] his chosen with a ioyfull noyse.
 40 And he gaue them the landes of the heathen, and they toke to inheritaunce the labours of the people.
 41 To the intent that they shoulde kepe his statutes: and obserue his lawes.
 Prayse ye the Lorde.

The argument of the.cvi.psalme

The prophete exhorteth all men to prayse God, and to do iustly. He maketh his prayer, acknowledging his owne sinnes, and the sinnes of the forefathers of the Israelites, who not considering the great benefites of God, rebelled against God at the red sea. Afterwarde in the wyldernes they did tempt God. Coze, Dathan, and Abiram conspiring against Moyses and Aaron, were swallowed by of the earth. They worshipped a calfe made of golde. They murmured against them that biewed the land of promise, abhorring to heare of it. They sacrificed to Baal Peor. They grudged at God for lacke of water. Finally, when they came to the holy lande, they committed idolatrie, and all kinde of wickednes of life, so that they were geuen by vnto their enemies handes, but God most mercifully deliuered them for his promise sake.

¶ Prayse ye the Lorde.



1 Confesse you [it] vnto god, for he is gracious: and his mercy endureth for euer.

2 Who can expresse the balliaunt actes of God: who can publishe abroad all his prayse:

3 Blessed are they that kepe iudgement: and do iustice at all times.

4 Remember me O God according to the fauour that thou bearest vnto thy people: O visite me with thy saluation.

5 That I may see the felicitie of thy chosen, that I may reioyce at the gladnes of thy people: [and] that I may glorie with thyne inheritaunce.

6 We haue sinned with our fathers: we haue done amisse and dealt wickedly.

7 Our fathers did not well consider thy wonders in Egypt, neither did they remember thy manifolde great goodnes: but they rebelled at the sea, euen at the red sea.

8 Neuerthelesse, he saued them for his names sake: that he myght make his power to be knowen.

9 And he rebuked the red sea, and it was dried by: so he led them through the deepe, as through a wyldernesse.

10 And he saued them from the hande of suche as hated them: & redeemed them from the hande of the enemie.

11 As for their aduersaries the waters ouerwhelmed them: there was not one of them left remayning.

12 Then belened they his wordes: and

song "prayse vnto him.

13 But within a very short whyle they forgat his workes: they woulde not wayte for his counsell.

14 And they were taken with a great lust in the wyldernesse: and they tempted God in the desert.

15 And he gaue them their desire: and sent Ieannes withal into their soule.

16 They enuid also at Moyses in the tentes: [and] at Aaron the saint of God.

17 So the earth opened and swallowed by Dathan: and couered the company of Abiram.

18 And the fire was kindled in their company: the flambe brent by the vngodly.

19 They made a calfe in Horeb: and worshipped the moulted image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 They forgat God their sauour, who had done so great thynges in Egypt: wonderous workes in y land of Cham, [and] terrible thinges at the red sea.

22 Wherefore he appointed to destroy them had not Moyses his chosen stand in the breach before hym: to turne away his wrathful indignation, lest he should destroy them.

23 Be they thought some of the lande most to be desired: they gaue no credite vnto his worde.

24 But they murmured in their tentes: they would not hearken vnto the voyce of God.

25 Then lift he by his hand against them, to geue them an ouerthrowe in the wyldernesse:

"His praise

(a) They woulde not suffer God to rule them.

¶

(b) As then in a consumption through euil humours, the more they eat, the more they consume: so they not esteeming Manna from heauen, were not fed, but deuioured of the flesh that they longed to eat of.

(c) To their lyue bodies. "Choreb.

(d) Their god, who was a glory and an ornament to them.

¶

(e) Moyses stood before God in his anger, as men do stand in a breach of a towne wall battered, for defence of it.

deruesse: to geue their seede an ouer-throwe amongst the nations, and to scatter them in sundry landes.

26 They ioynded them selues vnto Baal Peor: they also did eate of the sacrifices of the dead.

27 And they prouoked the [Lorde] vnto anger with their owne inuentions: and a plague fell mightily amongst them.

28 Then stode by Phineches, he executed iustice: and so the plague ceased.

29 And that was imputed vnto hym for righteousnesse: in generation and generation for euermore.

30 They also prouoked [God] at the waters of strife: and all was not well with Moyses for their sakes.

31 For they had caused an alteration to be of his spirite: so that he spake vnadvisedly with his lippes.

32 Moreover, they destroyed not the heathen: as God commaunded them.

33 But they were mingled amongst the heathen: and learned their workes.

34 Insomuch that they dyd seruike vnto their idols: whiche were to the a snare.

35 Yea they sacrificed their sonnes: and their daughters vnto deuils.

36 And they shed innocent blood, euen the blood of their sonnes and of their daughters: whom they sacrificed vnto the idols of Chanaan, and the lande

was defiled with blood.

37 Thus were they stayned with their owne workes: and went a whooring with their owne inuentions.

38 Therfore was the wrath of God kindled against his people: insomuch that he abhorred his owne inheritance.

39 And he gaue them ouer into the hand of the heathen: and they that dyd hate them, were lordes ouer them.

40 Their enemies oppressed them: and brought them into subiection vnder their hande.

41 Many a time dyd [God] deliuer them, but they rebelled [against hym] with their owne inuentions: and were brought downe for their wickednes.

42 Neuerthelesse, he did beholde them in their aduersitie: in geuing eare to their complaint.

43 And he remembered his couenant: and repented, according to the multitude of his mercies.

44 Yea he made all those that led them away captiue: to pitie them.

45 Saue vs O God our Lorde, and gather vs from among the heathen: that we may geue thanks to thy holy name, and glory of thy prayse.

46 Blessed be God the Lord of Israel fro world to world without end: and let all people say, so be it. Prayse ye the Lord.

The argument of the .cvii. psalme.

The prophete exhorteth all men to prayse God, and to thanke God, for it is he that helpeth them in all distresses when they cry vnto him. He prouideth houses and cities for them that els would wander as bagabondes in wyldernesse. He satisfieth the hungry and the thirstie. He setteth at libertie prisoners and captiues. He healeth the sicke and diseased. He comforteth and helpeth those that be in ieperdie of seas. He maketh a fruitfull lande barre, & a barren grounde fruitfull. He bringeth princes to lowe estate, & setteth by the poore in honour. At these things the godly reioyseth, & the mouth of the wicked is stopped.



Confesse you vnto God: for he is gracious, and his mercy endureth for euer.

Let such as God did redeme speake: whom he hath redeemed from the hande of the enemie.

And whom he gathered out of the landes: from the east and from the west, from the north and from the south.

They went astray out of the way in solitarines, and in wildernes, and found no citie to dwell in: they were hungry and thirstie, their soule fainted in them.

And they cry vnto god in their trouble: who deliuereth them fro their distresse.

6 And he leadeth them forth by the right way: that they might go to the citie inhabited.

7 That men would confesse vnto God his louyng kindnesse: and his marueylous actes [done] to the chyldren of men.

8 For he satisfieth the greedie soule: and filleth the hungry soule with goodnes.

9 Suche as sit in darknesse and in the shadowe of death: beyng fast bounde in miserie and iron.

10 Because they went from the wordes of the Lorde: and lightly regarded the counsaile of the most highest.

11 Therfore he humbled their heart thorowe heauines: they fall downe, and there is none to helpe them.

12 And they cry vnto god in their trouble: who deliuereth the out of their distresse.

(f) Of the idols of the Moabitcs.

Phineches

Meriba.

(g) Moyses stirred by the rage of the people, shewed him selfe not to delecte gods woerde so certainly as he was wont.

“Made manie alterations. “ Counsell

(h) God is said to repent, when he repenteth of our repentance.

“ Confesse.

Mornyng prayer. “ For.

“ Sea, for it was on the south part of Iurie.

“ Disobedi- ently chaunged.

- 13 For he bringeth them out of darknesse and out of the shadowe of death: and breaketh their bondes in sunder.
- 14 **O** that men would confesse vnto God: his louing kindnes and his marueylous actes [done] to the chyldren of men.
- 15 For he breaketh the gates of brasse: & smyteth the barres of iron in sunder.
- 16 Foolish men are plagued for their mischeuous wayes: & for their wickednes.
- 17 Their soule abhorreth all maner of meate: and they be euen harde at deathes doore.
- 18 And they cry vnto God in their trouble: who deliuereth them out of their distresse.
- 19 He sendeth his worde & healeth them: and he maketh them to scape safe from their ^(a) corruptnes.
- 20 **O** that men would confesse vnto God: his louing kindnes and his marueylous actes [done] to the chyldren of men.
- 21 And that they would offer [vnto him] sacrifices of "thankes geuing: and set forth in wordes his workes with a ioyfull noyse.
- 22 **S**uch as go downe to the sea in ships and folowe their busines in great waters: they see the workes of God, and his wonders in the deepe.
- 23 For he commaundeth and causeth a stormie winde to arise: and he listeth vp on high his waues.
- 24 [Then] they ascende vp to heauen, and come downe agayne to the deepe: so that their soule melteth away through trouble.
- 25 They reele to and fro, and they do staker like a drunken man: and their wyldome fayleth them.
- 26 And they cry vnto god in their trouble: who deliuereth the out of their distresse.

- 27 For he maketh the storme to ceasse: so that the waues therof are still.
- 28 Then be they glad because they are at rest: and he bringeth them to the hauen where they would be.
- 29 **O** that men would confesse vnto god: his louyng kyndnes and meruaylous actes [done] to the chyldren of men.
- 30 And that they would exalt him in the congregation of the people: and prayse him in the consistorie of the aged.
- 31 He turneth ^(b) fluddes into a wildernes: and waterspringes into a drye grounde.
- 32 He [maketh] a fruitfull grounde barren: for the wickednes of them that dwell therein.
- 33 [Contrary] he reduceth a wyldernes into a standing water: and a drye ground into water springes.
- 34 And he setteth there the hungry: and they buylde them a citie to dwell in.
- 35 And they sowe their lande and plant vineyardes: and they yelde [vnto them] "abundant store of fruites.
- 36 He blesseth them, so that they multiply exceedingly: and he suffereth not their cattle to decrease.
- 7 **B**ut [when they do fall from God,] they are diminished & brought low: through oppression, calamitie, & griefe of minde.
- 38 He bringeth princes into contempt: & he maketh them to wander in a wildernes where there is no way at all.
- 39 Yet he exalteth the poore out of miserie: and geueth him householdes equall to flockes of cattell.
- 40 The righteous will marke [this] and reioyce: and the mouth of all wickednesse shalbe stopped.
- 41 Whosoever is wyse, he wyll both obserue these thinges: and also well consider the louing kindnesse of God.

(b) Storme and fruitfull groundes.

"Fruites of increase. F

The argument of the. cviii. psalme

David declareth his redines to prayse God amongst all nations, not only with wordes, but also with muscicall instrumentes, for this ende, that his gloze may be set forth to the whole world, and his elect saued and deliuered from enemies. Part of this psalme is taken out of the. 57. psalme, and part out of the. 60.

A song, the psalme of Dauid.



1 **M**y heart is redye **O** Lorde: I wyll sing & prayse thee in singing of psalmes, yea my ^(a) gloze also is [redie.]

2 **B**estirre thee **O** lute and harpe: I my selfe wil bestirre me right early in morning.

3 I wyll "prayse thee **O** God among the people: I wyll sing psalmes vnto

thee among the nations.

4 For the greatnes of thy mercy reacheth vnto the heauens: and thy trueth vnto the cloudes.

5 Exalt thy selfe **O** Lorde above the heauens: and let thy gloze [be] aboue all the earth.

6 That thy beloued may be deliuered: saue [me] with thy right hande, and heare thou me.

7 The Lorde hath spoken this in his holynes (whereof I wyll reioyce:) I wyll denide Sichem, and measure the valley of Succoth.
 8 Gilead shalbe myne, and Manasses shalbe mine: Ephraim also shalbe the strength of my head, and Juda my law gener.
 9 Moab shalbe my washpot: ouer Edome I wyll cast my shoe, ^(b) vpon Philista I wyll triumph.

(b) We thou glad to seeke my frendshyp.

10 Who wyll leade me into the strong cite: who wyll bring me into Edom:
 11 Hast not thou remoued vs from thence: and wylt not thou O Lorde go out with our hoastes:
 12 Geue vs ayde against trouble: for the sauing helpe of man is but bayne.
 13 Through the Lorde wyll we do valiant actes: for he him selfe will treade downe our enemies.

"Rahab"

The argument of the .cix. psalme.

Dauid greuously complayneth before the face of God of his enemies malice and craft. He wisheth vnto them the horrible vengeance of God, vttering the cause why he so wisheth. He requireth Gods helpe in his great miserie, to this ende, that both his enemies might well perceauie that his helpe commeth from Gods hande, and also that he him selfe might prayse God therfore.

To the chiefe mustion, a psalme of Dauid.

1 **H**olde not thy tongue: O thou the Lorde of my prayse.
 2 For the mouth of the vngodly and the mouth of the deceiptfull is opened vpon me: they haue spoken against me with a false tongue.
 3 And they haue compassed me about with hatefull wordes: and fought against me without a cause.
 4 For the loue that I bare vnto them, they are become mine aduersaries: but I ^(a) geue my selfe vnto prayer.
 5 Thus haue they rewarded me euill for good: and hatred for my good wyll.
 6 Set thou an vngodly man to be ruler ouer him: and let Satan stande at his right hande.
 7 When sentence is geuen vpon hym, let him be condemned: and let his prayer be turned into ^(b) sinne.
 8 Let his dayes be fewe: and let another take his office.
 9 Let his chyldren be fatherlesse: and his wyfe a wydowe.
 10 Let his children be vagaboundes and go a begging: and let them seeke ^(c) out of their barren groundes.
 11 Let the extortioner byng into his snare all that he hath: and let straungers spoyle his labour.
 12 Let there be no man to shewe hym any gentlenes: nor to haue compassion vpon his fatherlesse children.
 13 Let his posteritie come to destruction: and in the next generation let his name be cleane put out.
 14 Let the wyckednes of his fathers be had in remembraunce in the sight of God: and let not the sinne of his mother be wyped away.

(a) I pray for them.

(b) Let it be rejected as vnlawfull and abhominable.

(c) wythes.

15 Let them be alway before God: that he may roote out the memorial of them from the earth.
 16 Because that he remembred not to do good: but he persecuted the afflicted and pooze man, and hym whose heart was broken with sorow, that he might take his life from hym.
 17 His delight was in cursing, and it shal happen vnto him: he loued not ^(d) blessing, therfore it hath ben farre fro him.
 18 He clothed hym selfe with cursing, as with his garnient: and it hath entred into his bowels like water, and like oyle into his bones.
 19 Let it be vnto hym as the garment that he is wrapt in: and as the gyrdle that he is alway gyrded withall.
 20 Let this ^(e) rewarde be from God vnto myne aduersaries: and vnto those that speake euill against my soule.
 21 But thou O God my Lorde, do vnto me according vnto thy name: for swete is thy mercy.
 22 Deliver me, for truly I am afflicted: and I am pooze, and my heart is wounded within me.
 23 I passe away like a vading shadowe: and I am dryuen from place to place lyke the grasshopper.
 24 My knees are weake through fasting: my fleshe is ^(f) dzyed by for want of fatnesse.
 25 I am become also a reproche vnto them: they gale vpon me [and] they shake their head.
 26 Helpe me O my Lorde: oh saue me according to thy mercy.
 27 And let the know how that this is thy hande: & that thou O God hast done it.
 28 They

(d) He had as licue that god soere his me me as frende.

(e) wythe.

(f) He th to at his famelle.

28 They will curse, but thou wilt blesse: they will rise vp [against me] but let them be confounded, and thy seruaunt will reioyce.
 29 Let mine aduersaries be clothed with shame: & let them couer the selues with their owne confusion, as with a garment.

30 As for me I will greatly prayse God with my mouth: and I will prayse hym among the multitude.
 31 For he will stande at the right hande of the poore: to saue him from the iudges of his soule.

Contelle.

(B) To saue his life from vnrightheous iudges.

The argument of the. cx. psalme.

Dauid prophesieth of Christe, describing most evidently both his natures, his priesthood, his kingdome and victorie ouer all his enemies.

A psalme of Dauid.



1 **D** Lord sayd vnto my Lorde: sit thou on my right hande, vntill I make thine enemies thy foote-stoole.

the death of thy byrth is to thee from the wombe [as] from the morning.

4 God sware and he will not repent: thou art a priest for euer after the order of Melchisedec.

5 The Lorde at thy right hande: will wounde euen kinges in the day of his wrath.

6 He will iudge the heathen: he will fill euery place with dead bodyes, he will smyte the head of a great cuntry.

7 He will drinke of the wyft running brooke in the way: therfore he will lift vp his head.

2 God will sende the scepter of his power out of Sion: rule thou in the midst of thine enemies.

3 Thy people will be very wyllyng in the time [of shewing] thy most mighty power with a beautifull holynes:

The argument of the. cxii. psalme

The prophete prayseth God, he rehearseth the wonderous workes that God (mindfull of his promise) dyd to the chyldeyn of Israel, bringyng them out of Egypt to possesse the lande of promise for an inheritaunce. He declareth also that the high wysdome of man, is to feare God.

Prayse ye the Lorde.

1 I will prayse God with my whole heart: in the congregation and assenblye of righteous men.

force of his workes: in geuyng them the inheritaunce of the heathen.

2 Great are the workes of God: sought out of all them that haue pleasure therein.

7 The workes of his handes are veritie and iudgement: all his commaundementes are true.

3 His worke is glory and maiestie: and his righteousnes endureth for euer.

8 They be set sure for euer and euer: they are done in trueth and equitie.

4 The merciful and gracious God: hath so left a remembraunce of his meruaylous workes.

9 He did sende redemption vnto his people: he hath commaunded his couenaunt [to be] for euer, holy and terrible is his name.

5 He hath geuen meate vnto them that feare him: he will euer be myndfull of his couenaunt.

10 The beginning of wysdome is the feare of God: all they haue a good vnderstanding that do his commaundements, the praise of it endureth for euer.

6 He hath declared vnto his people the

The argument of the. cxii. psalme

The prophete setteth forth the felicitie, rewarde, and properties of them that feare God and worship him: such the vngodly seech with his great grieve.

Prayse ye the Lorde.

1 Blessed is the man that feareth God: he hath great delight in his commaundementes.

3 Riches and plenteousnes shalbe in his house: and his righteousnes endureth for euer.

2 His seede shalbe mightie vpon the earth: the generation of them that dwell vprightly, shalbe blessed.

4 There ariseth vp light in the darkness: vnto them that deale vprightly he is merciful, and louing, and righteous.

(a) God helpeth alwayes the good in their aduersitie.

- 5 A good man is mercifull and lendeth: he wyll guyde his wordes with discretion.
- 6 For he shalbe neuer moued: and the righteous shall be had in an euerlasting remembraunce.
- 7 He wyll not be afraide of any euill tidings: his heart is settled, he beleueth in God.
- 8 His heart is strengthened, he will not

- fear: vntyll he seeth [a mischiefe to fall] vpon his enemies.
- 9 He hath distributed abroad, he hath geuen to the poore: his righteousnes remaineth for euer, his^(b) home shalbe exalted with glory.
- 10 The vngodly shall see it, and it wyll greue hym, he wyll gnashe with his teethe and consume away: the desire of the vngodly shall perishe.

(b) His state, condition, or dignite.

The argument of the .cxiiij. psalme.

The prophete exhorteth all men to prayse God in consideration of his prouidence in heauen and earth, who promoteth the poore man to honour, and maketh the barren woman a merie mother.

¶ Prayse ye the Lorde.

- 1 Prayse God ye seruautes: prayse ye the name of God.
- 2 Blessed be the name of God: from this tyme forth for euermore.
- 3 The name of God is to be praysed: from the rising vp of the sunne, vnto the goyng downe of the same.
- 4 God is high aboue all heathen: and his glory aboue the heauens.
- 5 Who is like vnto God our Lord that dwelleth on hygh aboue all: and yet

- humbleth him selfe to beholde the thynges that are in heauen and in earth:
- 6 He rayseth vp the simple out of the dust: and lyfteth vp the poore from the dounghyll.
- 7 For to make him sit with the princes: euen with the princes of his people.
- 8 He maketh the barren woman to kepe house: and to be a ioyful mother of children. Prayse ye the Lorde.

The argument of the .cxiiiij. psalme.

The prophete declareth the comming and deliuerie of the chyldren of Israel out of Egypt, he declareth also the miracles worked for that purpose.

Euenyng prayer.

(a) A people hauing a strange tongue to the Jewes.



- 1 When Israel came out of Egypt: & the house of Jacob from among the^(a) barbarous people.
- 2 Juda was his holynesse: and Israel his dominion.
- 3 The sea sawe that and fled: Jordane was driuen backe.
- 4 The mountaynes skipped lyke rammes: and the litle hilles like young lambes.

- 5 What ayleth thee O thou sea that thou fleddest: and thou Jordane that thou wast driuen backe:
- 6 The mountaines what [ayled] you that ye skipped lyke rammes: and ye litle hilles like young lambes:
- 7 Tremble thou earth at the presence of the Lorde: at the presence of the Lorde of Jacob.
- 8 Whiche turned the harde rocke into a standing water: and the flint stone into a springing well of waters.

The argument of the .cxv. psalme.

The prophete wisheth all glory to be gotten vnto God, and not vnto man. He setteth forth the difference betwixt the liuing God and idols. He exhorteth al the people and priestes to put their whole trust in God, by that meanes they and theirs shalbe for euer blessed.

- 1 Gue praise not vnto vs O God, not vnto vs, but vnto thy name: for thy louing mercy, and for thy truethe sake.
- 2 Wherefore shal the heathen say: Where is nowe their God:

- 3 Truly our Lorde is in heauen: he hath done whatsoeuer pleased him.
- 4 Their idols are siluer and gold: euen the workes of mens handes.
- 5 They haue a mouth and speake not: they haue eyes and see not.

6 They

6 They haue eares and heare not: they haue noses and smell not.
 7 They haue handes and handle not, they haue feete and walke not: and they vtter no sounde out of their throttes.
 8 They that make them are lyke vnto them: enery one that putteth his trust in them.
 9 But Israel trust thou in God: he is their ayde and their shielde.
 10 He house of Aaron trust you in God: he is their ayde and their shielde.
 11 He that feare God, trust ye in God: he is their ayde and their shielde.
 12 God hath ben myndfull of vs, he wyll blesse vs: he wyll blesse the house of Is-

rael, he wyll blesse the house of Aaron.
 13 He wyll blesse those that feare God: the small with the great.
 14 God wyll encrease you more and more: both you and also your children.
 15 He are the blessed of God: which made heauen and earth.
 16 The ^(a) heauen, the heauen [I say] is Gods: and he hath geuen the earth vnto the children of men.
 17 The ^(b) dead prayse not thee O Lorde: neither all they that go downe into the [place] of scilence.
 18 But we wyll prayse the Lorde: from this tyme forth for euermore. Prayse ye the Lorde.

C

(a) God dwelleth in heauen, and needeth not the earth for his vse.
 (b) The dead prayse not God for the benefites growed dayly vpon the earth for them: as they that be aloue do, or ought to do.

The argument of the. cxvi. psalme.

The prophete sayth that he must nedes loue God, for that he heard hym and deliuered hym out of wonderfull extreme afflictions of death and hell. He acknowledgeth the benefites of God, and that he can geue no rewarde for them but bare thankes when he is in the congregation, and in worshyping hym all the dayes of his lyfe.

1 **H**auce loued: because God hath hearde my voyce [and] my prayers.
 2 Because he hath enclined his eare vnto me: therefore I wyll call vpon hym as long as I lyue.
 3 The snares of death compassed me rounde about: and the paynes of hell toke holde on me.
 4 I founde anguylshe and heauinesse, but I called vpon the name of God: [saying] O God, I beseeche thee deliuer my soule
 5 Gracious is God and roghteous: our Lorde is mercifull.
 6 God gardeth the simple: I was brought to the extremitie, and he preserued me.
 7 Returne O my soule vnto thy rest: for God hath rewarded thee.
 8 For [thou O Lorde] hast deliuered my soule from death: myne eyes from teares, and my feete from fallyng.

9 I wyll walke before the face of God: in the lande of the lyuyng.
 10 I ^(a) beleued, therefore I wyll speake: I was sore afflicted, insomuch that I said in my rashnesse euery man is a lyer.
 11 What rewarde shal I geue vnto God: for all the benefites that he hath done vnto me?
 12 I wyll take the ^(b) cuppe of saluation: and I wyll call vpon the name of God.
 13 I wyll pay my bolbes nowe vnto God: in the presence of all his people.
 14 The death of his saintes: is precious in the eyes of God.
 15 It is euen so O God, for I am thy seruaunt and the sonne of thy hande: mayde: thou hast loosed my bondes in sunder.
 16 I wyll offer vnto thee the sacrifice of thankesgeuyng: and I wyll call vpon the name of God.
 17 I wyll pay my bolbes vnto God in the sight of all his people: in the courtes of Gods house, euen in the myddest of thee O Hierusalem. Prayse ye the Lorde.

(a) That God hath deliuered me out of troubles.

(b) A cup, in token of my deliuerance.

C

The argument of the. cxvij. psalme.

The prophete exhorte the Gentiles to prayse God, for that he hath extended his mercie vpon them in Christe, as well as vpon the Jewes.

1 **P**rayse God all ye heathen: "prayse hym all ye" nations.
 2 For his mercifull kyndnesse is

euermore and more towarde vs: and the tructh of God endureth for euer. Prayse ye the Lorde.

The

¶ The argument of the. cxviii. Psalme.

David woulde haue God prayesed and thanked, for that by his meanes only he was deliuered from extreme perilles, and made kyng of that people, who with their kyng had a litle befoze persecuted hym, reiect hym, and droue hym out of the realme. He wylleth the priestes to sacrifice in remembraunce therof.

- A** 1 **O** Confesse you [it] vnto God, for he is gracious: "and his mercie endureth for euer.
- 2 Let Israel nowe confesse: that his mercie endureth for euer.
- 3 Let the house of Aaron nowe confesse: that his mercie endureth for euer.
- 4 Let them nowe that feare God: confesse that his mercie endureth for euer.
- 5 I called vpon the Lorde beyng in distresse: and the Lorde hath hearde me at large.
- 6 God is with me: I wyll not feare what man can do vnto me.
- B** 7 God is with me amongst them that ayde me: [therefore] I shall see [my desire] vpon them that hate me.
- 8 It is better to trust in God: then to put any confidence in man.
- 9 It is better to trust in God: then to put any confidence in princes.
- 10 All nations compassed me rounde about: [but I trusted] in the name of God that I shoulde destroy them.
- 11 They kept me in on euery syde, they kept me in I say on euery syde: [but I trusted] in y name of God that I shoulde destroy them.
- 12 They swarmed about me lyke bees, and they be extinguisht as the fire [made] of thornes: [for I trusted] in the name of God that I should destroy the.
- 13 Thou hast thrust sore at me, that I might fall: but God dyd ayde me
- C** 14 The Lorde is my strength and my song: and he is become my saluation.
- 15 The voyce of a ioyfull noyle & of saluation is in the dwellynges of the ryghteous: [saying] the ryght hande of God byngeth mightie thynges to passe.
- 16 The ryght hande of God is on hygh: the right hande of God byngeth mightie thynges to passe.
- 17 I shall not [as yet] dye, but I shall liue: and I wyll declare the workes of the Lorde.
- 18 The Lorde hath greatly chastened me: but he hath not geuen me ouer vnto death.
- 19 Open me the gates of ryghteousnesse, I wyll enter in by them: that I may "geue thankes vnto the Lorde. " Confesse
- 20 This is the gate of God: the ryghteous shall enter in by it.
- 21 I wyll "thanke thee for that thou hast heard me: and art become my saluation. **D** " Confesse
- 22 The same stone which the buylders refused: is become the head stone of the corner.
- 23 This was the doying of God: and it is marueylous in our eyes.
- 24 This is the day which God hath made: we wyll reioyce and be glad in it.
- 25 O God I pray thee nowe saue [vs]: O God I pray thee nowe geue [vs] prosperous successe.
- 26 Blessed be he that commeth in the name of God: we do blesse you out of the house of God.
- 27 It is the Lord God who hath geuen vs lyght: bynde a sacrifice with cordes vnto the hornes of the aulter.
- 28 Thou art my Lorde, and I wyll confesse it vnto thee: thou art my Lorde and I wyll magnifie thee.
- 29 O confesse you [it] vnto God, for he is gracious: "and his mercie endureth for euer. " For

¶ The argument of the. cxix. Psalme.

The prophete in this golden psalme, expresth his earnest mynde inflamed with a zelous desire of Gods lawe: for that it is the light of man & of all his doynge, it geueth also perfect wisdome and felicitie to such as obserue them. wherfore he desireth God to open the eyes of his heart, that he may knowe, vnderstande, learne, and in lyfe expresse his holy commaundementes. He vttereth his great grieffe, in that he seeth them transgressed and contenned of the worst sort of men.

Aleph.

A 1
Euenyng
prayer.



- Blessed are those that be perfect in the way: walkyng in the lawe of God.
- 2 Blessed are they that kepe his testimomes: they seke hym with their whole heart.
- 3 Cruely they walke in his wayes: who do no wickednesse.
- 4 Thou hast geuen charge: that we shoulde diligently kepe thy commaundementes.
- 5 I wishe that my wayes were directed: for

foz to kepe thy statutes.

- 6 I shall take then no shame: When I haue regarde vnto all thy commaundementes.
- 7 I wyll confesse [it] vnto thee With an

vpryght heart: When I shall haue learned the iudgementes of thy ryghteousnesse.

- 8 I wyll kepe thy statutes: [wherfo:e] forsake me not foz any long tyme.

Beth

1 **W**herby shall a young man reforme his way: euen in guiding it accordyng to thy worde.

2 I haue sought thee With my whole heart: suffer me not to swarue from thy commaundementes.

3 I haue hyd thy wordes Within my heart: foz this ende, that I shoulde not sinne agaynst thee.

4 Blessed art thou O God: teache me

thy statutes.

5 I haue declared With my lypes: all the iudgementes of thy mouth.

6 I am delighted in the way of thy testimonies: as in all maner of riches.

7 I wyll study thy commaundementes: and I wyll consider thy wayes.

8 My dellyght shalbe in thy statutes: and I wyll not forget thy worde.

Gimel

1 **R**eward thy seruaunt, let me lyue: and I wyll kepe thy worde.

2 Open thou myne eyes: and I will beholde the wonderous thynges of thy lawe.

3 I am a straunger vpon earth: hyde not thy commaundementes from me.

4 My soule saynteth: foz the very seruent desire that it hath allwaye vnto thy iudgementes.

5 Thou hast rebuked those that be

proude and cursed: who do erre from thy commaundementes.

6 Withdrowe from me reproche and contempt: foz that I haue kept thy testimonies.

7 Bea princes dyd syt and speake agaynst me: but thy seruaunt did geue hym selfe to the meditation of thy statutes.

8 Bea thy testimonies are my dellyght: and my counsaylers.

“ Men of my counsayle.

Daleth

1 **M**y soule cleaueth to the dust: reuiuie thou me accordyng to thy worde.

2 I haue made a declaration to thee of my wayes, and thou heardest me: O teache me thy statutes.

3 Make me to vnderstande the way of thy commaundementes: and I wyll geue my selfe to the meditation of thy wonderous workes.

4 My soule melteth away foz very heauy-

nesse: comfort thou me accordyng to thy worde.

5 Take from me the way of falshood: & wilsafe me worthy to haue thy lawe.

6 I haue chosen the way of trueth: & I haue layde thy iudgementes before me.

7 I haue stuck fast vnto thy testimonies: O God confounde me not.

8 I wyll rume the way of thy commaundementes: When thou shalt set my heart at libertie.

He

1 **T**each me O God the way of thy statutes: and I wyll kepe it vnto the ende.

Geue me vnderstanding, & I will kepe thy law: yea I wyll kepe it

With my whole heart.

2 Leade me in the path of thy commaundementes: foz therein is my dellyght.

4 Encline myne heart vnto thy testimonies: and not to couetousnesse.

5 Turne away myne eyes, lest they beholde vanitie: cause me to lyue in thy way.

“ Rashe doynge.

6 Make thy worde more euident vnto thy seruaunt: who is geuen to thy feare.

7 Take away the reproche that I am afraide of: foz thy iudgementes are good.

“ To arise,

8 Behold I haue coueted after thy commaundementes: cause me to lyue in thy ryghteousnesse.

Vau

A 1 **L**et thy louing mercie also come vnto me O God: euen thy saluation, accordyng to thy worde.

2 And I shall aunswere to hym that layeth [thy] worde to me for a reproche: for in thy worde I haue put my trust.

3 Take not the worde of trueth bitterly out of my mouth: for my hope is in thy iudgementes.

4 And I wyll alway kepe thy lawe: yea

for euer and euer.

5 And I wyll walke in a ^(a) large scope: for I seke thy commaundementes.

6 I wyll also speake of thy testimonies before kinges: & I will not be ashamed.

7 And my delyght shalbe in thy commaundementes: which I haue loued.

8 And I wyll lyst vp my handes vnto thy commaundementes which I haue loued: & my study shalbe in thy statutes.

B
^(a) In large scope of conscience.

Zain

A 1 **B**e myndfull of thy promise made vnto thy seruaunt: wherin thou hast caused me to put my trust.

2 That same is my comfort in my affliction: for thy worde maketh me to lyue.

3 The proude haue had me exceedingly in derision: yet I haue not shrinked from thy lawe.

4 [for] I called to remembraunce thy iudgementes from the begynnyng of the worlde O God: and so I comforted

my selfe.

5 An extreme vnmaturall heat hath assayled me, because of the vngodly: who transgresse thy lawe.

6 Thy statutes haue ben [my] songes: in the house of my pilgrimages.

7 I haue thought vpon thy name O God in the nyght season: and I haue kept thy lawe.

8 This ^(a) came to passe for me: because I kept thy commaundementes.

B

^(a) To be troubled by godly iudgements.

Heth

A 1 **T**hou art my portion O God: I haue purposed to kepe thy lawe.

2 I made myne humble petition to thy face with my whole heart: be mercifull vnto me accordyng vnto thy word.

3 I haue considered mine owne wayes: and I haue turned my feete vnto thy testimonies.

4 I made haste and I made no delay: for to kepe thy commaundementes.

5 ^(a) The vngodly haue tangled me in

their snares: but I haue not forgotten thy lawe.

6 I wyll ryse at midnight to confesse me vnto thee: because of thy ryghteous iudgementes.

7 I am a companion of all them that feare thee: and kepe thy commaundementes.

8 The earth O God is replenished with thy louyng kyndnesse: O teache me thy statutes.

B

^(a) The ropes of the vngodly haue caught me.

Teth.

A 1 **O** God thou hast dealt gratiouslye with thy seruaunt: accordyng vnto thy worde.

2 **L**earne me the ^(a) good taste & cunning: for I haue beleued thy commaundementes.

3 Before I felt affliction I swarued out of the way: but nowe I kepe thy word.

4 Thou art good and beneficiall: teache me thy statutes.

5 The proude haue forged a false tale agaynst me: but I wyll kepe thy commaundementes with my whole heart.

6 Their heart is as fat as brawne: but my delyght hath ben in thy lawe.

7 It is good for me that I am brought into miserie: by that meanes I shall learne thy statutes.

8 The lawe of thy mouth is dearer vnto me: then thousandes of golde & siluer.

B

^(a) The true sense.

Iod

A 1 **B**y handes haue made me and fashioned me: geue me vnderstanding, and I will learne thy commaundementes.

2 They that feare thee, shall see me, & reioyce:



because I haue geuen earnest attendance vnto thy worde.

3 I know O God that thy iudgementes are iustice: and that thou hast caused me "ryghtfully to be afflicted.

4 I beseeche thee let thy louing kindnesse be a meanes to comfort me: accordyng to

^(a) In vaine

Eucnyng prayer.

to thy worde (spoken) vnto thy seruaunt.
 5 Let thy pitifull mercies come vnto me,
 that I may lyue: for thy lawe is my
 dellyght.
 6 Let the proude be confounded, for they
 haue falsly reported me: but I wyll

study thy commaundementes.
 7 Let such as feare thee and knowe thy
 testimonies: returne vnto me.
 8 Let myne heart be perfectly [set] in thy
 statutes: that I be not ashanied.

Caph

1 My soule hath faynted after thy sal-
 uation: I geue earnest attēdaunce
 vnto thy worde.
 2 Myne eyes haue faynted after thy
 worde: whylest I say, when wilt thou
 comfort me.
 3 For I am become like a bottel [hanged]
 in the smoke: yet I do not forget thy
 statutes.
 4 Howe many are the dayes of thy ser-
 uant: when wilt thou geue iudgement
 agaynst them that persecute me:

5 The proude haue digged pittes for me:
 which is [a thing] not [done] accordyng to
 thy lawe.
 6 All thy commaundementes are the
 trueth it selfe: they wrongfully per-
 secute me, O be thou my ayde.
 7 They had almost made an ende of me
 vpon the earth: but I forsoke not thy
 commaundementes.
 8 "Make me to lyue accordyng to thy
 pietie: and I wyll kepe the testimonies
 of thy mouth.

" Quicken me.

Lamed

1 O God: thy worde endureth for euer
 in heauen.
 2 Thy trueth [appeareth] to every
 generation: thou hast layde the founda-
 tion of the earth, and it shall continue.
 3 [All thynges] continue this day accordyng
 to thine ordinaunce: for all thynges
 be thy seruauntes.
 4 If my dellyght had not ben in thy lawe:
 I shoulde haue perished in myne afflic-
 tion.
 5 I wyll neuer forget thy commaunde-

mentes: for through them thou hast re-
 uued me.
 6 I am thine, saue me: for I haue di-
 ligently studied thy commaundemen-
 tes ouer.
 7 When the vngodly layde wayte for me
 to destroy me: I endeuoured my selfe
 to vnderstande thy testimonies.
 8 I see an ende of euery thing be it neuer
 so perfect: but thy commaundement is
 (a) exceedyng large.

" Searched.

(a) Infinite.

Mem

1 Howe greatly do I loue thy lawe:
 my study is all the day long in it.
 2 Thou hast made me wyser then
 myne enemies through thy commaun-
 dementes: for they are euer with me.
 3 I am able to geue better instruction
 then all they that were my teachers: for
 thy testimonies are my study.
 4 I am made to vnderstande more then
 the aged can: because I kept thy com-
 maundementes.

5 I haue restrayned my feete from euery
 euyll way: that I may kepe thy worde.
 6 I haue not shrinked from thy iudge-
 mentes: for thou didst teache me.
 7 Howe swete are thy wordes vnto my
 throte: truly [they be sweeter] then hony
 is to my mouth.
 8 Through thy commaundementes I
 get vnderstandyng: therfore I hate all
 wayes of falshood.

Nun



1 My worde is a
 candell vnto my
 feete: and a lyght
 vnto my pathes.
 2 I haue made an
 oth (which I wil
 ratifie) for to kepe
 thy iuste iudge-
 mentes.

3 I am troubled aboue measure: quicken
 me O God accordyng vnto thy worde.
 4 Let the freewyll offerynges of my
 mouth please thee O God: and teache
 me thy iudgementes.
 5 (a) My soule is alway in my hande: yet
 I do not forget thy lawe.
 6 The vngodly haue layde a snare for
 me: but yet I swarued not from thy
 com-

(a) I am in scopardy alwayes of my life.

commaundementes.

7 I haue claymed thy testimonies as myne heritage for euer : for they are the very ioy of myne heart.

8 I haue applyed myne heart for to fullyll thy statutes: euen to the worldes ^(b) ende.

Samech

A 1 I hate hygh subtile deuyces: and I do loue thy lawe.

2 Thou art my refuge and my shield: I geue earnest attendaunce vnto thy worde.

3 Anoyde from me ye malicious [persons:] and I wyll kepe the commaundementes of my Lorde.

4 Strengthen me in thy worde and I shall lyue: and make me not ashamed of my hope.

5 Holde thou me by and I shalbe safe: and I will loke gladly vpon thy statutes alwayes.

6 Thou hast troden vnder foote all them that go astray from thy statutes: for their crafty deuyce is but falshood.

7 Thou hast dispatched out of the way all the vngodly of the earth lyke drosse: therfore I loue thy testimonies.

8 My flethe trembleth for feare of thee: and I am afrayde of thy iudgementes.

^(b) It signifieth properly an heele of a foot, by which he that walketh upon an edge of the sword and chymere that followeth the ende.

^(c) Thou hast made to cease.

Ain

A 1 I haue executed iudgement and iustice: [wherfore] leaue me not to such as do offer me wrong.

2 For thy owne goodnesse sake take thy seruaunt vnto thy protection: let not the proude oppresse me with wrong.

3 Myne eyes haue faynted with loking for thy saluation: and for the worde of thy [ryghteousnesse.]

4 Deale with thy seruaunt accordyng vnto thy owne louyng kyndnesse: and teache me thy statutes.

5 I am thy seruaunt, graunt me vnderstandyng: that I may knowe thy testimonies.

6 ^(a) It is tyme for [me] to do for Gods cause: for they haue brought thy lawe almost to nothyng.

7 Therfore I loue thy commaundementes: aboue golde and precious stone.

8 Therfore I take all thy commaundementes euery one of them to be ryght: & I utterly hate all wayes of falshood.

^(b)

^(a) It is tyme for God to do some thyng.

Pe

A 1 Thy testimonies [contayne] wonderfull thinges: therfore doth my soule kepe them.

^(c) The doore 2 The first entering of thy wordes will illuminate: geuyng vnderstanding euen vnto the simple.

3 I opened my mouth and panted: for I bare a great affection to thy commaundementes.

4 Loke thou vpon me and be mercifull vnto me: as thou vblest to do vnto those that loue thy name.

5 Direct my steppes in thy worde: and so shall no wickednesse haue dominion ouer me.

6 Redeeme me from the fraudulent dealing of men: and I wyll kepe thy commaundementes.

7 Make the lyght of thy countenance shyne vpon thy seruaunt: and teache me thy statutes.

8 Ryuers of waters gush out of myne eyes: because men kepe not thy lawe.

Sade

A 1 O God: thou art iust and vpryght in thy iudgementes.

2 Thou hast commaunded the iustice and the veritie of thy testimonies: [to be obserued] very strayghtly.

3 My zeale hath consumed me: because myne aduersaries haue forgotten thy wordes.

4 Thy worde is purified to the vttermost: and thy seruaunt loueth it.

5 I am small and of no reputation: [yet] I do not forget thy commaundementes.

6 Thy ryghteousnesse is an euerlastyng righteousnesse: & thy lawe is the trueth.

7 Trouble and grieffe haue taken holde vpon me: yet thy commaundementes be my delyght.

8 The righteousnesse of thy testimonies is euerlastyng: make me to vnderstande [them] and I shall lyue.

^(c)

Coph



1 Have called With my whole heart, heare me O God: I Wyll kepe thy statutes.

2 I haue called vpon thee, saue me: and I Wyll kepe thy testi-

monies.

3 I haue preuented [other] in the dawnyng of the day, and I cryed vnto thee: for I geue earnest attendaunce vnto thy wordes.

4 Myne eyes haue preuented the nyght

Watches: that my study might be Wholy in thy wordes.

5 Heare my voyce accordyng to thy louing kindnesse: make me to lyue O God after thy iudgementes.

6 They that mynde to do an act of mischiefenesse, do drawe nye vnto me: they are farre from thy lawe.

7 But thou art nye at hande O God: and all thy commaundementes be trueth.

8 As concernyng thy testimonies: I haue knowen long since that thou hast made them to last for euer.

Resh

1 Beholde myne affliction & deliuer me: for I haue not forgotten thy lawe.

2 Defende thou my cause & redeeme me: make me to lyue accordyng vnto thy worde.

3 Saluation is farre from the vngodly: for they study not thy statutes.

4 Thy mercies be manifolde O God: make me to liue accordyng to thy iudgements.

5 There be many that do persecute me

and be myne aduersaries: yet I do not swarue from thy testimonies.

6 I sawe transgressours, and I was greued at the heart: because they kept not thy lawe.

7 Beholde howe I loue thy commaundementes: quicken me O God accordyng to thy louyng kindnesse.

8 The beginning of thy word is trueth: and all the iudgementes of thy ryghteousnesse endure for euermore. " Head.

Shin

1 Princes haue persecuted me without a cause: but my heart hath stode in awe of thy ^(a) wordes.

2 I am as glad of thy worde: as he that fyndeth a great bootie.

3 That which is false I hate and abhorre: but thy lawe I do loue.

4 I do prayse thee seven tymes every day: for loue of the iudgementes of thy iustice.

5 They that loue thy lawe shall haue

great prosperitie: and ^(b) nothyng shall offende them.

6 Lorde, I haue wayted after thy saluation: and I haue done thy commaundementes.

7 My soule hath kept thy testimonies: and I haue loued them exceedyngly.

8 I haue kept thy commaundementes and testimonies: for all my wayes are ^(c) before thee.

" Peace.
(b) No aduersitee or perturbation of mynde.

(c) Thou knowest all that I do in this lyfe.

Tau

1 Let my crye O God approche neare vnto thy face: make me to vnderstande [euery thyng] accordyng vnto thy worde.

2 Let my supplication come before thee: deliuer me accordyng to thy worde.

3 My lippes shall powre out [thy] prayse: when thou hast taught me thy statutes.

4 My tongue shall syng of thy worde: for all thy commaundementes are ryghteousnesse.

5 Let thyne hande be redie for to ayde me: for I haue chosyn thy commaundementes.

6 I haue longed for thy saluation O God: and thy lawe is my whole delight

7 Let my soule lyue, and it shall prayse thee: and thy iudgementes shalbe an ayde vnto me.

8 I haue gone astray lyke a lost sheepe: oh seke out thy seruaunt, for I haue not forgotten thy commaundementes.

25

¶ The argument of the. cxx. Psalme.

¶ The prophete requesteth God for to deliuer him from such as do maliciously slander him with false reportes. For by their meanes he esteemeth his life led with the Ismaelites and with the barbarous people of Arabia, and not with Gods people.

¶ A song of high degrees.

○ Of the meanes to ascende vnto high degrees and dignities.

Mornyng prayer.



When I was in trouble I called vpon God: and he hearde me. Deliuere my soule from false lippes: & from a deceitful tongue. What doth a deceitfull tongue vnto thee: What good bryngeth it thee:

4 [So much] as sharpe arrowes of a strong man [in thy tydes:] With Juniper coales [powred on thy head.]
5 Who be vnto me that am constrayned to be conuersaunt in ^(a) Besech: and to dwell among the tentes of Cedar.
6 My soule hath dwelt long: With hym that hateth peace.
7 I [am a man] of peace: but because I do speake therof, they [prepare] them selues to battayle.

(a) Barbarous people of the wilderness of Arabia.

¶ The argument of the. cxxj. Psalme.

¶ The prophete listeth by his eyes vnto heauen, from whence he most certaynely lokeh for ayde at all tymes. He assureth all other that God careth, defendeth, gouerneth, and prouideth for those that flee vnto the Lorde for succour in their necessitie.

¶ A song of high degrees.

1 I will lift vp myne eyes vnto the hilles: from whence my helpe shall come.
2 My helpe cometh from God: who hath made heauen and earth.
3 He wyll not suffer thy foote ^(a) to moue: he wyll not sleepe that kepeth thee.
4 Beholde, he that kepeth Israel: wyll neither slumber nor sleepe.
5 God hym selfe is thy keper: God is thy

“defence vpon thy ryght hande.”
6 The sunne shal not hurt thee by day: neither the moone by nyght.
7 God wyll preserue thee from all euill: he wyll preserue thy soule.
8 God wyll preserue thy goyng out and thy comyng in: from this tyme forth for euermore.

“Shadowe”
“Smite.”

(a) God wyll not suffer thee to go wherewe thou shalt take any hurt.

¶ The argument of the. cxxii. psalme.

¶ Dauid declareth the joy of the people goyng by to Hierusalem where true religion was set forth, and iustice in courtes ministred: for which causes he wisheth great prosperitie to the citie.

¶ A song of high degrees of Dauid.

1 I was glad when they sayde vnto me: We wyll go into the house of God.
2 Our feete shall stande in thy gates: O Hierusalem.
3 Hierusalem is buidded: as a citie that is well vnitied together in it selfe.
4 For the tribes do go by thyther, euen the tribes of the Lorde: [which is] a testimonie vnto Israel for to prayse the name of God.
5 For there is ordeyned the seate for

iudgement: euen the seate of the house of Dauid.
6 Pray for the peace of Hierusalem: they shall prosper that loue thee.
7 Peace be within thy walles: and plenteousnesse within thy palaces.
8 For my brethren and companions sake: I wyll wyshe peace [to be] with in thee.
9 Yea because of the house of God our Lord: I wyll procure to do thee good.

¶ The argument of the cxxiii. psalme.

¶ The prophete declareth that the godly despited of such as be riche, proude, and scornfull: do loke for helpe only at Gods hande after a most humble sort.

¶ A song of high degrees.

1 I lyft vp myne eyes vnto thee: who dwellest in heauen.
2 Beholde, as the eyes of seruauntes [loke] vnto the hande of their maisters,

and as the eyes of a mayden vnto the hande of her maistresse: euen so our eyes [waite] vpon God our Lorde vntyll he haue mercie vpon vs.

3 haue

3 Haue mercy vpon vs O God, haue mercy vpon vs: for we haue suffered enough of dispite.

4 Our soule is filled with the scozefull reprove of the wealthy: and with the dispitefulnes of the proude.

¶ The argument of the.cxxiiij. Psalmes.

¶ David acknowledgeth that he and his people had ben vtterly destroyed through the violence of enemies, if God had not ben on their side with his present ayde.

¶ A song of high degrees, of David.

1 If God him selfe had not ben of our side Israel may now say: if God him self had not ben of our side when men rose vp against vs,

2 Then they had swallowed vs by quicke: when their wrath was so inflamed against vs.

3 Then the waters had drowned vs: the running streame had flowed ouer our soule.

4 Then the waters of the proude: had flowed ouer our soule.

5 But blessed be God, whiche hath not geuen vs ouer for a pray vnto their teeth.

6 Our soule is escaped, euen as a byrde out of the snare of the fowler: the snare is broken, and we be escaped.

7 Our helpe is in the name of God: who hath made heauen and earth.

The argument of the.cxxv. psalme.

¶ As Hierusalem is strongly defended with mountaynes, so God defendeth his people in all aduersities, and sauech them from daungers: but they that turne them selues from godlynes, shall runne headlong into all kinde of wickednes.

¶ A song of high degrees.

1 They that put their trust in God [be] as the mount Sion: [whiche] may not be remoued [but] must stande fast for euer.

2 As for Hierusalem, hilles be rounde about it: and God is rounde about his people from this tynie forth for euer more.

3 For the ^(a) scepter of the vngodly shall

not rest vpon the lot of the righteous: lest the righteous put their handes vnto wickednes.

4 Be beneficiall O God: vnto those that be good and vpright in their heart.

5 And such as do wander in their owne peruersnes, those God will cause ^(b) to walke with the workers of wickednes: [so] peace [shalbe] vpon Israel.

“ Croked- nesse. (b) God wyll make hypo- crites to be knowne as they be.

The argument of the.cxxvj. psalme.

¶ The prophete declareth that the deliuerance of the people of God out of captiuitie, shalbe very ioyfull vnto them selues, and marueylous vnto all other nations. He prayeth God to continue his goodnes dayly more and more to his people.

¶ A song of high degrees.

1 When God shall cause them of Sion that were led into captiuitie for to returne: we shalbe as men that ^(a) dreamed.

2 Then shall our mouth be filled with a laughter: and our tongue with a ioyfull noyse.

3 Then shall suche as be amongst the heathen say: God hath brought great thinges to passe, that he myght do for them.

4 God hath brought great thinges to passe for vs: we be made merie.

5 Make vs O God that be led into captiuitie: for to returne as ^(b) riuers into the south.

6 They that sowe in teares: shall reape in ioy.

7 He that goeth forth on his way, and wepyng beareth pretious seede: shall doubtlesse returning, come againe with a ioyfull noyse, bryngyng his sheaues with hym.

(b) Let vs not come home by fewe numbers, now: one and then one: but all together as fast as we can, as water runneth.

Victory over the Spanish F (i) The By prince Edward of Brunfwich. 1179.

The argument of the. cxxvii. psalme.

The prophete affirmeth that all care, endeuour, and diligence of buylding, working, reseruing, and watching, is bayne, except withal God buyldeth, reserueth, and watcheth. For God of his meere goodnes geueth chyldren to his welbeloued, he defendeth their citie, and prouideth vnto them victuals when they be fast a sleepe.

A song of high degrees (made) for Solomon.

A 1 If God Wyll not buylde the house, they labour in bayne that buylde it: if God kepe not the citie, the watchman waketh in bayne.

2 [As] it is a bayne thing for you that ye make haste to ryse by early, that ye make delayes to take rest, eatyng the bread of ^(a) sorowes: euen so he geueth ^(b) sleepe to his welbeloued.

3 Beholde, chyldren be the inheritage of

God: and the fruite of the wombe is a rewarde.

4 Like as arrowes be in the hande of the strong: euen so are the chyldren of youth.

5 Happy is the man that hath filled his quiver with them: they shall not be ashamed when they speake with their enemies in the gate.

(a) Gotten & spent with much labour and sorowe.
(b) God prouideth for his chyldren, taking no more care in their laboure, then when they be a sleepe. For thus God geueth to his chyldren such a felicitie in deede, as other onely dreame of in their sleepe.

The argument of the cxxviii. psalme.

They that feare God and walke in his wayes, be blessed and happy. Their wyfe, chyldren, and familie shall prosper with all kinde of felicitie.

A song of high degrees.

A 1 He is blessed whatsoeuer he be that feareth God: walking in his wayes.

2 For thou shalt eate the labours of thine handes: thou shalt be happy, and [all] shall go well with thee.

3 Thy wyfe shall be as a fruitfull vine: vpon the sides of thyne house.

4 Thy chyldren [shall be] like olive braun-

ches: rounde about thy table.

5 Beholde, for thus shall the man be blessed: that feareth God.

6 God Wyll blesse thee out of Sion: and thou shalt see Hierusalem in prosperitie all the dayes of thy lyfe.

7 For thou shalt see thy chylders chyldren: and peace vpon Israel.

The argument of the. cxxix. psalme.

The prophete acknowledgeth that Israel may glory, in that through the helpe of God their enemies enterpryses could not preuaile against them. The wicked shall be sodainly destroyed.

A song of high degrees.

A 1 Israel may now say: they haue troubled me often from my youth vp.

2 They haue troubled me often from my youth vp: but they haue not preuailed against me.

3 The plowmen plowed vpon my backe: they made long sorowes.

4 But God who is iust: hath cut a peece the snares of the vngodly.

5 All they that beare an euyl Wyll to Sion: shall be confounded, and be made

to turne backe from it.

6 They shall be as the grasse growyng vpon the house toppes: whiche withereth afore that it be shot forth [to his growth.]

7 Whereof the mower fylleth not his hande: neither he that byndeth by the sheaves his armes full.

8 And they which go by, say not so much as the blessing of God be vpon you: We blesse you in the name of God.

“ Cordes.

The argument of the. cxxx. psalme.

The prophete in extreme calamitie, calleth vpon God for remission of tynnes, and for deliuerance. He exhorteth all people to trust in God, for that he is alwayes a mercifull redeemer, and can easly deliuer from sinne, death, and hell.

A song of high degrees.

A 1 Out of the deepe I haue called vnto thee O God: O Lorde heare my voyce.

2 Let thine eares be attentue: vnto the voyce of my petition for grace.

3 If

3 If thou O God wylt marke what is done amisse: O Lorde who can abide it:
 4 For there is pardon of sinne with thee: that thou mayest be feared.
 5 I haue wayted for God, my soule haue wayted [for hym:] and I haue reposed my trust in his worde.
 6 My soule [listeth] more after God, then

Watchmen do after the morning: I say more then watchmen do after the morning.
 7 Israel ought to trust in God, for there is mercy with God: and there is plentifulnes of redemption with him.
 8 And he wylt redeeme Israel: from all his sinnes.

The argument of the.cxxxj.psalme.

David exhorteth the people by his example to modestie and humilitie, and to put their trust in God.

A song of high degrees (made) of David.

1 O God I am not hygh mynded, I haue no proude lokes: I haue not vsed to walke in greater & waigh- tier matters then I ought to do.
 2 Nay I haue restrayned my soule, and

kept it lowe like a chylde that is weaned from his mother: yea my soule is within me as a weaned chylde.
 3 O Israel repose thou thy trust in God: from this time forth for euermore.

The argument of the.cxxxij.psalme.

The prophete desireth God to remember hym and his great affection towarde religion, and to buylde a temple for his arke. He sayeth it was declared vnto hym that Sion shoulde be the house of God. Dauids petition when he brought the arke thither. God promisseth how that Dauids seede shal raigne after him for euer if they kepe his lawes, and that he wylt blesse the cite of Sion, and the inhabitauntes thereof, with all kinde of felicitie.

A song of high degrees.

1 **O** God be mindfull of Dauid: with all his affliction. who swore vnto God: who made a volue vnto the most mightie [Lorde] of Jacob.
 2 [Saying] I wylt not enter into the tabernacle of my house: nor get by into my bed.
 3 I wylt not suffer myne eyes to slepe: nor myne eye liddes to slumber.
 4 Untill I finde out a place for the temple of God: an habitation for the most mightie Lorde of Jacob.
 5 Beholde, we ^(a) hearde it to be at Ephratha: we founde it in the fieldes of the forest.
 6 We wylt go into his tabernacle: and fall downe on our knees before his footestoolle.
 7 Arise O God [for to come] into thy resting place: thou and the arke of thy



9 Let thy priestes be clothed with righteousness: and let thy saintes make a ioyfull noyse.
 10 For thy seruaunt Dauids sake: turne not away [from] the face of thyne annoynted.
 11 God hath sworne for a trüeth vnto Dauid, and he wylt not go from it: I wylt place vpon thy throne some of the fruite of thy body.
 12 If thy chyl dren wylt kepe my cove- nant and my testimonies whiche I wylt teache them: their chyl dren also shall sit vpon thy throne for euermore.
 13 For God hath chosen [to be in] Sion: he had a desire that it might be an habi- tation for hym.
 14 This [is sayeth he] my rest for euer: heare I wylt dwell, for I haue a de- sire to it.
 15 I wylt aboundauntly powre my bles- sings vpon her victuals: and I wylt satisfie her poore with bread.
 16 I wylt clothe her priestes with ^(b) sal- uation: and her saintes shall make an exceeding ioyfull noyse.

F (ij)

17 I wylt

(b) Good conuersion and doctrine, whereby they saue their selues and other.

17 I will make there the horne of Dauid to bud by: I wyll ordayne a light for mine annoynted.

18 I wyll clothe his enemies with shame: but his crowne shall florische vpon hym selfe.

¶ The argument of the. cxxxiii. Psalme.

¶ Dauid declareth howe acceptable a thing is brotherly loue and con corde, both to God and man.

¶ A song of high degrees (made) of Dauid.

A 1 Beholde howe good and howe pleasaunt a thing it is: that brethren dwel together in vnitie.

2 [It is] lyke vnto a pretious oymntment [powred] vpon the head, which runneth downe vpon the beard, euen vpon Aarons beard: which also runneth downe

vpon the skaytes of his garmentes.

3 [It is also] like vnto the deawbe of hermon: which falleth downe vpon the hyll of Sion.

4 For God hath commaunded his blessing: [and] life euerlasting [to be] where is [suche con corde.]

¶ The argument of the. cxxxiiii. psalme.

¶ The prophete exhorteth those that do watche all night in the house of God, to lift by their handes, and to prayse God. The Priestes and Leuites of duetie watched all night by course in the temple, as it appeareth. Leuit. viii.

¶ A song of high degrees.

A 1 Beholde, blesse God all ye the seruauntes of God: who in the nyght tyme remayne in the house of God.

2 Lift by your holy handes: and

blesse God.

3 God who made heauen and earth: blesse thee out of Sion.

Handes of holynes.

The argument of the. cxxxv. psalme.

¶ The prophete exhorteth all them to prayse God who come to the temple, for that God hath chosen Jacob to be his inheritaunce, and also for that he is able to do what he wyll in heauen, earth, and sea. He rehearseth the workes that God did, in deliuering them out of Egypt, and in byngng them into the lande of Chanaan. As for the gods of the heathen, they be but golde and siluer.

A 1 Prayse ye the Lorde, prayse ye the name of God: prayse it ye seruauntes of God.

2 He that stande in the house of God: in the courtes of the house of our Lord,

3 Prayse ye the Lorde, for God is gracious: sing psalmes vnto his name, for it is pleasaunt.

4 For the Lorde hath chosen Jacob vnto hym selfe: and Israel for his owne possession.

5 For I knowe that God is great: and that our Lorde is aboue all gods.

6 God doth whatsoeuer pleaseth hym in heauen and in earth: in the sea, and in all deepe places.

B 7 He causeth cloudes to ascende from the lowest part of the earth: he maketh it to lighten when it rayneth, he bringeth wyndes out of his treasure houses.

8 He smote the first borne of Egypt: "as well of beast as of man.

9 He sent tokens and wonders into the

mydst of thee O Egypt: against Pharao and all his seruauntes.

10 He smote many nations: and slue mightie kinges.

11 Sihon king of the Amozites, and Og the king of Bashan: and all the kingdomes of Chanaan.

12 And he gaue their lande for an inheritaunce: euen for an heritaunce to Israel his people.

13 Thy name O God endureth for euer: there wil be a remembraunce of thee O God, from one generation to another.

14 For God wyll iudge his people: and he will be pacified [being displeased] with his seruauntes.

15 As for the idols of the heathen they are but siluer and golde: the worke of mens handes.

16 They haue a mouth and speake not: they haue eyes but they see not.

17 They haue eares and they heare not: yea there is no breath in their mouth.

18 They

From man vnto beast.

- 18 They that make them are lyke vnto them: [and] euery one that putteth his trust in them.
 19 Blesse God ye the house of Israel: blesse God ye the house of Aaron.

- 20 Blesse God ye the house of Levi: ye that feare God, blesse God.
 21 Blessed be God out of Sion: who dwelleth at Hierusalem. Praise ye the Lorde.

The argument of the. cxxxvi. psalme.

The prophete exhorteth men to prayse God, as well for all thinges created by hym, as for his benefites peculiarly bestowed vpon the chyldren of Israel, in deliuering them out of Egypt, and in bringing them into the lande of Chanaan. He doth insinuate also, that God is not praysed worthily, except we acknowledge that all his benefites proceede of his free and meere goodnes, and not of our desertes.



1 Confesse you [it] vnto the Lorde, for he is gracious: " and his mercie [endureth] for euer.
 Confesse you [it] vnto the God of ^(a) Gods: for his mercy endu-

- 13 who deuided the red sea in partes: for his mercy endureth for euer.
 14 And made Israel to passe through the mydst of it: for his mercy endureth for euer.
 15 He ouerthrewe Pharao and his hoast in the red sea: for his mercy endureth for euer.

reth for euer.

- 16 who led his people through the Wyl-derness: for his mercy endureth for euer.

2 Confesse you [it] vnto the Lorde of Lordes: for his mercy endureth for euer.

- 17 who smote great kinges: for his mercy endureth for euer.

- 18 And he slue mightie kynges: for his mercy endureth for euer.

- 19 Sihon king of the Amozites: for his mercy endureth for euer.

- 20 And Og the king of Bashan: for his mercy endureth for euer.

- 21 And he gaue away their lande for an heritage: for his mercy endureth for euer.

- 22 For an heritage vnto Israel his ser-uaunt: for his mercy endureth for euer.

- 23 who remembred vs when we were brought lowe: for his mercy endureth for euer.

- 24 And he deliuered vs from our aduer-saries: for his mercy endureth for euer.

- 25 who geueth foode vnto al ^(a) creatures: for his mercy endureth for euer.

- 26 Confesse you [it] vnto the Lorde of hea-uen: for his mercy endureth for euer.

The argument of the. cxxxvij. psalme.

The prophete declareth the great grieue and lamentation of the chyldren of Israel, for that they (beyng led prisoners vnto Babylon) were prouoked to sing as they vsed to do at Sion. He protesteth that he can not forget Hierusalem. He prayeth God to remember the Idumites, who maliciously incensed their enemies against them. He prophesieyth of the destruction of Babylon.

1 By the waters of "Babylon we set downe there: also we wept when we remembred Sion.

2 we hanged by our harpes on the Sa-lou trees: in the mydst ^(a) of it.

3 For there they that led vs away cap-tiue

(a) Of Bas-bylon.

ture required of vs some matter of a song: and [for] our waylynges myrth, [saying] sing vs one of the songes of Ston.

- 4 [we answered] howe can we sing one of the songes of God: in another lande besides our owne:
- 5 If I forget thee O Hierusalem: let my right hande forget [her cunning.]
- 6 Let my tongue cleaue to the roose of my mouth if I do not remember thee:

yea if I preferre not thee O Hierusalem aboute my most myrth.

- 7 Remember the chyldren of Edom in the ^(a) day of Hierusalem: they sayde downe with it, downe with it, euen to the grounde.
- 8 O daughter of Babylon who must lye wasted: happy shall he be that rewardeth thee as thou hast serued vs.
- 9 Blessed shall he be: that taketh & throweth thy litle chyldren against the stone.

B
(a) when was wylde and detrued

The argument of the. cxxxviii. psalme.

David thanketh God for his goodnes to wardes hym, in that he dyd heare hym in aduersitie, and deliuered hym from his enemies, whereby he trusteth in time to come in all distresses to be helped.

¶ Of Dauid.

- A** 1 I wyll "geue thankes vnto thee O God with my whole heart: I wyll sing psalmes vnto thee before the ^(a) gods.
- 2 I wyll make my lowe obeysaunce towarde thy holy temple: and I wyll prayse thy holynome in respect of thy louing kindnes and trueth.
- 3 For thou hast magnified thy name: and thy worde aboute all thinges.
- 4 In the day [of myne aduersitie] I called vpon thee, and thou heardest me: thou enduedst my soule more and more with strength.
- 5 All the kinges of the earth will prayse thee O God: for they haue hearde the

"Confesse.

(a) when in aucthoritic, in whom a certayne image of God appeareth.

wordes of thy mouth.

- 6 Hea they wyll sing of the wayes of God: for great is the glory of God.
- 7 For though God be on high: yet he will haue respect vnto the lowly, and he wyll knowe the proude a farre of.
- 8 If I shall walke in the midst of trouble, thou wyll make me to lye: thou wyll stretche forth thyne hande vpon the furiousnes of mine enemies, and thy right hande shall saue me.
- 9 God wyll finishe that he hath begun by me: O God thy louing kindnes endureth for euer, thou wyll not forsake the workes of thyne owne handes.

B

The argument of the. cxxxix. psalme.

David falsly accused, calleth to witnesse of his innocencie God, who knoweth hym thoroughly, and vnto whom nothing is vnknown of that is sayd, done, or thought, out of whose handes he can not escape in any place. Finally, he pronounceth that he hateth the wicked, to the intent that he may declare that he hath nothing to do with them.

¶ To the chiefe musition, a psalme of Dauid.

A 1 Morning prayer.



- 2 **O** God thou hast searched me to the quicke: and thou hast known me.
- 3 Thou knowest my downe sitting & mine vprising: thou vnderstandest my thoughtes long before they be.
- 4 Thou compassest about my path, and my iourney into all coastes: and thou vblest all my wayes.
- 5 For there is not a word in my tongue: but beholde, thou O Lorde knowest it

altogether.

- 6 Thou hast fashioned me behinde and before: and layde thyne ^(a) hande vpon me.
- 7 The knowledge that [thou hast] of me is marueylous: it is so high that I can not [attayne] vnto it.
- 8 Whyther can I go from thy spirite: or whyther can I flee away from thy face?
- 9 If I ascende vp into heauen, thou art there: if I lay me downe in hell, thou art there also.
- 10 If I take ^(b) the wynges of the morning: and [go to] dwell in the vttermoost part of the sea,

(a) I am the wylde of the hande.

(b) I am so full as the sunne beames passe.

10 Euen there also thy hande shall leade me: and thy ryght hande shall holde me.
 11 And yf I say peradventure the darknesse shall couer me: and the night shall be day for me,
 12 Truely the darknesse shall not darken any thing from thee, and the night shall be as lightsome as the day: darknesse and light [to thee] are both alike.
 13 For thou hast my^(c) reynes in thy possession: thou didst couer me in my mothers wombe.
 14 I wyll confesse it vnto thee, for that thy [doynge] are to be dreaded, I am made after a marueylous sort: thy workes be marueylous, and that my soule knoweth ryght well.
 15 The substance of my [body] was not hyd from thee: when I was made in secrete and fashioned with distinct members^(d) in my mothers wombe.
 16 Thyne eyes dyd see me^(e) when I was most imperfect: and in thy booke were wytten every day of them [wherin the partes of my body] were shaped, and no one of them were knowen vnto thee.

17 Howe precious be thy cogitations towardes me O God: howe greatly be the summe of them increased:
 18 I go about to count them, I fynde that they are mo in number then the sande: and yet whyle I am wakyng I am styll with^(f) thee.
 19 For truely thou wyll slay O Lord the wicked man: and the blood thyrstie men [to whom I euer say] depart ye from me.
 20 who do speake vnto thee in guylefull maner: [thou art O God] exalted in bayne to thyne enemies.
 21 Do not I hate them O God that hate thee: and am not I greened with those that ryle vp agaynst thee?
 22 Yea I hate them^(g) from the bottome of myne heart: euen as though they were myne enemies.
 23 Search me to the quicke O Lorde, and knowe thou myne heart: proue me and knowe thou my thoughtes.
 24 And loke well yf there be any way of peruersenesse in me: and [then] leade me in the way^(h) of the worlde.

“ Companions. God is accompanied with nothyng els saue only with his wisdom, counsaile, and prouidence.
 (c) I thinke of thy workes, cogitations, & prouidence.
 D

“ VWith a perfect hatred.

(f) Cause me to dye: for the way of all men is to dye, euen from the begynnyng of the worlde.

The argument of the cxl. psalme.

Dauid prayeth God most earnestly to deliuer hym from his enemies, who with their slanderous tongues, false accusations, and craftie fetches, seke all maner of wayes howe to destroy hym. wheras yet in deede they cannot put in execution their malice, but by Gods permission.

To the chiefe musition, a psalme of Dauid.

1 Deliuer me O God from the euill man: and preserue me from^(a) the outragious man,
 2 who in heart imagine mischiefes: and set forwarde to warre every day.
 3 They haue sharpened their tongue lyke a serpent: Adders poyson is vnder their lippes. Selah.
 4 Kepe me O God from the handes of the vngodly: preserue me from^(b) the outragious man, who haue deuised to thrust my feete [from me].
 5 The proude haue layde a snare for me, and spread a net abroad with cordes in the hygh wayes: they haue set trappes for me. Selah.
 6 I haue sayde vnto God, thou art my Lorde: heare the voyce of my prayers O God.
 7 O Lorde God the strength of my saluation: thou hast couered my head in

the day of battayle.
 8 Graunt not vnto the vngodly [his] desires O God: byng not to passe his mischeuous imagination [lest] they shoulde be made to proude. Selah.
 9 Let the labour of his owne lippe couer him: [who is] head of them that compass me about.
 10 Let hotte coales be burnyng vpon them: he wyll cast them downe into the fire into deepe pittes, that they may neuer ryle vp agayne.
 11 A man full of tongue can not prosper vpon the earth: euill shall hunt the outragious person to ouerthrowe hym.
 12 I am sure that God will dispatche the cause of the afflicted: and he wyll geue iudgement for the needy.
 13 Truely the ryghteous wyll confesse it vnto thy name: they that deale vprightly shall dwell before thy face.

B

The argument of the. cxlj. psalme

David humbly desireth God that his prayer may be so acceptable vnto hym, as yt he had made a sacrifice in the temple. He prayeth God to preferue hym in worde and deebe from all enyll, that he fall into no snare of his enemies: for he had rather be reprovued of the godly, then to be honoured of the wicked.

A psalme of Dauid.

- 1 O God I call vpon thee, haste thee vnto me: geue eare vnto my voyce whylest I crye vnto thee.
- 2 Let my prayer be directed befoze thy face [as] an incense: let the listyng bp of myne handes [be] an euenyng sacrifice.
- 3 Set a watch O God befoze my mouth: and kepe the dooze of my lypes.
- 4 Incline not myne heart to any euyl thyng, wherby I myght commit any vngodly act with men that be workers of iniquitie: and let me not eate of their delicates.
- 5 I wyshe that the ryghteous woulde smite me and reprove me: for it is louing kyndnesse.
- 6 But let not pretious baulmes breake myne head: for as yet euen my prayer is

- agaynst their wickednesse.
- 7 Let their iudges be thrust downe headlong from a rocke: then they wyll heare my wordes, for they be swete.
- 8 Our bones lye scattered vpon the graues mouth: lyke as when one breatheth and he weth [wood] vpon the earth.
- 9 For myne eyes loke vnto thee O God the Lorde: in thee is my trust, cast not my soule out [of me.]
- 10 Kepe me from the snare which they haue layde foorth for me: and from the trappes of them that be workers of iniquitie.
- 11 Let the vngodly fall together into their owne nettes: but let me in the meane season allwayes escape [them.]

The handes of a rocke.

The handes of a snare.

VVorkes of wickednesse. (a) Let me not be seduced by prosperitie as they be.

The argument of the cxlij. psalme.

David expresseth the prayer that he made to God when he lay hyd in the caue. 1. Samuel. 24. He vttereth his great anguiste that he was in, so that he had trust in nothyng els saue in God who is all his inheritaunce.

The wise instruction of Dauid, a prayer when he was in the caue.

Euenyng prayer.



- 1 Cryed vnto God with my voyce: euen vnto God I dyd make my supplication.
- 2 I polvred out befoze his face my cogitations: and I made a declaration of my trouble befoze his face.
- 3 When my spirite was ouerwhelmed within me, thou knewest my path: in the way wherin I walked they haue prauily layde a snare for me.
- 4 When I looked vpon my ryght hande and sawe [rounde about me] there was no

- man that woulde knowe me: I had no place to flee vnto, and no man cared for my soule.
- 5 I cryed vnto thee O God, and sayde: thou art my hope and my portion in the lande of the luyng.
- 6 Consider my complaynt, for I am brought very lowe: deliuer me from my persecutours, for they are to strong for me.
- 7 Bryng my soule out of prison, that I may prayse thy name: the ryghteous shal compasse me rounde about, because thou hast [thus] rewarded me.

The

The argument of the cxliii. psalme.

David desireth God to heare his prayer for his mercie and goodnesse sake, because no man can be founde ryghteous befoze hym. He vttereth his sorowe, & requirerth to be deliuered from his enemies, agaynst whom he maketh his prayer.

A psalme of Dauid.

- 1 Heare my prayer O God, geue eare vnto my desire: hearken vnto me for thy trueth sake, for thy ryghteousnesse sake.
- 2 And enter not into iudgement with thy seruaunt: for in thy syght no man

- lyuyng can be iustified.
- 3 For the enemy hath persecuted my soule, he hath smitten my lyfe downe to the grounde: he hath layde me in darknesse as men that haue ben long dead.
- 4 And my spirite is ouerwhelmed with

in

in me: and my heart is desolate in the
 midst of me.
 5 I call to remembraunce the tyme long
 past: I muse vpon euery act of thine, I
 exercise my study on the worke of thy
 handes.
 6 I stretche foorth myne handes vnto
 thee: my soule as a thirstie lande [gaspeth]
 vnto thee. *Selah.*
 7 Make speede, hearken vnto me O
 God, my spirite waxeth faynt: hyde
 not thy face from me, for I am lyke vn-
 to them that go downe into the pyt.
 8 Cause me to heare of thy louyng kind-
 nesse betymes in the moornyng: for in
 thee is my trust.
 9 Make me to knowe the way that I

shoulde walke in: for I lyst vp my soule
 vnto thee.
 10 Delyuer me O God from myne ene-
 mies: I hyde my selfe with thee.
 11 Teache me to do the thying that plea-
 seth thee, for thou art my Lorde: let thy
 good spirite leade me foorth vnto the
 lande of ryghteousnesse.
 12 For thy names sake O God thou wilt
 caule me to lyue: and for thy righteou-
 nesse sake thou wilt byyng my soule out
 of trouble.
 13 And of thy goodnesse thou wilt re-
 strayne myne enemies: and destroy all
 them that be aduersaries to my soule,
 for I am thy seruaunt.

¶ The argument of the. cxliiij. Psalme.

¶ Dauid acknowledgeth it to proceede only of God that he hath overcome his enemies,
 and hath his subiectes obedient vnto hym. He marueyleth that God is so beneficiall
 vnto hym, a man to be esteemed of no balure. He desireth God vtterly to banquish his
 aduersaries, and that his people may flourish with all kynde of felicitie.

¶ Of Dauid.

21 **B**lessed be God my
 rocke: who tea-
 cheth my handes
 to warre, and my
 fingers to fyght.
 2 My holynesse
 and my fortresse,
 my refuge, and my
 only deliuerer: my
 buckler, in hym I hane put my trust,
 who subdueth my people vnder me.
 3 O God, what is man that thou doest
 knowe hym: what is the sonne of man
 that thou doest thynke of hym?
 4 Man is lyke a thying of naught: his
 dayes be lyke a shadowe that passeth
 away.
 5 Bolwe thy heauens O God and come
 downe: touche the mountaynes and
 they shall smoke.
 6 Cast out terrible lightnings and feare
 them: shoote out thyne arrowes and
 consume them.
 7 Sende downe thine hand from aboue:
 deliuer me and take me out of the great
 waters, from the hande of the children
 of an other deuotion then I am.
 8 Whose mouth vttereth vanitie: and
 their ryght hande is a ryght hande of

fallshood.
 9 O Lorde I wyll syng a newe song vn-
 to thee: and I wyll syng psalmes vnto
 thee vpon a Lute, [and vpon] an instru-
 ment of ten strynges.
 10 Who geueth victorie vnto kynges: C
 Who redeemeth Dauid his seruaunt "Saluation.
 from peryll of the sworde.
 11 Redeeme me and deliuer me from the
 hande of the children of an other de-
 uotion then I am: whose mouth vtte-
 reth vanitie, and their ryght hande is a
 ryght hande of fallshood.
 12 That our sonnes may growe vp in
 their youth as young plantes: that our
 daughters may be as corners [stones]
 grauen after the fashon as a palace is.
 13 That the corners of our houses may
 be fylled, ycelandyng foorth all maner of
 stooze: that our cattell may bring foorth
 thousandes, [yea] ten thousandes in our
 streates.
 14 That our oren may be strong [to labour]
 that there be no decay: no leadyng into
 captiuitie, and no complaynyng in our
 streates.
 15 Happy are the people that be in such a
 case: blessed is the people who haue
 God for their Lorde.

The argument of the cxlv. psalme.

David setteth foorth to be talked and song of all ages the wonderous workes of God, wherein is declared his goodnesse, mercifulnesse, power, and providence. God raigneth for ever, he aydeth the oppressed and afflicted. He feedeth all creatures. He is iust and mercifull in all his workes, He is present with those that call vpon him and feare him: such he heareth and saueth, wheras he destroyeth the wicked.

O A psalme
concernyng
the prayse of
God, made by
Dauid.

The prayse of Dauid.

- | | |
|---|--|
| <p>A 1 I will magnifie thee O Lord my king:
and I will blesse thy name for ever
and ever.</p> <p>2 I will blesse thee every day: and I
will prayse thy name for ever and ever.</p> <p>3 Great is God and most worthy to be
prayed: and his greatnesse can not be
searched out.</p> <p>4 One generation shall praise thy workes
vnto another: and they shall declare
thy mightie power.</p> <p>5 I will set foorth in wordes the glo-
rious maiestie of thy excellentnesse: and
thy wonderous workes.</p> <p>6 I will also declare thy greatnesse: so
that men shall speake of the force of thy
terrible actes.</p> <p>B 7 They shall vtter out of their mouth a
memoziall of thyne aboundant kynd-
nesse: and they shall syng of thy rygh-
teousnesse.</p> <p>8 God is gracious and mercifull: loth to
be angry, and great in louing kindnesse.</p> <p>9 God is good vnto every man: and his
mercie is ouer all his workes.</p> <p>10 All thy workes shall confesse it vnto
thee O God: and thy saintes shall blesse
thee.</p> <p>11 They shall shewe the glorie of thy king-
dome: and talke of thy power.</p> | <p>12 That they may make knowen to the
children of men his manifolde power:
& the glorious maiestie of his kingdome.</p> <p>13 Thy kingdome is an euerlasting king-
dome: and thy dominion endureth
throughout all ages.</p> <p>14 God vpholdeth all such as fall: and
lyfieth vp all those that be bowyng
downwarde.</p> <p>15 The eyes of all wayte vpon thee: and
thou geuest them their meate in "due
season. C
"In their
tyme.</p> <p>16 Thou openest thyne hande: and thou
satisfiest the desire of every thing liuing.</p> <p>17 God is righteous in all his wayes: and
holy in all his workes.</p> <p>18 God is nye vnto all them that call vpon
hym: vnto all such as call vpon hym
in ^(A) trueth. (A) Unhy-
perbo-
ly, with-
out hypocry-
sie</p> <p>19 He will fulfyll the desire of them that
feare hym: he will also heare their crye,
and he will saue them.</p> <p>20 God preserueth all those that loue hym:
but he will bring to nothyng such as be
vngodly.</p> <p>21 My mouth shall speake the prayse of
God: and all fleshe shall blesse his holy
name for ever and ever.</p> |
|---|--|

The argument of the cxlvi. psalme.

The prophete vttereth his great desire to prayse God, he withdraueth men from puttyng their trust in princes, pronouncyng that man to be happy who trusteth in God the creatour of all thinges, the geuer of ryght to those that suffer wrong, the feeder of the hungry, the deliuerer of prisoners out of captiuitie, and the defendour of straungers, fatherlesse, and widdowes.

- | | |
|--|--|
| <p>A 1 Prayse ye the Lord, prayse thou God
O my soule, whylest I lyue I will
prayse God: I will syng psalmes
vnto my Lorde so long as I shalbe.</p> <p>2 Put not your trust in princes [nor] in
the sonne of man: in whom there is no
saluation.</p> <p>3 His spirite shall depart out of hym, he
shall turne agayne to his earth: at that
day all his thoughtes shall perishe.</p> <p>4 Blessed is he vnto whom the God of
Jacob is an ayde: his trust is in God
his Lorde.</p> <p>5 who made heauen and earth, the sea
and all that therein is: who mainteyneth</p> | <p>the trueth for ever.</p> <p>6 who executeth iudgement for those
that are oppressed with wrong: who
geueth foode to the hungry.</p> <p>7 God looseth those that be bounde: God
geueth syght to the blynde.</p> <p>8 God rayseth them vp that are "falling:
God loueth the ryghteous. " Croked</p> <p>9 God taketh strangers into his custodie,
he releueth the fatherlesse and the
widdowe: as for the way of the vngod-
lye he turneth it vpsyde downe.</p> <p>10 God thy Lorde shall raigne O Sion,
to the worldes ende: throughout all ge-
nerations. Prayse ye the Lorde.</p> |
|--|--|

The

The argument of the cxlvij. psalme.

The prophete exhorteth the children of Israel to prayse God, for that by hym they were brought home out of captiuitie. He declareth Gods great power, wisdom, and goodness, which appeareth in all his workes and benefites, but especially in that he had set forth by Moyses his lawe and commaundementes.

Praise ye the Lorde, for it is a good thyng: sing psalmes vnto our Lorde, for it is a pleasant thing, [his] praise is to be desired.

God buildeth vp Hierusalem: he wyll gather together the Israelites that were banished.

He healeth those that are broken in heart: he wrappeth vp their sorowes.

He counteth the number of the starres: he geueth vnto them all names.

Great is our Lorde, and great is his power: his vnderstandyng is infinite.

God setteth vp the meeke: he bringeth the vngodly downe to the grounde.

Syng ye vnto God with a confession: syng psalmes vpon the harpe vnto our Lorde.

Who couereth the heaue with cloudes: who prepareth rayne for the earth, who maketh grasse to growe vpon the mountaynes.

He geueth vnto cattell their foode: [euen] vnto Rauens which call for it.

He hath no pleasure in the strength of

an horse: he delighteth not in the legges of a man.

God delyghteth in them that feare him: [and] in them that put their trust in his mercie.

Prayse God O Hierusalem: prayse thy Lorde O Sion.

For he maketh fast the barres of thy gates: he blesseth thy children within thee.

He maketh peace in thy borders: he fylleth thee with good corne.

He sendeth forth his commaundement vpon the earth: his word runneth very swiftly.

He geneth snowe [so whyte] as wooll: he scattereth the hoare frost like ashes.

He casteth forth his yse lyke fragmentes: who is able to abide his frost?

He sendeth forth his worde and melteth them: he bloweth with his winde, and the waters flowe.

He declareth his worde vnto Jacob: his statutes & ordinaunces vnto Israel.

He hath not dealt so with euery nation: neither haue they the knowledge of his iudgementes. Prayse ye the Lorde.

The fat

The argument of the cxlvijij. psalme.

The prophete calleth vpon all creatures which be in heauen or earth to prayse God: but especially vpon the people of God, who haue greater cause geuen them for to do it then other.

Praise ye the Lorde, prayse ye God out of heauen: prayse ye hym on hygh aboue.

Prayse hym all ye his angels: prayse hym all ye his hoast.

Prayse ye hym sunne and moone: praise hym all ye starres [that geue] lyght.

Prayse ye hym all ye heauens: and ye waters that be aboue the heauens.

Euen they shoulde prayse the name of God: for he commaunded, and they were created.

He hath set them sure for euer and euer: he hath geuen them a lawe which shall not be broken.

Prayse ye God from the earth: ye dragons and all deepes.

Fire and hayle, snowe and vapours: stormie wynde fulfillyng his worde.

Mountaynes and all hylles: fruitfull trees and all Cedars.

Beastes and all cattell: wormes and fethered foules.

Kynges of the earth and all people: princes and all iudges of the earth.

Young men and maydens, olde men with children, shoulde prayse the name of God: for his name only is most excellent, and his maiestie aboue earth and heauen.

He hath exalted the home of his people: the prayse of all his saintes, euen of the children of Israel, a people that is most nye vnto him. Prayse ye the Lord.

The argument of the. cxlix. Psalme.

The prophete exhorteth the children of Israel to expresse a ioy wardes God by prayfing hym, by fyingnto hym, and by playing on muscally instrumentes, partly for that God is pleased with them, partly also for that God hath geuen them a victorie ouer the heathen their enemies.

- 1 Prayse ye the Lorde, fyingnto God a newe song: he ought to be prayfed in the congregation of faintes.
2 Israel shoulde reioyce in his maker: the children of Sion shoulde be ioyfull in their kyng.
3 They shoulde prayse his name in a daunce: they shoulde fng psalmes vnto hym vpon a tabret and a harpe.
4 For God hath a pleasure in his people: he wpll beautifie the afflicted with saluation.
5 The faintes shalbe ioyfull with glory: they shal expresse a ioyfull noyse in their

*His prayse shoulde be.

*The godly disposed.

- beddes.
6 The hygh promotions of the Lorde shalbe in their mouth: and a two edged worde in their handes.
7 That they may take auengement of the heathen: and correction of the nations.
8 That they may bynde their kynges in chaynes: and their nobles with iron fetters.
9 That they may execute the iudgement prescribed: this honour shalbe to all his faintes. Prayse ye the Lorde.

The argument of the. cl. psalme.

The prophete exhorteth generally all luyng creatures to prayse the mightinesse and greatnesse of God. He wylleth men to do it with instrumentes of muscke.

- 1 Prayse ye the Lorde, prayse ye the Lord in his sanctuarie: praise ye him in the firmament of his power.
2 Prayse ye hym in his strength: prayse ye hym in his excellent greatnesse.
3 Prayse ye hym in the sounde of a trumpet: prayse ye hym vpon a Lute and an harpe.
4 Prayse ye hym with a tabret and a

(a) In the firmament Gods power appeareth.

- daunce: prayse ye hym vpon the stringes and vpon the Organes.
5 Prayse ye hym vpon the well tuned Cimbales: prayse ye hym vpon the loude Cimbales.
6 Every thyng that draweth breath: ought to prayse the Lorde. Prayse ye the Lorde.

T. B.

The end of the Psalter.

Numerus secundum Hebreos.

Table with 4 columns of Latin text and Hebrew numerals. The text includes various psalm verses such as 'Ad dominum cum tri.', 'Deus deorum.', 'Fecit nunc benedicite.', and 'Magnus dominus.' with corresponding Hebrew numerals in the right margin.

The prouerbes of Solomon.

The first Chapter.

1 The power and bse of the worde of God. 7 Of the feare of God and knowledge of his worde. 10 We may not consent to the intinsinges of sinners. 20 Wylsdomme complayneth that she is contemned. 14 The punishment of them that contemne her.



The prouerbes of Solomon the sonne of Dauid, king of Israel:

To learne wisdomme and instruction, & to perceau the wordes of

vnderstanding,

3 To receaue the instruction of Wylsdomme, iustice, iudgement, and equitie:

4 To geue Wyt vnto the simple, & that the young men might haue knowledge and vnderstanding.

5 The Wylse man Wylle geue care, and Wylle come by more Wylsdomme, and he that is endued With vnderstanding, shall attayne vnto [wylse] counsellers.

6 To vnderstande a parable, and the interpretation thereof, the wordes of the Wylse, and their darke speaches.

7 *The feare of the Lorde is the beginning of knowledge: but fooles dispise Wylsdomme and instruction.

8 My sonne, heare thy fathers doctrine, & forsake not the lawe of thy mother:

9 For they shall be an encrease of grace vnto thy head, and [as] a chayne about thy necke.

10 My sonne, if sinners entice thee, consent not vnto them.

11 If they say, come with vs, let vs lay wayte for blood, and lurke priuily for the innocent without a cause,

12 Let vs *swallowe them by lyke the graue quicke and whole, as those that go downe into the pit:

13 So shall we finde all maner of costly riches, and fill our houses with spoyle:

14 Cast in thy lot among vs, and let vs all haue one purse.

15 My sonne, walke not thou with them, refrayne thy foote from their wayes.

16 For *their feete runne to euill, and are hastie to shed blood.

17 Wnt [as] in bayne, the nette is layde

foorth before the bydes eyes:

18 So these lay wayte for the blood of them, and lye priuily for their liues.

19 Suche [are] the wayes of euery one that is greedy of gayne, who taketh away the lyfe of the owner therof.

20 *Wylsdomme cryeth without, and putteth foorth her voyce in the streates: Pro. viii. a

21 She calleth before the congregation in the open gates, and shebeth her wordes thowbe the cite, saying: D

22 O ye chyldren, howe long will ye loue chylidshnes: howe long will the scorner delite in scorning, and the vnwylse hate knowledge:

23 O turne you at my correction: lo I will expresse my minde vnto you, and make you vnderstande my wordes.

24 *Because I haue called, and ye refused, I haue stretched out my hand, and no man regarded: E say. lxxv. b. Iere. vii. a

25 But all my counsels haue ye despised, and set my correction at naught:

26 Therefore will I also laugh at your destruction and mocke you, when the thing that ye feare cometh vpon you,

27 Euen when the thing that ye be afraid of, falleth in sodenly like a storme, and your miserie lyke a tempest, yea when trouble and heauines cometh vpon you. E

28 Then shall they call vpon me, but I will not aunswere: they shall seeke me early, but they shall not finde me:

29 And that because they hated knowledge, and did not chose the feare of the Lorde,

30 They woulde none of my counsaile, but despised all my correction.

31 Therefore shall they eate of the fruite of their owne way, and be filled with their owne inuentions.

32 For the turning away of the vnwylse shall slay them, and the prosperitie of fooles shall destroy them.

33 *But whoso hearkeneth vnto me, shall dwell safely, and be sure from any feare of euill. Pro. lii. a

The Prouerbes

The. ii. Chapter.

1 wysdome exhorteth to obay her. 5 She teacheth the feare of God. 6 She is geuen of God. 10 She preserueth from wickednes.

21



1 Sonne, if thou wylt receaue my wordes, and laye by my commaundementes within thee,

2

That thou wylt encline thyne eares vnto

wysdome, applye thyne heart then to vnderstanding.

3

Foz if thou cryest after wysdome, and cryest foz knowledge:

4

If thou seekest foz her as foz siluer, and searchest foz her as foz treasures:

5

Then shalt thou vnderstand the feare of the Lorde, and finde the knowledge of God.

6

*Foz the Lorde geneth wysdome, out of his mouth commeth knowledge and vnderstanding.

7

He stirreth by health foz the righteous: and defendeth them that walke vprightly,

8

That they may kepe the right path: and he preserueth the way of suche as do serue hym with godlynesse.

9

Then shalt thou vnderstande righteousness, and iudgement, and equitie, yea and euery good path.

10

When wysdome entreteth into thyne heart, and thy soule deliteth in knowledge:

11 Then shall counsell preserue thee, and vnderstanding shall kepe thee,

12 That thou mayest be deliuered from the euyll way, and from the man that speaketh frowarde thinges:

13 From such as leaue the wayes of righteousness, to walke in the wayes of darknesse:

14 Whiche reioyce in doying naught, and delite in the wickednesse of the euill:

15 Whose wayes are crooked, and they frowarde in their pathes.

16 That thou mayest be deliuered also* from the straunge woman, and from her that is not thyne owne, whiche geueth sweete wordes,

17 Forsaketh the husbande of her youth, & forgetteth the couenaunt of her God.

18 Foz her house is enclined vnto death, and her pathes vnto hell.

19 All they that go in vnto her, come not agayne, neither take they holde of the way of life.

20 Therefore walke thou in the way of suche as be vertuous, & kepe the pathes of the righteous.

21 Foz the iust shall dwell in the lande, & they that be perfect, shall remaine in it.

22 But the vngodly shall be cut of from the earth: and the wicked doers shall be rooted out of it.

Jacob. i. a.
Eccle. i. a.
and vii. c.
iii. Reg. iii. b
and, iii. d.

Pro. v. a.
and. vi. a.

The. iii. Chapter.

1 The worde of God geueth lyfe. 5 Trust in God. 7 feare hym. 9 Honour hym. 11 Suffer his correction. 22 To them that folowe the worde of God, all thinges shall succede well.

21



1 Sonne, *forget not thou my lawe, but see that thyne heart kepe my commaundementes:

2

Foz they shal prolong the dayes and yeres of thy life, and bying thee peace.

3

Let mercy and faythfulnes neuer go from thee: binde them about thy necke, and wyte them in the tables of thyne heart:

4

So shalt thou finde fauour and good vnderstanding in the sight of God and men.

5 Put thy trust in God with all thyne heart: & leane not vnto thyne owne wit.

6 In all thy wayes acknowledge hym, and he shall order thy goynges.

7 *Be not wyse in thyne owne conceipt: but feare the Lorde, and depart from euyll:

8 So shall thy^(*) nauell be whole, and thy bones strong.

9 *Honour the Lorde with thy substance, and with the firstlinges of all thyne increase:

10 So shall thy barnes be filled with plenteousnes, and thy presses shall flow ouer with sweete wine.

Deut. xi. a.

23
Esa. v. c.
Rom. xii. c.
(*) The
the wyse
dye.
Tobi. iiii. b.
Deu. xxx. a.
Mala. iii. b.
Exo. xxxv. c.
Exod. 14. c.

21 Bp

11 My sonne refuse not the chastening of the Lorde, neither saynt when thou art corrected of hym:
 12 * For whom the Lorde loueth, him he chasteneth, and yet deliueteth in him, euen as a father in his owne sonne.
 13 Well is hym that findeth wysdome, and getteth vnderstandyng:
 14 For the marchaundise of it, is better then the marchaundise of siluer, and the gayne therof [is better] then golde.
 15 * She is more worth then pretious stones: and all the thinges that thou canst desire, are not to be compared vnto her.
 16 In her right hande is long life, and in her left hande riches and honour.
 17 Her wayes are pleasaunt wayes, and all her pathes are peaceable.
 18 She is a * tree of lyfe to them that lay holde vpon her: and blessed is he that kepeth her fast.
 19 With wysdome hath the Lorde layde the foundation of the earth, and thow vnderstanding hath he stablished the heauens.
 20 Thow his knowledge the deapthes are broken vp, and the cloudes droppe downe the deawe.
 21 My sonne, let not these thinges depart from thyne eyes; but kepe wysdome and vnderstanding:
 22 So they shall be lyfe vnto thy soule, and grace vnto thy mouth.
 23 Then shalt thou walke safely in thy way, and thy foote shall not stumble.

24 * If thou sleepest, thou shalt not be afraide: but shalt take thy rest, and sleepe sweetely.
 25 Thou shalt not be afraide of any sodayne feare, neither for the violent rushing in of the vngodly when it cometh.
 26 For the Lorde shall stande by thy side, & kepe thy foote that thou be not taken.
 27 Withdraw no good thyng from them that haue nede, so long as thyne hande is able to do it.
 28 Say not vnto thy neyghbour, go thy way and come agayne, and to morowe wyll I geue thee: where as thou hast nolue to geue hym.
 29 Intende no hurt against thy neyghbour, seing he hopeth to dwell in rest by thee.
 30 Striue not with any man without a cause, where as he hath done thee no harme.
 31 * Folowe not a wicked man, and chose none of his wayes:
 32 For the Lord abhorreth the froward: but his counsayle is among the righteous.
 33 The curse of the Lord is in the house of the vngodly: but he blesseth the dwellinges of the righteous.
 34 As for the scornfull, doth he not laugh them to scozne: but he geueth grace vnto the lowly.
 35 The wyse shall haue honour in possession: but shame is the promotion that fooles shall haue.

Prou.i.d.

E

Prou.i.a.

Deu. secret.

The. iiii. Chapter.

1 wysdome and her frutes ought to be searched. 14 The way of the wicked must be refused. 20 By the worde of God, the heart, eyes, and course of life must be guyded.

1 **C**are ye chyldren a fatherly instruction, & take good heede, that ye may learne vnderstanding.
 2 For I haue geuen you a good doctrine, forsake not ye my lawe.
 3 For when I my selfe was my fathers deare sonne, and tenderly beloued of my mother:
 4 He taught me also and sayde vnto me, * let thyne heart receaue my wordes, kepe my commaundementes and thou shalt liue.



5 Get thee wysdome, and get thee vnderstanding: forget not the wordes of my mouth, and shrinke not from them.
 6 Forsake her not, and she shall pre-serue thee, loue her, and she shall kepe thee.
 7 The chiefe poynt of wysdome, is to possesse wysdome: and before all thy goodes to get thee vnderstanding.
 8 * Make much of her, and she shall promote thee, yea if thou embrace her, she shall byng thee vnto honour:
 9 She shall beautifie thy head with manyfolde graces, and garnishe thee with a crowne of glory.

15

Deu.xxvi d

G (ij)

10 heare

The Prouerbes

- 10 Heare my sonne, and receaue my wordes, and the yeres of thy life shalbe many.
- 11 I haue shewed thee the way of wysdome, & led thee into the right pathes.
- 12 So that if thou goest in them, there shall no straitnesse hinder thee: & when thou runnest, thou shalt not fall.
- 13 Take fast holde of doctrine, and let her not go: kepe her, for she is thy life.
- 14 * Come not in the pathe of the vngodlye, and walke not in the way of the wicked:
- 15 Abhorre it and go not therein, depart aside, and passe ouer by it.
- 16 For they sleepe not except they haue done mischief: and sleepe is taken from them, vntyll they haue done harme.
- 17 For they eate the bread of wickednes, and drinke the wine of robberie.
- 18 The path of the righteous shineth, as the light that is euer byghter and byghter vnto the perfect day.

- 19 But the way of the vngodly is as the darkenesse, they knowe not where they fall.
- 20 * My sonne marke my wordes, and encline thyne eare vnto my saynges:
- 21 Let them not depart from thine eyes, but kepe them euen in the midst of thyne heart:
- 22 For they are life vnto those that finde them, and health vnto all their bodyes.
- 23 Kepe thyne heart with all diligence, for out of it issueth lyfe.
- 24 Put away from thee a frowarde mouth, and let the lippes of flander be farre from thee.
- 25 Let thyne eyes beholde that thyng that is right, and let thyne eye liddes loke straight before thee.
- 26 Ponder the path of thy feete, and let all thy wayes be ordred aright.
- 27 * Turne not aside, neither to the right hande nor to the left: but withholde thy foote from euill.

Psal. i. a.
and. xxvii. a

Deut. viii. c.

D

Deut. v. d.
and. xxvii. d

The. v. Chapter.

1 whoz dome forbidden, 9 and prodigalitie. 15 He wyll eth a man to lyue on his labour, and to helpe others. 18 To loue his wyfe. 22 The wicked taken in their owne wickednes.

A 1



My sonne geue heede vnto my wysdome, and bowe thyne eare vnto my prudene:

That thou mayest regarde good counsell, and that thy lippes may kepe knowledge.

- 2
- 3 * For the lippes of a straunge woman are a dropping hony combe, and her throte is more glistering then oyle:
- 4 But at the laste she is as bitter as wormewood, and as sharpe as a two edged sworde.
- 5 Her feete go downe vnto death, and her steppes pearce thozowe vnto hell.
- 6 Perchaunce thou wyll ponder the path of her lyfe: so vntedfast are her wayes that thou canst not know them.
- 7 Heare me nowe therefore O ye chyl- dren, and depart not from the wordes of my mouth.
- 8 Kepe thy way farre from her, & come not nigh the doozes of her house.
- 9 That thou geue not thy honour vnto other, and thy yeres to the cruell:
- 10 That other men be not filled with thy

vertues, and that thy labours come not in a straunge house.

- 11 Dea, that thou mourne not at the last, when thou hast spent thy bodye and lustie youth, and then say:
- 12 Alas, why hated I nurture: why did my heart dispise correction:
- 13 Wherefoze was not I obedient vnto the voyce of my teachers, and hearken- ed not vnto them that enfourmed me:
- 14 I was come almost into all misfor- tune, in the midst of the multitude and congregation.
- 15 ^(a) Drink of the water of thyne owne well, and of the riuers that runne out of thyne owne spring.
- 16 Let thy welles flowe out abroad, that there may be riuers of waters in the streates:
- 17 But let them be onely thyne owne, and not straungers with thee.
- 18 Let thy well be blessed, and be glad with the wyfe of thy youth.
- 19 Let her be as the louyng hinde and pleasaunt Roe: let her breastes allway satisfie thee, and holde thee euer con- tent with her loue.

De. know- ledge.

Prou. ii. b.
and. vi. a.

C

(a) Content thy selfe with thyne owne wyfe, and be sure not other.

20 Why wilt thou my sonne haue pleasure in a straunge woman, and embrace the bosome of a straunger?
 21 * For every mans wayes are open in the sight of the Lord, and he pondereth all their goynges.

22 The wickednes of the vngodly shall catche him selfe, and with the snares of his owne sinne shall he be trapped.
 23 He shall dye without amendement, and for his great foolishnes he shall go astray.

Instruction.

The. vi. Chapter.

1 Instruction for sureties. 6 The slothfull and sluggishe is stirred to worke. 12 He describeth the nature of the wicked. 16 The thinges that God hateth. 20 To obserue the worde of God. 24 To flee adulterie.



M sonne * if thou be suretie for thy neyghbour, and hast fastened thyne hande for another man:

Thou art bounde with thine owne wordes, and taken with thine owne speach.

Therefore my sonne do this, and thou shalt be discharged: when thou art come into thy neyghbours daunger, go thy wayes then soone, humble thy selfe, and with thy frendes intreate [thy creditour.]

4 Let not thyne eyes sleepe, nor thyne eye liddes slumber.

5 Saue thy self as a Doe from the hand of the [hunter] and as a byrde from the hande of the fouler.

6 Go to the enimet thou sluggarde, consider her wayes, and learne to be wyle:

7 She hath no guyde, nor ouerseer, nor ruler,

8 Yet in the sommer she prouideth her meate, and gathereth her foode together in the haruest.

9 * Howe long wilt thou sleepe thou sluggishe man: when wilt thou aryse out of thy sleepe:

10 * Yea, sleepe on still a litle, slumber a litle, folde thyne handes together yet a litle that thou mayest sleepe:

11 So shall pouertie come vnto thee as one that trauayleth by the way, and necessitie like a Weaponed man.

12 An vngodly person, a wicked man, goeth with a frowarde mouth.

13 He winketh with his eyes, he tokeneth with his feete, he teacheth with his fingers.

14 He is euer imagining mischiese and frowardnes in his heart, and causeth discorde.

15 Therefore shall his destruction come

hastly vpon hym, sodainly shall he be all to broken, and not be healed.

16 * These sixe thinges doth the Lorde hate, and the seuenth he vtterly abhorreth:

17 A proude loke, a lying tongue, handes that shed innocent blood,

18 An heart that goeth about wicked imaginations, * feete that be swyft in running to mischiese,

19 A false witnesse that bringeth by lyes, and hym that soweth discorde among brethren.

20 My sonne, kepe thy fathers commaundement, and forsake not the lawe of thy mother:

21 Tye them continually in thyne heart, and bynde them about thy necke.

22 That shall leade thee when thou goest, preserue thee when thou art asleepe, and when thou awakest talke with thee.

23 * For the commaundement is a lanterne, and the lawe a light: yea chastening and nurtur is the way of life:

24 That they may kepe thee from * the euyll woman, and from the flattering tongne of the straunge woman.

25 Lust not after her beautie in thyne heart, lest thou be taken with her fayre lokes.

26 By an harlot [a man is brought] to beg his bread, and a woman wyll hunte for the pretious life of man.

27 May a man take fire in his bosome, and his clothes not be brent?

28 Or can one go vpon hotte coales, and his feete not be brent?

29 Euen so, whosoever goeth in to his neyghbours wife and toucheth her, can not be vngiltie.

30 * Men do not vtterly despise a thiefe that stealeth to satisfie his soule, when he is hungrie:

Prou.xlii.c

Psal.xliii.a. Prou.i.a.

Psal.cix.d

Prou.v.a. and.vi.a.

Sap.xxii.a

The Prouerbes

- 31 But if he may be gotten, he restoreth agayne seuen tymes as muche, or els he maketh recompente with all the good of his house.
- 32 But whoso committeth adultrie with a woman, lacketh vnderstanding: and he that doth it, destroyeth his owne soule.

- 33 He getteth him selfe a plague and dishonour, and his reproche shall neuer be put out:
- 34 For the ielousie and wrath of the man wyll not be entreated,
- 35 No though thou wouldest offer hym great gyftes to make amendes, he wyll not receaue them.

¶ The. vij. Chapter.

1 An exhortation to wysdome, and to the worde of God. 5 whiche wyll preserue vs from the harlot. 6 whose maners are discribed.

Deut. vi. b.
and. xi. a.



- M** 1 some * kepe my words, and lay by my commaundements by thee.
- 2 Kepe my commaundementes & my lawe, even as the apple of thyne eye, and thou shalt liue.
- 3 Binde them vpon thy fingers, and wyte them in the table of thyne heart.
- 4 Say vnto wysdome, thou art my sister: and call vnderstanding thy kinsewoman:
- 5 That they may kepe thee from the straunge woman, and from the forraine woman which geueth sweete wordes.
- 6 For at the windowe of my house I looked through the windowe,
- W** 7 And behelde among the simple people and among the chyldren a young man boyde of wyt,
- 8 Goyng ouer the streete by the corner in the way towarde her house
- 9 In the twylight of the euening, when it began nowe to be night and darke:
- 10 And behold there met hym a woman * with open tokens of an harlot, onely her heart was hid:
- 11 She was full of loude wordes and redye to dallie, whose feete coulde not abide in the house:
- 12 Nowe is she without, nowe in the streetes, and lyeth in wayte at euery corner.
- 13 She caught hym and kissed him, and was not ashamed, saying:
- 14 I had a bolue of peace offeringes to pay, and this day I perfourme it:

Pro. ii. b.
and. xi. a.

Eccle. ix. a.

- 15 Therefore came I forth to meete thee, that I might seeke thy face, and so haue I founde thee.
- 16 I haue deckt my bed with coueringes of tapessarie, and clothes of Egypt.
- 17 My bed haue I made to smell of Myrr, Aloes, and Cinamon.
- 18 Come let vs take our fill of loue vntyll the morning, and let vs solace our selues with the pleasures of loue.
- 19 For the good man is not at home, he is gone farre of.
- 20 He hath taken the bagge of money with hym, and wyll returne at the appointed solempne feast.
- 21 Thus with many sweete wordes she ouercame him, and with her flattering lippes she entised hym.
- 22 Sodainly he folowed her, as it were an oxe led to the slaughter, and lyke as it were a foole [that laugheth] when he goeth to the stocks to be punished,
- 23 So long tyll she had wounded his lyuer with her dart: lyke as if a byrde hasted to the snare, not knowing that the perill of his life lieth ther vpon.
- 24 Heare me now therfore O my chyldre, and marke the wordes of my mouth:
- 25 Let not thyne heart wander in her wayes, and be not thou deceaied in her pathes.
- 26 For many one hath she wounded and cast downe, yea many a strong man hath ben slaine by the meanes of her.
- 27 Her house is the way vnto hell, and byrnyng men downe into the chambers of death.

1 Wysdome declareth her excellencie. 11 Riches. 15 Power. 22 Eternitie.
3 She exhorteeth all to loue and folowe her.



Doth not * Wysdome crye: doth not vnderstanding put foorth her voyce:

She standeth in the top of high places, by the way in the place of

the pathes:

She cryeth at the gates of the citie, at the entreye of the doozes:

It is you O ye men [saith she] whom I call, vnto the chyldren of men do I lyft by my voyce.

Take heede vnto knowledge O ye ignorant, be ye wise in heart O ye fooles.

Geue care, for I wyll speake of great matters, and open my lippes to tell thinges that be right:

7 For my mouth shall be talking of the trueth, and my lippes abhorre vngodlynesse.

8 All the wordes of my mouth are righteous, there is no frowardnes nor falsehood in them.

9 They are all playne to suche as wyll vnderstande, and right to them that finde knowledge.

10 Receaue my doctrine and not siluer, and knowledge rather then fine golde:

11 * For Wysdome is more worth then pretious stones, yea all thinges that thou canst desire, may not be compared vnto it.

12 I Wysdome dwell with counsell, and finde out knowledge and vnderstanding.

13 The feare of the Lorde abhorreth wickednes, pryde, disdayne, and the euill way, and a mouth that speaketh wicked thinges I vtterly abhorre.

14 Counsell is mine, and direction, I am vnderstanding, and I haue strength.

15 * Through me kinges raigne, and princes make iust lawes.

16 By me princes beare rule, and noble men do iudge the earth.

17 I am louing vnto those that loue me: and * they that seeke me early, shall finde me.

18 Riches and honour are with me, yea durable riches and righteousnes.

19 By fruite is better then golde and

pretious stones, and mine encrease more worth then fine siluer.

20 I wyll guyde thee in the way of righteousnes, and in the midst of the pathes of iudgement:

21 That I maye stablishe the inheritance of them that loue me, and encrease their treasure.

22 * The Lorde him selfe had me in possession in the beginning of his wayes, or euer he began his workes afozetime.

23 * I haue ben ordayned from cuerlasting, and from the beginning or euer the earth was made.

24 When I was borne there were neither depthes nor springes of water.

25 Before the foundations of the mountaines were layde: yea before all hilles, was I borne:

26 The earth, and all that is vpon the earth was not yet made, no not the dust it selfe.

27 * For when he made the heauens, I was present, when he compassed the deapthes about:

28 When he hanged the cloudes aboue, when he fastened the springes of the deepe:

29 When he shut the sea within * certaine boundes, that the waters should not go ouer their markes that he commaunded: when he layde the foundations of the earth,

30 I was with him " ordzing all thinges, delitting dayly and reioysyng alway before hym.

31 As for the rounde compasse of this worlde I make it toyfull: for my delite is to be among the chyldren of men.

32 Therefore hearken vnto me: O ye chyldren, blessed are they that kepe my wayes.

33 O geue eare vnto nurture, be wylle, and refuse it not: Blessed is the man that heareth me, watching dayly at my gates, and geuing attendaunce at the postes of my doozes.

34 For whoso findeth me, findeth life, and shall obtaine fauour of the Lorde.

35 But whoso offendeth against me, hurteth his owne soule: and they that hate me, are the louers of death.

D

Sap. ix. b.

Eccle. 24. b.

Sap. ix. b.

E

Gene. i. d. Iob xxvi. a. and 37 a. Psal. ciiii. b.

" Oe. as a nourisher.

The Prouerbes

The. ix. Chapter.

2 wysdome calleth all to her feast. 7 The scozner wyll not be corrected. 10 The feare of God. 13 The conditions of an harlot.

- A** 1 **W**ysdome hath buylded her house, and heuven out seuen pillers:
 2 She hath kyled her victuals, polvzed out her wine, and prepared her table:
 3 She hath sent forthly her maydens to crye vpon the highest place of the citie,
 4 Who so is without knowledge, let him come hither: And to the vniwise she said,
 5 Come on your way, eate my bread, and drinke my wine [whiche] I haue polvzed out for you.
 6 Forsake foolishnes, and ye shall lyue: and see that ye go in the way of vnderstandyng.
B 7 Whoso reproveth a scoznerfull person, getteth him selfe dishonour: and he that rebuketh the vngodly, stayneth hym selfe.
 8 Reproue not a scozner, lest he owe thee enyll Will: but rebuke a wysse man, and he wyll loue thee.
 9 Geue a discrete man but an occasion, and he wyll be the wysse: teache a righ-

teous man, and he wyll encrease in knowledge.

- 10 *The feare of the Lorde is the beginning of wysdome: and the knowledge of holy thinges, is vnderstanding.
 11 For thozowe me thy dayes shalbe prolonged, and the yeres of thy life shalbe many.
 12 If thou be wise, thy wysdome shal do thy selfe good: but if thou thinkest scozner therof, it shalbe thine owne harme.
 13 A foolishhe retchlesse woman full of wordes, and suche a one as hath no knowledge,
 14 Sitteth at the dooze of her house, and in the hye places of the citie,
 15 To call such as go by, and that walke straight in their wayes.
 16 Who so is ignozant [sayeth she] let hym come hyther: and to the vniwise she saith,
 17 Stolen waters are swete, & the bread that is priuily eaten, hath a good taste.
 18 And he doth not consider that they are but dead whiche be there, and that her ghestes are in the deepe of hell.

Iob. 28. b.
Psal. 111. b.
Prou. 1. a.
Eccl. 1. c.

The. x. Chapter.

In this chapter and all that folowe vnto the thirteeth, the wise man exhorteth by diuers sentences, which he calleth parables, to folowe vertue & flee vice, and sheweth also what profite cometh of wysdome, and what hinderance proceedeth of foolishnes.

- A** 1 **A**wyse * sonne maketh a glad father: but an vndiscrete sonne is an heauinesse vnto his mother.
 2 *Treasures that are wickedly gotten, profite nothing: but righteousnesse deliuereth from death.
 3 *The Lorde wyll not let the soule of the righteous suffer hunger: but he taketh alway the riches of the vngodly.
 4 An idle hande maketh poore: but a quicke labouring hande maketh riche.
 5 Who so gathereth in sommer is wysse: but he that is sluggishe in haruest, bringeth hym selfe to confusion.
 6 Blessinges are vpon the head of the righteous: and the mouth of the vngodly kepeth mischiese in secrete.
 7 *The memoriall of the lust shall haue

a good report: but the name of the vngodly shall stincke.

- 8 A wysse man wyll receaue * warning: but a prating foole shalbe punished.
 9 *He that walketh by rightly, walketh surely: but whoso goeth a wrong way, shalbe knowen.
 10 *He that winketh with his eye, wyll cause sorowe: but he that hath a foolishhe mouth, shalbe beaten.
 11 The mouth of a righteous man is a well of life: but the mouth of the vngodly kepeth mischiese in secrete.
 12 Hatred stirreth by strifes: *but loue couereth the multitude of sinnes.
 13 In the lippes of him that hath vnderstanding, a man shall finde wysdome: but the rod belongeth to the backe of the foolishhe.
 14 Wyse men lay by knowledge: but the mouth of the foolish is nye destruction.
 15 The

Prou. xv. c.

Prou. xi. a.
Eccl. v. b.

Psal. 34. b.

Psal. cxii. a.

* 2p. com. mandementa. 103.

Psal. xxxvii. a.

Eccl. 17. d.

i. Pet. iii. b.
i. Cor. xii. b.

- 15 The riche mans goodes are his strong holde: but their owne pouertie feareth the poore.
- 16 The labour of the righteous [tendeth] to lyfe: but the frutes of the vngodly, to shame.
- 17 Nurture kepeth the way of lyfe: but he that refuseth to be nurtured, decea- ueth hym selfe.
- 18 * He that hydeth hatred with lying lippes, and he that speaketh slaunder, is a foole.
- 19 Where much babblyng is, there must needes be offence: and he that refray- neth his lippes, is wyse.
- 20 The tongue of the iust man is as tried siluer: but the heart of the vngodly is a thyng of naught.
- 21 The lippes of the ryghteous feede a whole multitude: but fooles shall dye in their owne follie.
- 22 The blessing of the Lorde maketh riche: * and byrgeth no sorowe of heart with it.
- 23 A foole doth wickedly, and maketh but a sport of it: but wisdom ruleth the man that hath vnderstandyng.
- 24 The thyng that the vngodly is afraide

- of, shall come vpon hym: but the rygh- teous shall haue their desire.
- 25 As the tempest, so passeth away the vngodly and is not: but the ryghteous remaineth sure for ever.
- 26 As vineger is to the teeth, & as smoke is vnto the eyes: euen so is a sluggishe person to them that sendeth him forth.
- 27 The feare of the Lorde maketh a long lyfe: but the yeres of the vngodly shall be shortened.
- 28 The patient abydyng of the righteous shall be turned to gladnesse: but the hope of the vngodly shall perishe.
- 29 The way of the Lord geneth courage vnto the godly: but it is a feare for wicked doers.
- 30 * The ryghteous shall neuer be ouer- throwen: but the vngodly shall not re- mayne in the lande.
- 31 * The mouth of the iust wyll be talking of wisdom: but the tongue of the fro- warde shall " be cut out.
- 32 The lippes of the ryghteous vtter that which is acceptable: but the mouth of the vngodly [speaketh] frowarde thynges.

Psal. cxxv. a
Psal. 37. c.
" D^r, perishe

The .xi. Chapter.

- 1 **A** False ballaunce is an abomination vnto the Lorde: but a true wayght pleaseth him.
- 2 Where pryde is, there is shame also and con- fusion: but wheras is lowlinesse, there is wisdom.
- 3 The innocent dealyng of the iust shall leade them: but the wickednesse of the offendours shall be their owne destruc- tion.
- 4 * Riches helpe not in the day of ven- geaunce: but ryghteousnesse deliuereth from death.
- 5 The ryghteousnesse of the innocent ordereth his way: but the vngodly shall fall in his owne wickednesse.
- 6 The righteousnesse of the iust shall de- lyuer them: but the wicked shall be taken in their owne vngodlynesse.
- 7 * When an vngodly man dyeth, his hope is gone: the confidence " of riches shall perishe.
- 8 The ryghteous shall be delyuered out of trouble: and the vngodly shall come in his steade.

- 9 The dissembler with his mouth hur- teth his neighbour: but through know- ledge shall the iust be deliuered.
- 10 * When it goeth well with the ryghte- ous the citie is merry: and when the vn- godly perishe there is gladnesse.
- 11 In the blessing of the ryghteous the citie is exalted: but it is ouerthrowen by the mouth of the wicked.
- 12 A foole slaundereth his neyghbour: but a wise man holdeth his peace.
- 13 * A dissembling person wyll discouer priuie thynges: but he that is of a fayth- full heart wyll kepe counsayle.
- 14 * Where no counsayle is, there the peo- ple " decay: but wheras many are that can geue counsayle, there is wealth.
- 15 * He that is suretie for a straunger shall smart for it: and he that hateth sureti- shyp is sure.
- 16 A gracious woman getteth honour: but the strong men attayne riches.
- 17 * He that is mercifull, doth hym selfe a benefite: but who so hurteth his neygh- bour, is a tiraunt.
- 18 The vngodly worketh deceitfull workes: but he that soweth righteou- nesse

Prou. 14. d.
Prou. x. c.
C
2. Reg. 12. a.
" D^r, fall.
Prou. vi. a.
(a) That is, such as be of a stout courage and can abide labour.
Psal. 37. e.



The Prouerbes

nesse shall receaue a sure rewarde.

19 Lyke as ryghteousnesse bringeth lyfe: euen so to cleaue vnto euyl, bryngeth death.

20 The Lorde abhorreth them that be of a corupt heart: but he hath pleasure in them that are of an vndefiled conuersation.

D 21 ^(b) Though hand be ioyned in hande, yet the wicked shall not escape: but the seede of the ryghteous shall be preserued.

22 A faire woman without discrete manners, is lyke a ryng of golde in a swines snoute.

23 The desire of the ryghteous is acceptable: but the hope of the vngodly is indignation.

24 Some man geueth out his goodes and is the richer: but the niggarde hauyng inough, wyll depart from nothyng, and yet is euer in pouertie.

^{ii. Cor. ix. b.} 25 * He that is liberall in geuyng, shall

haue plentie: and he that watereth, ^(c) shall be watered also hym selfe.

26 * Who so hoozdeh by his cozne, shall be cursed among the people: but blessing shall lyght vpon his head that geneth foode.

27 He that searcheth for good thynges fyndeth fauour: but who so seeketh after mischiese, it shall happen vnto hym.

28 * He that trusteth in his riches shall haue a fall: but * the ryghteous shall flourish as the greene leafe.

29 Who so maketh disquietnesse in his owne house, he shall haue^d winde for his heritage: and the foole shall be seruaunt to the wise.

30 The fruite of the ryghteous is a tree of life: and he that winneth mens soules is wise.

31 * If the ryghteous be recompensed vpon earth: howe much more then the vngodly and the sinner:

The .xij. Chapter.

A 1 Who so loueth correction loneth knowledge: but he that hateth to be re-
proued is a foole.

2 A good man is acceptable vnto the Lorde: but the wicked imaginer wyll he condempne.

3 A man can not endure in vngodlinesse: but the roote of the ryghteous shall not be moued.

4 A^e huswisely woman is a crowne vnto her husbände: but she that behaueth her selfe vnholonstly, is as corruption in his bones.

5 The thoughtes of the ryghteous are ryght: but the^e imaginations of the vngodly are deceptfull.

6 The talkyng of the vngodly is howe they may lay wayte for blood: but the mouth of the righteous will deliuer the.

B 7 * God ouerturneth the [estate of the] wicked, and they stande not: but the house of the ryghteous shall stande.

8 A man shall be commended for his wisdom: but a foole shall be dispised.

9 * He that is dispised and is yet his owne man, is ^(a) better then the glouious that lacketh bread.

10 A ryghteous man regardeth the lyfe of his cattell: but the vngodly haue cruell heartes.

11 * He that tyllith his lande, shall haue

plenteousnesse of bread: but he that foloweth^e idlenesse is a very foole.

12 The desire of the vngodly is a net of euyls: but the roote of the ryghteous bryngeth forth fruite.

13 The wicked falleth into the snare thowwe the malice of his owne mouth: but the iust shall escape out of all perill.

14 Man shall be satisfied with good thynges: by the fruite of his mouth, and after the workes of his handes shall he be rewarded.

15 The way of a foole is strayght in his owne eyes: but he that hearkeneth vnto counsayle is wise.

16 A foole vttereth his wryth in all the haste: but a discrete man couereth his owne shame.

17 A iust man wyll tell the trueth and shewe the thyng that is ryght: but a false witness deceaueth.

18 A slaundersous person pricketh lyke a sworde: but a wise mans tongue is wholsome.

19 The lippe of trueth shall be stable for euer: but a dissemblyng tongue is soone chaunged.

20 Deceipt is in the heart of them that imagine euyl: but to the counsaylers of peace shall be ioy.

21 There shall no aduersitie happen vnto the iust: but the vngodly shall be fylled with miserie.

22 The

(c) He that watereth shall be watered also hym selfe. Psal. lxxv. lxxvi.

(d) He that winneth mens soules is wise. Iere. xviii.

(e) He that is liberall in geuyng shall be enriched. ii. Cor. ix. b.

(f) He that is dispised and is yet his owne man, is better then the glouious that lacketh bread. Eccl. x. d.

(g) He that followeth idlenesse is a very foole. Eccl. x. d.

(h) He that hearkeneth vnto counsayle is wise. Eccl. x. d.

(i) He that is dispised and is yet his owne man, is better then the glouious that lacketh bread. Eccl. x. d.

(j) He that is dispised and is yet his owne man, is better then the glouious that lacketh bread. Eccl. x. d.

(k) He that is dispised and is yet his owne man, is better then the glouious that lacketh bread. Eccl. x. d.

(l) He that is dispised and is yet his owne man, is better then the glouious that lacketh bread. Eccl. x. d.

(b) Although they agree a lye in ielousie they together to withstande punishment: yet they shall not escape.

(c) He that is liberall in geuyng shall be enriched.

(d) He that is liberall in geuyng shall be enriched.

(e) He that is liberall in geuyng shall be enriched.

(f) He that is liberall in geuyng shall be enriched.

(g) He that is liberall in geuyng shall be enriched.

(h) He that is liberall in geuyng shall be enriched.

(i) He that is liberall in geuyng shall be enriched.

- 22 *The Lorde abhorreth lying lippes: but they that deale truely please hym.
- 23 A discrete man doth hyde knowledg: but the heart of fooles blabbeth out foolishnesse.
- 24 A diligent hande shall beare rule: but the idle shall be vnder tribute.
- 25 *Heauinesse discourageth the heart of man: but a good worde maketh it glad

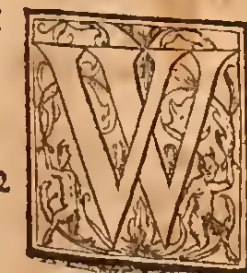
The .xiiij. Chapter.



wise sonne [wil hearken] to his fathers warning: but he that is scorneful wil not heare when he is reprovued.

- 1 Of the fruite of a wise mans mouth shall eche man eate good thynges: but the wicked shall eate of the fruite of the transgressours.
- 2 He that kepeth his mouth, kepeth his lyfe: but who so rashlye openeth his lippes, destroyeth hym selfe.
- 3 The sluggarde woulde fayne haue and cannot get [his desire:] but the soule of the diligent shall haue plentie.
- 4 A ryghteous man abhorreth lyes: but the vngodly shameth hym selfe, and is put to scilence.
- 5 Ryghteousnesse kepeth the innocēt in the way: but vngodlinesse doth overthrowe the sinner.
- 6 *Some men make them selues riche though they haue nothyng: agayne, some make them selues pooze hauyng great riches.
- 7 With goodes a man redeemeth his life: and the pooze wyll not be reprovued.
- 8 The lyght of the ryghteous maketh ioyfull: but *the candell of the vngodly shall be put out.
- 9 Among the proude there is euer strife: but with the well aduised is wisdom.
- 10 Waynly gotten goodes are soone spent: but they that be gathered together with the hande, shall encrease.
- 11 Hope deferred greeneth the heart: but whē the desire cometh, it is a tree of life.

The .xiiiij. Chapter.



ise women vpholde their house: but a foolish wyfe plucketh it downe.

He that walketh by ryghtlye, feareth the Lorde: but he that

- 26 The ryghteous excelleth his neyghbour: but the way of the vngodly wyll deceane them selues.
- 27 The deceiptfull man shall not roste that he toke in huntynge: *but the riches of the iust man is of great value.
- 28 In the way of ryghteousnesse there is life: & in the same way there is no death.

i Tim. vi. b. Hebr. xiii. a.

- 13 Who so dispiseth the worde, shall perishe for the same: but he that feareth the commaundement, shall haue the rewarde.
- 14 The lawe of the wise is a well of life, to anoyde from the snares of death.
- 15 Good vnderstandyng geueth fauour: but harde is the way of the dispisers.
- 16 A wise man doth all thynges with discretion: but a foole wyll declare his follie.
- 17 An vngodly messenger falleth into mischief: but a faythfull embassadour is as health.
- 18 He that thinketh scorne to be reformed, cometh to pouertie and shamed: but who so regardeth correction, shall come to honour.
- 19 When a desire is brought to passe, it deliteth the soule: but fooles count it abhominacion to depart from euyll.
- 20 He that goeth in the companie of wise men, shall be wise: but who so is a companion of fooles, shall be afflicted.
- 21 Mischiefe foloweth vpon sinners: but the righteous shall haue a good rewarde.
- 22 He that is vertuous leaueth an heritage vnto his childers children, & *the riches of y sinner is layde vp for the iust.
- 23 There is plentifousnesse of foode in the fieldes of the ^(b)pooze: but the fieldes not well ordered, is without fruite.
- 24 *He that spareth the rodde, hateth his sonne: but who so loueth hym, chasteneth hym becymes.
- 25 *The righteous eateth and is satisfied: but the belly of the vngodly hath neuer enough.

C

D

Iob. xxvii. c

(b) Because they haue litle grounde, and bestow labour to till it well. Eccle. xxx. a. Heb. xii. b.

psal. 34. b.

- 1 turneth hym selfe from his wayes, dispiseth hym.
- 2 In the mouth of the foolish is the ^(a)rodde of pryde: but the lippes of the wise wyll preserue them.
- 3 Where no oxen are, there the cribbe is empty: but much encrease cometh by the

(a) He beateth and woundeth all men with his stauing rodde, sparyng neither freende nor kinman.

The Prouerbes

the toyle of the ore.

5 A faithfull witnesse will not dissemble: but a false recorde wyll make a lye.

Prou. viii. a.

6 A scornfull body seeketh wisdomie, and fyndeth it not: but knowledge is easie vnto hym that wyll vnderstande.

B 7 Get thee from a foolishhe man, when thou perceauest not in hym the lippes of knowledge.

8 The wisdomie of the circumspect man, is to vnderstande his way: but the foolishnesse of the vnwise, deceaueth.

"Dj, moche.

9 Fooles make but a sport of sinne: but there is a fauourable loue among the ryghteous.

10 The heart knoweth his owne soules bitternesse: and the straunger shall not be partaker of his ioy.

11 The house of the vngodly shall be overthrowen: but the tabernacle of the ryghteous shall flourish.

Prou. xvi. d.

Deut. xii. a.

Egi. lv. b.

12 *There is a way which seemeth right vnto a man: but the ende therof are the wayes of death.

13 The heart is sorrowfull euen in laughter, and the ende of myrth is heauinesse.

C 14 A backe slydyng heart shall be fylled with his owne wayes: but a good man shall depart from hym.

15 An ignoraunt body belueth every worde: but who so hath vnderstanding, loketh well to his goynges.

16 A wyse man feareth, and departeth from euyll: but the foole is angry, and counteth hym selfe sure.

17 An vnpatient man dealeth foolishly: but he that is well aduised, is hated [of the foole.]

18 The ignoraunt haue foolishnesse in possession: but the wyse are crowned with knowledge.

19 The euyll shall bowe them selues before the good: and the vngodly shall wayte at the gates of the ryghteous.

20 The poore is hated euen of his owne neyghbours: but the riche hath many

freundes.

12 Who so dispiseth his neyghbour, sinneth: but * blessed is he that hath pitie of the poore. D
Psal. 112.

22 Without doubt they erre that worke wickednesse: but they that muse vpon good thynges, vnto such shall happen mercie and trueth.

23 In euery labour there is some profite: but vayne wordes byng forth onely penurie.

24 Riches are as a crowne vnto the wise: but the ignoraunce of fooles is very foolishnesse.

25 A faithfull witnesse deliuereth soules: but a deceitfull witnesse byngeth forth lyes.

26 In the feare of the Lord is an assured strength: and his children are vnder a sure defence.

27 The feare of the Lorde is a well of lyfe, to auoyde the snares of death.

28 In the multitude of people is the kynges honour: but the decay of the people is the confusion of the prince.

29 He that is patient hath much vnderstanding: but he that is soone displeased, exalteth foolishnesse.

30 A merry heart is the lyfe of the body: but enuie consumeth away the bones. C

31 *He that doth a poore man wrong, blasphemeth his maker: but who so honoureth him, hath pitie on the poore. Prox. xii. b.
Mat. xxv. d.

32 The vngodly is cast away for his iniquitie: but the ryghteous hath a good hope, euen in death.

33 Wisdomie resteth in the heart of hym that hath vnderstanding, and it shall be knowen among them that are vni-learned. "Dj, lorde.

34 *Righteousnesse setteth by the people: but * the sacrifice of the heathen is sinnefull. "Dj, some is a thame to the nation.

35 A discrete seruaunt is a pleasure vnto the kyng: but his wrath is agaynst hym that doth * dishonour hym. "Dj, both hym & hys.

The .xv. Chapter.

A 1
Prou. xv. c.



* Soft answer appeaseth wrath: but rough wordes stirre by anger.

2 The tongue of such as be wise bleseth knowledge aryght: as for a foolishhe mouth it babbleth out nothyng but foolishnesse.

3 The eyes of the Lorde in euery place, beholdeth both the good and the bad.

4 A wholsome tongue is a tree of lyfe: but the frowardnesse therof doth make sad the spirite.

5 A foole dispiseth his fathers correction: but he that taketh heede when he is reproued, shall haue the more vnderstanding.

6 The

6 The house of the ryghteous is full of riches : but in the " frutes of the vngodly there is " trouble.

7 The lippes of the wise do so we know ledge : but the heart of the foolish do not so.

8 *The Lorde abhorreth the sacrifice of the vngodly : but the prayer of the ryghteous is acceptable vnto hym.

9 The way of the vngodly is an abhominatiō vnto the Lorde : but who so foloweth righteousnesse, him he loueth.

10 Correction is greuous vnto hym that forsaketh the way : and who so hateth correction shall dye.

11 Hell and destruction " are before the Lorde : howe much more then the heartes of the children of men :

12 *A scornfull body loueth not one that rebuketh hym : neither wyll he come vnto the wylse.

13 *A merry heart maketh a chearfull countenance : but by the sorowe of the heart the mynde is heauy.

14 The heart of hym that hath vnderstandyng doth seke knowledge : but the mouth of fooles is fed with foolishnesse.

15 All the dayes of the poore are " miserable : but a " quiet heart is a continuall feast.

16 *Better is a litle with the feare of the Lorde : then great treasure, and trouble therwith.

17 Better is a dynner of hearbes with loue, then a fat oxe with euyll wyll.

18 *An angry man stirreth by strife : but he that is patient " styllleth discorde.

19 The way of a slouthfull man is as an hedge of thornes : but the way of the ryghteous is playne.

20 A wylse sonne maketh a glad father : but a foolish man dispiseth his mother.

21 Foolishnesse is toy to him that is destitute of knowledge : but a man of vnderstandyng walketh byrightly.

22 Thoughtes without counsayle shall come to naught : but wheras men are that can geue good counsayle, there is stedfastnesse.

23 " A ioyfull thing it is to a man whē his counsayle is folowed : and howe good is a worde spoken in season.

24 The way of lyfe " is on hygh to the wise, that a man shoulde beware of hell beneath.

25 The Lorde wyll breake downe the house of the proude : but he shall make fast the borders of the wydowe.

26 The Lorde abhorreth the imaginatiōs of the wicked : but the wordes of the pure are pleasaunt.

27 The greedy couetous man rooteth by his owne house : but who so hateth rewarde shall lyue.

28 The heart of the ryghteous studyeth his aunswere afore : but the wicked mans mouth spueth out mischief.

29 The Lorde is farre from the vngodly : but he heareth the prayer of the ryghteous.

30 The clearnes of the eye^(a) reioyleth the heart, & a good name feedeth the bones.

31 The care that hearkeneth to the reformation of lyfe, shall dwell among the wylse.

32 He that refuseth to be reformed, dispiseth his owne soule : but he that submitteth him selfe to correction, is wylse.

33 The feare of the Lorde is the ryght science of wisdom, and lowlynesse goeth before honour.

D

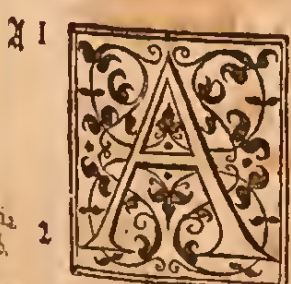
" D², toy is to a man in the aunswere of his mouth.

" D², leadeth vnto heauen.

E

(a) The chearfulness of the countenance gladdeth other men.

The .xvj. Chapter.



Man may wel purpose a thyng in his heart : but the aunswere of the tongie commeth of the Lorde.

*A man thynketh all his wayes to be cleane :

but it is the Lorde that " iudgeth the myndes.

3 *Commit thy workes vnto the Lorde : and what thou deuiseest it shall prosper.

4 The Lorde hath made all thynges for his owne sake : yea, the vngodly for the day of wrath.

5 The Lorde abhorreth all such as be of a proude heart : and though hande be ioyned in hande, yet they shall not be vnpunished.

6 With mercie and faythfulnesse sinnes be forgiven : and by the feare of the Lorde euyll is eschewed.

7 When a mans wayes please the Lord, he maketh his very enemies to be his frendes.

8 Better it is to haue a litle with ryghteousnesse, then great rentes wrongfully gotten.

9 *A man deuiseeth a way in his heart : but

Prou. xix. c.

but it is the Lorde that ordereth his goynges.

10 When the prophete is in the lippes of the kyng, his mouth shall not go wrong in iudgement.

Prou. xi. a.

11 * A true wayght and ballaunce are the Lordes iudgement: all the wayghtes of the bagge are his worke.

" D, it is an abhominacion when kynges are wicked.

12 Wicked doers are an abhominacion to the kyng, for a kynges seate shoulde be holden by with ryghteousnesse.

" D, right thynges.

13 Ryghteous lippes are pleasaunt vnto kynges; and them that speaketh the trueth shall he loue.

Ⓒ 14 The kinges displeasure is a messenger of death: but a wise man wyll pacifie hym.

15 The chearfull countenaunce of the kyng is life: and his louyng fauour is as a cloude of the latter rayne.

Prou. viii. a.

16 * To haue wisdom in possession, is better then to haue golde: and to get vnderstandyng, is rather to be chosen then to haue siluer.

17 The path of the ryghteous is to eschewe euyll, and who so loketh well to his wayes, kepeth his owne soule.

18 Pryde goeth before destruction, and an hygh mynde before the fall.

19 Better it is to be of humble mynde with the lowly, thē to deuide the spoyles with the proude.

Psal. ii. b.

20 He that handleth a matter wisely obteyneth good: and * blessed is he that putteth his trust in the Lorde.

Ⓓ 21 who so is wise in heart, shall be called prudent: and the sweetnesse of his

lippes encreaseeth learnyng.

22 Understandyng is a well of lyfe vnto hym that hath it: as for the chastenyng of fooles it is but foolishnesse.

23 A wise heart ordereth his mouth wisely, and ministrereth learnyng vnto his lippes.

24 Fayre wordes are an hony combe, a refreshyng of the mynde, and health of the bones.

25 * There is a way that men thynke to be ryght: but the ende therof leadeth vnto death.

Prox. xiii. d
Deut. xii. a
Esa. lv. b.

26 " A troublous soule disquieteth herselfe, for her owne mouth hath brought her therto.

" D, the laberyng soule troubleth for it selfe for his mouth constrayneth hym vnto it.

27 An vngodly person stirreth by euyll, and in his lippes he is as an hotte burnyng fyre.

28 A frowarde body causeth strife: and he that is a blabbe of his tongue maketh deuision among princes.

29 A wicked man begyleth his neyghbour, and leadeth hym into the way that is not good: Ⓒ

30 He shutteth his eyes to deuise mischief: and moueth his lippes to byng euyll to passe.

31 Age is a crowne of worshyp, yf it be founde in the way of ryghteousnesse.

32 A patient man is better thē one strong: and he that can rule hym selfe, is more worth then he that wynneth a citie.

33 The lottes are cast into the lappe: but the orderyng therof standeth all in the Lorde.

The .xvij. Chapter.

A



1 **A**fter is a drye morsell with quietnesse, then a house full of fat offeryng with strife.

Eccle. x. d.

2 * A discrete seruaunt shall haue rule ouer a lewde sonne, and " shall haue heritage with the brethren.

" D, and shall deuide the heritage among the brethren.
Sap. iii. a.
i. Pet. i. b.

3 * As siluer is tryed in the fire, and golde in the furnace: so doth the Lorde proue the heartes.

4 A wicked body geneth heede to false lippes, and a lyer geneth eare to a deceiptfull tongue.

Prou. xiiii. d
Iob. xxxi. c.

5 * who so seometh the poore, blasphemeth his maker: and he that is glad at [another mans] hurt, shall not be vnpunished.

6 Childers children are a crowne of the aged, and the fathers are the honour of the children.

7 Speache of aucthoritie becommeth not a foole, much lesse a lying mouth then becommeth a prince. Ⓖ

8 A gyft is as a precious stone vnto hym that hath it: but vnto whom soeuer it (a) turneth, it maketh hym vnwise.

(a) Wherby the eyes of the wise, and peruerth the wayes of the ryghteous.
Deut. xii. b.

9 who so couereth a fault, procureth loue: but he that discloseth it, deuideth very frendes.

10 One reproofe more feareth a wise man, then an hundred stripes doth a foole.

i Reg. xii. c.

11 * A seditious person seeketh mischief, and a cruell messenger shall be sent agaynst hym.

12 It were better to meete a shee beare robbed

robbed of her whelpes, then a foole
[trustyng] in his foolishnesse.

- 13 *Who so rewardeyth euill for good, euill shall not depart from his house.
- 14 The begynnynge of strife is, as when a man maketh an issue for water: therefore leaue of before the contention be medled with.
- 15 The Lorde hateth as well hym that iustifieth the vngodly: as hym that condemnyeth the innocent:
- 16 wherto hath a foole treasure in his hande to bye wisdom, seying he hath no mynde therto:
- 17 He is a frende that alway loueth, and in aduersitie a man shall knowe who is his brother.
- 18 *Who so promisyeth by the hande and is suretie for his neighbour, he is a foole.
- 19 He that delighteth in sinne, loueth strife: and who so setteth his doore to bye, seeketh destruction.
- 20 Who so hath a frowarde heart, obteyneth no good: and he that hath a double

tongue, shall fall into mischief.

- 21 He that begetteth a foole, begetteth his sorowe: and the father of a foole can haue no ioy.
- 22 *A merry heart " make a lustie age: but a sorowfull mynde dryeth by the bones.
- 23 The vngodly taketh gyftes^a out of the bosome, to wrest the wayes of iudgement.
- 24 *Wisdom [shyneth] in the face of hym that hath vnderstandyng: but the eyes of foolles wander throughout al landes.
- 25 *An vndiscrete soune is a grieffe vnto his father: and " an heauienesse vnto his mother.
- 26 Certaynly to condemne the iust is not good: nor to strike the gouernours which iudge ryghtly.
- 27 *A wyse man vseth fewe wordes, and a man of vnderstandyng is of a " patient sprite.
- 28 *Pea, a very foole when he holdeth his tongue is counted wyse: and he that stoppeth his lippes is esteemed prudent.

D
Prou.xii.d.
"D, causeth
good health.

(a) That is,
prouide.

Eccle.ii.c.

Prou.xix.b.]
"D, a bit-
ternesse to her
that bare hym.

Iacob.i.b.
"D, colde.

Iob.xiii.a.

The .xviiij. Chapter.

- 1 **W**ho so hath an earnest desire [to wisdom] he will sequester him selfe to seke it, and occupie hym selfe in all stedfastnesse & sounde doctrine
- 2 A foole hath no deli-
lyght in vnderstandyng: but only to bte-
ter the fantasies of his owne heart.
- 3 When the vngodly commeth, then
commeth also disdayne: and with the
dishonest person commeth shame and
dishonour.
- 4 The wordes of a [wise] mans mouth
are lyke deepe waters: and the well of
wisdom is lyke a full streame.
- 5 *It is not good to regarde the person
of the vngodly, to ouerthrowe the righ-
teous in iudgement.
- 6 A foolles lippes come with brawlyng,
and his mouth prouoketh vnto stripes.
- 7 A foolles mouth is his owne destruc-
tion, and his lippes are the snare for his
owne soule.
- 8 The wordes " of a slanderer are very
woundes, and go through vnto the in-
nermost partes of the body.
- 9 Who so is slouthfull in his labour, is
the brother of hym that is a waster.
- 10 The name of the Lorde is a strong
castell, the ryghteous runneth vnto it,

and is in safegarde.

- 11 The riche mans goodes are his strong
citie, and as an hygh wall in his owne
concept.
- 12 Before destruction the heart of a man
is proude: and before honour goeth
humilitie.
- 13 *He that geneth sentence in a matter
before he heare it, the same to hym is
follie and shame.
- 14 A good stomacke beareth out sicknesse:
but the mynde beyng sicke, who shall
heale it:
- 15 A wyse heart possesseth knowledge,
& a prudent eare seeketh vnderstanding.
- 16 A mans gyft maketh an open way, to
bryng hym before great men.
- 17 The ryghteous declareth his owne
cause first hym selfe, and his neyghbour
commeth, and tryeth hym.
- 18 The lot causeth variaunce to cease:
and parteth the mightie a sunder.
- 19 Brethren beyng at variaunce are
harder to be wonne then a strong citie,
and their contentions are like the barre
of a castell.
- 20 A mans belly shalbe satisfied with the
fruite of his owne mouth, and with the
encrease of his lippes shall he be fylled.
- 21 Death and lyfe are in the " instrument
of the tongue, and they that loue it, shall
eate

Eccle.xi.b.

C

"D, power.

The Prouerbes

eate the fruite therof.

- Pro. xxiii. c* 22 *Who so syndeth a Wyfe, syndeth a good thyng: and receaueth fauour of the Lorde.
23 The poore prayeth meekely: but the

riche geneth a rough aunswere.

- 24 A man that Wyl haue frendes, must shewe hym selfe frendly: and there is a frende which is nearer then a brother.

The .xix. Chapter.

Pro. 18. a.

A 1



etter * is the poore that liueth godly, then he that abuseth his lippes, and is a foole.

2

The desire without discretion is not good: but [as] a man which

hasteth with his feete offendeth.

3

The foolishnesse of man parrerteth his way: and his heart fretteth agaynst the Lorde.

4

Riches maketh many frendes: but the poore is separated from his neighbour.

Deu. xix. a.

5

A false witness shall not be unpunished: and he that speaketh lyes shall not escape.

** D, libeall men shal want no frendes.*

6

The multitude hangeth vpon great men: and euery man fauoureth hym that geneth rewardes.

B 7

All the brethren of the poore do hate hym, yea his owne frendes withdrawe them selues from hym: and he that geneth credence to wordes, getteth nothyng.

8

He that is wise loueth his owne soule, and kepeth vnderstanding, that he may prosper.

9

A false witness shall not be unpunished: and he that speaketh lyes shall perishe.

10

Pleasure is not seemely for a foole: much lesse for a bondman to haue rule of princes.

11

A wise man can put of displeasure, and it is his honour to let some faultes passe.

Pro. 18. d.

12

* The kynges displeasure is lyke the roaryng of a Lion: * but his fauour is lyke the dealbe vpon the grasse.

Psal. 13. a.

13

* An vndiscrete sonne is the heauinesse of his father, * and a bradlyng wyfe is lyke the top of an house wherthrough it is ener droppynge.

Pro. xvii. d.
Pro. xvii. b.

C 14

House and riches may a man haue by the heritage of his elders: but * a discrete woman is the gyft of the Lorde.

Pro. xviii. d.

- 15 Slouthfulnesse byngeth sleepe, and a soule accustomed with craft, shall suffer hunger.

- 16 Who so kepeth the commaundement, kepeth his owne soule: but he that regardeth not his wayes, shall dye.

- 17 He that hath pitie vpon the poore, lendeth vnto the Lorde: and loke what he layeth out, it shalbe payde hym agayne.

** D, he that paye hym a gonne.*

- 18 Chasten thy sonne while there is hope: and let not thy soule spare for his crying.

- 19 A man of great wrath shall suffer punishment: and though thou [once] deliuer hym, thou must do it agayne.

- 20 D geue eare vnto good counsaile, and be content to be reformed, that thou mayest be wise in the latter dayes.

- 21 * There are many deuises in a mans heart: neuerthelesse, the counsaile of the Lorde shall stande.

D Pro. xvii.

- 22 It is a mans worshyp to do good: and a poore man is better then a lyer.

- 23 The feare of the Lord [bringeth a man] to lyfe: and he shall rest the whole night in plenteousnesse without visitation of any plague.

** D, and Pro. xxv.*

- 24 * A slouthfull man shutteth his hande into his bosome, and Wyl not take payne to put it to his mouth.

Pro. xxii.

- 25 * If thou smytest a scozefull person, the ignorant shall take better heede: and yf thou reproveest one that hath vnderstandyng, he Wyl be the wyser.

** D, and Pro. xxv.*

- 26 He that hurteth his father or shutteth out his mother, is a shamefull and an vnworthy sonne.

- 27 By some heare no more the doctrine that leadeeth thee vnto errours from the wordes of vnderstandyng.

- 28 A wicked witness mocketh iudgement: and the mouth of the bugodly denoureth wickednesse.

** D, and Pro. xxv.*

- 29 Iudgements are ordeyned for the scozefull, and stripes for footes backes.

The .xx. Chapter.



1 **W**ise maketh a man to be scornfull, & strong drinke causeth a man to be vnquiet: " Who so delighteth therein shall not be wise.

The feare of the king

2 is as the roaring of a Lion, who so prouoketh hym vnto anger, offendeth against his owne soule.

3 It is a mans honour to kepe hym selfe from strife: but euery foole wyll be meddling.

4 A slouthfull body wyll not go to plow for colde of the winter: therefore shall he begge in sommer, and haue nothing.

5 Counsaile in the heart of man is lyke deepe water: but a man of vnderstanding wyll drawe it out.

6 Many there be that woulde be called good doers: but where shall one finde a faythfull man?

7 *The chyldren of the iust man which walketh vprightly, shall be blessed after hym.

8 A kyng that sitteth in the throne of iudgement, chalety away all euyll with his looke.

9 *Who can say, I haue made my heart cleane, I am pure from [my] sinne:

10 Two maner of wayghtes or two maner of measures, both these are abhominacion vnto the Lorde.

11 A chyld is knowen by his conuersation, whether his workes be pure and right.

12 The eare to heare, the eye to see: the Lorde hath made them both.

13 Loue not sleepe, lest thou come vnto pouertie: but open thyne eyes, that thou mayest haue bread inough.

14 It is naught, it is naught (saith he that byeth): but when he cometh to his owne house, then he boasteth [of his peny worth.]

15 There is golde, and a multitude of

precious stones: but the lippes of knowledge are a precious ierbell.

16 *Take his garment that is surette for a straunger: and take a pledge of hym for the vnknowen sake.

17 A man liketh the bread that is gotten with deceipt: but at the last his mouth shall be filled with grauell.

18 Thorothe counsaile, the thnges that men deuise are made strong: and with good aduise take warre in hande.

19 The craftie deceiptfull be trayeth secreete counsaile: therefore meddle not with hym that flattereth with his lips.

20 *Who so curseth his father and mother, his light shall be put out in the depth of darknesse.

21 *The heritage that cometh hastylye at the first, shall not be blessed at the ende.

22 *Say not thou, I wyll recompence euyll: but put thy trust in the Lorde, and he shall deliuer thee.

23 Diuers waighes are an abhominacion vnto the Lorde, and a false balauce is not good.

24 *The Lorde ordereth euery mans goynges: how can a man then vnderstand his owne way?

25 It is a snare for a man to deuour that whiche is holy, and after the bolue to make inquite.

26 *A wise kyng disperseth the vngodly, and bringeth the wheele over them.

27 The lanterne of the Lorde is the breath of man, searching all the inward partes of the body.

28 *Mercy and trueth preserueth the king, and with louing kindnes his seate is holden by.

29 The strength of young men is their worship, and a gray head is an honour vnto the aged.

30 Blesse woundes dyue away euyll, and stripes in the inward partes of the body.

C
Prou. ix. a. :
and. xxvii. b.

Exod. xxi. c.
Leui. xx. b.

Deut. 37. c.
ii. Reg. xv. a.

Math. v. e.
Rom. xii. c.

D
Pro. xxiii. d.

Iere. x. d.

i. Reg. xv. c.

Prou. xix. b.

The Prouerbes

¶ The. xxj. Chapter.

mi Reg. i. c.

A 1



He kynges heart is in the hand of the Lord, lyke as are the riuers of water, he maye turne it whyther soeuer he wyll.

2

Every mans way seemeth right in his owne eyes: but the Lorde pondereth the heart.

Mich vi. b.

3

To do righteousnes and iudgement, is more acceptable to the Lorde then sacrifice.

"Dr. and the light of the wicked, or the workes of the vngod: 1pt.

4

An high looke, a proude heart, and the plowing of the vngodly is sime.

5

The deuises of one that is diligent, bring plenteousnesse: but he that is vndadvised, commeth vnto pouertie.

6

To hooorde by riches with a deceitfull tongue, is vanitie tossed to and fro of them that seeke death.

7

The robberies of the vngodly shalbe their owne destruction: for they wyll not do the thing that is right.

B 8

The Way of the vngodly is frowarde and straunge: but of the pure man his worke is right.

Pro. xxv. d.

9

It is better to dwell in a corner on the house toppe, then with a brawling woman in a wide house.

10

The soule of the vngodly wisheth euyll, and his neighbour findeth no fauour in his eyes.

Prox. xix. d

11

When the scoornefall is punished, the ignoraunt take the better heede: and when the wise is instructed, he wyll receaue vnderstanding.

12

The righteous man wysely considereth the house of the wicked, and for their wickednesse [God] ouerthroweth the vngodly.

Mat. xviii. d

13

Who so stoppeth his eares at the crying of the poore, he shall crye hym selfe and not be hearde.

14

A priue rewarde pacifieth displeasure: and a gyft in the bosome [silenceth] furiousnesse.

15

The iust delighteth in doing the thing that is right: but destruction shalbe to the workers of wickednesse.

16 The man that wandereth out of the way of wysdomie, shall remaine in the congregation of the dead.

C

17 He that hath pleasure in bankettes shalbe a poore man: and whoso delighteth in wine and delicates, shall not be riche.

"Dr. and the man that hath pleasure shall be poore." 27. 14.

18 The vngodly shalbe a raunsome for the righteous: and the wicked for the iust.

19 It is better to dwell in the wyldernes, then with a chydying and an angrye woman.

Eccles. 1. c.

20 In a wise mans house there is a great treasure and oyle: but a foolish body spendeth by all.

21 Who so foloweth righteousnesse and mercy, findeth both life, righteousnesse, and honour.

22 A wise man skalet the citie of the mightie, & ouerthroweth the strength wherein they trusted.

23 Who so kepeth his mouth and his tongue, the same kepeth his soule from troubles.

Prox. xii. b

24 He that is proude and arrogant, is called a scoerner, whiche in his wyath worketh presumptuously.

25 The desire of the slothfull killeth him: for his handes wyll not labour.

26 He coueteth greedily all day long: but the righteous geueth and spareth not.

27 The sacrifice of the vngodly is abomination: howe muche more when they offer the thing that is gotten with wickednesse.

"Dr. he that muche more when it is offered with an euyll minde." Prox. xix. c.

28 A false witnesse shall perishe: but a good man speaketh constantly what he hath hearde.

Prox. xix. c.

29 An vngodly man hardeneth his face: but the iust resourmeth his owne way.

30 There is no wysdomie, there is no vnderstanding, there is no counsaile against the Lorde.

Esaia. d. and. xiv. b.

31 The horse is prepared against the day of battayle: but the Lorde geueth victorie.

Psal. 107. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

The

¶ The.xxii: Chapter.



1 Good name is more to be desired then great riches: and louing fauour [is better] then siluer and golde.

2 The riche and poore meete together: the

Lozde is the maker of them all.

3 A wyse man seeth the plague, and hydeth hym selfe: but the foolishhe go on still, and are punished.

4 By humilitie and the feare of the Lozde, [commeth] riches, honour, and life.

5 Thornes and snares are in the way of the frowarde: but he that doth kepe his soule, wyll flee farre from them.

6 Teache a chylde what way he should go: for he shall not leaue it when he is olde.

7 The ryche ruleth the poore, and the borrower is seruaunt to the lender.

8 He that soweth wickednes, shall reape wickednes: and the rodde of his anger shall fayle.

9 *He that hath a bountifull eye, shall be blessed: for he geueth of his bread to the poore.

10 Cast out the scozneful man, and so shall strife go out with hym: yea variaunce and scaunder shall cease.

11 Who so loneth cleannes of heart, for the grace of his lippes the kyng shall be his frende.

12 The eyes of the Lozde pzeserue knowledge: and he ouerthroweth the wordes of the transgressours.

13 The slouthfull body saith there is a Lion without: I might be slaine in the streete.

14 *The mouth of straunge women is a deepe pit: wherein he falleth that the Lozde is angrey withall.

15 Foolishnes is bounde in the heart of

the chylde: and the rodde of correction shall driue it away.

16 Who so doth a poore man wrong, to increase his owne [riches] and geueth vnto the ryche, at the last commeth to pouertie hym selfe.

17 Bowe downe thyne care, and heare the wordes of the wise: applie thy mind vnto my doctrine:

18 For it is a pleasaunt thing if thou kepe them in thyne heart, and order them in thy lippes:

19 That thou mayest put thy trust in the Lozde, I haue shewed thee this day "the thing that thou knowest.

20 Haue not I warned thee " very oft with counsaile and learning,

21 That I might make thee knowe the trueth, that thou with the veritie mightest aunswere them that sende vnto thee:

22 Rob not the poore, because he is poore: and oppresse not the simple in iudgement:

23 For the Lozde hym selfe wyll defende their cause, and do violence vnto them that haue vled violence.

24 Make no frendship with an angrey wyllfull man, and walke not with the furious:

25 Lest thou learne his wayes, and receaue hurt to thy soule.

26 *Be not thou one of them that binde their hande vpon promise, and are suretie for " waightie causes:

27 For if thou hast nothing to pay, " they shall take away thy bed from vnder thee.

28 *Thou shalt not remoue the auncient lande marke, whiche thy fore elders haue set.

29 Seest thou not that they which be diligent in their businesse stande before kinges, & not among the simple people:

C
" Dz. thou therefore take heed.
" Dz. thye tynges.

D
Prou. vi. a.] and. xi. b. xxxvii. c. " Dz. dettes
" Dz. why causest thou hym to take.

Pro. xxiii. a Deut. 27. c

The .xxiiij. Chapter.



1 When thou sittest to eate with a noble man, consider diligently what is set before thee.

2 Measure thyne appetite if it be greedily

set.

3 Be not desirous of his daintie meates, for meate begyleth and deceaueth.

4 *Take not ouer great traunyle to be riche, beware of suche a purpose.

Iere. xvii. b. Eccl. 27. a.

The Prouerbes

i. Tim. vi. b.
" 27, 15 no-
ching.

5 * Wylt thou set thyne eye vpon the thing which sodenly vanissheth away: For riches make them selues wynges, and take their flight lyke an Eagle into the ayre.

6 Eate thou not the bread of hym that hath an^(a) enyll eye: neither desire thou his dautie meate.

(a) Meaning the eniuous and couetous men.

7 For as though he thought it in his heart, he saith, eate and drinke: Where as his heart is not with thee.

8 The morsels that thou hast eaten shalt thou parbreake, and loose those sweete wordes.

9 Tell nothing into the eares of a foole: for he wyl despise the wysdome of thy wordes.

Prou. xii. d.
Deut. 27. c.

10 * Remoue not the olde lande marke, and come not within the fiede of the fatherlesse:

11 For their redeemer is mightie, euen he shall defend their cause against thee.

12 Applye thyne heart vnto correction, and thyne eare to the wordes of knowledge.

Prou. xiii. d.
Eccle. 30. a.

13 * Withholde not correction from the chyld: for if thou beatest hym with the rodde, he shall not dye thereof:

14 If thou smyte hym with the rodde, thou shalt deliuer his soule from^(b) hell.

(b) From destruction.

15 My sonne if thy heart receaue wysdome, my heart also shall reioyce:

16 Yea my raynes shall be very glad, if thy lippes speake the thing that is right.

Prou. 24. a. c.

17 * Let not thyne heart be ielous to folowe sinners, but kepe thee styll in the feare of the Lorde all the day long:

18 For verily there is an ende, and thy patient abiding shall not be cut of.

19 My sonne geue eare and be wysse, and set straight thyne heart in the way [of the Lorde.]

Prou. xxi. c.

20 * Kepe not company with wine bibbers, and riotous eaters of fleshe:

21. For suche as be drunkardes and riotours shall come to pouertie: and he that is geuen to muche sleepe, shall go with a ragged coate.

22 Geue eare vnto thy father that begat thee, and despise not thy mother when she is olde.

23 Purchase tructh, wysdome, nurture, and vnderstanding, and sell them not.

24 The father of the righteous shall greatly reioyce: and he that begetteth a wysse chyld, shall haue ioy of hym.

25 [Do so that] thy father and mother may be glad of thee, and that she that bare thee may reioyce.

26 My sonne geue me thyne heart, and let thyne eyes haue pleasure in my wayes:

27 * For an whoze is a deepe grane, and a straunge woman is a narrowe pit.

Pro. xxii. d.

28 She lyeth in wayte as for a pray, and increaseth the transgressours amongst men.

29 Who hath wo: who hath sorowe: who hath strife: who hath brawling: and who hath woundes without a cause:

" 27, 15 no-
ching.

30 O! who hath red eyes: euen they that be euer at the wine, & seeke excesse.

31 Looke not thou vpon the wine howe red it is, and what a colour it geueth in the glasse:

32 It goeth downe sweetely, but at the last it byteth like a serpent, and stingeth lyke an adder.

33 Thyne eyes shall beholde "straunge women, and thyne heart shall vtter lewde thinges:

" Some
reade,
straunge
wom-
ens.

34 Yea thou shalt be as though thou layest in the middelt of the sea, or sleepest vpon the top of the masse of a ship.

35 They haue beaten me [saith thou say] and I was not sicke, they haue stricken me, and I felt it not: when I am well wakened, I wil go to the drinke againe.

¶ The. xxiiij. Chapter.

Pro. xxiii. d.
and. xxiii. c.

A I



* not thou eniuous to folow wicked men, and desire not to be among them:

2

For their heart imagineth to do hurt, and their lippes talke mis-

chiefe.

3 Thoroowe wysdome is an house buyl-

ded, & with vnderstanding is it " set vp.

" 27, 15 no-
ching.

4 Thoroowe discretion shall the chaunbers be filled with all costly and pleasaunt riches.

5 A wise man is [euer] strong: yea a man of vnderstanding increaseth strength.

6 For with discretion must warres be taken in hand: and where as are many that can geue counsaile, there is health.

7 wysdome

7 **W**isdom is to hye a thyng for a foole: fo: he dare not open his mouth in the gate.
 8 He that imagineth mischief, maye well be called an vngacious person.
 9 The wicked thought of the foolish is sinne: and the scornfull is an abhominacion vnto men.
 10 ¶ If thou be faynt in the day of aduersitie, thy strength is small.
 11 Deliuere them that are drawen vnto death, and ceasse not to preserue them that are led to be slayne:
 12 If thou wilt say, beholde I knowe not of it: doth not he that pondereth the heart consider it: And he that kepeth thy soule, knoweth he it not: Shall not he also recompence every man according to his workes?
 13 My sonne, eate thou hony because it is good, and the hony combe, for it is swete vnto thy month:
 14 So [swete] shal the knowledge of wysdom be vnto thy soule when thou hast found it: and there shalbe hope, and thy hope shall not be cut of.
 15 Laye no primie wayte (O wicked man) against the house of the righteous, and spoyle not his resting place.
 16 *For a iust man falleth seuen tymes, and ryseth vp agayne: but the vngodly fall into mischief.
 17 *Reioyce not thou at the fall of thyne enemye, and let not thyne heart be glad when he stumbleth:
 18 Lest the Lorde when he seeth it be angry, and turue his wrath from hym [vnto thee.]
 19 Fret not thy selfe because of the malicious, neither be enuious at the wicked:
 20 For the wicked shall haue no " posteritie, and * the candle of the vngodly shall be put out.

21 *My sonne, feare thou the Lorde and the kyng, and kepe no company with them that slide backe [from his feare:]
 22 For their destruction shall rise sodainlye: and who knoweth the aduersitie that may come " from them both?
 ¶ These are also the sayinges of the wyse.
 23 *It is not good to haue respect of any person in iudgement.
 24 He that saith to the vngodly thou art righteous, hym shall the peoyle curse, yea the communalte shall abhorre him:
 25 But they that rebuke [the vngodly] in them doth God delight, and a rych blessing shall come vpon them.
 26 Every man shall kisse his lippes that geueth a good answer.
 27 Make redie thy worke that is without, and looke well vnto that whiche thou hast in the fiede: and then buylde thyne house.
 28 Be not a false witness against thy neighbour, and speake no falsehood with thy lippes.
 29 Say not, I will handle hym euen as he hath dealt with me: and will rewarde " every man according to his deedes.
 30 I went by the fiede of the sloothfull, and by the vineyarde of the foolish man:
 31 And lo, it was all couered with nettles, and stode full of thornes, and the stone wall was broken downe.
 32 *This I sawe, and considered it well: I looked vpon it, and toke it for a warning.
 33 Be a sleepe on styll [I say] a litle, number a litle, folde thy handes together yet a litle:
 34 So shall pouertie come vnto thee as one that trauallyeth by the way, and necessitie lyke a weaponed man.

Prou.xx.ii.
 D
 " Of, of them both.
 Prou.xviii.b
 E
 " Of, the man.

The xxv. Chapter.

¶ These are also parables of Solomon, which the men of Ezekia king of Iuda copied out.



1 **I**s the glory of God to kepe a thing secrete: but the kynges honour is to searche out a thing.
 2 The heauen is hye,

the earth is deepe: and the kynges heart is vnsearcheable.
 3 Take the drosse from the siluer, and there shalbe a vessell for the finer.
 4 Take away the vngodly from the kyng: and his seate shalbe stablished with righteousnesse.

The Prouerbes

5 Put not forth thy selfe in the presence of the king, and preasse not into the place of great men:

6 For better is it, that it be sayde vnto thee, come by hyther: then thou to be put lower in the presence of the prince whom thou seest with thyne eyes.

7 Be not hastie to go to lawe: lest haplye thou knowest not what to do when thy neighbour hath confounded thee.

8 Handle thy matter with thy neighbour himselfe, and discouer not thy secreete to another:

9 Lest he that heareth it put thee to shame, and thy infamie do not cease.

10 A worde spoken in due season, is lyke apples of golde in a graued worke of siluer.

11 Who so reproveth a wyse man that hath an obedient eare, is as a golden carring, and an ornament of fine golde.

12 As the colde of snowe in the tyme of haruest: so is a faythfull messenger to them that sende hym, for he refresheth his maisters mynde.

13 Whoso maketh great boastes and getteth nothing, is lyke cloudes and winde without rayne.

14 With patience is a prince pacified, and with a softe tongue is rigorousnesse broken.

15 If thou findest honie, eate so muche as is sufficient for thee: lest thou be ouerfull, and perbreake it out agayne.

16 Withdrowe thy foote from thy neigh-

bours house: lest he be werie of thee, and so hate thee.

17 Whoso beareth false witnesse against his neighbour, he is a very club, a sworde, and a sharpe arrowe.

18 The confidence that is put in an vnfaythfull man in tyme of trouble, is like a broken tooth, and a sliding foote.

19 Who so taketh away a mans garment in the colde weather, is like binger vpon lime, or lyke hym that singeth songes to an heauie heart.

20 If thyne enemye hunger, feede hym, if he thirst, geue him drinke:

21 For so shalt thou heape coles of fire vpon his head, and the Lorde shall rewarde thee.

22 The northwinde dryueth away the rayne: euen so doth an angry countenance a backbiters tongue.

23 It is better to sit in a corner vpon the house toppe, then with a brawling woman in a wide house.

24 Good newes from a straunge countrey, are as colde water to a thirstie soule.

25 A righteous man fallyng downe before the vngodly, is like a troubled wel, and a spring that is corrupted.

26 As it is not good to eate to muche honie, so curiously to searche the glory of heauenly thinges, is not commendable.

27 He that can not rule him selfe, is like a citie whiche is broken downe and hath no walles.

"Dz, Bande not in, Luk. xiiii. b.
Eccle. viii. b. Math. v. c. "Dz, be not hastie to vrtue.

"Dz, a marke.
"Dz, luyte ter, of sept, 17 mar.

Rom. xii. i. Re. xxx. b.

Prou. xxi. b.

"Dz, of take ti berallitic.

"Dz, bonor etc. Prou. xv. a. Ge. xxxii. a. i Re. xxv. c.

"Dz, hid spant.

The. xxvj. Chapter.

Like as snowe is [not meete] in sommer and rayne in haruest: euen so is worship vnseemely for a foole.

2 As the byrde and the swalowe take their flight and flee here and there: so the curse that is geuen in bayne, shall not light vpon a man.

3 Unto the horse belongeth a whip, to the asse a bydle: and a rod to the foolles backe.

4 Geue not the foole an aunswere after

his foolishnes, lest thou become like vnto him.

5 But make the foole an aunswere to his foolishnesse, lest he be wyse in his owne conceipt.

6 [As he that] cutteth of [his messengers] feete endamageth himselfe: so doth he that committeth a message to a foole.

7 Like as in a lame man his legges are not equall: euen so is a parable in a foolles mouth.

8 He that setteth a foole in hye dignitie, that is euen as if a man would bynde a stone in a sling.

9 As

"Dz, words hide a prynces face as theye in an heape of stones.

- 9 As is a thorne in the hande of a drunken karde: so is a parable in a fooles mouth.
- 10 The mightie that fourmed al thinges, rewardeyth the fooles & transgressours.
- 11 *Like as the dogge turneth agayne to his owne vomite: euen so a foole be- ginneth his foolishnes agayne afreshe.
- 12 If thou seest a man that is wise in his owne concept: there is more hope in a foole, then in hym.
- 13 *The slouthfull saith, there is a lion in the way, and a lion in the middest of the streates.
- 14 Like as the doore turneth about vpon the hynges: euen so doth the slouthfull walteer him selfe in his bed.
- 15 *The slouthfull body " thrusteth his hande into his bosome, and it greeueth hym to put it agayne to his mouth.
- 16 The sluggarde thinketh him selfe wis- ser then seuen men " that sit and teache.
- 17 Who so goeth by and medleth with other mens strife: he is like one that taketh a dogge by the eares.
- 18 As he that fayneth him selfe mad, casteth firebrandes, deadly arrowes and dartes:
- 19 So doth a dissembler with his neigh-

- bour, and saith, am not I in sport:
- 20 Where no wood is, there the fire go- eth out: euen so where the talebearer is taken away, there the strife ceaseth.
- 21 *As coles kindle heate, and wood the fire: euen so doth " a brawling felowe stirre by variaunce.
- 22 A talebearers wordes are lyke " men that strike with hammers, and they pearse the inwarde partes of the body.
- 23 Burning lippes and a wicked heart, are like a potsharde couered with siluer drosse.
- 24 An enemie wyll dissemble with his lippes, and layeth by deceipt in his heart.
- 25 But when he speaketh fayre, belcue hym not: for there are " seuen abhomi- nations in his heart.
- 26 Hatred maye be couered by deceipt: but the malice therof shalbe shewed be- fore the whole congregation.
- 27 *Who so diggeth vp a pit, shal fall ther- in: and he that rolleth vp a stone, it wyl returne vpon hym.
- 28 A lying tongue hateth the afflicted: and a flattering mouth worketh mis- chiefe.

Eccle. xxiii. b
D
" D², a con- temptuous.
" D², as flat- teringes.

" D², many.

Eccle. x. b.
Ecc. xxvii. b

The. xxvii. Chapter.

- 1 **M**ake not thy boast of to morowe: * for thou knowest not what a day may bring forth. Let another man prayse thee, and not thyne owne mouth, yea other folkes, and not thyne owne lippes.
- 2
- 3 The stone is heauie, and the sande wayghtie: but a fooles wrath is heauier then them both.
- 4 Wrath is a cruell thing, and furious- nesse is a very tempest: but who is able to abide enuie:
- 5 Open rebuke, is better then secreete loue.
- 6 Faythfull are the woundes of a louer: but the kysses of an enemie are " cruell.
- 7 He that is full, abhorreth an honye combe: but vnto hym that is hungrye, euery " solbre thing is swete.
- 8 He that oft times flitteth, is like a byrd that forsaketh her nest.
- 9 Banlme and swete incense make the

- heart merie: so swete is that frende that geueth counsell from the heart.
- 10 Thyne owne frende and thy fathers frende see thou forsake not, and go not into thy brothers house in tynie of thy trouble: for better is a " frende at hand, then a brother farre of.
- 11 My sonne be wyse, and make me a glad heart, that I may make aunswere vnto my rebukers.
- 12 *A wyse man seing the plague, wyll hide hym selfe: as for fooles they go on styll and suffer harme.
- 13 *Take his garment that is suretie for a straunger, and take a pledge of hym for the vnknowen sake.
- 14 " He that is to hastie to praise his neigh- bour aboue measure, shalbe taken as one that geueth hym an euyl report.
- 15 *A brawling woman and the rooofe of the house dropping in a raynie day, may well be compared together.
- 16 He that stilleth her, stilleth the winde, and stoppeth the smell of the oymment in his hande.

" D², neygh- bour.

Prou. xxii.

Prou. x. e.

C
" D², he that prayseth his frende with a loude voyce: if rising early in the morning: it shalbe coun- ted to hym as a dysprais. Prou. xix. b. xxi. xxv.

The Prouerbes

- 17 Like as one iron whetteth another, so doth one man comfort another.
- 18 Whoso kepeth his figge tree, shall eate the fruites thereof: so he that wayteth vpon his maister, shall come to honour.
- 19 Like as in one Water there appeare diuers faces: euen so diuers men haue diuers heartes.
- 20 Hell and destruction are neuer full: euen so * the eyes of men can neuer be satisfied.
- 21 As is the fining pot for the siluer, and the furnace for golde: so is a man tryed by the mouth of him that prayseth him.
- 22 Though thou shouldest bray a foole With a pestel in a morter like surmentie

- come: yet wyll not his foolishnes go from hym.
- 23 Be thou diligent to knowe the state of thy cattell thy selfe, and loke well to thy flockes.
- 24 For riches abideth not alway, and the crowne endureth not for euer.
- 25 The hay groweth, the grasse cometh vp, and hearbes are gathered in the mountaynes.
- 26 The lambes shall clothe thee, and for the goates thou shalt haue money to thy husbandry.
- 27 Thou shalt haue goates milke inough to feede thee, to byholde thy housholde, and to sustayne thy maydens.

^u D^r. Sharpe the counte-
nance of
another.

Eccle. i. a.
Eccle. xiiii. a
and. xvi. c.

D

¶ The. xxviij. Chapter.

- 1 **H**E vngodly fleeth when no man pursueth him: but the righteous are bolde as a Lion.
- 2 For the wickednes of the lande, the prince is oft chaunged: but thowwe a man of vnderstanding and wysdome, a realme endureth long.
- 3 One poore man oppressing another by violence, is like a raging rayne that destroyeth the fruite.
- 4 They that forsake the lawe, prayse the vngodly: but such as kepe the lawe are greened at them.
- 5 *Wicked men vnderstande not iudgement: but they that seeke the Lord, vnderstande all thinges.
- 6 *Better is he that walketh in his by-rightnes: then he that peruerteth his wayes, and is riche.
- 7 Who so kepeth the lawe, is a chyld of vnderstanding: but he that is a companion of riotous men, shameth his father.
- 8 He that by blurle and vniust. gaynes gathereth riches: he shall lay them in store for a man that will pittie the poore.
- 9 *He that turneth away his care from hearing the lawe, his prayer shall be abominable.
- 10 Who so causeth the righteous to go astray by an euill way, shall fall into his owne pit: but the iust shall haue the good in possession.
- 11 The riche man thinketh hym selfe to

- be wise: but the poore that hath vnderstanding can perceauie hym well inough.
- 12 *When righteous men do reioyce, there is great glory: but when the wicked come vp, the man is tryed.
- 13 He that hydeth his sinnes, shall not prosper: but whoso knowledgeth them and forsaketh them, shall haue mercy.
- 14 Well is hym that standeth alway in awe: as for hym that hardeneth his heart, he shall fall into mischiefe.
- 15 As a roaring Lion and an hungry Beare, so is an vngodly prince ouer the poore people.
- 16 Where the prince is without vnderstanding, there is great oppression and wrong: but if he hateth couetousnes, he shall long raigne.
- 17 *He that by violence shedeth any mans blood, shall be a runnagate vnto his graue, and no man shall be able to succour hym.
- 18 *Whoso leadeth an innocent life, shall be saued: but he that goeth frowarde wayes, shall once haue a fall.
- 19 *He that tylleth his lande shall haue plenteousnes of bread: but he that followeth idle persons, shall haue pouertie inough.
- 20 A faythfull man shall be fylled with blessinges, and he * that maketh haste to be riche, shall not be vngyltie.
- 21 To haue respect of persons [in iudgement] is not good, for that man wyll do wrong, yea euen for a peece of bread.
- 22 He that wyll be riche all to soone, hath an

Leui. xxvi. c.

^u D^r. men.

^u D^r. roode.

i. Cor. ii. d.

Pro. xix. a.

^u D^r. feedeth
gluttons.

Pro. i. b.

^u D^r. can
trye hym.

Eccle. x. a.
Pro. 29. c.

Iob. xiii. c.
Psal. 139. e.
i. Iohn. 1. b.

Gene. iii. b.

Prou. x. d.

Prou. xii. b.
Eccle. xxx. b.

i. Tim. vi. b.
Prou. xxx. a.

an euill eye : and considereth not that pouertie shall come vpon hym.

23 He that folowynge my preceptes rebuketh a man, shall fynde more fauour at the last then he that flattereth hym.

24 *who so robbeth his father and mother, and sayth it is no sinne : the same is the companion of a " destroyer.

25 He that is of a proude stomacke stirreth vp strife : but he that putteth his trust

in the Lorde shall be well fed.

26 He that trusteth in his owne heart is a foole : but he that dealeth wisely shall be safe.

27 *He that geneth vnto the poore shall not lacke : but he that hydeh his eyes from them, shall haue many a curse.

28 *When the vngodly are come by, men are fayne to hide them selues: but when they perishe, the ryghteous encrease.

ii. Cor. ix. b.

Prou. 25. b.

The .xxix. Chapter.



That is stifnecked and wyll not be reformed, shall sodaynly be destroyed without any helpe.

*When the ryghteous are in authoritie the people do reioyce: but when the wicked beare rule, the people mourne.

3 who so loueth wisdom, maketh his father a glad man: *but he that kepeth companie with harlottes, spendeth away that he hath.

4 with [true] iudgement the kyng stablisheth the lande: but yf he be a man that oppresse the people with gatherynges, he turneth it vpside downe.

5 who so flattereth his neighbour, layeth a net for his feete.

6 The sinne of the wicked is his owne snare: but the ryghteous doth syng and reioyce.

7 The righteous considereth the cause of the poore: but the vngodly regardeth no vnderstandyng.

8 Scornefull men byng a cite into a snare: but wise men turne away wrath.

9 If a wise man contendeth with a foole: whether he be angry or laugh, there is no rest.

10 The bloodthirstie hate the righteous: but the iust^(a) seeke his soule.

11 A foole bittereth all his mynde at once: but a wyse man kepeth it in tyll afterwarde.

12 If a prince delight in lyes, all his seruautes are vngodly.

13 The poore and the " lender meete together, and the Lorde lyghtheneth both their eyes.

14 The seate of the kyng that " faithfully

iudgeth the poore, shall continue sure for evermore.

15 The rodde and correction geueth wisdom: but a childe left to his owne will, byngeth his mother to shame.

16 When the vngodly are multiplied, wickednesse encreaseth: but the ryghteous shall see their fall.

17 Nurture thy sonne with correction, and thou shalt be at rest: yea, he shall do thee good at thine heart.

18 When the worde of God is not preached, the people perishe: but well is hym that kepeth the lawe.

19 A [stubbourne] seruaunt wyll not be the better for wordes: for though he vnderstande, yet will he not regarde them.

20 Seekest thou a man that is hastie to speake vnadvisedly: there is more hope in a foole then in hym.

21 He that delicately byngeth by his seruaunt from a chylde, shall make hym " his maister at length.

22 An angry man stirreth by strife, and he that beareth euill will in his mynde doth much euill.

23 "After pryde cometh a fall: but a lowly spirite byngeth great worship.

24 who so is partner with a thiefe, hateth his owne soule: he heareth " blasphemie and telleth it not forth.

25 He that feareth men shall haue a fall: but who so putteth his trust in the Lorde, " is without danger.

26 Many there be that seke the princes fauour: but euery mans iudgement cometh from the Lorde.

27 The righteous abhorreth the vngodlye: and the wicked hateth hym that is in the ryght way.

C

D

" D, his sonne.

" D, a mans pryde shall byng hym losse.

" D, cursing

" D, shalbe exalted.

The Prouerbes

The .xxx. Chapter.

The purenesse of the worde of God, and what we ought to require of God, with certayne wonderfull thynges that are in this worlde.

THE wordes of Agur, the sonne of Iake:

1 And the prophetic that the same man spake vnto Ithiel, euen vnto Ithiel and Uchal.



2 **S**urely I am more foolishhe then any man, and haue no mans vnderstandyng.

3 I neuer learned wisdom, nor had knowledg of holy thynges.

4 Who hath clymed vp into heauen, and come downe from thence: Who hath holden the wynde fast in his hande: Who hath gathered together the waters in a garment: Who hath established the endes of the worlde: What is his name, and what is his sonnes name, yf thou canst tell:

5 *Every worde of God is pure: he is a shielde vnto all them that put their trust in hym.

6 *Put thou nothyng vnto his wordes, lest he reprove thee, and thou be founde a liar.

7 Two thynges haue I required of thee, denie me them not before I dye:

8 Remoue farre fro me vanitie and lyes, geue me neither ponertie nor riches, only graunt me a necessary lyuyng:

9 Lest peraduenture I beyng full, shoulde denie thee, and say, who is the Lorde: or beyng oppressed with pouertie fall to stealyng, and forswere the name of my God.

10 Accuse not a seruaunt vnto his maister, lest he speake euyll of thee, and thou be hurt.

11 There is a generation that curseth their father, and doth not blesse their mother.

12 There is a generation that thynke them selues cleane, and yet is not cleansed from their filthinesse.

13 There is a generation that hath a proude loke, and doth cast vp their eye lyddes.

14 There is a generation whose teeth are as swordes, and their chawes as knyues, to deuour the poore from of the earth, & the needy from among men.

15 The horse leathe hath two daughters

cryng: bryng hyther, bryng hyther. There be three thynges that are neuer satisfied, yea foure thynges sayth neuer hoe:

16 The graue, the barren wombe, and the earth that hath neuer water enough: as for fire it sayth neuer hoe.

17 *Who so laugheth his father to scorne, and setteth his mothers commaundement at naught, the rauens of the balley picke out his eyes, and deuoured be he of the young Egles.

18 There be three thynges whiche are wonderfull to me, yea foure whiche passe my vnderstandyng:

19 The way of an Egle in the ayre, the way of a serpent vpon a stone, the way of a ship in the middest of the sea, and the way of a man with a young woman:

20 Such is the way also of a wyfe that breaketh wedlocke, which wyppeth her mouth [like as] when she hath eaten, and sayth, as for me I haue done no wickednesse.

21 For three thynges the earth is disquieted, and the fourth may it not abyde.

22 A seruaunt that beareth rule, a foole that is full fedde,

23 A spiteful woman when she is married, and an handmayde that is heire to her maistresse.

24 These be foure thynges in the earth: the which are very litle, but in wisdom they exceede the wyse:

25 The emnets are [but] a weake people, which yet gather their meate in the sommer:

26 The conies are but a feeble folke, yet make their borowghes among the rockes:

27 The grasshoppers haue not a guide, yet go they foorth together by heapes:

28 The spyder laboureth with her handes, and is in kynges palaces.

29 There be three thynges that go well, yea foure are comely in goyng.

30 A lion whiche is strongest among beastes, and shunneth not at the syght of any:

31 A grayhounde strong in the hynder partes, a ramme also, and a king against whom no man aryseth vp.

32 If thou hast done foolishly when thou wast

Psal. xlix. c.

Deut. xliii. a.

Di. serbe me with foode conuenient for me.

Exod. v. a. Deut. viii. c. Iob. xxx. d.

Di. whose eyes are hauncie.

Exo. xlii. Deut. xxxvii. Di. of the book.

Prou. vii.

Di. best.

Di. best.

Wast in hyc estate, or yf thou hast taken
cuyll counsayle, then lay thine hande
vpon thy mouth.

33 Who so chyrneth mylke bringeth forth

butter, and he that rubbeth his nose,
maketh it bleede: Euen so he that for-
ceth Wrath, bringeth forth strife.

The .xxxj. Chapter.

2 He exhorteeth to chastitie and iustice, 10 And sheweth the condicions of a wise
and worthy woman.

THE wordes of king ^(a)Lamuel, and the lesson
that his mother taught him.



1 **W**hat my sonne: What
the sonne of my body:
and what O my deare
beloued sonne:

2 Geue not ouer thy
strength & wayes vnto
women, which are the
destruction euen of kynges.

4 O Lamuel, it is not for kynges, it is
not [I say] for kynges to drynke wine,
nor princes strong drynke.

5 Lest they by dinkyng forget the
lawe, and peruert the iudgement of all
poore mens children.

6 Geue strong drynke vnto such as are
redy to perishe, and wine vnto those
that mourne:

7 That they may drynke it, and forget
their miserie and aduersitie.

8 Be thou an aduocate for the dumbe,
[to speake] in the cause of all such as be
succourlesse in this transitorie worlde.

9 Open thy mouth, defende the thyng
that is lawfull and ryght, and the cause
of the poore and helpelesse.

10 Who so syndeth an honest faythfull
woman, she is much more worth then
pearles.

11 The heart of her husbände may safely
trust in her, so that he shall fall into no
pouertie.

12 She wyll do hym good, and not euill,
all the dayes of her lyfe.

13 She occupieth wooll and flaxe, and
laboureth gladly with her handes.

14 She is like a marchauntes ship, that
byngeth her vittayles from a farre.

15 She is by in the nyght season, to pro-
uide meate for her houtholde, and foode
for her maydens.

16 She considereth lande, and byeth it:
and with the fruite of her handes she

planteth a vineyarde.

17 She girdeth her loynes with strength,
and fortiifieth her armes.

18 And yf she perceaue that her huswife-
rie doth good, her candell goeth not out
by nyght.

19 She layeth her fingers to the spindle,
& her hande taketh holde of the distaffe.

20 She openeth her hande to the poore,
yea she stretcheth forth her handes to
such as haue neede.

21 She feareth not that the colde of
wynter shall hurt her houtholde, for all
her houtholde folkes are clothed with
scarlet.

22 She maketh her selfe faire ornamētes,
her clothyng is white silke and purple.

23 Her husbände is much set by in the
gates, when he sitteth among the rulers
of the lande.

24 She maketh cloth of silke, and selleth
it: and deliuereth girdles vnto the mar-
chaunt.

25 Strength and honour is her clothyng,
and in the latter day she shall reioyce.

26 She openeth her mouth with wis-
dome, and in her tongue is the lawe of
grace.

27 She loketh well to the wayes of her
houtholde: and eateth not her bread
with idlenesse.

28 Her children arise by & call her blessed:
and her husbände shall make much of
her.

29 Many daughters [there be that] gather
riches together: but thou goest aboue
them all.

30 As for fauour it is deceiptfull, & beautie
is a vayne thyng: but a woman that
feareth the Lorde, shall be prayسد.

31 Geue her of the fruite of her handes:
and let her owne workes prayse her in
the gates.

A. P. C.

The booke of the preacher, otherwise called Ecclesiastes, which is Solomon the king.

For Solomon is called in scripture by three sundry names. The one, Solomon, that is, the maker of peace. The seconde Idida, that is, beloued of God. The thirde Ecclesiastes, that is, a preacher, teachyng that true and eternall felicitie consisteth not in any worldly wisdom or aboundaunce of riches, or in carnall pleasure, which all be but bayne and transitorye: but he proueth that true felicitie consisteth in a whole soyning our selues to God by pure religion, that is, with a sincere sayth and the feare of God obseruyng his commaundementes.

The first Chapter.

All thynges in this worlde are full of vanitie and of none indurance. All mans wisdom is but folle and grieve.

A 1



The wordes of the preacher y sonne of Dauid kyng of Hierusalem.

All is but most bayne vanitie saith the preacher, & all is most bayne [I say] and

but playne vanitie.

For what els hath a man of all the labour that he taketh vnder the sunne:

One generation passeth away, another cometh: but the earth abideth still.

The sunne aryseth, the sunne goeth downe, and returneth to his place, that he may there ryle by agayne.

The wynde goeth towarde the south and turneth vnto the north, fetcheth his compasse, whirleth about, and goeth forth, and returneth agayne to his circuites from whence he dyd come.

All fluddes runne into the sea, and yet is the sea it selfe not fylled: For loke vnto what place the waters runne, thence they come to flowe agayne.

All thynges are so harde to be knowen, that no man can expresse them: The eye is not satisfied with sight, the eare is not fylled with hearyng.

The thyng that hath ben, cometh to passe agayne, and the thyng that hath ben done, shalbe done agayne: There is no newe thyng vnder the sunne.

Is there any thyng wherof it may be sayde, lo this is newe: for it was long

ago in the tymes that haue ben before vs.

The thyng that is past is out of remembraunce: euen so the thynges that are for to come, shal no more be thought vpon among them that come after.

I my selfe the preacher was kyng of Israel at Hierusalem,

And dyd applie my mynde to seke out & searche for knowledge of all thynges that are done vnder heauen: Such trauayle and labour hath God geuen vnto the children of men, to exercise them selues therein.

Thus haue I considered all these thynges that come to passe vnder the sunne: and lo, they are all but vanitie and vexation of mynde.

The crooked can not be made straight, nor the imperfection of thynges can be numbred.

I continued with myne owne heart, saying: lo I am come to great estate, and haue gotten more wisdom then all they that haue ben before me in Hierusalem.

Beha, my heart had great experience of wisdom & knowledge: for ther vnto I applied my mynde, that I myght knowe what were wisdom and vnderstandyng, what were error and foolishnesse: and I perceaued that this was also but a vexation of mynde.

For where much wisdom is, there is also great trauayle and disquietnesse: and the more knowledge a man hath, the more is his care.

(a) He doth not condemne the creatures and gifts of God as euill: but the carefull sekynge of them, and the pride & truste that man hath in worldly thynges.

(b) He moueth by sixe reasons that true felicitie is not to be put in any worldly thing.

(c) The first reason is, that nothing can be attained in this life without labour & care.

(d) The second reason is, that though the earth it selfe continueth for a longer tyme, yet it cometh to an ende at the last.

(e) The third reason is, that neither astronomie nor any other science, is perfectly knowen in this life.

(f) The fourth reason is, that he is neuer satisfied nor content with his estate.

(g) The fifth reason is, that vnderstanded of thynges made by nature, & seconde of thynges done by art.

(g) In the remembrance of the former of wisdom, or our knowledge of wisdom, that knowledge can not be attained without great trauayle: the ende of all which knowledge, is to reach man humilitie.

(h) There is not able of his owne power to reforme that is amill, and to ryle it from sinne, and to knowe his imperfection & suchemill, is to do any thing that is good, without the grace of God.

1 Pleasures, sumptuous buildynges, riches, and possessions, are but vanitie. 14 The wise and the foole haue both one ende touchyng the bodyly death.



hen sayde I thus in my heart: Nowe go to, ^(a) I will take myne ease, and haue good dayes: But lo, that is vanitie also.

Insonmuch that ^(b) I saide vnto the man geuen to laughter, thou art mad: and to mirth, what doest thou:

^(c) So I thought in my heart to geue my fleshe vnto wine, and agayne to apply my mynde vnto wisdom, and to comprehend foolishnesse: vntyll the tyme that among all the thynges which are vnder the sunne, I myght see what were best for men to do so long as they liue vnder heauen.

^(d) I made gorgeous faire workes: I builded my houses, and planted vineyardes.

I made me orchardes and gardens of pleasure, and planted trees in them of all maner of fruites.

I made pooles of water, to water the greene and fruitfull trees withall.

I bought seruauntes and maydens, and had a great houlsholde: As for cattel and sheepe, I had more substaunce of them then all they that were before me in hierusalem.

I gathered together siluer and golde, and the chiefe treasures of kynges and landes: I haue prouided me men singgers and women singgers, and the delites of the sonnes of men, as a woman taken captiue, and women taken captiues.

And I was greater and in more worship then all my predecessours in hierusalem: For wisdom remained with me.

And loke whatsoeuer myne eyes desired, I let them haue it: and wher in soeuer my heart delited or had any pleasure, I withheld it not from it: Thus my heart reioyced in all that I did, and this was my portion of all my traualle.

But when I considered all the workes that my handes had wrought, and all the labour that I had taken therein: lo all was but vanitie and vexation of

mynde, and nothing of any value vnder the sunne.

^(e) Then turned I me to consider wisdom, errour, and foolishnesse (for what is he among men that myght be compared to me the kyng in such workes?)

And I sawe that wisdom excelleth foolishnesse, as farre as light doth darkness.

For a wise man hath his eyes in his head, but the foole goeth in darknesse: I perceaued also that they both ^(f) had one ende.

Then thought I in my mynde, yf it happen vnto the foole as it doth vnto me, what needeth me then to labour any more for wisdom: So I confessed within my heart that this also was but vanitie.

For the wise are euer as litle in remembrance as the foolish: for the dayes shall come ^(g) when all shall be forgotten: yea the wise man dyeth as well as the foole.

Thus began I to be weery of my life, insonmuch that I coulde away with nothing that is done vnder the sunne: for all was but vanitie and vexation of mynde.

^(h) Yea I was weery of my labour which I had taken vnder the sunne, because I shoulde be fayne to leaue them vnto another man that cometh after me:

⁽ⁱ⁾ And who knoweth whether he shall be a wise man or a foole: And yet shall he be lorde of all my laboures which I with such wisdom haue taken vnder the sunne: This is also a vayne thyng.

So I turned me to refrayne my mynde from all such traualle as I toke vnder the sunne,

For insonmuch as a man shoulde weery hym selfe with wisdom, with vnderstandyng and oportunitie, and yet be fayne to leaue his laboures vnto another that neuer sweate for them: This is also a vayne thyng, and great miserie.

For what getteth a man of all the labour and traualle of his mynde that he taketh vnder the sunne:

But heauinesse, sorrowe, and disquietnesse all the dayes of his life: Insonmuch that

(e) God hath appointed that man should be obedient to god's reason, as his kyng: and not to be leu'd with carnall affection.

C

(f) They both suffer like aduersitee in this world: or as touchyng the corruption of the body, they dye both alike.

(g) Meaning in this world.

(h) That he myght seeke the true felicitie which is in God.

(i) He rebuketh men that maketh careful prouidence to enrich their heeres by vnlawful meanes to their owne dampnation, nor knowyng who or what they shall be, either good or euill.

D

that his heart can not rest in the nyght:
This is also a vayne thyng.

24 ^(h) Is it not better then for a man to
eate and drynke, and his soule to be
mery in his labour: yea I sawe that
this also was a gift of God.

25 For Who wyll eate or go more lustyly
to his worke then I:

26 And Why: God geueth to the man

that is good before hym, Wisdome, br-
derstandyng, and gladnesse: but vnto
the sinner he geueth Weerinesse, that
he may gather and heape together the
thyng that afterwarde shalbe geuen
vnto hym Whom it pleaseth God: This
is nowe a vayne thyng, yea a very dis-
quietnesse and vexation of mynde.

The .iij. Chapter.

1 All thynges haue their tyme. 14 The workes of God are perfect, and cause vs to feare
hym. 17 God shall iudge both the iust an vniust.

A



1 ^(a) Very thyng hath a
tyme, yea all that is
vnder the heauē hath
his conuenient season.

2 There is a tyme to
be borne, and a tyme to
dye: there is a tyme
to plant, and a tyme to plucke vp the
thyng that is planted.

3 A tyme to slay, and a tyme to make
Whole: a tyme to breake downe, and a
tyme to builde vp.

4 A tyme to weepe, and a tyme to laugh:
a tyme to mourne, & a tyme to daunce.

5 A tyme to cast away stones, and a tyme
to gather stones together: A tyme to
imbrace, and a tyme to refrayne from
imbracyng.

6 A tyme to wyne, and a tyme to lose:
A tyme to spare, and a tyme to spende.

25 7 A tyme to cut in peeces, and a tyme to
sowe together: A tyme to kepe scilence,
and a tyme to speake.

8 A tyme to loue, and a tyme to hate: A
tyme of warre, and a tyme of peace.

9 What hath a man els that doth any
thyng, but Weerinesse and labour:

10 ^(b) For as touchyng the trauayle and
carefulnesse which God hath geuen vn-
to men, I see that he hath geuen it
them to be exercised in it.

11 All this hath he ordeyned maruelous
goodly, to euery thyng his due tyme:
He hath planted ignorauce also in the
heartes of men, that they shoulde not
comprehende the ground of his workes
which he doth from the begynnyng to
the ende.

12 So I perceaued that in those thinges
there is nothyng better for a man then
to be mery, and to do Well as long as
he lyueth.

13 For all that a man eateth & drynketh,
yea Whatsoeuer a man enioyeth of all
his labour: that same is a gyft of God.

14 I considered also that Whatsoeuer
God doth, it continueth for euer: And
that nothyng can be put vnto it, nor
taken from it, & that God doth it to the
intent that men shoulde feare hym.

15 *The thyng that hath ben, is nowe:
and the thyng that is for to come, hath
ben afore time: for God restorēth againe
the thyng that was past.

16 Moreover, I sawe vnder the sunne
vngodlynes in the steade of iudgement,
& iniquitie in steade of righteousnesse.

17 Then thought I in my mynde, God
shall separate the ryghteous from the
vngodly: and then shalbe the tyme and
iudgement of all counsayles & workes.

18 I communed With myne owne heart
also concernyng the children of men,
howe God hath chosen them, and yet
letteth them appeare as though they
were beastes.

19 ^(c) For it happeneth vnto men as it
doth vnto beastes, euen one condition
vnto them both: as the one dyeth so
dyeth the other, yea they haue both one
maner of breath: so that in this a man
hath no preeminence aboue a beast, but
are all subdued vnto vanitie.

20 They go all vnto one place: for as they
be all of dust, so shall they all turne vnto
dust agayne.

21 ^(d) Who knoweth the spirite of a man
that goeth vpwarde, & the breath of the
beast that goeth downe to the earth:

22 wherfore I perceauē that there is no-
thyng better for a man then to be ioy-
full in his labour, for that is his portio:
But Who wyll byyng hym to see the
thyng that shall come after hym:

The

^(h) Is it is
the blessing
of God to ob-
teyne ryche
honestly: so is
it no lesse ble-
sing to refre-
sh him selfe with
the fruite
therof in mea-
sure. Of both
whiche ble-
singes Solo-
mon confesseth
hym selfe to
haue tasted
largely, and
yet not happy
therby.

^(a) Although
true science
is not to be
vnto in any
woorde
thing: yet
God hath ap-
pointed al ne-
cessarie thin-
ges to be done
in due tyme,
order, and
measure.

^(b) God hath
appointed p
euery man
shoulde dili-
gently tra-
uayle & take
payne in his
vocation, to
the ende he
woulde haue
hym humble
& feare God.

Ecclei. d.

^(c) There is
no difference
betwixt a man
and a beast
touchyng the
body, which of
them both
dyeth: but the
soule of man
hath immor-
tality, and the
body of man
rith by re-
gaine by the
mighty power
of God.

^(d) The
mortalite of
the soule is
not knowen
by carnall
sen: for
but by the
wyse and
spirite of God
is it knowen
of the
children of
men.

The .iiij. Chapter.

The innocent are oppressed. 4 Mens labours are full of abuse and vanitie. 9 Mans societie is necessarie. 13 A young man poore and wise, is to be preferred before an olde hyng that is a foole.

A 1



I turned me, and *considered all the violent wrong that is done vnder the sunne: and behold the teares of such as were oppressed, and there was no man to comfort them, or that woulde deliuer and defende them from the violence of their oppressours.

2 Wherefore I iudged those that are dead, to be more happy then those that be alyue:

3 ^(a) Vea hym that is yet vnborne, to be better at ease then they both: because he seeth not the miserable workes that are done vnder the sunne.

4 ^(b) Agayne, I sawe that all trauayle and diligence of labour that euery man taketh in hande, was done of enuie agaynst his neyghbour: This is also a vayne thing, and a vexation of mynde.

5 ^(c) The foole foldeth his handes together, and eateth by his owne fleshe.

6 One handfull [sayth he] is better with rest, then both the handes full with labour and trauayle of mynde.

7 Moreover I turned me, and beholde yet another vanitie vnder the sunne:

8 There is one man, no mo but hym selfe alone, hauyng neither childe nor brother, yet is there no ende of his careful trauayle, his eyes can not be satisfied with riches: [yet sayth he not] for whom do I take such trauayle? For whose pleasure do I thus consume away my life: This is also a vayne and miserable

thyng.

9 ^(d) Therefore two are better then one, for they may well enjoy the profite of their labour: For yf one of them fall, his companion helpeth hym by agayne.

10 But wo is hym that is alone: for yf he fall, he hath not another to helpe him by.

11 Agayne when two sleepe together they are warme: but howe can a body be warme alone?

12 One may be ouercome, but two may make resistance: A thre folde gable is not lightly broken.

13 A poore childe beyng wise, is better then an olde king that doteth, and can not beware in tyme to come.

14 ^(e) Some one cometh out of prison, and is made a kyng: and another which is borne in the kyngdome, cometh by to pouertie.

15 And I perceaued that all men luyng vnder the sunne ^(f) go with the seconde childe that shall stande by in the steade of the other.

16 As for the people that haue ben before hym, and that come after hym, they are innumerable, and they that come after hym shall not reioyce of hym: This is also a vayne thyng, and vexation of mynde.

17 When thou comest into the house of God, kepe thy foote and drawe nye, that God which is at hande may heare that thou geue not the ^(g) offerynges of fooles: for they knowe naught but to do euyll.

(d) Mutual societie is both comfortable & necessarie for a mans life.

(e) D, and will not receive admision.

(f) Gen. xii. 6. 1. Reg. 16. c.

(g) Men seeke rather to please and to come in to fauour with hym that shall succede into the place of honore, then with him that doth occupie the present estate.

(f) The people will not be long pleased with hym that occupieth the place of honour.

(g) we must direct our sayth, prayer, and workes, by the worde of God: and not by a blinde or wicked intent.

The .v. Chapter.

1 Not to speake lightly, chiefly in Gods matters. 9 The couetous can neuer haue enough.

11 The labourers sleepe is sweete. 14 Man when he dyeth taketh nothyng with hym.

18 To lye sorrowfully and with a contented mynde, is the gift of God.

A 1



^(a) not hasty with thy mouth, and let not thine heart speake any thyng rashly before God: For God is in heauen, and thou by on earth, therefore let thy wordes be fewe.

2 For where much carefulnesse is, there are many dreames: and where many

wordes are, there men may heare fooles.

3 ^(b) If thou make a vowe vnto God, be not slacke to performe it: As for foolish vowes he hath no pleasure in them: yf thou promise any thyng, pay it.

4 ^(c) For better is it that thou make no vowe, then that thou shouldest promise and not pay.

5 Suffer not thy mouth to cause thy fleshe

Deu. xx. ii. c. Baruc. vi. c.

(b) we ought to bowe those thynges the which tendeth to the glory of God, & which are in our power to performe.

(c) In p...
...that
...thou
...not able to
...perforce.
...by in...
...rate cetyng &
...by pnyng, or
...by saying that
...you should not
...voluntarily,
...but of necessi-
...etc, making
...God the auc-
...thour of sinne.
(d) Wycames
...are not to be
...reputed: but
...God is to be
...kard.
B
(e) Wherbyng
...that God will
...redresse these
...thynges, and
...therfore we
...must depende
...vpon hym.
(f) The decay
...of husbandry
...is the decay
...of the prync.
(g) A plague
...of the coner
...to a man.

fleshe for to sinne, neither say thou be-
fore the angell that it is thy ignozaunce:
for then God Wyll be angry at thy
voyce, and Destroy all the worke of
thyne handes.
6 And why: wheras are many dreames
and many wordes, there are also diuers
vanities: but loke that thou feare God.
7 If thou seest the poore to be oppressed,
and wrongfully dealt withall, so that
equitic and right of the lawe is wrested
in the lande, marueyle not thou at such
a thyng: for he that is hygher then the
hyghest regardeth, and there be hygher
then they.
8 The increase of the earth vpholdeth
all thyng: yea the kyng hym selfe is
maynteyned by husbandry.
9 He that loneth money, wyll neuer be
satisfied with money: and he that loueth
riches, shalbe without the fruite therof:
This is also a bayne thyng.
10 Wheras much riches is, there are many
also that spende them away: And what
pleasure more hath he that possesseth
them, sauyng that he may loke vpon
them with his eyes:
11 A labouryng man sleepeth sweetly
whether it be litle or much that he ea-
teth: but the aboundaunce of the riche
wyll not suffer hym to sleepe.
12 Yet is there a soze plague which I

haue seene vnder the sunne [namely]
riches kept to the hurt of him that hath
them in possession:
13 For oft tymes they perishe with his
great miserie and trouble: and yf he
haue a childe, it getteth nothyng.
14 Lyke as he came naked out of his
mothers wombe, so goeth he thither
agayne, and carryeth nothyng away
with hym of all his labour.
15 This is a miserable plague, that he
shall go euen as he came away: what
helpeth it hym then that he hath la-
boured in the wynde?
16 All the dayes of his lyfe also he dyd
eate in the darke, with great careful-
nesse, sicknesse, and sozowe.
17 Therefore me thynke it a better and a
fairer thyng, a man to eate and drynke,
and to be refreshed of all his labour
that he taketh vnder the sunne, all the
dayes of his lyfe which God geueth
hym: for this is his porttion.
18 For vnto whom soeuer God geueth
riches, goodes, and power, he geueth it
hym to enioy it, to take it for his porttion,
and to be refreshed of his labour: this
is the gyft of God.
19 For he thinketh not much howe long
he shall lyue, forasmuch as God fylleth
his heart with gladnesse.

Iobid
i. Tim. vii.
C
(b) This is
in decay, and
without pro-
fit.
(c) Man by
reason can
comprende
nothyng bet-
ter in this life
then to be the
gyftes of God
labouryng
and
comfortably:
for to knowe
farther, is a
speciall gyft
of God geuen
led by his spe-
ritus.

The .vj. Chapter.

The miserable estate of hym to whom God hath geuen riches, and not the grace
to vse them.

A 1



Here is yet a plague
vnder the sunne, and it
is a generall thyng a-
mong men: when God
geueth a man riches,
goodes, and honour, so
that he wanteth no-
thyng of all that his heart can desire,
and yet God geueth hym not leaue to
enioy the same, but another man spen-
deth them: This is a bayne thyng and
a miserable plague.
2 If a man beget a hundred children,
and lyue many yeres, so that his dayes
are many in number, and yet can not
enioy his good, neither be buryed: as
for hym I say, that vntymely birch is
better then he.
3 For he commeth to naught, & spendeth
his tyme in darknesse, and his name is

(a) The rich
hed conuocous
man by many
handes of of-
fence: wan-
teth & honour
of a chistian
mans buryal,
either by mur-
dering hym
selfe, or by such
other kynde of
offence.

forgotten.
4 Moreouer he seeth not the sunne, and
knoweth not of it: and yet hath he more
rest then the other.
5 Yea, though he lyued two thousande
yeres, yet hath he no good lyfe: Come
not all to one place:
6 All the labour that a man taketh is
for hym selfe, and yet his desire is neuer
fylled after his mynde.
7 For what hath the wise more then
the foole: what helpeth it the poore
that he knoweth to walke with fooles
before the lyuyng?
8 The cleare syght of the eye is better
then that the soule shoulde walke after
desires of the lust: howbett, this is also
a bayne thyng, and a disquietnesse of
mynde.
9 The thyng that hath ben, is named
alredy,

(b) That is,
to be dead, and
knowing that he
is nothyng
better then the
vntymely
fruite.
(c) For his
mouth.
(d) That is,
that he know-
eth howe to
vse his riches
well in the
iudgement of
the wyse.
(e) It is bet-
ter to be con-
tente with the
good that
God hath
geuen, then
to desire the
wyse: for the
wyse is bet-
ter.

alredy, and knowen that it is euen man
 him selfe: neither may he go to lawe
 with him ^(c) that is mightier then he.
 10 Many thinges there be that encrease
 vanitie, and what hath a man els?

11 For who knoweth what is good for
 man liuing in the dayes of his bayne
 life, whiche is but a shadowe: Or who
 wyl tell a man what shall happen after
 hym vnder the sunne?

The. vij. Chapter.

Diuers preceptes to folowe that whiche is good, and to auoyde the contrary.



* Good name is more
 worth then precious
 opyntment: ^(a) & the day
 of death, is better the
 the day of byrth.

^(b) It is better to go
 into an house of mour-
 ning, then into a banketting house: For
 there is the ende of all men, and he that
 is liuing taketh it to heart.

^(c) Grauitie is better then to laugh: for
 when the countenaunce is heaunie, the
 heart is reformed.

The heart of the wise is in the mour-
 ning house: but the heart of the foolish
 is in the house of myrth.

* It is better to geue eare to the chaste-
 ning of a wyle man, then to heare the
 longue of fooles:

For the laughyng of fooles is like the
^(d) cracking of thornes vnder a pot: and
 that is but a bayne thing.

The wyle man hateth wrong dea-
 ling, and abhorreth the heart that coue-
 teth rewardes.

Better is it to consider the ende of a
 thing then the beginning: The patient
 of spirite, is better then the hye minded.

Be not hastily angrie in thy minde:
 for wyath resteth in the bosome of
 fooles.

^(e) Say not thou, what is the cause
 that the dayes of the old time were bet-
 ter then they that be nowe: for that
 were no wyle question.

Wysdome with inheritaunce is good,
 yet better is it with them that without
 care may beholde the sunne:

For wysdome defendeth aswell as
 money, and the excellent knowledge &
 wysdome geueth lyfe vnto hym that
 hath it in possession.

Consider the worke of God, how that
 no man can make the thing ^(f) straight,
 whiche he maketh crooked.

14 Use well the tyme of prosperitie, and
 remember the tyme of misfortune: for
 God doth so temper the one and the o-
 ther, that a man ^(g) can finde nothing
 els.

15 All thinges haue I considered in the
 time of my vanitie: that the ^(h) iust man
 perisheth for his righteousnesse sake, &
 the vngodly liueth in his wickednesse.

⁽ⁱ⁾ Therefore be thou neither to righte-
 ous ^(k) nor ouer wyle, that thou perishe
 not.

^(l) Be neither to vnrightheous also nor
 to foolish, lest thou die before thy time.

18 It is good for thee to ^(m) take holde of
 this, and not to let that go out of thy
 hande: For he that feareth God, com-
 meth foorth with them all.

19 Wysdome geneth more courage vnto
 the wyle, then ten mightie men of the
 cite.

20 * For there is not one iust vpon earth
 that doth good, and sinneth not.

21 Take no heede vnto euery word that
 is spoken, lest thou heare thy seruant
 curse thee: for thyne owne heart know-
 eth that thou thy self also hast oft times
 spoken euill by other men.

22 All these thinges haue I proued in
 wysdome, for I thought to be wyle,
 * but she went farther fro me then she
 was before: yea and so deepe, that I
 might not reache vnto her.

23 I applied my minde also vnto know-
 ledge, and to seeke and searche out sci-
 ence, wysdome, and vnderstanding, to
 knowe the foolishnesse of the vngodly,
 and the error of doting fooles.

24 And I founde that * a woman is bit-
 terer then death, the whiche hath cast
 abrode her heart as a net that men fishe
 with, and her handes are chaynes:

⁽ⁿ⁾ who so pleaseeth God shall escape
 from her, but the sinner wyl be taken
 with her.

C
 (g) That no
 man can finde
 faule with
 Gods doinges

(h) Meaning
 that the cruel
 treoutes pue
 the innocent to
 death, & spare
 the wicked.
 (i) Follow not
 thy good in-
 tents in those
 thinges which
 be contrary to
 Gods com-
 mandement,
 or punish not
 euery light
 faule with ex-
 tremitie.

(k) Be not
 wyle in thine
 owne conceipt
 (l) Depart
 quickly from
 that that is
 wicked.
 (m) Take
 hede of these
 admonitions.
 iiii. Re. viii. c.
 ii. Par. vi. g.
 Prou. xx. d.
 i. Iohn. i. d.

Iob. xxviii. c

Prou. vii. d. j

(n) This
 woman is es-
 caped only by
 the grace of
 God.

25 Beholde (saith) the preacher) this haue I diligently searched out and proued: One thing must be considered With another, that a man may come by knowledge, which as yet I seeke, and finde it not.

26 Among a thousande men I haue founde one: but ^(c) not one woman among all.
27 Lo this onlye haue I founde, that *God made man iust and right: ^(d) but they sought many inuentions.

^(c) Prohibited by nature a thinge
cannot be done,
founde not one
that was yet a
flecty good.
^(d) Had in the
cause of their
owne delicia-
tion.

¶ The.viij. Chapter.

2 To obey princes and magistrates. 17 The workes of God passe mans knowledge.

A I



Who is wise: Who hath knowledge to make an aunswere: A ^(a) mans wysdome maketh his face to shine: but vnshamefastnes putteth it out of fauour.

^(a) That is, getteth to him fauour.

^(b) Or, strength.

2 Kepe the kynges commaundement, namely for the oth that thou hast made vnto God for the same.

^(b) Withdraw not thy selfe lightly from the kynges obedience.

3 ^(b) Be not hastie to go out of his sight, and see thou continue in no euill thing: for whatsoeuer it pleaseth hym, that doth he.

Job.xi.b.

4 Like as when a king geueth a charge, his commaundement is mightie: Euen so, *Who may say vnto him, what doest thou?

Leu.xviii.a.

5 *Who so kepeth the commaundement, shall seele no harme: but a wysle mans heart discerneth the tyme and iudgement.

6 For every thing wyll haue oportunitie and iudgement: and this is the thing that maketh men full of carefulnesse and sorowe.

¶

7 And why: a man knoweth not what is for to come: for who can tell hym when it shalbe?

8 Neither is there any man that hath power ouer the spirite to kepe styll the spirite, nor to haue any power in the tyme of death, nor that can make an ende of the battayle, neither may vngodlynesse deliuer them that meddle withall.

9 All these thinges haue I considered, and applied my mynde vnto euery worke that is vnder the sunne, howe one man hath lordship vpon another to ^(c) his owne harme.

^(c) As to me
meth often
tymes to il-
l-rannts and
wicked rulers
^(d) That is,
the vngodly
hath ben pray-
sed after their
banall.

10 For I haue secne often the vngodly brought to their graues, ^(d) and yet they haue returned into the citie agayne: and

^(c) came from the place of holy men, whiche in the citie were growen out of memoire, as were those also that liued well: This is also a bayne thing.

^(c) That is,
the holy men
after their
decease shall
grow out
of memoire.

11 ^(b) Because nowhe that euill workes are not hastily punished, the heart of man geueth hym selfe ouer vnto wickednesse.

^(b) Where
induce is be-
layed, there
liueth euillnesse.

12 Because an euill person offendeth an hundred tymes, and God deferreth, getting hym long life, therefore am I sure that it shall go well with them that feare God, whiche haue hym before their eyes.

13 Againe, as for the vngodly it shall not be well with him, neither shall he prolong his dayes: but euen as a shadowe, so shall he be that feareth not God.

14 Yet is there a vanitie vpon earth: ¶ There be iust men vnto whom it happeneth as though they had the workes of the vngodly: Againe, there be vngodly, with whom it goeth as though they had the workes of the righteous: This haue I called also a bayne thing.

15 Therefore I commende gladnesse, because a man hath no better thing vnder the sunne, then to eate and drinke, and to be merie: ^(b) for that shall he haue of his labour, at the dayes of his life which God geueth hym vnder the sunne.

^(b) That is,
speareth in the
person of a
carnall man.

16 And so I applied my mynde to learne wysdome, and to knowe the trauayle that is in the worlde, and that of suche a fashion, that I suffred not mine eyes to sleepe neither day nor night.

17 I vnderstoode of all the workes of God, but it is not possible for a man to attayne vnto the workes that are done vnder the sunne: and though he bestowe his labour to seeke them out, yet can he not reach vnto them: yea though a wysle man would vndertake to knowe them, yet shall he not finde them.

¶ The

The. ix. Chapter,

By no outwarde thing can man know whom God loueth or hateth. No man knoweth his ende. No wysdome excelleth strength.



Or all these thinges purposed I in my mynde to seeke out: The righteous & wise, yea & their seruauntes also are in the hand of God, (a) and there is no

man that knoweth eyther loue or hate, but all thinges are before them.

It happeneth vnto one as vnto another, it goeth with the righteous as with the vngodly, (b) with the good and cleane, as with the vncleane, with hym that offereth, as with hym that offereth not: like as it goeth with the vertuous, so goeth it also with the sinner: as it happeneth vnto the paritured, so happeneth it also to hym that is afrayde to be forsworne.

Among all thinges that come to passe vnder the sunne, this is a miserie, that it happeneth vnto all alike: This is the cause also that the heartes of men are full of wickednesse, and madde foolishnesse is in their heartes as long as they liue, vntyll they dye.

And why: as long as a man liueth, he hath an hope: for a quicke (c) dogge [say they] is better then a dead lion.

For they that be liuing knowe that they shall dye: but they (d) that be dead knowe nothing, neither deserue they any more, for their memoriall is forgotten.

Also their loue, and their hatred, and their enuie is nowe perished, neither haue they any more part in the worlde in all that is done vnder the sunne.

Go thou thy way then, eate thy bread with ioy, & drinke thy wine with a glad heart, for thy workes please god: Let thy garmentes be allwayes white, and let thy head lacke no oyntment.

Use thy selfe to liue ioyfully with thy wife whom thou louest all the dayes of thy life whiche is but vayne, that God

geneth thee vnder the sunne all the dayes of thy vanitie: for that is thy portion in this life of all thy labour and trauayle that thou takest vnder the sunne.

Whatsoever thou takest in hande to do, that do with al thy power: for in the grane that thou goest (e) vnto, there is neither worke, counsayle, knowledge, nor wysdome.

So I turned me vnto other thinges vnder the sunne, & I sawe that in running it helpeth not to be swift, in battell it helpeth not to be strong, to feeding it helpeth not to be wyse, to riches it helpeth not to be a man of muche vnderstanding, to be had in fauour it helpeth not to be cunning: (f) but that all lieth in tyme and fortune.

For a man knoweth not his tyme: but like as the fishes are taken with the angle, and as the byrdes are caught with the snare: euen so are men taken in the perillous tyme, when it commeth sodaynly vpon them.

This wysdome haue I seene also vnder the sunne, and me thought it a great thing:

There was a litle citie and a few men within it: so there came a great kyng and besieged it, and made great bulwarkes against it.

And in the citie there was founde a poore man, but he was wyse, whiche with his wysdome deliuered the citie, yet was there no body that had any respect to such a simple man.

Then sayd I, wysdome is better then strength: Neuerthelesse, a simple mans wysdome is despised, and his wordes are not hearde.

A wyse mans counsayle that is folowed in seilence, is farre aboute the crying of a captaine among fooles.

For wysdome is better then hardnesse: but one sinner alone destroyeth muche goodnesse.

(f) There is no tyme of working, or repentance after this life.

(g) Thus the wicked worldinges are deceaued, attributing to fortune the which is ordered by the secreete providence of god, for that the reward accordyng to mens doinges is not in this life, but chiefly in the life to come. (h) A prayse of wyse men.

(d) heard.

Sapi. vi. a. i. Reg. xvii. e. ii. Re. xxii. c.

The .x. Chapter.

1 The difference of foolishnes and wysdome. 10 A sclauderer is like a serpent that can not be charmed. 15 Of foolishhe kynges and riotous princes. 16 And of good kynges and princes.

A 1



Dead flye doth corrupt sweete oymnt, and maketh it to stinke: Euen so oft tymes he that hath ben had in estimation for wysdome and honour, is

abhorred because of a litle foolishnesse.

2 ^(a) A wylse mans heart is vpon his right hande, but a fooles heart vpon his left.

3 A foole wylle shewe hym selfe when he goeth by the way, yet thinketh he that euery man doth as foolishly as hym self.

4 If a principall spirite be geuen thee to beare rule, * be not negligent then in thine office: for he that can take cure of hym selfe, auoydeth great offences.

5 Another plague is there whiche I haue seene vnder the sunne, namely, the ignoraunce that is commonly among princes: in that a foole sitteth in great dignitie, and the ^(b) riche are set downe beneath.

6 I haue seene seruauntes ride vpon hozles, and princes goyng vpon their feete as it were seruauntes.

W 7 * But he that diggeth by a pitte, shall fall therein hym selfe: and who so breakeheth downe the hedge, a serpent shall byte hym.

8 Who so remoueth stones, shall haue trauayle withall: and he that heweth wood, shalbe hurt therewith.

9 When an iron is blunt and the poynt not sharpened, ^(c) it must be whet a-

gayne, and that with might: Euen so doth wisdome folowe diligence.

10 A backbiter is no better then a serpent that stingeth without hissing.

11 The wordes out of a wylse mans mouth are gracious: but the lippes of a foole wylle destroy hym selfe.

12 The beginning of his talking is foolishnesse: & the last worde of his mouth is starke madnesse.

13 A foole is full of wordes, and a man can not tell what shall come to passe: who wylle then warne hym of it that shall folowe after hym:

14 The labour of the ^(d) foolishhe is greuous vnto them, whyle they know not howe to go into the citie.

15 Wo be vnto thee O thou lande, whose kyng ^(e) is but a chylde, and whose princes are early at their bankettes.

16 But well is thee O thou lande, whose kyng is come of nobles, and whose princes eate in due season for necessitie, and not for lust.

17 Thowwe slouthfulnesse the balkes fall downe, and thowwe idle handes it rayneth in at the house.

18 Meate maketh men to laugh, and * wine maketh them merie: but vnto money are all thinges obedient.

19 ^(f) Wishe the king no euil in thy thought, and speake no hurt of the riche in thy priue chamber: for a byrde of the ayre shall betray thy voyce, and with her feathers shall she bewray thy wordes.

(a) A wylse man doth thinges aptly and with good consideration: but a foole doth contrary. "O", and being a foole hym self, esteemeth all other men as fooles. Rom. xii. b.

(b) Riche in wysdome and vertue. "O", the earth.

W Pro. xxvi. d. Eccl. xxvii. d

(c) Arte helpeth nature.

C (b) The foolish man will not know his own way. (c) A child in affection and manners, and words of great counsel.

Pro. iiii. b.

(f) Treason can not be sought for secretly, but it will be known.

The .xj. Chapter.

1 To be liberall to the poore. 4 Not to doubt of Gods prouidence. 8 All worldly prosperitie is but vanitie. 9 God wylle iudge all.

A 1



As ^(a) thy bread vpon wette faces, and so shalt thou finde it after many dayes.

^(b) Geue part seuē dayes, & also vpon the eyght: for thou knowest not what miserie shall come vpon earth.

3 When the cloudes are full, they poure out raine vpon the earth. ^(c) And when the tree falleth, whether it be towarde

the south or north, in what place soeuer it fall, there it lieth.

4 He that regardeth the winde, shall not sowe: and he that hath respect vnto the cloudes, shall not reape.

5 Nowe like as thou knowest not the way of the spirite, nor howe the bones do growe in the wombe of her that is with chylde: Euen so thou knowest not the workes of God, which is the workmaster of all.

(a) Be liberall to the poore, though it seeme to be cast into the sea, yet it shall profite thee at the last. (b) Distribute thy alms to any that haue neede, without respect of persons. (c) In what state man dyeth, in that shall he be iudged at the laster day of iudgement.

6 Ceasse

- 6 Ceasse not thou therefore with thy handes to sowe thy seede, whether it be in the morning or in the evening: for thou knowest not whether this or that shall prosper, and if they both take, it is the better.
- 7 The light is sweete, and a pleasant thing is it for the eyes to looke vpon the sunne.
- 8 If a man lyue many yeres, and be glad in them all, let hym remember the

dayes of darknesse whiche shalbe manye, and that foloweth: All thinges shalbe but vanitie.

9 Be glad then (O thou young man) in thy youth, and let thy heart be merie in thy young dayes, folowe the wayes of thyne owne heart, and the lust of thyne eyes, ^(c) but be thou sure that God shall bryng thee into iudgement for all these thinges.

(c) So be-
hanc thy selfe
in all worldly
affayres, that
thou remem-
ber alwayes
the counte
that thou
must make to
God for the
same at the
day of iudge-
ment.

¶ The. xij. Chapter.

1 To thinke on God in youth, and not to deserre tyll age. 7 The soule returneth to God. 12 wisdom is the gyft of God, and consisteth in fearing hym, and keeping his commaundementes.

1 **L**et alway displeasure out of thine heart, and remoue euill from thy body: for chyldhood and youth is but vanitie.

about the ^(d) streetes.

(d) Lamen-
ting the dead.
(e) The ma-
rowe in the
backe bone.
(f) The pe-
lome skynne
that covereth
the brayne.
(g) The two
great vayne.
(h) The liuer.
(i) The head.
(k) The heare

2 Remember thy maker the sooner in thy youth, or euer the dayes of aduersitie come, and or the yeres drawe nye when thou shalt say, I haue not pleasure in them:

7 ^(v) Or euer the siluer lace be taken away, and or the ^(d) golden well be broken: Or the ^(e) pot be broken at the ^(f) well, and the ^(g) wheele broken vpon the ^(h) cesterne.

3 Before the sunne, the light, the moone, and starres be darkened, and or the cloudes turne agayne after the rayne:

8 Then shall the dust be turned agayne vnto earth from whence it came, and the spirite shall returne vnto God who gaue it.

4 ^(a) When the keepers of the house shall tremble, and when the ^(b) strong men shall bowe them selues, when the ^(c) milners stand still because they be so fewe, and when the ^(d) sight of the windowes shall ware dimme:

9 *All is but vanitie (saith the preacher) all is but playne vanitie.

Eccle. i. a.

5 When the ^(e) doores in the streetes shalbe shut, and when the ^(f) voyce of the millner shalbe layde downe, when men shall rype by at the voyce of ^(g) the byrde, and when all the ^(h) daughters of musicke shalbe brought lowe:

10 The preacher was yet more wyse, and taught the people knowledg, he gaue good heede, sought out the ground, and set forth many parables: his diligence was to finde out acceptable wordes, right scripture, & the wordes of truetly.

Hebr. iii. e.

6 When men shall feare ⁽ⁱ⁾ in hye places, and be afraide ^(k) in the streetes, when the ^(l) Almonde tree shall florische and be laden with the ^(m) grasshopper, and when all lust shal passe: because man goeth to his ⁽ⁿ⁾ long home, and the mourners go

11 For *the wordes of the wyse are like pikes and nayles that go thorow, of the ^(o) auctoures of gatheringes [which] are geuen of one shepheard.

(r) Auc-
tours of ga-
theringe he
calletly wise
men, because
they gather
the saynges
of the wyse
sort of men in
their booke.

21 Therefore beware my sonne of that doctrine that is beside this: for to make many bookes, it is an endlesse worke, and to muche studie weerieth the body.

13 Let vs heare the conclusion of all thinges, Feare God, and kepe his commaundementes: for that toucheth all men. For God shall iudge all workes and secrete thinges, whether they be good or euill.

I (iii)

¶ The ende of the booke of the preacher, otherwise called Ecclesiastes.

The songue

The Ballet of Ballettes of Solomon,

called in Latin, *Canticum Canticorum.*

The first Chapter.

The familiar talkie and mysticall communication of the spirituall loue betweene Jesus Christe and his Church. 6 The domesticall enemies that persecute the Church.

A 1



That^(a) he would kisse me with the kisses of his mouth: for thy loue is more pleasaunt then wine, and that because of the good and pleasaunt saour of thy most preci-

6 Tell me O thou whom my soule loueth, where thou feedest the sheepe, where thou makest them rest at the noone day: for why shall I be like hym that goeth wrong about the flockes of thy companions?

7 If thou knowe not thy selfe (O thou B fayrest among women) then go thy way forth after the^(b) footestepes of the sheepe, and feede thy goates besyde the shepherdes tentes.

8 Unto^{*} the hoast of Pharaos charets haue I compared thee, O my loue. Exo. xiiii.

9 Thy cheekes and thy necke is beautiful as the turtles, and hanged with spanges and goodly iewels, a neckband of golde wyll we make thee, with siluer buttons.

10^(c) When the king sitteth at the table, he shall smell my Sardus: a bundell of myrrer is my loue vnto me, he wyll lye betwixt my brestes: a cluster of Camphire in the vineyardes of Engaddi is my loue vnto me.

11^{*} Oh howe fayre art thou my loue, Oh howe fayre art thou: thou hast doues eyes. O howe fayre art thou my beloued, howe well fauoured art thou: Cant. i.

12 Our bed is deckt with flowres, the selinges of our house are of Cedar tree, and our crosse ioyntes of Cypresse.

ous baulmes.

2^(b) Thy name is a sweet smelling oymtment when it is shed forth, therfore do the^(c) maydens loue thee.

3 Drawe thou me [vnto thee] We wyll runne after thee. The kyng hath brought me into his^(d) princie chambers: we wylbe glad and reioyre in thee, we thinke more of thy loue then of wine: they that be righteous loue thee.

4^(e) I am blacke (O ye daughters of Hierusalem) but yet^(f) fayre and well fauoured, like as the tentes of the Cedarenes, and as the hanginges of Solomon.

5 Marueyle not at me that I am so blacke, for why: the sunne hath shined vpon me: my mothers chyliden haue euill wyll at me, they made me the keper of the vineyardes, but mine owne vineyarde haue I not kept.

The. ij. Chapter.

The Church desireth to rest vnder the shadowe of Christe. 8 She heareth his voyce. 14 She is compared to the doue. 15 And the enemies to the foxes.

A 1



I Am the rose of the fiede, and lillie of the valleys;

^(a) As the lillie among the thornes: so is my loue among the daughters.

4 My delight is to sit vnder his shadowe, for^(b) his fruite is sweete vnto my throte. (c) His fruite, that is, his voyce.

5 He bringeth me into his wine seller, his banner spread ouer me, which is his loue.

6 Set about me cuppes of wine, comfort me with apples, for I am sicke of loue.

7^{*} His left hande lyeth vnder my head, and his right hande shall imbrace me. Cant. viii.

8 I charge

(a) The Church desireth peace of Christe.

(b) Christe mercy is shed forth by preaching. (c) The maydens, that is, they that are pure in heart.

(d) Princie chamber, that is, his secretes and misteries.

(e) Blacke, sheweth the spotted of sinne and persecution. (f) Fayre, sheweth sayth in the blood of Christe.

(a) Christe among his enemies.

(b) The loue of the Church towards Christe.

8 I charge you (O ye daughters of Hierusalem) by the roes and hundes of the fielde, that ye wake not by my loue, nor touche her, tyll she be content her selfe.

9 We thinke I heare the voyce of my beloued: lo, there cometh he hopping vpon the mountaines, and leaping ouer the litle hilles.

10 My beloued is lyke a roe or a young hart: beholde he standeth behinde our wall, he looketh in at the window, and peepeth thoro we the grate.

11 My beloued answered and sayd vnto me: O stande by my loue, my beautifull, and go to thyne owne: for lo the winter is nowe past, the rayne is away and gone.

12 The flowres are come by in the field, the tyme of the byrdes singing is come, and the voyce of the turtle doue is

hearde in our lande.

13 The figge tree byngeth forth her figges, and the vines beare blossomes and haue a good smell.

14 O stande by then and come my loue my beautifull, [and come I say] O my done, out of the caues of the rockes, out of the holes of the wall, O let me see thy countenaunce and heare thy voyce: for swete is thy voyce, and fayre is thy face.

15 Get vs the foxes, yea the litle foxes that hurt the vines: for our vines beare blossomes.

16 My loue is mine, & I am his, whiche feedeth among the lillies vntill the day breake, and till the shadowes be gone:

17 Come agayne O my beloued, and be lyke as a roe or a young hart vpon the wyde mountaines.

(h) Suppress the heretikes at the beginning, when they preache false doctrine.

(i) The Church prayeth Christe to be a present helpe alwaies in tyme of neede.

The.iiij. Chapter.

The Church desireth to be ioyned inseparably to Christe her husbände. & Her deliuerance out of the wyldernesse.

1 **B** night in my bed I sought hym whom my soule loueth: yea diligently sought I him, but I found him not.

2 I will get by thought I go about the cite, in the wayes in all the streates wyll I seeke hym whom my soule loueth: but when I sought him I founde him not.

3 The watchmen also that go about the cite, founde me [to whom I sayde] Saw ye not hym whom my soule loueth?

4 So when I was a litle past them, I founde him whom my soule loueth: I haue gotten holde vpon hym, and wyll not let him go, butyll I bryng him into my mothers house, and into her chamber that bare me.

5 I charge you O ye daughters of Hierusalem by the roes and hundes of the fielde, that ye wake not by my loue, nor touch her, till she be content her selfe.

6 Who is this that cometh by out of the wyldernesse like vapours of smoke, as it were a smell of myrrer, frankensence, and all maner spices of the Apothecarie?

7 Beholde, about Solomons bedsteepe there stande threescore valiaunt, of the most mightie in Israel: They holde swordes euery one, and are expert in warre.

8 Every man also hath his sworde bypon his thigh, because of feare in the night.

9 King Solomon had made him selfe a pallace of the wood of Libanus, the pillers are of siluer, the covering of golde, the seate of purple, the grounde is pleasauntly paved with loue for the daughters of Hierusalem.

10 Go forth O ye daughters of Si on) and beholde king Solomon in the crowne wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

(c) By this is vnderstanded the chyl- dren of Isra- el, whiche in the wylder- nes did follow Christe.

(d) By Solomons bedsteepe, is vnderstanded the temple of Solomon the whiche is des- troyed by the sword, that is by the sworde. (e) Every man must leaue the sword of God, by the whiche he shalbe de- stroyed in the tyme of tempta- tion. Some reade, the pavement of golde, the covering of purple.

(f) ye that be of the number of the fapthful

The tongue

The. iiii. Chapter.

1 The prayes of the Church. 7 She is without blemish in his sight. 9 The loue of Christe towardes her.

A I



Howe^(a) fayre art thou my loue, howe fayre art thou: thou hast^(b) doues eyes, beside that which lyeth hid within: Thy heerte lockes are lyke the wooll of

a flocke of goates that be shorne vpon mount Gilead.

2 Thy teeth are like a flocke [of sheepe] of the same bignesse whiche went by from the washing place, where euery one beareth two twinnes, and not one vnfruitfull among them.

3 Thy lippes are lyke a rose coloured ribande, thy wordes are louely, thy cheekes are like a peece of a pomegranate within thyne heeres.

4 Thy necke is like the towre of David buylded with costly stones, lying out on the sides wherevpon there hange a thousande shieldes: yea all the weapons of the giauntes.

5 Thy two breastes are lyke two twinnes of young Roes, whiche feede among roses.

6 That I might go to the mountaine of myrr, and to the hill of frankencense, til the day breake, and til the shadowes be past away.

7 Thou art all fayre (O my loue) and no spot is there in thee.

8 Come to me from Libanus (O my spouse) come to me from Libanus:

looke from the top of Amara, from the top of Sante and Hermon, from the lions dennes, and from the mountaines of the leopardes.

9 Thou hast [with loue] bewitched my heart O my sister my spouse, thou hast bewitched my heart with one of thyne eyes, and with one chayne of thy necke.

10 O howe fayre are thy breastes, my sister, my spouse: Thy breastes are more pleasaunt then wine, and the smell of thyne oyntmentes passeth all spices.

11 Thy lippes, O my spouse, drop as the hony combe, yea mylke and hony is bnder thy tongue, and the smell of thy garments is like the smell of Libanus.

12 A garden well locked is my sister, my spouse: a garden well locked, and a sealed well.

13 The fruites that are planted in thee, are lyke a very paradise of pomegranates with swete fruites, as Camphire, Cardus, & Saffron, Calamus, Sinamoni, with all swete smelling trees, Myrr, Aloes, and all the best spices, a well of gardens, a well of liuing waters which runne downe from Libanus.

14 O up thou north winde, come thou south winde and blowe vpon my garden, that the smell thereof may be carryed on euery side: yea that my beloued may come into his garden, and eate of the swete fruites [that growe therein.]

(a) Christe maynteyn his Church, wherein he hath great delight.
(b) A simple; sayth and sincere.
(c) The fruites of a true church.

(d) By the teeth is signified sayth, by the whiche we are all made the sonnes of God equally.

(e) By the necke are signified the preachers.

(f) The two breastes signifye the two testaments.

B

(g) The praying of the Church, by which we receive consolation & profit.

(h) The Church is defended by Christ.

(i) He prayeth for the grace of the holy ghost to serue the Church, without the whiche nothing can prosper in it.

The. v. Chapter.

1 Christe calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 6 She confelleth her nakednes. 10 She prayeth Christe her husbnde.

A I



Am^(a) come into my garden, O my sister, my spouse, I haue gathered my Myrr with my spice: I haue eate hony with my hony combe, I

haue drunke my wine with my milke: Eate O ye frendes, drinke and be merie O ye beloued.

2 I am a sleepe, but my heart is wa-

king: I heare the voyce of my beloued when he knocketh, saying, Open to me O my sister, my loue, my doue, my darling: for my head is full of dewe, and the lockes of my heere are full of the nyght doppes.

3 I haue put of my coate, howe can I do it on agayne: I haue washed my feete, howe shall I fyle them agayne:

4 My loue put in his hande at the hole, and my heart was moued within me.

5 I stode

(a) The garden signifyeth the Church of God, in the whiche Christe becomerly his singalce benefice.

5 I stood by to open vnto my beloued, and my handes dropped with Myrre, & the Myrre ranne downe my fingers vpon the locke.

6 I opened vnto my beloued, but he was departed and gone his way: Now when he spake, my heart was gone: I sought him, but I could not finde him: I cryed vpon hym, neuerthelesse he gaue me no aunswere.

7 So the watchmen that went about the cite, founde me, smote me, and wounded me: yea they that kept the walles toke away my kerchaffe from me.

8 I charge you therefore O ye daughters of Hierusalem, yf ye fynde my beloued, that ye tell hym howe that I am sicke for loue.

9 What maner of man is thy loue aboue other louers, O thou fairest among women: O what can thy loue do more then other louers, that thou chargest vs so straitly:

10 As for my loue, he is whyte and red coloured, a goodly person among tenne

thousande.

11 His head is as the most fine golde, the lockes of his heere are bushed, & blacke as a crowe.

12 His eyes are as the eyes of dones by the water brookes as though they were washed with mylke, and are set lyke pearles in golde.

13 His cheekes are lyke a garden bed, wherein the Apothecaries plant all maner of swete thynges.

14 His lippes are lyke lilies that droppe swete smellyng Myrre: His handes are lyke golde rynges, hauyng inclosed the precious stone of Charlis.

15 His body is as the pure mozie, deckt ouer with Saphires: His legges are as the pillers of Marble set vpon sockettes of golde.

16 His face is as Libanus: and as the beautie of the Cedar trees.

17 The wordes of his mouth are swete: yea he is altogether louely: Such a one is my loue O ye daughters of Hierusalem, such a one is my loue.

Some reade, and sayne by the full vessels.

C

The .vi. Chapter.

2 The Church assureth her selfe of the loue of Christe. 3 The prayes of the Church. 8 She is but one and vndefiled.

1 **W**hyther is thy loue gone then O thou fairest among women: whyther is thy loue departed, and we wyll seke hym with thee:

2 ^(a) My loue is gone downe into his garden vnto the swete smellyng beddes, that he may refreshe hym selfe in the garden, & gather lilies.

3 My loue is myne, and I am his, which feedeth among the lilies.

4 Thou art beautifull O my loue as is [the place] Thirza, thou art faire as Hierusalem, fearefull as an armie of men with their banners.

5 Turne away thine eyes from me, for they haue set me on fire: Thy heery lockes are lyke a flocke of goates shorne vpon the mount of Silead.

6 Thy teeth are lyke a flocke of thorne sheepe which go out of the washyng place, where euey one beareth wimmes, and not one vnfruitfull among them.

7 Thy cheekes are like a peece of a pome-

granate within thy lockes of heere.

8 ^(b) There are threescore queenes, fourescore wiues, and daniselles without number.

9 ^(c) One is my doue, one is my dearyng: She is the only beloued of her mother, and deare vnto her that bare her: When the daughters sawe her, they sayde she was blessed, yea the queenes & wiues praysed her.

10 What is she this that loketh forth as the moonyng, faire as the moone, cleare as the sunne, and fearefull as an armie of men with their banners?

11 ^(d) I went downe into the nut garden to see what grewe by the brookes, and to loke yf the vineyarde florished, or yf the pomegranates were not forth.

12 I knewe not that my soule had made me the charpot of the people that be vnder tribute.

13 Turne agayne turne agayne O thou perfect one, turne agayne turne agayne and we wyll loke vpon thee: What will ye see in the ^(e) Sulamite? She is lyke men of warre singing in a companie.

B ^(b) There be many in the Church of God, & diuers orders and degrees therein. ^(c) Winters periculee Churches dispersed, maketh but one catholike Church.

^(d) Christe loketh vpon his Church subiect to affliction, what hee will doe byngeth.

^(e) Sulamite, that is, Hierusalem, the which was Hierusalem, that signifieth peace.

The

The sounge

The .vij. Chapter.

1 The beaultie of the Church in all her members. 10 She is assured of Chyttes loue towarde her.

A 1



Howe pleasaunt are thy treadinges With thy shoes, thou princes daughter: the ioyntes of thy thighes are like a faire iewel, which is wrought by a cummyng

workemaister.

2 Thy^(a) nauell is lyke a rounde goblet, which is neuer without drynke.

3 Thy^(b) wombe is like a heape of wheate that is set about with lilies.

4 Thy^(c) two breastes are lyke two winnes of young roes.

5 Thy^(d) necke is as it were a towre of iuorie: thine^(e) eyes also are lyke the water pooles that are in Hesebon, beside the port of Bathrabbim, thy^(f) nose is lyke the towre of Libanus, which loketh towarde Damascus.

6 Thy^(g) head that standeth vpon thee is lyke Carmel: and the heere of thy head is like purple, and like a kyng dwelling among many water conduites.

7 Howe faire and louely art thou my dearyng in pleasures?

8 Thy stature is lyke a^(h) paulme tree, and

thy breastes lyke the grapes.

9 I sayde, I wyll climbe vp into the paulme tree, and take holde of his hye braunches.

10 Thy^(b) breastes also shalbe as the wine clusters, the smell of thy nozethilles like as the smell of apples.

11 And thy rooffe of thy mouth lyke the best wine, which is meete for my best beloued, pleasaunt for his lippes, and for his teeth to chawce.

12 I am my beloueds, and he shall turne hym vnto me.

13 Come on my loue, we wyll go forth into the felde, and take our lodgyng in the billages.

14 In the moornyng wyll we go see the vineyarde, we wyll see yf the vine be sprong forth, yf the grapes be growen, and yf the pomegranates be shot out.

15 There will I geue thee my brestes: the Handragoras geue their sweete smell, and besyde our doores are all maner of pleasaunt frutes both newe and olde, which I haue kept for thee O my beloued.

(b) The church and members of the sacraments, must follow the part of god alone.

C

(f) Church shall call them that shall be his wyfe to accompt for it from thy byng. (g) God geueth his graces to the faithful in his Church.

The .viij. Chapter.

2 The Church wyll be taught by Chyffe. 3 She is vpholden by hym. 6 The behement loue wherwith Chyffe loueth her. 11 She is the vine that byngeth forth frute to the spirituall Solomon, which is Iesus Chyffe.

A 1



That^(a) I might finde thee without and kisse thee, whom I loue as my brother whiche suckt my mothers brestes, and that thou shalt not be dyspleasid,

2 I wyll leade thee and byng thee into my mothers house, that thou myghtest teache me, and that I myght geue thee drynke of the spiced wine, and of the sweete sappe of my pomegranates.

3 His^(b) left hande shalbe vnder my head, and his ryght hande shall imbrace me.

4 I charge you O ye daughters of Hierusalem that ye wake not by my loue, nor touche her, tyll she be content her selfe.

5 What is she this that cometh by from

the wildernesse, and leaneth vpon her loue: I wake thee by among the apple trees where thy mother conceaued thee, where thy mother [I say] brought thee into the worlde.

6 O set me as a seale vpon thine heart, and as a seale vpon thine arme: for loue is myghtie as the death, and gelousie as the hell.

7 Her coales are coales of fire, and a very behement flambe [of the Lorde]: so that many waters are not able to quenche lone, neither may the streames drowne it: Wea yf a man wolde geue all the good of his house for lone, he shoulde count it nothyng.

8 Our sister is but young and hath no brestes: What shall we do for our sister when she shalbe spoken for?

9 If

(c) The Church is seth to be forned with Chyffe by the scale of the holy spirit.

(d) The Church hath no brestes, the which means she is not yet ready.

(a) Thy nauell is repleyned with the rich knowlege of Gods word & heauenly desires. (b) The Church is full of spirituall treasures. (c) The two testaments cometh from God, and they be of equall authorite. (d) The preachers ought to be pure. (e) The magistrates must be well instructed in the worde of God. (f) Thy iudgements of good and euill. (g) The prince that standeth aboue, lyke a watchman to defend the body. (h) The Church doch encrease, the more it is persecuted.

(a) The fathers of the olde testament desired to see the incarnation of Chyffe.

Cant. ii. a. (b) His gracions inuour shall preserue me from destruction in iducitie, and fro presumpcion in prosperitie.

9 ^(c)If she be a wall, we shall bulde a siluer bulbarke therbpon: yf she be a doore, we shall fasten her with boordes of Cedar tree.

10 I am a wall, and my brestes lyke towres, then was I as one that hath founde fauour in his syght.

11 Solomon hath a vineyarde at Baalhanon: and this vineyarde deliuered he vnto the keepers, that euery one for the fruite therof shoulde geue hym a

thoulande peeces of siluer.

12 My vineyarde which is myne, is in my syght: thou (O Solomon) must haue a ^(c)thoulande, and the keepers two hundred, which kepe the fruite.

13 Thou that dwellest in the gardens, ^(s)let me heare thy voyce, that my companions may hearken to the same.

14 ^(h)O get thee away my loue, and be as a roe or a young hart vpon the sweete smellyng mountaynes.

A. P. E.

The ende of the ballet of ballettes of Solomon, called in
latine Canticum Canticorum.

(c) By this thousand is signified the greatest profite, which is lyfe euerslasting, which is obtained by the grace of God, & not by our merites.
(s) Christe dwelleth in his Church, and his sheepe heare his voyce.
(h) The Church doth pray that Christe departing with his body presence, he woulde assist her in all kinde of necessities with the grace of his heavenly spirit.

The booke of the prophete Eesai.

The first Chapter.

2 The prophete accuseth the finnes of the people: namely of Ingratefulness, Subburnesse, 11 faithlesse seruice of God, 24 and sheweth Gods terrible iudgement agaynst them vnlesse they repent.



A 1

(a) A euclasta-
ston or pro-
phetic.



The^a vision of Eesai
y^e sonne of Amos,
which he saue
vpon Iuda and
hierusalem, in the
dayes of Uzia &
Ioathan, Ahas
and Iehzekiah,
kinges of Iuda.

- 2 Heare O heauens, and hearken O earth: for the Lorde hath spoken, I haue nourished and brought vp children, and they haue done vnfaithfully against me.
- 3 The ore hath knowen his owne, and the asse his maisters cribbe: [but] Israel hath not knowen, my people hath geuen no heede.
- 4 Ah sinnefull nation, a people laden with iniquitie, a seede of the wicked, corrupt children: they haue forsaken the Lorde, they haue prouoked the holy one of Israel vnto anger, they are gone backward.
- 5 Why shoulde ye be stricken any more:

[for] ye are euer falling away: every head is diseased, and every heart heavy:

- 6 From the sole of the foote vnto the head there is nothyng sounde in it: [but] woundes, blaynes, and putrifying soze: they haue not ben salued, neither wrap- ped vp, neither molified with the oyn- tment.

- 7 Your lande is wasted, your cities are burnt vp, straungers deuour your lande before your face, and it is made desolate, as it were the destruction of enemies [in the tyme of warre.]

- 8 And the daughter of Sion shalbe left as a cotage in a vineyarde, lyke a lodge in a garden of Cucumbers, lyke a be- sieged citie.

- 9 Except the Lorde of hoastes had left vs a small remnaunt, we shoulde haue ben as Sodoma, & lyke vnto Gomorra.

- 10 Heare the worde of the Lord ye lordes of Sodoma, and hearken vnto the laue of our God thou people of Gomorra.

- 11 Why offer ye so many sacrifices to me, wyll the Lorde say: I am full of the
vnt

- burnt offerings of weathers, & of the fatnesse of fed beastes, ^(b) I haue no pleasure in the blood of bullockes, lambes, and goates.
- 12 When ye come to appeare before me treading in my courtes, who hath required this at your handes?
- 13 Offer me no mo oblations, for it is but lost labour: incense is an abhominable thyng vnto me, I may not alway with your newe moones, your sabbathes & solempne meetynges, your solempne assemblies are wicked.
- 14 I hate your newe moones and appointed feastes euen from my very heart, they make me weery, I can not abyde them.
- 15 When you holde out your handes, I wyll turne myne eyes from you: and though ye make many prayers, yet I wyll heare nothyng at all, seyng your handes are full of blood.
- 16 Washe you, make you cleane, put away your euill thoughtes out of my syght: ceasse from doying of euill,
- 17 Learne to do well, applie your selues to equitie, deliuer the oppressed, helpe the fatherlesse to his ryght, let the widowes complaynt come before you:
- 18 And then go to, saith the Lorde, let vs talke together: though your sinnes be as red as scarlet, they shalbe as whyte as snowe: and though they were lyke purple, they shalbe as whyte as wooll.
- 19 If ye be wylling and obedient, ye shal eate the good of the lande:
- 20 But yf ye be obstinate and rebellious, ye shalbe deuoured with the sworde: for the mouth of the Lord hath spoken [it.]
- 21 Howe happeneth it then that the righteous cite which was full of equitie, is become vnfaythfull as a whoze: Righteousnesse dwelt in it, but nowe murderers.
- 22 Thy siluer is turned to drosse, and thy wine mixt with water.
- 23 Thy princes are wicked, and companions of the eues: they loue gyftes altogether, and gape for rewarde: As for the fatherlesse they helpe hym not to his ryght, neither wyll they let the widowes causes come before them.
- 24 Therfore saith the Lorde God of hoastes, the mightie one of Israel: Ah I must ease me of mine enemies, and auenge me of mine aduersaries:
- 25 And I shall lay my hande vpon thee, and purely purge away thy drosse, and take away all thy tinne:
- 26 And set thy iudges agayne as they were sometyne, and thy senatours as they were from the begynnyng: and then thou shalt be called the ryghteous cite, the faythfull cite.
- 27 Sion shalbe redeemed with equitie, and her conuertes with righteousnesse.
- 28 But the transgressours, and the vngodly, and such as forsake the Lorde, shall altogether be vtterly destroyed.
- 29 For ye shalbe confounded for the trees which ye haue desired: and ye shalbe ashamed of the gardens that ye haue chosen.
- 30 For ye shalbe as a tree whose leaues are fallen away, and as a garden that hath no moystnesse.
- 31 And the very strong one [of your idols] shalbe as towe, and the maker of it as a sparke [of fire] and they shal both burne together, and no man quenche them.

The .ij. Chapter.

1 A prophecie of Chryste and his kyngdome. 12 Wyde, couetousnesse, superstition, and idolatrie are reprobued. 17 Gods terrible iudgement agaynst these.

1 **H**e selfe same worde thatesai the sonne of Amos saue vpon Iuda and Hierusalem.

2 And [this] shall come to passe in the latter dayes: the hyll of the

Lordes house shalbe prepared in the heyght of the mountaynes, and shalbe hygher then the hylles, and all nations shall preasse vnto hym.

3 And a multitude of people shall go,

speakyng [thus one to another] come, let vs ascende to the hyll of the Lorde, to the house of the God of Jacob, and he wyll instruct vs of his wayes, and we wyll walke in his pathes: for out of Sion shall come a lawe, and the worde of the Lorde from Hierusalem:

4 And shall geue sentence among the heathen, and shall refoerne the multitude of people: they shall breake their swordes also into mattockes, and their speares to make siches: And one people shall

shall not lyft by a Weapon agaynst another, neither shall they learne to fyght from thenceforth.

5 Come ye O house of Jacob, and let vs walke in the lyght of the Lorde:

6 For thou hast forsaken thy people the house of Jacob, ^(b)because they be replenished [with euils] from the east, and with sozcerers lyke the Phillistines, and in straunge children they thynke them selues to haue enough.

7 Their lande is full of siluer and golde, neither is there any ende of their treasure: their lande is also full of hoxses, and no ende is there of their charrettes.

8 Their lande also is full of bayne gods, and before the worke of their owne handes they haue bowed them selues, yea euen before the thyng that their owne fingers haue made.

9 There kneeleth the man, there falleth the man downe [before them:] therefore forgene them not.

10 Get thee into the rocke, and hyde thee in the grounde for feare of the Lorde, and for the glozie of his maiestie.

11 The high lookes of man shall be brought lowe, and the hautnesse of men shall be bowed downe: and the Lorde alone shall be exalted in that day.

12 For the day of the Lorde of hostes [shalbe] vpon all the proude, loftie, and vpon all that is exalted, and he shall be brought lowe:

13 And vpon all high and stout Cedar trees of Libanus, and vpon all the okes of Basan,

14 And vpon all the high mountaynes, and vpon all the high hilles,

15 And vpon euery high towre, and vpon euery fenced wall,

16 And vpon all the shippes of Tharhis, and vpon all pictures of pleasure.

17 And the pride of man shall be brought downe, and the loftinesse of men shall be made lowe, and the Lorde alone shall be exalted in that day:

18 As for the idols he shall vtterly abolishe:

19 And they shall creepe into holes of stone, and into caues of the earth for feare of the Lorde, and for the glozie of his maiestie, when he ariseth to destroy [the wicked ones of] the earth.

20 In the selfe same day shall man cast away his gods of siluer, and his gods of golde, into the holes of Howles and Backes, which he neuerthelesse had made to hym selfe to honour them.

21 And they shall creepe into the distes of the rockes, and into the toppes of the harde stones for feare of the Lorde, and for the glozie of his maiestie, when he ariseth to destroy [the wicked ones of] the earth.

22 Ceasse therefore from man in whose nosethilles there is breath: for wherun is he to be accompted of?

The .iiij. Chapter.

1 The mischiefes that God sendeth on common weales for the contempt of his worde.
14 The couetousnesse of rulers reprovved. 16 The proude nicenesse of women punished to their shame.

21

1 **W**ho, the Lorde God of hostes doth take away from Hierusalem and Juda all maner of stay, all stay of meate and drynke,

2 The captayne and the souldiour, the iudge and the prophete, the ^(a)prudent and the aged man,

3 The captayne of fiftie & the honorable, the senatour, the cunning artificer, and the eloquent oratour.

4 And I shall geue children to be their princes, and babes shall rule ouer them.

5 And the people shall eche one of them violently oppresse another, and euery one agaynst his neyghbour: The boy

shall presume agaynst the elder, and the person of lowe degree agaynst the honorable.

6 Yea one shall take a friende of his owne kinrede by the bosome, and say: thou hast clothyng, thou shalt be our head, and stay this ruine with thy hande.

7 Then shall he sweare and say, I can not helpe you: there is neither meate nor clothyng in my house, make me no ruler of the people.

8 For Hierusalem and Juda must decay: because that both their wordes and counsayles are agaynst the Lorde to prouoke the presence of his maiestie to anger.

9 Their

(b) The cause why God forsaketh his people is, foolishnesse, heauenly superstition, couetousnesse, and trust in other thinges then in God alone.

23

(a) The prudent, that is, such as can forsee by their prouidence thynge to come.

- 9 Their very countenaunce bewrayeth
the, yea they declare their owne sinnes
[themselves] as Sodomie, they hide it not:
wo be to their owne soules, for they
haue rewarded euill vnto them selues.
- 10 Say to the ryghteous that it shall go
well with them: for they shall eate the
fruite of their owne studies.
- 11 [But] wo be vnto the wicked, for it shall
be euill with hym: for he shall be rewar-
ded after his owne workes.
- 12 Children are extortioners of my people,
and women rule ouer them: O my peo-
ple, thy leaders deceaue thee, and cor-
rupt the way of thy footsteppes.
- 13 The Lorde is here to commune of the
matter, & standeth to iudge the people.
- 14 The Lorde shall enter into iudgement
with the elders and princes of his peo-
ple, [and shall say to them:] It is ye that
haue burnt by my vineyarde, the spoyle
of the poore is in your houses.
- 15 What meane ye that ye bray [as in a
mortar] my people, and grinde the faces
of the poore: saith the Lorde God of
hoastes.
- 16 Moreover the Lorde hath said, seing the
daughters of Sion are wahren proude,
& walke with stretched forth neckes,
and wanton lokes, goyng and trippynge

- nicely, and tynckelyng with their feete:
- 17 Therfore shall the Lorde haue the
heades of the daughters of Sion, and
shall discouer their filthinesse.
- 18 In that day shall the Lorde take away
the gorgiousnesse of the attire about
their feete, & the caules, and the rounde
tyres [after the fashion of the moone.]
- 19 The sweete perfumes, and the brace-
lettes, and the mufflers,
- 20 The bonnettes, and the floppes, and
the head bandes, and the tablettes, and
the earynges,
- 21 And rynges, and nose iewels:
- 22 The costly apparell, and the bayles, **D**
and the wimples, & the crispyng pinnes,
- 23 And the glasses, and the fine linnen,
and the hoodes, and the lawnes.
- 24 And in steade of good smell there shall
be styncke, and in steade of their girdle
a rent, and for well set heere there shall
be baldnesse, in steade of a stomacher a
sacke cloth, & [sunne] burnyng for beautie.
- 25 Thy men shall perishe with the sword,
and thy valiaunt souldiours in the bat-
tyle [O Hierusalem.]
- 26 And her gates shall mourne and be-
waile: and she beyng desolate, shall lye
vpon the grounde.

The.iiij. Chapter.

1 The miserie of the stubburne. 3 A promise of Gods fauour to the residue.

21



In that day, seuen wo-
men shall take holde
of one man, saying: We
wyll finde our selues
meate and apparell:
only let vs be called by
thy name, to take our

shamefull reproofe [from vs.]

2 In that day shall the budde of the
Lorde be beautifull and glorious, and
the fruite of the earth shall be excellent
and pleasaunt, for them that are escaped
of Israel.

3 Then shall the remnaunt in Sion and
the remnaunt at Hierusalem be called
holy: [namely] all such as are written

among the luyng in Hierusalem,

4 After that the Lorde hath washt
away the filthinesse of the daughters
of Sion, and hath purged the blood out
from Hierusalem in the spirite of iudge-
ment and in the spirite of fire.

(b) They are
sauced whose
sinnes are re-
mitted and
washt away
with the blood
of Chryste.

5 And vpon all the dwellynges of the
hylls of Sion, and vpon her congrega-
tions, the Lorde shall create a cloude and
smoke by day, and the shynyng of a
flamyng fire by night: for all the glozie
shall be preserued.

(c) Chryste
wyll preserue
and defende
the glozie, that
is, the faithfull
in all troubles
& temptacions

6 And there shall be a tabernacle for a
shadowe in the day time from the heat,
& a safe place and refuge from weather
and rayne.

The

1 Of Chriſte and his vineyarde, 8 with an execration of ſauetyneſſe,
11 drunkenneſſe, 19 and contempt of Gods worde.

A 1



NOwe Wyl I ſyng my beloued friende, a ſong of my friende touching his vineyarde: My beloued friende hath a vineyarde in a very fruiteful plenteous grounde.

2 This he hedged, and gathered out the ſtones from it, and planted it with the choyleſt vine: In the myddelt of it builded he a towre, alſo made a wine preſſe therein: ^(a)and he looked that it ſhoulde bring him grapes, and it brought forth wylde grapes.

3 Nowe O citezen of Hieruſalem, and man of Iuda, iudge I pray thee betwixt me and my vineyarde:

4 What more coulde haue ben done for it, that I haue not done: wherfore then hath it geuen wylde grapes, where I looked to haue had grapes of it:

5 Well, nowe I ſhall tell you howe I will do with my vineyarde: I will take the hedge from it, that it may periſhe, and breake downe the wall therof, that it may be troden vnder foote.

6 I Wyl lay it waſte, it ſhall neither be digged nor cut, but beare thornes and byers: I Wyl alſo forbyd the cloudes that they ſhall not rayne vpon it.

7 As for the vineyarde of the Lorde of hoaſtes, it is the houſe of Iſrael: and the man of Iuda, the plant of his pleaſure: Of theſe he looked for equitie, but ſee there is oppreſſion for ryghteouſneſſe, and lo it is a crying.

8 Wo vnto them that ioyne one houſe to another, and bring one lande ſo nigh vnto another, that there is no more place: Wyl ye be placed alone in the myddelt of the earth:

9 Theſe thynges are in the eares of the Lorde of hoaſtes: of a trueth great and faire houſes ſhalbe without any dweller in them.

10 And tenne acres of vines ſhall geue but a quart, and thirtie buſhels of ſeede ſhall geue but an Epha.

11 Wo be vnto them that riſe by early to folowe drunkenneſſe, continuing vntyll nyght, tyll they be ſet on fire with wine.

12 In their feaſtes are harpes and lutes,

tabzettes and pipes, and wine: but they regarde not the worke of the Lord, and conſider not the operatiō of his handes.

13 Therfore commeth my folke into captiuitie, becauſe they haue no vnderſtandynge: ^(b)Their glorie is ſaniſhed with hunger, and their multitude dyled by with thirſt.

14 Therfore gapeth hell and openeth her mouth marueilous wyde, that theſe glorie, multitude, and wealth, with ſuch as reioyce in her, may deſcende into it.

15 Thus hath man a fall and is brought lowe, and the hygh loke of the proude ſhalbe layde downe.

16 But the Lorde of hoaſtes ſhalbe exalted in iudgement, and God that is holy is ſanctified in ryghteouſneſſe.

17 Then ſhall the ſheepe eat as they were wont, and the riche mens landes that were layde waſte ſhall ſtraungers deuour.

18 Wo be vnto them that drawe wickedneſſe with cordes of vanitie, and ſinne as it were with a cart rope.

19 Which vſe to ſpeake on this maner, Let hym make ſpeede and haſten his worke, that we may ſee it: let the counſayle of the holy one of Iſrael come and drawe nye, that we may knowe it.

20 Wo be vnto them that call euyll good, and good euyll, which make darkneſſe lyght, and lyght darkneſſe, that make ſowre ſweete, and ſweete ſowre.

21 Wo be vnto them that are wiſe in their owne ſyght, and thynke them ſelues to haue vnderſtandynge.

22 Wo be vnto them that are ſtrong to ſuppe out wine, and expert men to ſet by drunkenneſſe.

23 Wo be vnto them that geue ſentence with the vngodly for rewarde, but condeigne the iuſt cauſe of the ryghteous.

24 Therfore, lyke as fire licketh by the ſtrawe, and as the flambe conſumeth the ſtubble: euen ſo their roote ſhalbe as corruption, and their bloſſome ſhall vaniſhe away lyke duſt: for they haue caſt away the lawe of the Lorde of hoaſtes, and deſpised the worde of the holy one of Iſrael.

25 Therfore is the wrath of the Lorde kindled

(a) God looketh to re- ceauie of his people the thankfull fruited of ſayth, and not the vnpleaſant ſwozkes of ſaythleſſe ingratitude.

(b) The glorie, the noble and the myghty per- ſonages.

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kindeled against his people, and hath stretched forth his hande vpon them, yea he hath smitten them: and the hilles dyd tremble, and their carcases dyd lye vpon the open streetes: and in al this the wrath of God hath not ceased, but his hande stretched out styll.

26 And he shall geue a token to a people of a farre countrey, and shall hisse vnto them from the ende of the earth: and beholde, they shall come hastily with speede.

27 There shall not be one faynt nor feeble among them, no not a sluggish nor sleepe person: there shall not one of them put of his gyrdle from his loynes,

nor loose the latchet of his shoe.
28 His arrowes are sharpe, and all his bowes bent: his horse hooves are as flint, and his cart wheeles like a whyrle winde.

29 His crye is as it were of a Lion, and he roareth lyke Lions whelpes: they shall roare and hantche vpon the pray, and no man shall recouer it, nor get it from them.

30 In that day he shall be so fierce vpon him as the raging of the sea: then one shall beholde the^(c) lande, and lo darkenesse and sorow, and the light is darkened in the heauens therof.

(c) The lande of Iuda shall be ouerwhelmed with miserable affliction.

The. vj. Chapter.

1 Esai sawe the glory of the Lorde. 9 And was sent to propheticie the desolation of Iurie.

21



In the yere that kyng Oziah dyed, I sawe also the Lorde sitting vpon an high and glorious seate, and his trayne filled the temple.

2 And about hym stode Seraphims, whereof one had sixe winges, with wayne eche couered his face, with wayne his feete, and with wayne did he flec.

3 They cryed also eche one to another on this maner, Holy, holy, holy is the Lorde of hoastes: the whole earth is full of his glory.

4 And the lintels of the doore cheekes moued at his crying, and the house was full of smoke.

5 Then sayd I, who is me, for I am lost, in as much as I am a man of vncleane lippes, and dwell among people that hath vncleane lippes also: for mine eyes haue seene the kyng the Lorde of hoastes.

6 Then flewe one of the Seraphims vnto me, hauing a hote cole in his hand, whiche he had taken from the aulter with the tongues,

7 And layde it vpon my mouth, and

sayde: Lo, [this] hath touched thy^(a) lippes, and thine vnrighteousnesse shall be taken away, and thy sinne forgotten.

8 Also I hearde the voyce of the Lorde on this maner: Whom shall I sende, and who wyll be our messenger: Then I sayde, here am I, sende me.

9 And he sayd, Go and tell this people: heare in dedde, yet vnderstande not, ye shall playnely see, and yet perceaue not.

10 Harden the heart of this people, stop their eares, and shut their eyes: lest they see with their eyes, heare with their eares, and vnderstande with their heartes, and conuert and be healed.

11 Then spake I, Lord, howe long: he answered, vntill the cities be vtterly wasted without inhabiteurs, and the houses without men, and tyll the lande be also vtterly desolate.

12 For the Lorde shall put the men farre away, and [there shall be] great waste in the midst of the lande.

13 Yet in it shall succede ten kinges, and it shall returne and be afterwarde wasted: [but] as the Teyle tree and the Oke in the fall of their leaues haue yet the sappe remayning in them, [euen so] the holy seede shall be the stay therof.

(a) Gods sacraments are not bare signes, but with the signe and the word, the matter signified, is exhibited to the faithful.

25

The prophecie

The. vij. Chapter.

1 The Syrians moue battayle against Hierusalem. 14 A virgin shall beare a chyld.

A 1



It happened in the tyme of Ahas & sonne of Iotham, whiche was the sonne of Azi-ah king of Iuda, that Rasin the kyng of Syria, and Bechah

the sonne of Romeliah kyng of Israel, went by towarde Hierusalem to besiege it: but Rasin was not able to winne it.

2 Nowe when the ^(a) house of Dauid hearde worde thereof, that Syria and Ephraim was cōfederate together, his heart quaked, yea and the heartes also of his people, lyke as when the trees of the wood are moued with the winde.

3 Then sayd God vnto Esai: Go meete Ahas thou and thy sonne Scar Iasub, at the head of the ouer poole in the foetepath by the fullers grounde,

4 And say vnto him: Take heede to thy selfe and be still, feare not, neither be faynt hearted, for these two tayles, that is, for these two smoking firebrandes, the wyath and furiousnesse of Rasin the Syrian, and Romelies sonne:

5 Because that the Syrian, Ephraim, and Romelies sonne haue wickedly conspired against thee,

6 Saying, we wyll go by against Iuda, bere them, and bying them vnder vs, and set a kyng there, euen the sonne of Label:

7 Thus saith the Lorde God thereto, It shal not so go forth, neither so come to passe.

8 For the head cite of the Syrians is Damascus, but the head of Damascus is Rasin: And after thre score and five yeres shall Ephraim be no more a people.

9 And the head of Ephraim is Samaria, but the head of Samaria is Romelies sonne: if ye beleue not, surely ye shall not be established.

10 Moreover, God spake agayne vnto Ahas, saying:

11 Require to thy selfe a token of the Lorde thy God, whether it be towarde the depth beneath, or toward the height aboue.

12 Then said Ahas, I will require none, neither wyll I tempt the Lorde.

13 The prophete answered, Then heare ye of the house of Dauid: Is it not inough for you that ye be greuous vnto me, but ye must greene my God also:

14 Therefore the Lorde hym selfe shall gene you a token: Beholde, a virgin shall conceaue and beare a sonne, and shall call his name Emmanuel.

15 Butter and honye shall he eate, vntill he knowe to refuse the euill and choose the good.

16 For oz euer the chyld come to knowledge to eschewe the euil and choose the good, the lande that thou so abhorrest shalbe desolate of both her kynges.

17 The Lorde also shall sende a tyme vpon thee, vpon thy people, and vpon thy fathers house, such as neuer came since the tyme that Ephraim departed from Iuda, namely thozowe the kyng of the Assyrians.

18 For at the same tyme shall the Lorde hysse for the fyes that are about the water of Egypt, and for the bees in the Assyrians lande:

19 These shall come and shall light all in the desolate valleyes, in the holes of stones, and vpon all thornie and bushie places.

20 At the same time shal the Lorde shane the ^(b) heere of the head, and the fecte, and the bearde cleane of, with the raser that he shall hyze beyonde the waters: namely with the kyng of the Assyrians.

21 At the same time shal a man nurvilhe a young corbe, and two sheepe.

22 Then because of the aboundance of mylke that they gene he shall eate butter: so that enery one which remayneth in the lande shall eate butter and hony.

23 At the same time al vineyardes wher in there shalbe a thousand vines worth a thousande siluerlinges, shalbe turned to byers and thornes.

24 They shall come into the lande with arrowes and bowes, because all the lande shall become byers and thornes.

As for all hilles that shalbe digged with the mattocke, there shall not come vpon them any feare of byers and thornes: but the cattell shalbe dymen thither, and the sheepe shal feede there.

(a) Dauids house, that is Ahas.

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(b) The heere of the head, and the beard, the fecte, the raser that he shall hyze beyonde the waters, the kyng of the Assyrians.

The. viij. Chapter.

8 The deliuerance of the lande by Emmanuel. 14 The stone of offence; at whiche many shall stumble.

1



1 Discover the Lorde sayde vnto me, Take thee a great roule, and wyte in it as men do with a pen: make haste speede to rob, and haste to the spoye.

2 And I called vnto me faythfull witnesses to recorde, Uriah the priest, and Zachariah the sonne of Barachiah.

3 After that went I vnto the prophesse, and she conceaued & bare a sonne: Then sayde the Lord to me, Geue him his name, a speedie robber, an hastie spoyler.

4 For why, or euer the chylde shall haue knowledge to crye my father and mocher, shall the riches of Damascus and the spoye of Samaria be taken away before the kyng of the Assyrians.

5 The Lorde spake also vnto me agayne, saying:

6 Forsonuche as this people refuseth the styll running water of Silo, and put their delight in Rasin and Romelies sonne:

7 Beholde, the Lord shall byrng mighty and great fluddes of water vpon them, namely the king of the Assyrians with all his power, whiche shall climbe vpon all his fluddes, and runne ouer all his bankes,

8 And shall breake in vpon Iuda, he shall flowe and passe thoro we, tyll he come by to the necke thereof: he shall fill also the widenesse of thy lande with his wynges **D** Emmanuel.

9 Breake downe D ye people, ^(a) and ye shalbe broken downe, hearken to all ye of farre countreys: muster you, and you shalbe broken downe, prepare you, and you shalbe torne in peeces.

10 Take your counsell together, yet shall your counsell come to naught: determine the matter, yet shall it not prosper: for God is with vs.

11 For the Lorde spake thus to me in a mighty prophesie, ^(b) and warned me that I should not walke in the way of this people, saying:

12 We shall not speake [wordes] of conspiracie in all thinges, when this people shall say conspiracie: feare them not, neither be afraide of them.

13 But sanctifie the Lorde of hoastes, let him be your feare and dread.

14 For he shalbe the holy place to flee to, and stone to stumble at, the rocke to fall vpon, a snare and net to both the houses of Israel, and the inhabitours of Iherusalem: **C**

15 And many among them shall stumble, and fall, and be broken, yea they shalbe snared and taken.

16 Winde by the testimonie, seale the law in my disciples.

17 ^(c) And I wyll wayte vpon the Lorde that hideth his face from the house of Iacob, and I wyll loke for him.

^(c) The wordes of Chail.

18 But lo, as for me and the chyldren whiche the Lorde hath geuen me, we are to be a token and a wonder in Israel from the Lorde of hoastes, whiche dwelleth vpon the hill of Sion.

19 And if they say vnto you, Aske counsayle at the Soothlayers, witches, Charmers, and Coniurers: [then make them this aunswere.] Is there a people any where that asketh not counsayle at his God: shoulde men ruine vnto the dead for the liuing?

20 Get thee to the lawe, ^(d) and the testimonie: and if they speake not after this worde, there is no light in them.

D We must seeke in Gods word what to folowe, for it meanes without Gods worde there is no light.

21 And they shall wander thoro we this lande hardly bestede and hungry, and when they suffer hunger, they wyll be out of pacience, and curse their king and their God, and shall loke vpwarde and downewarde to the earth,

22 And beholde there is trouble and darknesse, dynnesse is rounde about him, & he shalbe druen into darknesse.

23 Neuerthelesse, the darknesse shall not be suche as was in her vexation, when at the first he lightly afflicted the lande Zabulon, and the lande of Nephthali; and afterwarde dyd more greuously afflict her by the way of the sea beyond Iordane in Galilee of the heathen.

The prophecie

The. ix. Chapter.

He prophesieth of Christs natiuitie and dominion.

A 1



THE people that walked in darknesse, haue seene a great light: As for them that dwell in the lande of the shadowe of death, vpon them hath the light

shined.

2 Thou hast multiplied the people, and not increased their ioy: * they reioyce before thee, euen as men make merie in haruest, and they be ioyfull as men that do deuide the spoyle [after the victorie.]

3 For thou hast broken the yoke of his burthen, the staffe of his shoulder, and the rod of his oppressour, as in the day of Badian.

4 And truely euery battayle that the warriour maketh, is done with confused noyse: and defiling their garmentes with blood [but this battayle] shalbe with burning and consuming of fire.

5 For vnto vs a ^(a) chyld is borne, and vnto vs a sonne is geuen, vpon his shoulder doth the rule lye, and he is called with his owne name wonderfull, the gener of counsell, the mightie God, the euerlasting father, the prince of peace.

6 He shall make no ende to encrease the rule & peace, and shall sit vpon the seate of David, and in his kingdome, to order the same, and to stablishe it with equitie and righteousnesse from hence forth for euermore: This shall the zeale of the Lorde of hostes bring to passe.

B 7 The Lorde sent a worde into Jacob, the same is come into Israel.

8 And all the people of Ephraim shall knowe, and they that dwell in Samaria that say with pryde and high stomackes [on this maner,]

9 The tyle worke is fallen downe, but we wyll buylde it with squared stones: the Hulberie timber is broken, but we shall set it by agayne with Cedar.

10 But the Lorde shall strengthen the enemies of Bazin, and ioyne his aduer-

saries together against him.

11 The Syrians before, and the Philistines behinde, and shall deuour Israel with open mouth: After all this is not the Wrath of the Lorde ceassed, but yet his hande stretched out styll.

12 For the people turneth not vnto hym that chastiseth them, neither do they seeke the Lorde of hostes. C

13 Therefore hath the Lorde rooted out of Israel both head and tayle, bough and reede in one day.

14 By the head, is vnderstande the senator and honourable man, and by the tayle, the prophete that preached lyes.

15 For the guides of this people are deceauers, and those that be gouerned are vtterly lost.

16 Therefore shall the Lorde haue no pleasure in their young men, neither haue pitie of their fatherlesse and wydowes: for they are altogether hypocrites and wicked, and al their mouthes speake folly: After all this is not the Lordes Wrath ceassed, but yet his hand is stretched out styll. D

17 For vngodlynesse burneth as a fire, and shall deuour byers and thornes, and it shall burne as in the thicket of a wood, and [the wicked] aduance them selues, as the smoke is carryed by.

18 Thowge the Wrath of the Lorde of hostes is the lande full of darknesse, and the people be consumed as it were with fire: no man doth spare his brother.

19 But he robbeth on the right hande, and doth famishe, he eateth on the left hande, and he shall not haue inough: euery man shall eat the fleshe of his owne arme.

20 Manasses [shall eat] Ephraim, and Ephraim Manasses, and they both together shall eat Juda: After all this is not the Lordes Wrath ceassed, but yet his hande stretched out styll.

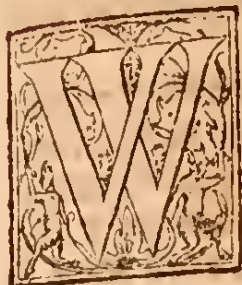
The

(a) Childe
his kingdome
and his
names.

¶ The. x. Chapter.

1 He threatneth the oppressours of the pooze. 12 And prophecieth against Sennacherib.

21



1 O be vnto them that make vnrightheous lawes, and that causeth their actuaries to wryte greuousnesse, where thoroze the pooze are put from

their right, and my seelie people robbed of iudgement, that wydowes may be their pray, and that they may rob the fatherlesse.

3 What wyll ye do in the tyme of visita- tion, and when destruction shall come from farre: to whom wyll ye runne for helpe: and where wyll you leaue your glory:

4 That when I withdrawe my hand, ye come not among the pylsoners, nor lye among the dead: After all this doth not the wyrrh of the Lorde ceasse, but yet is his hande stretched out styll.

5 O Assur whiche art the staffe of my wyrrh, in whose hand is the rod of mine indignation.

6 I wyll sende hym among those hypocritische people: among the people that haue deserued my disfaour wyll I sende hym, that he vtterly rob them, spoyle them, and treade them downe lyke the myze in the streete.

7 Howbeit, his meaning is not so, nei- ther thinketh his heart on this fashion: But he imagineth howe he may roote out and destroy muche people.

8 For he saith, Are not my princes all kynges:

9 Is not Chalno as casie to winne, as Charchamis: Is it harder to conquer Hamath, then Arphad: or is it lighter to ouercome Damascus, then Samaria:

10 [As who say] I were able to winne the kyngdomes of the idolaters and their gods, but not Hierusalem and Samaria.

11 Shall I not do vnto Hierusalem and her images, as I dyd vnto Samaria and her idols:

12 Wherefore it shall come to passe, that

as soone as the Lorde hath performed his whole worke vpon the hill of Sion and Hierusalem, then wyll I visite the fruite of the stoute heart of the kyng of Assyria with his proude lookes.

13 For he standeth thus in his owne conceipt, This do I thoroze the power of myne owne hande, & thoroze my wysdome: for I am wysse, I am he that remoue the landes of the people, I rob their treasure, and haue pulled downe the inhabitauntes like a valiaunt man.

14 My hand hath found out the strength of the people as it were a nest: and like as egges that were layde here and there, are gathered together, so do I gather all countreys, and there was none [so bolde] as to moue the winge, that dare open his mouth, or once whisper.

15 Shall the axe boast it selfe against him that he weth therewith: or shal the sawe make any bragging against hym that ruleth it: That were euen lyke as if the rod did exalt it selfe against him that beareth it, or as though the staffe should magnifie it selfe [as who say] it were no wood.

16 Therefore shall the Lorde the God of hoastes sende among his fatlinges leanenesse, and burne bp his glory as it were with a fire.

17 And the light of Israel shalbe that fire, and his holy one shalbe the flambe: and it shall kinde and burne bp his thornes and byers in one day.

18 Yea all the glory of his wooddes and fieldes shalbe consumed with body and soule, and they shalbe as an hoast of men, whose standard bearer fayleth.

19 The trees also of his wood whiche remayne shalbe of such a number that a chylde may tell them.

20 After that day shall the remnant of Israel, and suche as are escaped out of the house of Jacob, seeke no more comfort at him that smote them: but vnflaynedly shall they trust vnto the Lorde, the holy one of Israel.

The prophecie

- C** 21 The remnaunt, euen the posteritie of Jacob, shall conuert vnto God the mightie one.
- 22 For though thy people **O** Israel be as the sande of the sea, yet shall the remnaunt of them conuert vnto him: The decreed consumption ouerfloweth with righteousnesse.
- 23 And therefore the **L**orde of hostes shall perfectly fulfill the thing that he hath determined in the middest of the whole worlde.
- 24 Therefore thus saith the **L**orde God of hostes: Thou my people that dweldest in Sion, be not afraide for the king of the Assirians: he shall smyte thee with a rod, and shall lyft vp his staffe against thee, as the Egyptians dyd sometime.
- 25 But very soone after shall my wrath and indignation be fulfilled in the destruction of them:
- 26 Moreover, the **L**orde of hostes shall stirre by a scourge for him, like as was the slaughter of Hadian vpon the rocke Drebb, and as the destruction of the Egyptians when he lyfted vp his rod vpon the sea.
- 27 Then shall his burthen be taken from thy shoulders, and his yoke from thy necke, yea the same yoke shall be destroyed because of the vntion.
- 28 He shall come to Aiath, and go thorow towarde Migron, at Michmas shall he lay by his harnessse.
- 29 They shall go ouer the foorde, Geba shall be their resting place, Rhama shall be afraide, Gibeon Saul shall flee away.
- 30 Lift vp thy voyce **O** daughter Galim, geue eare to Laifa thou poore Anathoth.
- 31 Madmena shall tremble for feare, but the citizens of Gabim are manly.
- 32 Yet shall he remaine at Rob that day: after that shall he lyft vp his hande against the mount of the daughter Sion the hyll of Hierusalem.
- 33 But see, the **L**ord God of hostes shall breake downe the bough with feare, he shall hewe downe the proude, and fell the high minded.
- 34 The thickets also of the wood shall he roote out with iron, and Libanus shall haue a fall thorow the mightie.

The .xj. Chapter.

1 He prophecieth of the natiuitie of Christe, and of his people. 6 Of the remnaunt of Israel. 10 And of the sayth of the heathen or gentiles.

A 1



And there shall come a sprig forth of the ^(a) stemme of Esau, and a young shoothe shall growe out of his roote.

2 The spirite of the **L**orde shall rest vpon him, the spirite of wysdome and vnderstanding, the spirite of counsaile and strength, the spirite of knowledge and of the feare of the **L**orde,

3 And shall make hym of deepe iudgement in the feare of God: For he shall not geue sentence after the thing that shall be brought before his eyes, neither reprove after the hearing of his eares:

4 But with righteousnesse shall he iudge the poore, and with equitie shall he re-
foure the simple of the worlde, and he shall smyte the worlde with the rod

of his ^(b) mouth, and with the breath of his mouth shall he slay the vngodly.

5 Righteousnesse shall be the gyrdle of his loynes, and faythfulnesse the gyrding vp of his raynes.

6 The wolfe shall dwell with the Lambe, and the Leopard shall lye downe by the Goate: Bullockes, Lions, and cattell, shall kepe company together, so that a litle chyld shall leade them.

7 The Cowe and the Beare shall feede together, and their yong ones shall lye together: the Lion shall eate strawe, lyke the Oxe or the Cowe.

8 The chyld while he sucketh shall haue a desire to the serpentes nest, and when he is weaned, he shall put his hande into the Cockatrice denne.

9 No man shall do euill vnto another, no man shall destroy another in all the hyll

^(a) Christe shall be borne of the seede of Esau.

^(b) The smour of Christe and of his byng born.

hull of my holynes: for the earth shall be full of the knowledge of the Lorde: euen as the sea floweth ouer with water.

10 And in that day shall the gentiles enquire after the roote of Jesse, whiche shall be set vp for a token vnto the people, and his rest shall be glorious.

11 At the same time shall the Lord take in hande agayne to recouer the remnant of his people, whiche shall be left aloue from the Assirians, Egyptians, Arabians, Moziars, Elamites, Chaldees, Antiochians, & from the Ilandes of the sea,

12 And he shall set vp a token among the gentiles, and gather together the dispersed of Israel, yea and the outcastes of Iuda from the foure corners of the worlde.

13 The hatred of Ephraim also and ene-

mies of Iuda shall be cleane rooted out: Ephraim shall beare none euill wyll to Iuda, & Iuda shall not bere Ephraim.

14 But they both together shall flee vpon the shoulers of the Philistines towarde the west, and spoyle them together that dwell towarde the east: The Idumites and the Moabites shall come vnder their handes, and the Amonites shall be obedient vnto them.

15 The Lord also shall cleaue the tongues ^(c) of the Egyptians sea, and with his mightie winde shall he lyft vp his hand ouer Nilus, and shall smyte his seuen streames, and make men go ouer drye shod.

(c) The tongue, that is, the arme of the sea that hindereth the passage.

16 And thus shall there be a way for his people that remaineth from the Assirians, lyke as it happened to the Israelites what tyme they departed out of the lande of Egypt.

The .xij. Chapter.

4 The song of the Church for the obtayning of the victorie and overcoming of the worlde.

1 **A**D in that day thou shalt say, O Lorde I will prayse thee, for thou wast displeas'd at me: but refrayne thou from thy wrath, and comfort me.

2 Beholde, God is my saluation, in whom I will trust and not be afrayde: for the Lorde God is my strength and ^[my] song, he also is become my saluation.

3 Therefore with ioy shall ye drawe wa-

ter out of the welles of saluation:

4 And then shall ye say: Geue thanks vnto the Lorde, call vpon his name, declare his workes among the people, kepe them in remembraunce, for his name is excellent.

5 Sing prayles vnto the Lorde, for he hath done great thinges, as it is known in all the worlde.

6 Crye out, and sing thou that dwellest in Sion: for great is the holy one of Israel in the middes of thee.

The .xiiij. Chapter.

1 He prophesieth the destruction of Babylon, the captiuitie and the coming agayne of the people.

1 **T**his is the ^(a)burthen of Babylon, whiche Esai the sonne of Amos did see.

Lift vp the banner vpon the high hill, call vnto the, wagge your

hande, that they may go into the gates of the princes.

3 I haue commaunded my sanctified, I

haue also called my valiaunt ones, ioying in my honour to execute my wrath.

4 There is a noyse of a multitude in the mountaynes, lyke as of a great people, a rushing as though the kingdomes of the nations came together: the Lorde of hostes mustreth his armye to battayle.

5 They come out of a farre countrey from the ende of the heauen, euen the Lorde

The prophecie

Lozde hym selfe With the ministers of his Wrath, to destroy the Whole lande.

6 Mourne ye, for the day of the Lord is at hande, and shall come as a destroyer from the almightie.

7 Therefore shall all handes be letten downe, and all mens heartes shall melt away.

8 They shall stande in feare, carefulnes and sorowbe shall come vpon them, and they shall haue payne, as a woman that trauallyeth With chylde: One shall be abashed of another, and their faces shall burne like the flame of fire.

9 Beholde, the day of the Lozde shall come terribly and full of indignation, furie & Wrath, to make the lande waste, and to roote out the sinners therof.

10 For the starres and planettes of heauen shall not geue their light, the sunne shall be darkened in the rising, and the moone shall not shine With her light.

11 And I Wyllye visite the Wickednesse of the worlde, and the sinnes of the vngodlye. The high stomakes of the proude Wyllye I take away, and Will lay downe the boasting of the tiraunt.

12 I Wyllye make a man dearer then fine gold, and a man to be moze Worth then a golden Wedge of Ophir.

13 Therfore I Wyllye shake the heauens, and the earth shall remoue out of her place in the Wrath of the Lozde of hoastes, and in the day of his fearefull indignation.

14 And [Babylon] shall be as an hunted

or chased Doe, and as a sheepe that no man taketh vp: Euery man shall turne to his owne people, and flee eche one into his owne lande.

15 Whoso is founde shall be shot thozow: and whoso taketh their part, shall be destroyed With the sword.

16 Their chyldezen shall be slayne before their eyes: their house spoyled, and their Wives rauished.

17 For lo, I shall bring vp the Medes against them, whiche shall not regarde siluer, nor be desirous of golde:

18 With bowes shall they destroy the young men, and haue no pitie on women With chylde, and their fates shall not spare the chyldezen.

19 And Babylon that glory of kingdomes, and beautie of the Chaldees honour shall be destroyed, euen as God destroyed Sodome and Gomor.

20 It shall not endure for euer, neither shall there be any moze dwelling there from generation to generation: The Arabians shall pitche no tentes there, neither shall the sheepearde make their foldes there any moze.

21 But fearefull Wylde beastes shall lye there, and the houses shall be ful of great Owles, Estriches shall dwell there, and Apes shall daunce there.

22 Wylde cattles shall crye in the palaces, and dragons shall be in the pleasaunt houses: And as for Babylons tyme it is at hande, and her dayes shall not be prolonged.

The. xiiij. Chapter.

1 The returne of the people from captiuitie, the prosperitie of the people of God, and affliction of their enemies. 13 The pryde of Babylon.



At the Lozde Wyllye mercyfull vnto Jacob, and Will yet chose Israel againe, and set them in their owne land, straungers shall cleave and get them

to the house of Jacob.

2 The people shall take them and carry them home to their owne land: and the house of Israel shall possesse them in the lande of the Lozde, that they may be seruaunts and handmaydes: and they shall take those prysoners whose cap-

ties they had ben before, and rule those that had oppressed them.

3 When the Lozde nowe shall bring thee to rest from thy trauallye, feare, and harde bondage that thou wast laden Withall:

4 Then shalt thou vse this mockage vpon the kyng of Babylon, and say: Howe happeneth it that the oppreffour leaueth of: Is the golden tribute come to an ende:

5 The Lozde hath broken the scepter of the vngodly, and the rod of the lozde-

6 whiche

- 6 Which when he is wroth, smiteth the people with continuall strokes, and in wrath raigneth ouer the heathen, whō he persecuteth without compassion.
- 7 And therfore the whole worlde is nowe at rest and quietnesse; and men sing for ioy.
- 8 Yea euen the Firre trees and Cedars of Libanus reioyce at thy fall, saying: Powe that thou art layde downe, there come no mo by to helpe downe vs.
- 9 Hell also beneath trembleth to meete thee at thy commyng, and for thy sake hath rayled his dead, all mightie men and princes of the earth, all kynges of the earth stande by from their seates,
- 10 That they may all aunswere and speake vnto thee, Art thou become weake also as we: Art thou become lyke vnto vs:
- 11 Thy pompe and thy pride is layde downe into the pit, and so is the melodie of thy instrumentes. Wormes be layde vnder thee, & wormes be thy coueryng.
- 12 Howe art thou fallen from heauen O Lucifer, thou faire mornyng chyld: Howe hast thou gotten a fall euen to the grounde, which didst weaken the nations:
- 13 For thou saydest in thine heart, I wyll clymbe vp into heauen, and exalt my throne aboue beside the starres of God, I wyll sit also vpon the mount of the congregation toward the North.
- 14 I wyll clymbe by aboue the cloudes, and wyll be lyke the hyghest of all.
- 15 Yet thou shalt be brought downe to the deepe of hell, to the sides of the lake.
- 16 They that see thee shall narrowly loke vpon thee, and thinke in them selues, [saying:] Is this the man that brought all landes in feare, and made the kyngdomes afrayde:
- 17 [Is this he] that made the worlde in a maner waste, and layde the cities to the grounde, which let not his prisoners go out:
- 18 The kynges of the nations lye euery one in his owne house with worship.
- 19 And thou art cast out of thy graue like a fylthy abhominable braunche, like as dead mens rayment that are shot thorow with the sworde, and go downe to the stones of the deepe, as a dead carse that is troden vnder feete.
- 20 Thou art not buried with them: euen because that thou hast wasted thy lande & destroyed thy people: The generation of the wicked shalbe out of memorie for euer.
- 21 Let there a way be sought to destroy their children that be in their fathers wickednesse, that they come not by agayne to possesse the lande, and fyll the worlde full of enemies.
- 22 I wyll stande by agaynst them saith the Lorde of hostes, and roote out the name and remnaunt, sonne and sonnes sonne of Babylon saith the Lorde.
- 23 I wyll geue it to the Otters, and wyll make water puddels of it, and I wyll sweepe them out with the besome of destruction saith the Lorde of hostes.
- 24 The Lorde of hostes hath sworne an othe, saying: It shall come to passe as I haue determined, and shalbe fulfilled as I haue denised,
- 25 So that Assyria shall I destroy in my lande, and vpon my mountaynes wil I treade hym vnder foote, wherthrough his yoke shall come from them, and his burthen shalbe taken from their shoulder.
- 26 This deuise hath God taken through the whole worlde, and this is his hande stretched out ouer all people.
- 27 For yf the Lord of hostes determine a thyng, who is able to disanull it: And if he stretch forth his hande, who may returne it agayne:
- 28 The same yere that kyng Ahas dyed, was this burthen:
- 29 Reioyce not thou whole Palestina, because the rod of him that beateth thee is broken: for out of the serpent's roote there shall come an Adder, and his fruite shalbe a fierie slepyng worme.
- 30 But the first borne of the poore shalbe fed, and the simple shall dwell in safetie: Thy roote also wyll I destroy with hunger, and it shall slay the remnaunt.
- 31 Bourne thou porte, weepe thou citie, for, O whole lande of Palestina, thou art layd waste: for there shal come from the north a smoke, that not one alone may abide at home in his times.
- 32 What shall one then aunswere the messengers of the Gentiles: For the Lorde hath stablished Sion, and the poore of his people that be therein shall put their trust in it.

The prophecie

The .xv. Chapter.

A prophecie agaynst Moab.

A 1



This is the burthen by-
on Moab: Ar of Moab
was destroyed & ouer-
throwen in the nyght
season, Kir also in Mo-
ab was destroyed and
perished in the nyght.

2 Moab went by to the idols house, euen
to Dibon to the hygh places to weepe:
for Reba and Moab shall mourne for
Medba, All their heades were balde,
and all their beardes shauen.

3 In her streetes are they girded about
with sackcloth: In all the toppes of her
houses and streetes shall be nothyng but
mournyng and weepynge.

4 Helbon and Eleale shall crye, that their
voyce shall be hearde vnto Jahaz: and
therfore the armed souldiours also of
Moab shall bleate out and crye for very
sorrowe of their myndes.

5 Who shall my heart be for Moabs sake,

they shall flee vnto the cite of Zoar,
which is lyke a faire young bullocke of
three yere olde, for they shall all go by
to Luith weepynge: euen so by the way
towarde Horonaim they shall make
lamentation for their bitter destruction.

6 For the waters of Nimrim shall be
dried by, by reason wherof the grasse
is withered, the hearbes destroyed, and
the greene thynges gone.

7 Therfore the goodes that remaineth
in Moab, and the riches therof, they
shall cary to the brooke of Wyllowes.

8 For the crye went ouer the whole
lande of Moab, vnto Eglaim and vnto
Beer Elin was there nothyng but
mournyng.

9 Because the waters of Dimon were
full of blood, I wyll adde more byon
Dimon: and lions byon the remnaunt
of the lande, and on them that are
escaped from Moab.

The .xvj. Chapter.

The destruction of Moab.

A 1



Ende the lord of the
worlde a lambe from
the rocke that lyeth to-
warde the desert, vnto
the hyl of the daughter
Sion.

2 For as for the daugh-
ters of Moab they shall be as a trem-
bling birde that is put out of her neste:
for they shall cary them vnto Arnon.

3 Gather your counsell, come together
in iudgement, couer vs with your sha-
dowe in the midday as the nyght doth
hyde the chaled, and be tray not them
that are fled.

4 Let my persecuted people dwell
among you, Moab be thou their refuge
against the destroyer: for the aduersarie
is brought to naught, the robber is vn-
done, the tiraunt is wasted out of the
lande.

5 And in mercie shall the seate be prepa-
red, and he shall sit byon it in the trueth
in the tabernacle of Danid, iudging and
sekyng iudgement, and makynge haste
vnto ryghteousnesse.

6 We haue hearde of the pride of Moab,
he is very proude, presumptuous, ar-

rogant, and full of indignation, and
bayne are his eyes.

7 Therfore shall Moab make lamen-
tation because of the Moabites [that
shall be slayne] yea they shall wayle alto-
gether: because of the foundations of
the cite that is made of bricke shall
ye complayne, euen ye lame people that
are left only behynde.

8 For the vines of Helbon are cut downe:
as for the vine of Sibma, the lordes of
the heathen haue broken downe her
principall braunches, they are come
euen vnto Jazer, they went on wat-
tering vnto the wilderness, her goodly
braunches were throwen downe as
they went ouer the sea.

9 Therfore wyll I mourne for Jazer,
and for the vine of Sibma, I wyll poure
my teares byon thee O Helbon and
Eleale: for the crye of thine enemies is
fallen byon thy sommer frutes, and
byon thy haruest.

10 The mirth and cheare is taken away
out of the plentifulle fiede, and in the
vineyardes there shall be no ioy nor glad-
nesse: The treader shall treade out no
wine in their presses, the song of their
mery

(a) The care-
lesse and obsti-
nate dispisers
of tyme repen-
ted by the
preachyng of
gods worde,
shall repent
when it is
to late.

mercy theyre haue I layde downe.
 11 ^(a)wherefore my bowels shall rumble
 like an harpe for Moabs sake, & mine
 inward partes for the cities sake that
 is made of bricke.
 12 And it shall come to passe, that when it
 is seene that Moab shall be made weery
 of his hyll chappelles, he shall come to
 his temple to pray, ^(b)but he shall not be
 able.

13 So then this is the saying that the
 Lorde hath spoken concernyng Moab
 since that tynie.
 14 But now the Lorde hath spoken,
 saying: In thre yeres, which shall be as
 the yeres of an hired seruaunt, shall the
 glorie of Moab be turned into contempt
 throughout all his multitude, which is
 very great: and that which remaineth
 shall be very small and feeble.

¶ The. xvij. Chapter.

A propheticke agaynst Damascus.

¶ 1



his is the burthen by-
 on Damascus: Be-
 holde Damascus is
 taken away to be no
 more a citie, but shall be
 an heape of broken
 stones.

handy worke he shall not regarde them,
 and the thynges that his fingers hath
 made, as groues and images, those shall
 he not cast his eye vnto.

2 The waste cities of Aroer shall be foldes
 for cattell which shall lye there, and
 there shall be none to fray them away.

3 Ephraim also shall no more be strong,
 and Damascus shall no longer be a
 kyngdome, and the remmaunt of Syria
 shall be as the glorie of the children of
 Israel, saith the Lorde of hostes.

4 And in that day it shall come to passe,
 that the glorie of Jacob shall be made
 very thinne, and the fatnesse of his
 fleshe shall waxe leane.

5 And he shall be as one that gathereth
 by come in harvest, euen lyke hym
 whose arme reapeth the eares of come:
 he shall be also lyke hym that gathereth
 eares of come in the valley of Rephaim.

6 Some gatheryng in deede shall there
 be left in it, euen as in the shakynge of an
 Olive tree there remaine two or thre
 berries in the toppe of the vppermost
 bowe, and foure or fyue in the brode
 fruitfull braunches thereof, saith the
 Lorde God of Israel.

7 Then shall man turne agayne to his
 maker, and his eyes shall haue respect
 to the holy one of Israel.

8 As for the alters which are his owne

9 In that day shall their strong cities be
 as the forsaken shrubbes & braunches,
 which they left because of the childre of
 Israel, and the lande shall be desolate.

10 Because thou hast forgotten the God
 of thy saluation, and hast not ben mynd-
 full of thy strong rocke: therfore shalt
 thou set pleasaunt plantes, and shalt
 graffe the braunche of another mans
 vine.

11 In that day shalt thou make thy plant
 to growe, and early in the mornyng
 shalt thou make thy seede to florische:
 The harvest shall be gone in the day of
 inheritaunce, and there shall be sorowe
 without hope of comfort.

12 Noo shall be to the multitude of much
 people, which shall make a sounde lyke
 to the noyse of the sea, and the violence
 of the nations which shall rage lyke the
 rushyng in of many waters.

13 Euen lyke many waters shall the peo-
 ple rage, God shall rebuke hym, and he
 shall flee farre of, he shall be chased away
 lyke as dye strawe vpon the moun-
 taynes before the wynde, and lyke a
 thyng that turneth before the storme.

14 At euen beholde there is trouble, and
 or euer it be mornyng lo it is gone: This
 is the portion of them that oppresse vs,
 and the lot of them that robbe vs.

The prophecie

The .xviiij. Chapter.

1 An exhortation to the Ethiopians and the countreys nigh adioynnyng to them.
7 The vocation of the Gentiles.

21



That lande that trusteth vnder the shadow of wynges, [that lande] which is beyonde the waters of Ethiopia, Sendyng messengers by the sea, euen in vessels

of reedes ouer the water, Get you hence ye speedy messengers to a nation that is scattered abroad, and robbed of that they had, a fearefull people from their begynnyng hytherto, a nation troden downe by litle and litle, whose lande the fluddes haue spoyled.

3 All the inhabitours of the worlde, and indwellers of the earth, loke by whē he setteth by a token in the mountaynes, and hearken when he bloweth with the trumpe.

4 For so the Lorde sayde vnto me [as for me] I wyll take my rest, and loke vpon the matter in my habitation, lyke a faire heate after the rayne, and lyke a

cloude of dewe in the heate of harvest. 5 For afore the harvest whē the braunch is growen, there shall come ripe fruite of the floure: and he shall cut downe the increase with sickes, and the braunches shall he take away with hookes.

6 Thus shall they be left together vnto the soules of the mountaynes, and to the beastes of the earth: for in sommer the birdes shall remayne vpon it, and every beast of the lande shall be vpon it in wynter.

7 In that tyme shall there a present be brought vnto the Lord of hostes, euen a people that is scattered abroad and robbed of that they had, that same people which haue ben fearefull from their begynnyng hytherto, a nation troden downe by litle and litle, whose lande the fluddes haue spoyled, to the place of the name of the Lorde of hostes, euen to the mount Sion.

The .xix. Chapter.

1 He propheteeth agaynst Egypt, is and the vocation of the Gentiles to Christe.

21



The burthen of Egypt. Beholde, the Lorde rideth vpon a swift cloude, and shall come into Egypt, and the idols of Egypt shall tremble at the presence

of hym, and the heart of Egypt shall quake in the midst of her.

2 And I wyll set the Egyptians one agaynst another, so that one brother shall fyght agaynst another, and one neighbour against another, citie against citie, and realme against realme.

3 The mynde also of Egypt shall be cleane without counsaile within it selfe, and the deuice that they take wil I destroy: and they shall seke counsaile at idols and at sorcerers, at workers with spirites, and at soothsayers.

4 And the Egyptians wyll I geue ouer into the hande of a maruaylous cruell lorde, and a mightie kyng shall haue domanion ouer them, saith the Lorde God of hostes.

5 The waters of the sea shall fayle, and the riuer shall decrease and be dreyed by.

6 The waters shall be drawen out, the riuers of Egypt shall be emptied & dreyed by, the reedes and flagges shall be cut downe.

7 The grasse in the riuer and by the riuers bancke, and all that groweth by the riuer, shall wither away, and be brought to naught.

8 The fishers also shall mourne, and all they that cast angle into the water shall make lamentation: and they that lay soorth their net beside the waters shall be rooted out.

9 Moreover, they that worke in flaxe and make fine workes, shall be confounded, and so shall they that weane open workes.

10 For their open workes shall euen be destroyed, and all they that make poudes and flues for fishe shall come to naught.

11 But you foolish prince of Zoan, ye wise counsayers of Pharao, whose wit is turned to foolishnesse, howe say ye vnto

vnto Pharao, I am come of wise men
and of auncient kinges:

12 Where are thy wise men? Let them
tell thee yf they can, what the Lorde of
hoastes hath deuised vpon Egypt.

13 The princes of Zoan are become
fooles, the princes of Noph are de-
ceaued, they haue deceaued Egypt, euen
they that were taken for the chiefe stay
therof.

14 In the middest of it hath the Lorde
powred the spirite of wickednesse: and
they haue deceaued Egypt in euery
worke therof, euen as a drunken man
staggereth in his bonite.

15 Neither shall the ^(a) head or tayle, the
braunche or reede, be able to do any
worke in Egypt.

16 In that day shall Egypt be lyke vnto
women: It shall be afrayde and stande
in feare at the motion of the hande of
the Lorde of hoastes which he shaketh
ouer it.

17 And Egypt shall be afraide of the lande
of Iuda: so that euery one that maketh
mention of it shall be afraide therat, be-
cause of the counsayle of the Lorde of
hoastes which he deuised for it.

18 In that day shall five cities in the
lande of Egypt speake the language of
Chanaan, and sweare by the Lorde of
hoastes: the citie of desolation shall be
called one of them.

19 In that day shall the autler of the

Lorde be in the middest of the lande of
Egypt, and this title beside it vnto the
Lorde.

20 And it shall be a token and a witnesse
vnto the Lorde of hostes in the lande of
Egypt: For they shall crie vnto the Lord
because of such as trouble them, and he
shall sende them a sauour and a great
man to delyuer them.

21 And the Lorde shall be knowen in E-
gypt, and the Egyptians shall knowe **D**
the Lorde in that day, and do sacrifice
and oblation: yea they shall bowe a
bolbe vnto the Lord, and persourme it.

22 The Lorde also shall smite Egypt
soze, and heale them agayne: and they
shall be conuerted vnto the Lorde, and
he shall be intreated of them, and shall
heale them.

23 In that day shall there be a common
way out of Egypt into Assyria, and
Assyria shall come into Egypt, & Egypt
into Assyria: so that the Egyptians and
the Assyrians shall serue the Lorde
together.

24 In that day shall the nation of Israel
be the thirde with Egypt and Assyria:
and they shall be blessed in the middest
of the lande,

25 Which lande the Lorde of hoastes
hath blessed, saying: blessed is my peo-
ple of Egypt, Assur also is the worke of
my handes, and Israel is mine inhe-
ritaunce.

The.xx. Chapter.

Agaynst Egypt and Ethiopia.



An the yere that Thar-
than came vnto Alood
when Sargon the
kyng of Assyria had
sent hym, and had
fought agaynst Alood,
and taken it:

2 At the same tyme spake the Lorde by
the hande of Esai the sonne of Amos,
saying: Go and take of the sackcloth
from thy loynes, and put of thy shoe
from thy foote. And he dyd so, walkyng
naked and barefoote.

3 And the Lorde sayde, Lyke as my ser-
uaunt Esai hath walked naked and
barefoote for a signe and wonder thre

yeres vpon Egypt and Ethiopia:

4 Euen so shall the kyng of Assyria take
away out of Egypt and Ethiopia, chil-
dren and olde men naked and bare-
foote, with their loynes vncouered, to
the great shame of Egypt.

5 They shall be brought in feare also, and
be ashamed of Ethiopia their hope, & of
Egypt wherein they are wont to glorie.

6 And they that dwell in the same Isle
shall say in that day, Beholde such is
our hope, whyther shall we flee for
helpe, that we may be delyuered from
the kyng of Assyria: And howe shall
we escape:

The prophecie

The .xxj. Chapter.

Agaynst Babylon, Idumea, and Arabia.

(a) The waste sea is Bas, bylon or Chaldee.

A 1



He burthen of the (a) Waste sea. Euen as the stormie weather passeth through at the noone day from the wilderness, so shall it come from the terrible

lande.

2 A greuous vision was shewed vnto me: let one deceiptfull offendour come agaynst another, and one destroyer agaynst another: Up Elam, lay siege thou of Media, all their gronyng haue I layde downe.

3 Therfore are my loynes fylled with sorowe, heauynesse hath taken holde vpon me as the panges of a woman that is traunaylyng: it made me stoupe when I heard it, and it vexed me when I sawe it.

4 My heart panted, fearefulnesse came vpon me: the nyght of my voluptuousnesse hath he turned agaynst me into feare.

5 Whyle they garnished the table, the Watchman looked: and whyle I was eatyng and drynkyng, it was sayde, by ye captaynes, take you to your shielde.

6 For thus hath the Lorde sayde vnto me: Go and set a watchman to tel what he seeth.

B 7 And he sawe a charret which two horsemen sat vpon, with the cariage of an Ass, and the cariage of a Camel: So he looked, and toke diligent heede.

8 And he cryed, a lion, my Lorde I stande continually vpon the watche towre in the day tyme, and am appoynted to kepe my watch every nyght.

9 And beholde here commeth a charret of men, with two horsemen, and he answered and sayd, Babylon is fallen, it is fallen, and all the images of her gods hath he smitten downe vnto the grounde.

10 Thou art he whom I must thresh, and thou belongest to my corne floure: This that I hearde of the Lorde of hostes the God of Israel, haue I shewed vnto you.

11 The burthen of Duma. He calleth to me out of Seir: Watchman what hast thou espied by nyght: Watchman what hast thou espied by nyght:

12 The Watchman sayde, The mornyng commeth, and so doth the nyght: If ye wyll aske me any question, then aske it: returne and come agayne.

13 The burthen concernyng Arabia. In the wooddes of Arabia shall ye tary all nyght, euen in the streetes of Dedanim.

14 The inhabitours of the lande of Thema brought forth water to hym that was thirstie, they preuented hym that was fled away with their bread.

15 For because of swordes they are become fugitiue, Euen for the drawn worde, and for the bent bowe, and because of the greuousnesse of warre.

16 For thus hath the Lorde sayde vnto me: There is yet a yere, accordyng to the yeres of an hired seruaunt, and all the glorie of Cedar shall fayle.

17 And the number of them that shall escape from the bowes, shalbe diminished by the mightie children of Cedar: for the Lorde God of Israel hath spoken it.

The .xxij. Chapter.

A prophecie agaynst Hierusalem.

(a) Hierusalem is meant by the valley of vision.

A 1



He burthen of the (a) valley of vision. what hast thou to do here, that thou clymbest to the house toppes:

2 Thou that art full of tumultuousnes, thou troublesome and proude citie: Thy slayne men are neither put to death

3 All thy captaynes are fugitiue together, the archers haue taken them prisoners: All they I say that are founde in thee are in captiuitie together, and they also that fled farre of.

4 Therfore sayde I, Let me alone, and * I wyll make lamentation: Ye shall not be able to conioynt me because of the destruction

Luk. xix. f. Ierem. 2

destruction of the daughter of my people.

5 For this is a day of trouble, of ruine, and of destruction, that the Lorde the God of hostes wyll bring to passe in the valley of vision, breakyng downe the citie, and cryng vnto mountaynes.

6 Elam bare the quiver with a charret of footmen and horsemen, and the citie of Kir shewed the shilde open.

7 Thy chiefe valley also was full of charrettes, and the horsemen set their faces directly towarde the gate.

8 And in that day dyd the enemy take away the couer of Iuda, and then didst thou loke towarde the^(b) armour of the house of the forest.

9 We haue scene also the broken places of the citie of Dauid, howe that they are many, and ye gathered together the waters of the lower poole.

10 As for the houses of Hierusalem ye haue numbred them, and the houses haue ye broken downe, to make the wall strong.

11 A pit also haue ye made betweene the two walles for the waters of the olde poole, ^(c) and haue not regarded the maker thereof, neither had respect vnto hym that fashioned it long ago.

12 And in that day dyd the Lorde God of hostes call men vnto weepynge and mournynge, to baldnesse and girdynge about with sackcloth.

13 And beholde they haue ioy and gladnesse, slaying oxen, and kyllynge sheepe, eatynge fleshe, and drynkyng wine: * Let vs eat and drynke, for to morowe we shall dye.

14 And it came to the eares of the Lorde of hostes, This iniquitie shall not be purged from you tyll ye dye, saith the Lorde God of hostes.

15 Thus saith the Lord God of hostes: Get ye vnto yonder treasurer, euen vnto

* Sebna, which is the ruler of the house.

16 What hast thou to do here: and whom hast thou here: that thou shouldst here heve thee out a sepulchre, as it were one that hebeth hym out a sepulchre on hye, or that graueth an habitation for hym selfe on an harde rocke?

17 Beholde O thou man, the Lorde shall cary thee alway into captiuitie, and shall surely couer thee with confusion.

18 The Lorde shall turne thee ouer like a ball with his handes [and shall sende thee] into a farre countrey: there shalt thou dye, and there in steade of the charrets of thy pompe, shall the house of thy Lorde haue confusion.

19 I wyll drie thee from thy place, and out of thy dwelling shall he ouerthrowe thee.

20 And in that day shall I call my seruauant Eliakim the sonne of Helkia:

21 And with thy garmentes wyll I D clothe hym, and with thy girdle wyll I strength hym: thy power also wyll I commit into his hande, and he shall be a father of such as dwell in Hierusalem, and in the house of Iuda.

22 * And the key of the house of Dauid wyll I lay vpon his shoulder: so that he shall open and no man shut, he shall shut and no man open.

23 And I wyll fasten hym as a nayle in a sure place, and he shall be the glorious seate of his fathers house.

24 Moreover, all generations and posterities shall hang vpon him all the glorie of their fathers house, all vessels both great and small, and all instrumentes of measure and musicke.

25 In that day saith the Lord of hostes, shall the nayle that is fastened in the sure place, depart and be broken, and fall: and the burthen that was vpon it shall be pluckt away, for so the Lorde hath spoken.

Esai 36. 21.

Iob. xii. b.
Apoc. iii. b.

The. xxiiij. Chapter.

1 A propheticke agaynst Tyre, 17 and a promise that it shall be restored agayne.



The burthen of * Tyre. Mourne ye shippes of Charlis, for there cometh such destruction, that ye shall not haue an house to enter into: and that there shall be no traffike out of the lande of

Cittim, they haue knowledge of this plague.

2 We styll ye that dwell in the Isle, the marchauntes of Zidon, & such as passe ouer the sea haue made thee plenteous.

3 The corne that groweth by the great waters of Nilus, and the fruites of the riuer were her vittayles, so that it became

The prophecie

became a common mart of the nations.

4 **W**e ashamed thou Zidon: for the^a sea, euen the strength of the sea hath spoken saying, I haue not trauayled nor brought forth children, nor nourished by young men, or brought by virgins.

5 When tidinges cometh to the Egyptians, they shalbe soyy for the rumour of Tyre.

6 Get you to Tharlis, mourne you that dwell in the Isle.

B 7 Is not this that glorious citie of yours which hath ben of olde antiquitie: her owne feete shall cary her forth to be a sojourner into a farre countrey.

8 Who hath deuised this agaynst Tyre that^b crowne^bth her selfe: whose marchauntes are princes, & whose factours are honorable in the worlde.

9 Euen the Lorde of hoastes hath deuised this, to put downe the pride of all such as be glorious, and to minishe all them that be proude vpon the earth.

10 Get thee out of thy lande like a fludde vnto the daughter of Tharlis, for thou hast no more strength.

11 He that smote the kyngdomes together, holdeth out his hande ouer the sea: euen the Lord him selfe hath geuen a commaundement agaynst the same common place of marchaundise, that they shall vtterly destroy the myght therof.

12 And he sayde: Make no more thy boast O virgin thou daughter Zidon, thou shalt be brought downe: Up, get thee ouer vnto Cittim, where neuerthelesse thou shalt haue no rest.

13 Beholde, this people came not of the Chaldees, but Assur made them strong with great shippes: They set by the strong holdes therof, and destroyed his palaces: and he brought it in decay.

14 Mourne ye shippes of Tharlis, for your strength is brought downe.

15 And in that day shal Tyre be forgotten seuentie yeres, accordyng to the yeres of one king: & after the ende of the seuentie yeres shal Tyre sing as doth an harlot.

16 Take an harpe and go about the citie thou harlot that hast ben forgotten, make swete melodie, sing no songes, that thou mayest be had in remembrance.

17 And after the ende of the seuentie yeres shal the Lorde visite Tyre, and she shall conuert vnto her rewarde, and shall commit fornication with all the kyngdomes of the earth that are in the worlde.

18 Their occupying also & their rewarde shalbe holy vnto the Lorde: their gaynes shall not be layde by nor kept in store, but it shalbe theirs that dwell before the Lorde, that they may eat inough, and haue clothyng sufficient.

The.xxiiij.Chapter.

A prophecie of tribulation to come vpon the worlde because of sinne.

A 1 **B**ehold, the Lord maketh the earth waste and empty, he turneth it vpside downe, and scattereth abroad the inhabitours therof.

2 And the priest shalbe as the people, and the maister as the seruaunt, the mistresse lyke the mayde, the seller lyke the byer, he that lendeth vpon vsurie, like him that borroweth vpon vsurie, the creditour as the dettour.

3 The lande shalbe cleane wasted and vtterly spoyled: for so the Lorde hath spoken.

4 The earth is soyy and consumeth away, the worlde is feeble & perisheth, the proude people of the earth are come to naught.

5 The earth also is become vnprofitable vnder the inhabitours therof, which haue transgressed the lawes, chaunged the ordinaunce, broken the euerlastyng couenaunt.

6 Therfore hath the curse consumed the earth, and they that dwell therein are fallen into trespassse: wherfore the inhabitours of the earth are perished with drought, and fewe men are left behinde.

7 The wine fayleth, the vine hath no myght, all they that haue ben mery of heart are come to mournyng.

8 The myrth of tabrettes is layde downe, the noyse of such as haue made mery is ceassed, the ioy at the harpe is at an ende.

9 They shall drynke no more wine with mirth, strong drynke shalbe bytter to them

^(a) By the sea and the strength of the sea, is meant Tyre

^(b) That crowne^bth her selfe, that is, which boasted her selfe to be as it were the Queene of all cities on the sea coast.

- them that drinke it.
- 10 The cite of vanitie is broken downe, every house is shut vp, that no man may come in.
- 11 In the streetes is there a crying because of wine, all cheare is vanished away, the myrth of the lande is gone.
- 12 In the cite is left desolation, and the gate is smitten with destruction.
- 13 For in the middes of the lande, euen among the people, it shall come to passe as at the shaking of olives, and as the grapes are when the wine haruest is done.
- 14 They shall lift vp their voyce, and make a merie noyse: and in magnifying of the Lorde shall they crye out of the west.
- 15 wherefore prayse ye the Lorde in the valleys, euen the name of the Lorde God of Israel in the Isles of the sea.
- 16 From the vttermost part of the earth haue we hearde prayses and myrth, because of the righteous: And I sayde, I knowe a thing in secrete, I knowe a thing in secrete, wo is me: the transgressours haue offended, the transgressours haue greuously offended.
- 17 Fearefulnesse, the pit, and the snare are vpon thee, O thou that dwellest on

- the earth.
- 18 It wyll come to passe, that whoso- ever escapeth the fearefull noyse, shall fall into the pit, and he that cometh vp out of the pit, shall be taken with the snare: for the windowes from on high are open, and the foundations of the earth are moued.
- 19 The earth is vtterly broken downe, the earth hath a sore ruine, the earth quaketh exceedingly:
- 20 The earth shall reele to and fro like a drunkarde, and shall be remoued lyke a tent, and the iniquitie thereof shall be heauie vpon it, it shall fall, and not rise vp agayne.
- 21 And in that day shall the Lorde visite the hoast aboute that is on hye, and the kynge of the worlde that are vpon the earth.
- 22 And they shall be gathered together as they that be in pryson, and they shall be shut vp in warde, and after many dayes shall they be visited.
- 23 *The moone shall be abashed, and the sunne ashamed, when the Lorde of hostes shall raigne in mount Sion and in Hierusalem with worship, and in the sight of suche as shall be of his counsell.

The. xxv. Chapter.

I thankes geuing to God for his workes.



Thou art my Lorde my God, I wyll magnifie thee, I will geue thankes vnto thy name, for thou hast brought wonderfull thinges to passe, according to

steth downe a wall.

5 Like as the heate in a dye place wasteth all thinges: so shalt thou suppress the noyse of aliantes, the heate [is abated] with the shadowe of the cloude, [euen so shall God] asswage the noyse of the cruel tirauntes.

thine olde counsels truely & faythfully.

2 *Thou hast made a cite a heape of stones, and brought a strong towne into decay: the habitation of straungers hast thou made to be no cite, neither shall it be buylded any more.

3 Therefore shall the mightie people geue glory vnto thee, the cite of the baillaunt heathen shall feare thee.

4 For thou hast ben a strength vnto the poore, and a succour for the needie in his trouble, a refuge against euill weather, a shadow against the heate: for the blast of raging men is like a storme that ca-

6 And in this mountaine shall the Lord of hostes make vnto all people a feast of plenteous and delicate thinges, euen of most pleasaunt and daintie dishes.

7 And in this inountaine shall the Lord destroy the couering that all people are wrapped in, and the hanging that is spread vpon all nations.

8 *As for death he hath destroyed it for euer, *and the Lorde God shall Wype away teares from all faces, and the rebuke of his people shall he take away out of all the earth, for so the Lorde hath sayde.

Luk. xxi. c.

Luk. xiii. d.

Osee. xiii. e.
Apoc. vii. c.
and. xxi. c.
i. Cor. xv. f.

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- 9 And in that day it shall be sayde, lo this is our God, we haue wayted for hym, *and he shall saue vs, this is the Lorde in whom we haue hoped, we wyll be merie and reioyce in the saluation [that commeth] of hym.
- 10 For in this mountaine shall the hande of the Lorde ceasse, and Moab shall be theshed vnder hym, euen as strawe is troden to dounge on the dounghill.

Eph.ii.a.

- 11 And he shall stretch out his hande in the middes of them, as he that swimmeth casteth out his hands to swimme: and with the strength of his handes shall he bring downe their pryde.
- 12 The strong holde also and defence of thy walles hath he ouerthrowne and cast downe, and brought them to the grounde, euen vnto dust.

The. xxvi. Chapter.

A song of deliuerance of the people.

I **A** that day shall this song be song in the land of Iuda, we haue a strong citie, saluation shall God appoint in steede of walles and bulwarkes.



- 2 *Open ye the gates, that the righteous people whiche kepeth the trueth may enter in.
- 3 By an assured purpose wyll thou preserve perfect *peace, because they put their trust in thee.
- 4 Put ye your trust alway in the Lord: for in the Lorde God there is strength for euermore.
- 5 *For he hath brought downe the high minded citizens: as for the proude citie he hath brought it lowe, euen to the ground shall he cast it downe, and bring it vnto dust.
- 6 The foote, euen the foote of the poore, and the steppes of suche as be in necessitie shall treade it downe.
- 7 The path of equitie wyll thou graunt vnto the iust [O thou most righteous] *thou shalt order the path of hym that is righteous.
- 8 *Pea in the way of thy iudgements, O Lord, haue we put our trust in thee: thy name also and the remembraunce of thee, is the thing that our soule longeth for.
- 9 *My soule hath longed for thee all the night, and with my spirite whiche is within me wyll I seeke thee early in the morning: For when thy iudgements are in the earth, the inhabiteres of the worlde shall learne righteousness.
- 10 Shall the vngodly man be fauoured, which hath not learned righteousness,

A

Pro.xviii.c.
Zach.ii.a.

Psa.cxviii.b

Rom.v.a.

Esa. xxv.a.

B

Prou.vi.a.
Iere.x.d.

Psal.lxiii.a.
and.cxlvi.a.

but doth wickedly in the earth, where nothing ought to be done but that which is righteous: he shall not see the glory of the Lorde.

11 Lorde, when thy hande is lyft vp to strike, they see it not: but they shall see it, and be confounded with the zeale of the people, and the fire that consumeth thynne enemies shall deuour them.

12 Lorde vnto vs thou shalt proude peace: *for thou also hast wrought all our workes in vs.

13 O Lord our God, other lordes beside thee hath subdued vs: but we wyll be mindfull only of thee and of thy name.

14 The dead wyll not liue, they that be out of life will not ryse agayne, therefore hast thou visited and rooted them out, and destroyed all the memorie of them.

15 Thou hast increased the people, O Lorde, thou hast increased the people, thou art glorious, thou hast sent them farre of vnto all the coastes of the earth.

16 *Lorde, in trouble haue they visited thee, they powred out their prayer whē thy chastening was vpon them.

17 *Like as a woman with chylde that draweth nye towarde her trauayle is sorie and cryeth in her paynes: euen so haue we ben in thy sight O Lorde.

18 *we haue ben with chylde and suffered paine, as though we had brought forth winde: for there is no saluation in the earth, neither do the inhabiteres of the worlde submit them selues.

19 *Thy dead men shall liue, euen as my body shall they rise agayne: Awake and sing ye that dwell in dust, for thy deawe is euen as the deawe of hearbes, and the earth shall cast out them that be vnder her.

Phil.ii.a.

C

Leu.xxvii.g

John.xvi.g

Rom.viii.d

i.Cor.viii.d

20 Come my people, *enter thou into thy chambers, and shut thy doozes about thee, *hide thy selfe for a litle whyle, vntill the indignation be ouerpast.
 21 *For beholde, the Lorde is comming

out of his place, to visite the wickednesse of suche as dwell vpon earth: the earth also shall disclose her bloods, and shall no more hide them that are slayne in her.

¶ The. xxvij. Chapter.

¶ A prophetic of the comming of Christe, and destruction of idolatrie.



In that day the Lord with his sore, great, and mightie sworde, shall visite ^(a) *Leuiathan the fugitiue serpent, euen Leuiathan that crooked serpent,

and he shall slay the dragon that is in the sea.

2 In that day see that ye sing of the congregation which is the vineyarde that bringeth forth the best wine:

3 Euen if the Lorde do kepe it, in due seasons shall I water it: and lest the enemye do it any harme, I wyll both night and day preserue it.

4 There is no displeasure in me, els when the vineyarde bringeth me forth byers and thornes I woulde go thorow it by warre, and burne it by together.

5 Let it take holde of my ^(b) strength, and it shalbe at one with me, euen at one shall it be with me.

6 The dayes are comming that Jacob shall take roote, Israel shalbe greene and florithe, and the world shalbe filled with fruite.

7 Hath he smitten hym as sore as he did the other that smote hym: Or is he slayne with so sore a slaughter as they that slue hym:

8 Thou wyll punish it in the braun-

ches, yet not beyonde measure: for in the day that the east winde bloweth sore, it taketh away the frutes.

9 By this meanes therfore shall the iniquitie of Jacob be purged, and this is all the fruite [namely] the ^(c) taking away of his sinne, if he make all the stones of the aulter of idols as chalke stones that are beaten in sunder, that their groues and images ryle not by agayne.

10 Els shall the strong citie be desolate, and the habitation forsaken and left like a wilderness: there shall the Calfe feede, and there shall he lye, and eate by the grasses therof.

11 When the braunches of it are drye, they are broken of, & the women come and set them on fire: *for it is a people of no vnderstanding, and therfore he that made them shall not fauour them, and he that created them shall geue them no grace.

12 And in that day shall the Lorde make a threshing, from the middlest of the riuer Euphrates, vnto the riuer of Egypt, and ye chyldren of Israel shalbe gathered together one to another.

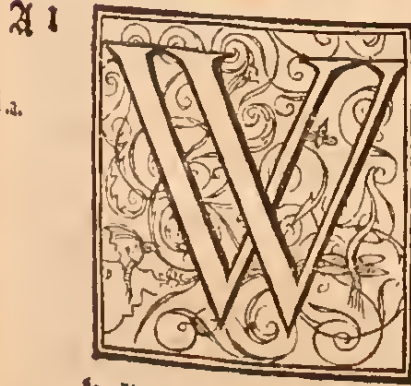
13 In that day shall the great trumpe be blowne, so that they which were lost in the lande of Assyria, and they that were banished in the lande of Egypt, shall come and worship the Lorde in the hollye mount of Hierusalem.

(c) God useth afflictions, as meanes to call men to repentance, wherbyon foloweth forgiveness of sinnes.

Deut. 32. b.

¶ The. xxviii. Chapter.

¶ Against the pride of Ephraim, and against false priestes and preachers.



Woe vnto the crowne of pryde, euen* to the drunken people of Ephraim, whose great pompe is as a flour that sadeth away by on the head of the

valley of suche as be in wealth, and are

ouerladen with wine.

2 Behold, *there commeth a behement and sore day from the Lorde, like an vmeasurable hayle and perillous tempest, euen like the force of mightie and horrible waters that violently beareth downe all thinges.

3 The crowne of the pryde of the drunken Ephraimites shalbe troden vnder foote:

Math. xvi. c.

The prophecie

- 4 * So that the floure of his fayrenesse and beautie whiche is in the head of the balley of fatnesse, shall fade away as doth an vntimely ripe figge before harvest: whiche when a man espieth, he loketh vpon it, and whyle it is yet in his hande he eateth it vp.
- 5 In that day shal the Lord of hostes be the crowne of glory and diamonde of beautie vnto the residue of his people.
- 6 He wylbe also a spirite of perfect knowledge to him that sitteth in iudgement, and strength vnto them that turne away the battayle to the gate [of the enemies.]
- 7 But they are out of the way by reason of wine, yea farre out of the way are they thoroowe strong drinke: * The priest also and the prophete are gone astray by the meanes of strong drinke, they are drunken with wine, they go amisse thoroowe strong drinke, they fayle in prophecieng, and stumble in iudgement.
- 8 For all tables are full of vomit and filthynesse, that no place is cleane.
- 9 Whom then shall suche one teache knowledge: and whom shall he make to vnderstande the thing that he heareth: for they are as ignorant as young chyldren that are taken from the milke, and are weaned.
- 10 For they that be suche, must take after one lesson, another lesson, * after one commaundement, another commaundement, for one rule, another rule, after one instruction, another instruction, there a litle, and there a litle.
- 11 For he that speaketh vnto this people, is euen as one that vseth rudenesse of speache, and a straunge language.
- 12 If any man say vnto them, lo, this is the rest wherewith ye may ease hym that is weerie, this is the refreshing: they wyl not hearken.
- 13 * Therefore shall the word of the Lord be vnto them, lesson vpon lesson, commaundement vpon commaundement, rule vpon rule, instruction vpon instruction, there a litle, and there a litle: that they may go on and fall backward, be broued, tangled, and snared.
- 14 Wherfore heare the word of the Lord ye mockers, ye that haue rule of this
- people whiche is at Hierusalem.
- 15 Because ye haue sayd, we haue made a couenaunt with death, and with hell are we at agreement: and though there go forth a sore plague, it shall not come vnto vs, for we haue made falsehood our refuge, and vnder vanitie are we hid.
- 16 Therefore thus saith the Lorde God, Beholde, I lay in Sion for a foundation on a stone, euen a tryed stone, a precious corner stone, a sure foundation: who so beleueth, let hym not be to^(a) hastie.
- 17 Iudgement also wyl I laye to the rule, and righteousnesse to the balaunce, so that the^(b) hayle shall sweepe away as a broome your bayne confidence, and the priue place of your refuge shall the waters runne ouer.
- 18 And thus the couenaunt that ye made with death, shall be disanulled, and your agreement that ye made with hell shall not stand, yea when the sore plague goeth forth, ye shall be troden downe vnder it.
- 19 From the tyme that it goeth forth it shall take you away: for early in the morning euery day, yea both day and night shall it go thoroowe, and when the noyse thereof is perceaued, it shall gender veration.
- 20 For the bed is narrowe and not large, and the couering so small that a man can not winde hym selfe [vnder it.]
- 21 * For the Lord shall stand as in mount Perazim, and shall be wroth like as in the balley * Gibeon, that he may do his worke, his straunge worke, and byng to passe his acte, his straunge acte.
- 22 Nowe therefore see that ye be no mockers, lest your punishment increase: For I hearde of the Lorde of hostes, that there shall come a short ende vpon the whole earth.
- 23 Heare ye then, and hearken vnto my voyce, consider and ponder my speache.
- 24 Doth not the husbandman plowe all the day, and openeth and breaketh the clottes of his grounde, that he may sowe:
- 25 when he hath made it playne, wyl he not spreade abroad the fitches, and sowe comin, and cast in wheate by measure, and the appointed barley and rye in their place?

(a) who so thoroowe sayth doth stay hym selfe vpon whiche in haste going forwarde, shall not fal: that is, shall not fayle of that he hopeth to obtayne
(b) The golpell is compared to hayle & suddes, for that it breaketh downe and carteth away wolerrie and superstition, wheremen do trust in vayne.

D

Esa. xxxvi. f. ii. Reg. v. b. Iosu. x. b. ii. Par. xiii. d.

Esa. lx. a.

Esa. iii. e.

Esa. x. a.

Mat. xxiii. a.

i. Cor. xiii. e.

- 26 God wyll instruct hym to haue discre-
tion, euen his God wyll teache hym.
- 27 For fitches shall not be threshed with
an harrowe, neither shall a cart wheele
be brought thorow the comin: but
the fitches are beaten out with a staffe,
and comin with a rodde.
- 28 But the seede that bread is made of, is

threshed, though it be not alway a thre-
shing, and the cart wheele must be
brought ouer it, lest he grinde it with
his teeth.

- 29 This also commeth of the Lorde of
hoastes, which worketh with wonder-
full wysdome, and bringeth excellent
workes to passe.

The. xxix. Chapter.

1 A propheticke against Hierusalem, 13 and against the bayne traditions of men.

W vnto thee O Ariel
Ariel, thou citie that
*Dauid dwelt in: Go
on from yere to yere,
and let the lambes be
slayne.

2 I wyll lay siege vn-
to Ariel, so that there shaibe heauinesse
and sorowe in it: and it shalbe vnto me
euen an autler of slaughter.

3 I will besiege thee rounde about, and
fight against thee thorow a bulwarke,
and wyll reare by diches against thee.

4 Thou shalt be brought downe, and
shalt speake out of the ground, and thy
speache shall go lowe out of the dust:

5 Thy voyce also shall come out of the
grounde lyke the voyce of a witche, and
thy talkyng shall whisper out of the
dust:

6 Moreover, the noyse of the straunge
enemies shall be like thynne dust, and the
multitude of tirauntes shall be *as drye
strawe that can not tary: euen sodenly
and in haste shall their blast go.

7 Thou shalt be visited of the Lorde of
hoastes with thunder, earthquake, and
with a great noyse, with storme and
tempest, and with the flambe of a con-
suming fire.

8 And the multitude of all nations that
fight against Ariel, shall be as a dreame
scene by night: *euen so shall they be
that make warre against it, and strong
holdes to ouercome it, and that lay any
siege vnto it.

9 In conclusion, it shall be euen as when
a hungry man dreameth that he is eat-
ting, and when he awaketh, his soule is
emptie, or as when a thirstie man drea-
meth that he is drinking, and when he
awaketh, he is yet fainte, and his soule

hath appetite: euen so shall the multi-
tude of all nations that fighteth against
mount Sion.

- 9 Ponder these thinges once in your
mindes, and wonder: *Blinded are they
them selues, and the blinde guides of
other: They are drunken, but not with
wine: they are vnstable, but not thorow
strong drinke.

Math. xv. d.

- 10 For the Lorde hath couered you with
a slumbring spirite, and hath closed your
eyes: your prophetes also and rulers
that shoulde see, them hath he coue-
red.

- 11 *And the vision of all the prophetes is
become vnto you as the wordes of a
booke that is sealed by, whiche men de-
liuer to one that is learned, saying,
Reade thou in it: and he saith, I can
not, for it is sealed.

Esai. vi. b.

- 12 And the booke is geuen to him that is
not learned, saying, Reade thou in it:
and he saith, I am not learned.

- 13 Therefore thus hath the Lorde sayd:
For so muche as this people when they
be in trouble, do honour me with their
mouth and with their lippes, but their
heart is farre fro me, and the feare
whiche they haue vnto me proceedeth
of a commaundement that is taught
of men:

Math. xv. a.
Mar. vii. a.

- 14 Therefore wyll I do marueyles a-
mong this people, enen marueylous
thinges [I say] and a wonder: *For the
wysdome of their wysse men shall pe-
rishe, and the vnderstanding of their
wittie men shall hyde it selfe.

Abdi. i. e.
i. Cor. i. e.

- 15 Wo vnto them that kepe secreete their
thoughtes, to hide their counsell from
the Lorde, and to do their workes in
darknesse, saying: *who seeth vs: and
who knoweth vs:

Esai. xlvi. b.
Ecl. xxiii. d.
Ezech. ix. e.

The prophecie

- C** 16 Doubtlesse your destruction is in re-
 pitation as the potters clay: And doth
 the worke say of hym that made it, he
 made not me: And doth an earthen
 bessell say of hym that fashioned it, he
 had no vnderstanding:
- 17 Is it not harde at hande that Liba-
 nus shalbe turned into a low fielde, and
 that the lowe fielde shalbe taken as the
 wood:
- 18 And in that day shall deafe men heare
 the wordes of the booke, and the eyes
 of the blynde shall see, euen out of the
 cloude, and out of darknesse.
- 19 The meeke spirited also shall be me-
 rie in the Lorde, and the poore among
 them that be lowly shall reioyce in the
 holy one of Israel:
- 20 For he that dyd violence is brought
 to naught, and the scornfull man is
 consumed, and they rooted out that

- made haste early to vnrighteousnesse,
 21 Making a man to sinne in the worde,
 and that toke him in a snare, whiche re-
 proued them in the open place, and they
 that haue turned the cause of the righ-
 teous to naught.
- 22 Therefore thus saith the Lorde to
 the house of Jacob, euen thus saith he
 that redeemed Abraham: *Jacob shall
 not nowe be confounded, nor his face
 pale.
- 23 But when he seeth his chylzen the
 worke of my handes in the middes of
 hym, they shall sanctifie my name, and
 prayse the holy one of Jacob, and feare
 the God of Israel.
- 24 They also that haue ben of an erron-
 ous spirite shall come to vnderstan-
 ding, and they that haue ben scornfull
 shall learne doctrine.

Esa. xlii. a.

The. xxx. Chapter.

1 Against them that forsake the counsell of God, and cleaue to the counsell of men.
 3 The prophete also threatneth the remnaunt of the people, that after the destruc-
 tion of Hierusalem went into Egypt.

A 1



Las for those disobedi-
 ent chylzen saith the
 Lorde, *that they will
 take counsell and not
 of me, that they will
 take a secrete aduice
 and not out of my spi-
 rite, and therefore adde they sinne vnto
 sinne.

Esa. viii. b.

- 2 Euen they that walke to go downe
 into Egypt, and haue asked no question
 at my mouth, but seeke strength in the
 might of Pharao, and trust in the sha-
 dowe of Egypt.
- 3 Therefore shall the strength of Pha-
 rao be your confusion, and the trust in
 the shadowe of Egypt your shame.
- 4 For his captaynes were at Zoan, and
 his embassadours came vnto Hanes.
- 5 *They were ashamed of the people
 that coude do them no good, and that
 might not helpe them nor shewe them
 any profit, but were their confusion and
 rebuke.
- 6 The burthen of the beastes of the
 south. In a land of trouble & anguish,
 from whence shall come the young and

4 Reg. 18. d.
 Iere. xvii. b.
 Eze. xix. a.

olde lion, the viper and fire serpent
 that fleeth against them that vpon
 coltes beare their riches, and vpon ca-
 mels their treasures, to a people that
 can do them no good.

- 7 For bayne and nothing worth shall
 the helpe of the Egyptians be: There-
 fore haue I cryed vnto Hierusalem,
 they shall haue strength inough if they
 will settle their mindes in quietnesse.
- 8 *Nowe therefore go thy way, and
 write this before them in a table, and
 note it in a booke: that it may finally re-
 maine and be kept styll for euer.
- 9 For this is an obstinate people, *and
 dissembling chylzen, chylzen that re-
 fuse to heare the lawe of the Lorde.
- 10 For they say vnto the seers, see not,
 and to them that be cleare of iudge-
 ment, loke not out right thitiges for vs:
 but speake fayre wordes vnto vs, loke
 out errours.
- 11 Get you out of this way, depart out
 of this path, and turne the holy one of
 Israel from vs.
- 12 Wherefore thus saith the holy one of
 Israel: Because your heartes ryle
 against

B

Esa. viii. c.

Esa. i. d.

against

against this word, and because you trust in wrong dealing and peruerse iudgement, and put your confidence therein:

13 Therefore shall ye haue this mischefe for your destruction and fall, like as an hye wall that falleth because of some rift or blast, whose breakyng commeth sodainly.

14 *And the hurt thereof is lyke an earthen vessell whiche breaketh without helpe, so that in the hursting of it, there is not founde one sheuer to fetch fire in, or to take water withall out of the pit.

15 For thus saith the Lorde God, euen the holy one of Israel: In repentaunce and in * rest shall ye be safe, in quietnesse and sure confidence shalbe your strength, but ye haue had no list thereto.

16 For ye haue sayde, No, but we wyll escape thorow horses, therefore shall ye flee: And we wyll get vs by vpon swift bestes, and therefore shall your persecutours be swifter.

17 *A thousande shall flee at the rebuke of one, and at the rebuke of fiue shall ye all flee, till ye be left as a ship mast vpon the top of a mountaine, and as a beaken vpon an hill.

18 *Therefore doth the Lorde cause you to wayte, that he may haue mercy vpon you, to the entent that he may haue the preeminence when he is gracious vnto you: For the Lord is the God of iudgement, Blessed are all they that hope in hym.

19 If the people remaine in Sion and at Hierusalem, thou shalt not be in heauinesse: but at the voyce of thy complaint shall he haue mercy vpon thee, and when he heareth it, he shall geue thee an answer.

20 And though the Lorde geue you the bread of trouble, and the water of aduersitie, thy rayne shalbe no more so scant, but thyne eyes shall see thy rayne.

21 Hea and thyne care shall heare the talking of him that doth speake behinde thee: * This is the way, walke ye in it, turne not aside neither to the right hande, nor to the left.

22 He shall destroy also the couering of your siluer images, and the decking of your golden idols, euen as filthynesse shalt thou put them away: And thou

shalt say vnto it, Get thee hence.

23 Then shall God geue rayne vnto thy seede, that thou shalt sowe the grounde withall, and bread of the increase of the earth, whiche shalbe fat and very plentifulous: in that day also shall thy cattell be fed in large pastures.

24 The oxen lykelwyse and the young asses that eare the grounde shall eate cleane prouender, whiche is purged with the winde and the fanne.

25 Finally, vpon euery hye mountayne and hyl shall there be riuers, and streames of waters * in the day of the great slaughter when the towres ii. Pet. iii. b.

26 Moreover, the light of the moone shalbe as the light of the sunne, and the sunne light shalbe seuen folde, and haue as much shine as in seuen dayes beside, when the Lorde bindeth by the soze of his people, and healeth the stroke of their wounde.

27 Beholde, the fame of the Lorde cometh from farre, and his presence is so hotte, that no man is able to abyde: his lippes are full of indignation, and his tongue is as a consuming fire.

28 His breath is a vehement flud of water, that reacheth by to the necke: that he may sift alway the heathen in the siue of vanitie, and his breath is a byrdle of errour in the lawes of the people. F

29 And ye shall sing lyke as in the night when the holy solempnitie beginneth, and ye shall haue gladnesse of heart, like as when one cometh with a pipe vnto the hill of the Lorde, and to the most mightie one of Israel.

30 And the Lorde shall cause his glorious voyce to be hearde, and shall declare his stretched out arme with a terrible countenance, & with the flambe of a consuming fire, with noysome lightening, with a showre, and with hayle stones. Esai. x. a.

31 For thorow the voyce of the Lorde shall * Assur be destroyed, which smote other men with the rodde.

32 And it shall come to passe; that whither soeuer he goeth the rodde shall cleave vnto him which the Lorde shall laye vpon hym, with tabrettes and harpes: and with great warre shall he fight against his hoast.

The prophecie

Mat. xxv. b. 33

* For the fire of hell is ordayned from the beginning, yea euen for the kyng is it prepared: This hath the Lorde set in the deepe, and made it wide, the bur-

ning whereof is fire and muche wood: The breath of the Lorde whiche is like a riner of brimstone doth kinde it.

The. xxxi. Chapter.

¶ He curseth them that forsake God, and seeke for the helpe of men.

¶ 1



¶ He vnto them that go downe into Egypt for helpe, and trust in horses, and put their confidence in charrets because they be many, and in horsemen because they be lustie and strong: but they regarde not the holy one of Israel, and they aske no question at the Lorde.

2 And he neuerthelesse is wise, and will plague the wicked, and goeth not from his worde, he wyll arple against the housholde of the frowarde, and against the helpe of euyll doers.

3 Nowe the Egyptians are men and not God, and their horses fleshe, and not spirite: And as soone as the Lord stretcheth out his hande, then shall the helper fall and he that shoulde haue ben helped, and they shall altogether be destroyed.

4 For thus hath the Lorde spoken vnto me: * Lyke as the lion and * lions whelpe roareth vpon the pray that he hath gotten, and is not afraide though

the multitude of shepherdes crye out vpon him, neither be abashed for all the heape of them: so shall the Lorde of hoastes come downe to fight for mount Sion, and defende his hyll.

5 Like as the byrdes flutter about their nestes, * so shall the Lorde of hoastes, kepe, saue, defende, and deliuer Hierusalem.

Deut. 32. d.

6 Therefore O ye chyldren of Israel, turne againe vnto him whom you haue oftrinie forsaken.

7 * For in that daye every man shall cast out his idols of siluer, and his idols of golde, whiche ye haue made with your owne handes vnto your sinne.

Esai. 46. c.

8 * Assur also shalbe slayne with the sworde, not with a mans sworde, neither shal the sworde of any man deuour hym, and he shall flee from the slaughter, and his choise young men shalbe discomfited.

Esai. 37. c.

9 He shall go for feare to his strong holdes, and his princes shall flee from his standerd saith the Lord, whose fire is in Sion, and his fornace in Hierusalem.

¶ The. xxxij. Chapter.

¶ The conditions of good rulers and officers.

¶ 1



¶ Holde, a kyng shall gouerne after the rule of righteousnesse, and the princes shall rule according to the bal-lance of equitie.

2 And that man shalbe vnto men as a defence for the winde, and as a refuge for the tempest, lyke as a ryuer of water in a thirstie place, and the shadowe of a great rocke in a drye lande.

3 The eyes of the seeing shall not be dim, and the eares of them that heare shall take diligent heede.

4 The heart of the vnwysse shall attayne to knowledg, and the vnperfect tongue shall speake playnely and distinctly.

5 Then shall the foolishhe nigarde be no more called gentle, nor the churle lib-berall.

6 But the nigarde wyll speake nigardlye, and his heart wyll worke euyll, and play the hypocrite, and imagine abhominations against God, to make the hungry leane, and to withholde drinke from the thirstie.

7 The weapons of the churliche are euyll, he deuifeth nopsome deuises, that he

Apoc. v. 2. Gen. xlix. b

- 3 he may beguyle the poore With decept- full wordes, yea euen there as he should geue sentence With the poore.
- 8 *But the liberall person imagineth honest thynges, and commeth by for liberalitie vnto promotion.
- 9 Up ye riche and idle Women, hearken vnto my voyce, ye carelesse daughters marke my wordes.
- 10 Many yeres and dayes shall ye be brought in feare O ye carelesse Women: for the vintage shall fayle, and the har- uest shall not come.
- 11 Be abashed you that lyue in aboun- dance, tremble you that lyue carelesse, cast of your rayment, make your selues bare, and put sackcloth about you.
- 12 For as the infantes Weepe When their mothers teates are dyled by: so shall you weepe for your faire fieldes and fruitfull vineyardes.
- 13 My peoples fielde shall byng thornes and thistles: and so shall it be in euery house of voluptuousnesse, and in euery citie that reioycesth.
- 14 The palaces also shall be broke, and the

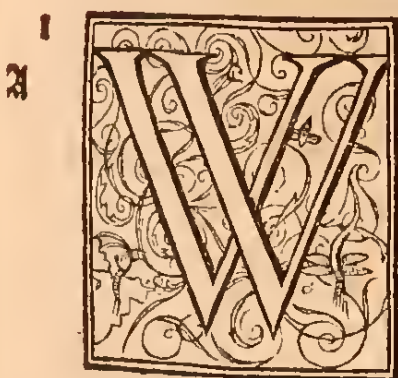
- greatly occupied cities desolate: The C towres and bulwarkes shall become dennes for euermore, Where wyld asses take their pleasure, and sheepe their pasture.
- 15 Unto the tyme that the spirite be powred vpon vs from aboue, and that the wilderness be a fruitfull field, and the plenteous field be reckened for a wood.
- 16 Then shall equitie dwell in the desert, and righteousnesse in a fruitfull lande.
- 17 *And the worke of righteousnesse shall be peace, and her fruite rest and quietnesse for ever.
- 18 *And my people shall dwell in the innes of peace, and in sure dwellinges, in safe places of comfort.
- 19 And when the hayle falleth, it shall fall in the wood, and the citie shall be set lowe in the valley.
- 20 O howe happy shall ye be when ye shall safely sowe your seede beside all waters, and dryue thither the feete of your oxen and asses.

Rom.v.a.

Ierc.xxxiii.

The .xxxiiij. Chapter.

1 Threatnyng agaynst the Assyrians. 20 A destruction of them that shall see the Lorde.



1 **W**to thee that destroyest when thou wast not destroyed, thou breakest y^e league where as none hath broken it with thee: for when thou shalt

- dwelleth on hye, he hath fylled Sion with iudgement and ryghteousnesse.
- 6 And a sure stablishyng of thy tymes, shall be strength, health, wisdomie, and knowledge: and the very feare of the Lorde shall be the treasure of it.
- 7 Beholde the messengers shall crye without: and the embassadours of peace shall weepe bitterly.
- 8 Their streetes are waste, there wal- keth no man therein: God hath broken the appoyntment, the cities are cast away, and men are nothyng regarded.
- 9 The desolate earth is in heavinesse, Libanus is shamed and hewen downe, Saron is like a wilderness, Basan and Charniel are spoyled of their frutes.
- 10 And therfore saith the Lorde, I wyll by nowe, nowe wyll I be aduanced, nowe wyll I be exalted.
- 11 *Ye shall conceaue stubble, and beare strawe: and your spirite shall be the fire, that it may consume you.
- 12 And the people shall be burnt like lime, and as thornes burnt that are hewen of and cast in the fire.

23

Ierc.v.g.

13 Nowe

Exo.xxii.b. Lev.24.d. Sapi.xi.c. Mat.vii.a.

Psalix.b.

- leau destroyng, *thou thy seife shalt be destroyed: and when thou ceasest from breakyng the league, then shall they breake it to thee.
- 2 O Lorde haue mercie vpon vs, we haue put our whole trust in thee: be an arme to such early, and *our health in the tyme of trouble.
- 3 At that confuse noyse the people fled, and at thine exalting the heathen were scattered.
- 4 And the spoyles shall be gathered, which shall be yours, as are the gather- theryng of Bruchas, and the multitude goyng to it shall be as Locustes, running to and fro.
- 5 The Lorde is exalted, for it is he that

The prophecie

13 Nowe hearken to ye that are farre of howe I haue done, and consider my power ye that are at hande.

C 14 The sinners at Sion are afrayde, a sodayne fearefulnesse is come vpon the hypocrites: what is he among vs say they that shall dwell by the consuming fire: which of vs may abyde the euerlasting heate:

Pfal. xliii.a. and. xxliii.a. 15 *He that leadeth a godly life, and spea- keth the trueth, he that abhorreth gaynes by violence and deceipt, he that kepeth his hande that he touche no re- warde, which stoppeth his eares that he heare no counsaile agaynst the inno- cent blood, which holdeth downe his eyes that he see no euill:

16 He it is that shall dwell on hye, whose safegarde shalbe in a bulwarke of rockes: to hym shalbe geuen meate, and his waters shall not fayle.

17 Thine eyes shall see the kyng in his glorie, euen the kyng of the farre coun- treys shall they see.

i. Cor. i.a. 18 Thine heart studied for feare thynking thus: * what shall then become of the scribe: of the receauer of our money: what of hym that taxed our fairest

houses:

19 There shalt thou not see a cruel people of a straunge tongue, to haue so diffused a language that it may not be vnder- standed, neither so straunge a speache but it shalbe perceaued.

20 Loke vpon Sion the head citie of our solempne feastes: thyne eyes shall see Hierusalem that glorious habitation, * the tabernacle that neuer shall re- moue, whose nayles shal neuer be taken out worlde without ende, whose cordes euery one shall neuer corrupt.

Heb. ix. b.

21 For the glorious maiestie of the Lorde **D** shall there be present among vs as a place where faire brode riuers and streames are, through the which shall neither galley rowe nor great ship sayle.

22 * For the Lorde is our iudge, the Lord is our lawe geuer, the Lord is our king, and he hym selfe shalbe our sauionr.

Iacob. liii. a.

23 Thy tacklyng is loosed, therfore it can not make fall the mast, nor spread the sayle: then there is dealed great spoyle, yea laue men runne after the pray.

24 There lyeth no man that saith, I am sicke: but all euill is taken away from the people that dwell there.

The. xxxiiij. Chapter.

1 The last destruction of the sinagoge, in which the kingdome and presthood of the people was translated to the Church and congregation of Christe.

A 1



Come ye heathen and heare, take heede you people: hearken thou earth and all that is therein, thou rounde compasse and all that dwelleth therupon.

2 For the Lorde is angry with all peo- ple, & his displeasure is kindled agaynst all the multitude of them, he hath de- stroyed them, and delyuered them to the slaughter.

3 So that their flayne shalbe cast out and their bodyes stincke, that euen the very hylles shalbe wet with the blood of them.

4 All the starres of heauen shall waste, and the heauens shall folde together lyke a roll, and all the starres therof shall fall, lyke as the leanes fall from the vines and figge trees.

5 For my sworde shalbe bathed in hea- uen, and shall immediatly come downe to iudgement vpon Idumea, and vpon

the people which I haue cursed.

6 And the Lordes sworde shalbe full of blood, and be rusty with the fatnesse and blood of lambes and goates, with the fatnesse of the kidneys of weathers: For the Lord shall kyll a great offering in Bozra, and a great slaughter in the lande of Idumea.

7 There shall the vnicornes fall with **B** them, and the bulles with the giauntes, and their lande shalbe thoroughly solied with blood, and their grounde corrupt with fatnesse.

8 For it is the ^(a) day of Gods vengeaunce, and the yere of recompence for the re- uenge of Sion.

9 And his fluddes shalbe turned to pitch, and his earth to brimstone, and there- with shall the lande be kindled.

10 So that it shall not be quenched day nor nyght, but smoke evermore, and so forth lye waste: and no man shall go through it for euer.

11 But Pellicanes, Storkes, great Owles,

(a) God re- clareth his loue and care to preferre his Church by his seueral pun- ishment of the enemies to his Church.

Owles, and Ravens shall have it in possession and dwell therein: for God shall spreade out the line of desolation vpon it, and the stones of emptinesse.

12 Her nobles shall call, and there is no kyngdome: and all her princes shalbe nothyng.

13 Thornes shall growe in their palaces, nettles & thistles in their strong holdes, that the dragons may haue their pleasure therein, and that they may be a court for Estriches.

14 There shall straunge visures & monstrous beastes meete one another, and the wyld kepe company together: there shall the Lamia lye and haue

her lodgyng.

15 There shall the Owle make her nest, builde, be there at home, & bryng forth her young ones: there shall the Kytes come together, eche one to his lyke.

16 Seke through the booke of the Lorde and reade it: there shall none of these thynges be left out, there shall not one nor such lyke fayle: for his mouth commaundeth, and that same doth his spirite gather together, or fulfyll.

17 He hath cast the lot for them, and to those beastes hath his hande deuided it by the line: therfore those shall possesse it for euer, from generation to generation shall they dwell therein.

The. xxxv. Chapter.

Of the tyme and kyngdome of Chryste.



At the desert & Wildernesse shall reioyce, the waste ground shall be glad and florish as the Lillie.

She shall florish pleasantly and be ioyfull, and euer be geuing thanks more and more: For the glorie of Libanus, the beautie of Charmel and Saron shall be geuen her: These shall knowe the honour of the Lorde, & the maiestie of our God.

3 * And therfore strength the weake handes, and comfort the feeble knees.

4 Say vnto them that are of a fearfull heart, be of good cheare and feare not, beholde your God cometh to take vengeance, and you shall see the rewarde that God geueth: God cometh his owne selfe, and will delyuer you.

5 Then shall the eyes of the blynde be lyghtened, and the eares of the deaffe opened.

6 Then shall the lame men leape as an

hart, & the dumbe mans tongue shall geue thanks: * for in the Wildernesse there shall welles spryng, and fluddes of water in the desert.

7 The drye grounde shal turne to riuers, and the thirskie to sprynges of water: wheras dragons dwelt afore, there shal growe swecte flowres & greene rufshes.

8 There shalbe fote pathes & common streetes, this shalbe called the holy way: no vncleane person shall go through it, for the Lorde hym selfe shall go with them that way, and the wayfayrer nor ignoraunt shall not erre.

9 There shalbe no lion, & no rauishyng beastes shall come therein nor be there, but men redeemed shall go there free and safe.

10 And the redeemed of the Lorde I say shall conuert and come to Sion with thankesgeuyng: euerlastyng ioy shall they haue, pleasure and gladnesse shalbe among them, and as for all sorowe and heauinesse it shall vanishe.

Psal. vii. a.

Esai. xli. c.

xliii. c.

xliiii. a.

B

The. xxxvj. Chapter.

Hierusalem is besieged by Sennacherib in the tyme of kyng Hezekias.



At the foureteenth yere of kyng Hezekias came Sennacherib kyng of the Assyrians downe, to lay siege vnto all the strong cities of Iuda, to con-

quer them. 2 And the kyng of the Assyrians sent Rabshakeh from Lachis towarde Hierusalem, agaynst Hezekias with an exceeding hoast, which set hym by the conuice of the ouer poole in the way that goeth through the fullers lande.

3 And so there came forth vnto hym Eliakim helkias sonne, the chiefe ouer the

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- the householde, * Sobna the scribe, and Joah Afaphs sonne the secretarie:
- 4** And Rabshakeh sayde vnto them, Tell Hezekia that the great kyng saith thus vnto hym: What presumption is this that thou trustest vnto:
- 5** I sayde surely that thou trustest in bayne wordes, when counsaile and strength are necessarie to battayle: but nowe wherto trustest thou, that thou rebellest agaynst me:
- 6** *Lo, thou putttest thy trust in a broken staffe of reede [I meane] Egypt, which he that leaneth vpon, it goeth into his hande and shooteth it through: euen so is Pharao the kyng of Egypt vnto all them that trust in hym.
- 7** But if thou wouldest say vnto me, we trust in the Lorde our God: Is not he that God whose hygh places & aulters Hezekia toke downe, and commaunded Juda and Hierusalem to worship only before this aulter:
- 8** Nowe therfore deliuer hostages that thou rebell no more agaynst my Lorde the kyng of the Assyrians, and I wyll geue thee two thousande horses yf thou be able to set men vpon them.
- 9** Howe darest thou resist the power of the smallest pryncer that my Lorde hath: howe darest thou trust in the charretts and horsemen of Egypt:
- 10** Moreover, thinkest thou that I am come by hyther to destroy this lande without the Lordes wyll: The Lorde sayd vnto me, Go by agaynst this lande and destroy it.
- 11** Then sayd Eliakim, Sobna, & Joah, vnto Rabshakeh: Speake to vs thy seruantes we pray thee in the Syrians language, for we vnderstande it well, and speake not to vs in the Jewes tongue, lest the folke heare which lyeth vpon the wall.
- 12** Then answered Rabshakeh: Hath my maister sent me to speake this only to thy maister and thee: hath he not sent me to them also that lye vpon the wall: that they may be compelled to cate their owne dunge, and drinke their owne stalle with you:
- 13** And Rabshakeh stode stiffe, and cryed with a loude voyce in the Jewes tongue, and sayde: Nowe take heede howe the great kyng of the Assyrians geueth you warnyng.
- 14** Thus saith the kyng: Let not Hezekia deceaue you, for he shall not be able to deliuer you.
- 15** Moreover, let not Hezekia comfort you in the Lorde when he saith, The Lorde without doubt shall defende vs, and shall not geue ouer this citie into the handes of the kyng of the Assyrians.
- 16** Harken not to Hezekia, for thus saith the kyng of Assyria: Obtayne my fauour, encline to me, so maye every man enioy his vineyardes and figge trees, and drinke the water of his cesterne:
- 17** Vnto the tyme that I come my selfe, and byng you into a lande that is lyke your owne, wherin is wheate & wine, which is both sowne with seede and planted with vineyardes.
- 18** Let not Hezekia deceaue you, when he saith vnto you, the Lorde shall deliuer vs: *Wygth the gods of the gentiles kepe every mans lande from the power of the kyng of the Assyrians:
- 19** Where is the god of Beniamin and Arphad: Where is the god of Sepharuaim: and who is able to defende Samaria out of my hande:
- 20** Or which of all the gods of these landes hath deliuered their countrey out of my power: Is the Lord in deede able to deliuer Hierusalem from my hande:
- 21** Vnto this Hezekias messengers helde their tongues, and answered not one worde: for the kyng had charged them that they should geue him no answer.
- 22** So came Eliakim Hezekias sonne the chiefe ouer the householde, Sobna the scribe, and Joah Afaphes sonne the secretarie vnto Hezekia with rent clothes, and tolde hym the wordes of Rabshakeh.

The xxxvij. Chapter.

1 Hezekia humbleth hym selfe before the Lorde. 36 The armie of Sennacherib
is slayne of the angell of the Lorde, 38 and he hym selfe is kylled of his owne
sonnes.



Wherewith Hezekia
hearde that, he
rent his clothes,
*and put on sack-
cloth, and went
into the temple
of the Lorde.

But he sent Elia-
kim the chiefe

ouer the household, Sobna the scribe,
with the eldest priestes clothed in*sacke,
vnto the prophete Esai the sonne of
Amos,

3 And they sayde vnto hym, Thus saith
Hezekia: This is the day of trouble, of
plague, and of blasphemie: for the chil-
dren are come to the place of birth, but
there is no power to bryng them forth.

4 The Lorde thy God [no doubt] hath
well considered the wordes of Rab-
sakeh, whom his lorde king of the Assy-
rians hath sent to defie and blasphemie
the luyng God, with such wordes as
the Lorde thy God hath hearde ryght
well: and therfore lyst by thy prayer
for the remnaunt that yet are left.

5 So the seruauntes of the kyng Heze-
kia came to Esai,

6 And Esai gaue them this aunswere:
Say thus vnto your lorde, Thus saith
the Lord: Be not afraide of the wordes
that thou hast hearde, wherewith the
kyng of the Assyrians seruauntes haue
blasphemed me.

7 *Beholde, I wyll rayse by a wynde
agaynst him, & he shall heare a rumour,
and he shall go agayne into his coun-
trei, there wyll I destroy hym with
the worde in his owne lande.

8 *Nowe when Rabshakeh returned, he
founde the kyng of Assyria laying siege
to Libnas: for he had vnderstandyng
that he was departed from Lachis.

9 And there came a rumour that Tha-
rakas kyng of Ethiopia was come
forth to warre agaynst hym: and
when the kyng of Assyria hearde that,
he sent other messengers to kyng Heze-
kia with this commaundement.

10 Say thus to Hezekia kyng of Iuda:
Let not thy God deceaue thee, in whom
thou hopest, and sayest, Hierusalem shall

not be geuen into the handes of the
kyng of Assyria.

11 For lo, thou knowest well howe the
kynges of Assyria haue handled all the
landes that they haue subuerted: and
hopest thou to escape?

12 Were the people of the gentiles whom
my progenitours conquered, deliuered
at any tyme through their gods: * [As
namely] Golan, Haran, Rezep, and
the children of Eden, which were at
Thalassar:

3.Reg.17.a.

13 Where is the kyng of Hemath, and the
kyng of Arphad, and the kyng of the citie
Sepharuaim, Ena, and Aua?

14 Nowe when Hezekia had receaued
the letter of the messengers, and read it,
he went by into the house of the Lorde,
and opened the letter before the Lorde,

15 And Hezekia prayed vnto the Lorde
[on this maner.]

16 O Lorde of hostes, thou God of Is-
rael, which dwellest vpon* Cherubin,
thou art the God that only is God of
all the kingdomes of the world, for thou
only hast *created heauen and earth.

Exo.xxv.c

Gen.i.a.

Baruc.i.c.

17 *Encline thine care Lorde and con-
sider, open thine eyes Lorde and see,
and ponder all the wordes of Senna-
cherib, which hath sent his embassage
to blasphemie the luyng God.

18 It is true O Lorde that the kynges
of Assyria haue conquered all kyng-
domes and landes,

19 And cast their gods in the fire: for
those were no gods, but the workes of
mens handes, of wood or stone, therefore
haue they destroyed them.

20 Nowe therfore deliuer vs O Lord our
God from the handes of Sennacherib,
that all the kingdomes of the earth
may knowe that thou only art the
Lorde.

21 Then Esai the sonne of Amos sent
vnto Hezekia, saying, Thus saith the
Lorde God of Israel: wheras thou
hast made thy prayer vnto me as tou-
ching Sennacherib the kyng of Assyria,

22 This is the aunswere that the Lorde
hath geuen concernyng hym: Dispised
art thou and mocked O daughter
Sion, he hath shaken his head at thee
O daughter

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O daughter of Hierusalem.

Zach. ii. b.
Mat. xxv. d.
Act. ix. c.

- 23 But thou Sennacherib, *Whom hast thou defied and blasphemed: Agaynst whom hast thou lifted vp thy voyce, and exalted thy proude lokes: euen agaynst the holy one of Israel.
- 24 Thou with thy seruauntes hast blasphemed the Lorde, and thus holdest thou of thy selfe: I wyll cover the hye mountaynes and sydes of Libanus with my horsemen, and there wyll I cut downe the hye Cedar trees, and the sayrest Firre trees: I wyll vp in the heyght of it, and into the chiefest of his tyMBER Woods.
- 25 If there be no water, I wyll graue and drynke: and as for Waters of defence, I wyll drye them vp with the feete of myne hoast.
- 26 Yea, hast thou not hearde what I haue taken in hande and brought to passe of olde tyme: That same wyll I do nowe also, and waste, destroy, and byng strong cities vnto heapes of stones.
- 27 For their inhabitours shalbe like lame men brought in feare and confounded: they shalbe lyke grasse and greene hearbes in the fielde, lyke the hay vpon house toppes, that wythereth before it be growen vp.
- 28 I knowe thy wayes, thy going forth, and thy commyng home, yea and thy madnesse agaynst me.
- 29 Therefore thy furiousnesse agaynst me, and thy pride is come before me, I wyll put my ryng in thy nose, and my bydle bit in the iawes of thee, and turne thee about euen the same way thou camest.
- 3 I wyll geue thee also this token [

Hezekia] this yere shalt thou eate such as groweth of it selfe, and the seconde yere that which spryngeth agayne of the same, & in the thirde yere ye shall sowe and reape, yea ye shall plant vineyardes, and enjoy the frutes therof.

- 31 And such of the house of Iuda as are escaped shall come together, and the remnaunt shall take roote beneath, and byng forth fruite aboue.
- 32 For the escaped shall go out of Hierusalem, and the remnaunt from the mount Sion: and this shall the zeale of the Lorde of hoastes byng to passe.
- 33 Therefore thus saith the Lorde concerning the kyng of the Assyrians: he shall not come into this citie, and shall shoothe no arrowe into it, there shall no shield hurt it, neither shall they cast ditches about it.
- 34 The same way he came he shall returne, and not come at this citie, saith the Lorde.
- 35 And I wyll kepe and saue this citie [saith he] for myne owne and for my seruaunt Davids sake.
- 36 *Thus the angell of the Lorde went forth, and slue of the Assyrians hoaste an hundred fourescore and five thousande: and when men arose vp early in the mornyng, beholde they were slayne, and all lay full of dead bodyes.
- 37 So Sennacherib the kyng of the Assyrians brake vp & dwelt at Ninue.
- 38 Afterwarde it chaunced as he prayed in the temple of Resroch his God, that Adramalech and Sarazer his owne sonnes slue hym with the worde, and fled into the lande of Armenia: and Asarhaddon his sonne raigned in his steede.

4. Reg. 19. g.
Eccle. 48. d.
Esa. 37. b.
2. Mac. 15. d.

The .xxxviii. Chapter.

1 Hezekia is sicke vnto death, & but is yet reuiued by the Lorde, and lqueth fiftene yeres after: 10 for which benefite he geueth thankes.

4. Reg. 20. a.
2. Par. 34. f.

A I



*About this tyme was Hezekia sicke vnto death, * and the prophete Esai the sonne of Amos came vnto hym, and sayde, Thus commaundeth the Lorde:

Set thyne house in order, for thou must dye, and shalt not escape.

2 Then Hezekia turned his face toward the wall, and prayed vnto the Lorde,

3 And sayde: Remember O Lorde I beseeche thee, that I haue walked before thee in trueth and a stedfast heart, & haue done the thyng that is pleasaunt to thee. And Hezekia wept sore.

4 Then sayde God vnto Esai,
5 Go and speake vnto Ezeckia: The Lord God of David thy father sendeth thee this worde, I haue hearde thy prayer, and considered thy teares: *beholde I wyll put fiftene yeres mo vnto

Iona. iii. b.
10

to thy lyfe,

6 And deliuer thee and the citie also from the hande of the kyng of Assyria: for I wyll defende the citie.

7 And take thee this token of the Lord, that he wyll do it as he hath spoken.

8 Beholde, I wyll returne the shadowe of Abaz diall that nowe is layde out with the sunne, and bring it ten degrees backwarde: *So the sunne turned ten degrees backwarde, the which he was descended afore.

9 A thankeſgeuyng which Bezekia kyng of Iuda wrote, when he had ben sicke and was recovered.

10 I thought I shoulde haue gone to the gates of hell when myne age was shortened, and haue wanted the residue of my yeres.

11 I spake within my selfe, I wyll neuer visite the Lorde [the Lorde I say] in this lyfe: I wyll neuer see man among the dwellers of the worlde.

12 Myne age is folden together & taken away from me lyke a sheeheardes cotage, I haue hewen of my lyfe by my synnes, lyke as a weauer cutteth of his webbe: he wyll with pinyng sicknesse make an ende of me, yea he wyll make an ende of me in one day.

13 *I thought I woulde haue lynced vntyll the morowe, but he brused my bones lyke a lion: and in one day thou wylt make an ende of me.

14 Then chattered I lyke a swallowe, and lyke a crane, and mourned lyke a

done, I lift vp mine eyes into the heyght: O Lorde [sayde I] my sicknesse kepeth me downe, ease thou me.

15 What shall I say: The Lorde hath made a promise to me, yea and he hym selfe hath perfourmed it: I shall therefore so long as I lyue remember this bitternesse of my lyfe.

16 O Lorde, to all those that shall lyue hereafter, yea to all men shall it be knowen, that euen in those yeres I haue a ioyfull lyfe, and that it was thou that causedst me to sleepe agayne, thou hast geuen lyfe to me.

17 Beholde, bitter as gall was my persuenesse, so sore longed I for health, and it was thy pleasure to deliuer my lyfe from the filthy pit: for thou it is [O Lorde] that hast cast all my synnes behynde thy batke.

18 *For hell prayseth not thee, death doth not magnifie thee: they that go downe into the graue prayse not thy trueth:

19 But the luyng, yea the luyng knowledge thee, as I do this day: the father telleth his children of thy faythfulnesse.

20 *To heale me it is the Lordes worke, and we will sing my songes in the house of the Lorde all the dayes of our lyfe.

21 And Esai sayde: Take a plaster of figges, and lay it vpon the soze, so shall it be whole.

22 Then sayd Bezekia: O what a miracle is this, that I shall go vp into the house of the Lorde.

D
Psal. vi. a.
lxxxviii. b.
cxv. b.

Luk. i. g.

¶ The. xxxix. Chapter.

3 Bezekia is reprovod of Esai, because he shewed his treasure vnto the embassadours of Babylon.



1 *The same tyme Berodach Baladan, Baladans sonne kyng of Babylon, sent letters and presentes to Bezekia: for he vnderstoode that he had ben sicke, and was recovered agayne.

3 Then came Esai the prophete to king Bezekia, and sayde vnto hym: what haue the men sayde, and from whence came they vnto thee: Bezekia aunswered, They came out of a farre countrey vnto me, out of Babylon.

4 Esai sayde, what haue they looked vpon in thy house: Bezekia aunswered, All that is in my house haue they seene, and there is nothyng in my treasure but I shewed it them.

5 Then sayde Esai vnto Bezekia: Understande the worde of the Lorde of hoastes:

6 *Beholde, the tyme wyll come that euery thyng which is in thyne house, and

4. Reg. 24. c.

21

2

The prophecie

and all that thy progenitours haue layde vp in store vntyll this day, shalbe caried to Babylon, and nothing left behynde, thus saith the Lorde.

7 Yea and part of thy sonnes that shall come of thee, & whom thou shalt beget, shalbe caried hence, and become gelded

chamberlaynes in the kyng of Babylons court.

8 Then sayde Hezekia to Esai, Good is the worde of God which thou hast tolde me. He sayd mozeouer, For there shalbe peace and faythfulnesse in my tyme.

The .xl. Chapter.

3 The commyng of saint John Baptist. 9 The preparation of the Apostles.
The calling of the Gentiles.

A 1



Comfort my people [O ye prophetes] comfort my people, saith your God,

2

Comfort Hierusalem at the heart, and tell her, that her trauaple

is at an ende, that her offence is pardoned, that she hath receaved at the Lordes hande sufficient correction for all her sinnes.

3

*A voyce crieth in wilderness: Prepare the way of the Lorde, make strayght the path of our God in the desert.

4

All valleys shalbe exalted, and euery mountayne and hyl layde lowe: What is exoked shalbe made strayght, and the rough shalbe made playne.

5

*For the glorie of the Lorde shall appeare, for all fleshe shall at once see that the mouth of the Lorde hath spoken it.

6

The same voyce spake: Nowe crye. And the prophete answered, what shall I crye: *That all fleshe is grasse, and that all the goodlinesse therof is as the floure of the fiede.

7

The grasse is withered, the floure falleth away, for the breath of the Lord bloweth vpon them: of a trueth the people are grasse.

8

The grasse withereth, and the floure fadeth away: *yet the worde of our God endureth for euer.

9

Go vp vnto the hye hyl O Sion thou that bryngeest good tidinges, lyst vp thy voyce with power O thou preacher Hierusalem, lyst vp without feare, & say vnto the cities of Iuda: Beholde your God,

10

Beholde y Lorde God shall come with power, and shall of him selfe beare rule with his arme: beholde his rewarde with hym, and his workes before hym.

11

He shall feede his flocke like an heard-

man, he shall gather the lambes together with his arme, and cary them in his bosome, and shall kyndly intreate those that beare young.

12

Who hath measured the waters in his fist: who hath measured heauen with his spanne, and hath comprehended all the earth of the worlde in three measures: who hath wayed the mountaynes and hylles in a ballaunce:

13

Who hath directed the spirite of the Lorde: *or who gaue hym counsayle, and shewed hym:

14

Who is of his counsayle, and geueth hym vnderstandyng, and hath taught hym the path of iudgement: who taught hym cunnyng, and opened to hym the way of vnderstandyng:

15

Beholde, all people are in comparison of hym as a droppe of a bucket full, and are counted as the least thyng that the ballaunce wayeth: yea and the Isles he taketh vp as a very litle thyng.

16

Libanus is not sufficient to minister fire to his offeryng, and all the beastes therof are not inough for one sacrifice.

17

All people in comparison of hym are reckened as nothyng: *yf they be compared with hym, lesse then nothyng, and as it that is not.

18

To whom then wyll ye lyken God: or what similitude wyll ye set vp to him:

19

Shall the caruer make hym a carued image: and shall the goldsmith couer hym with golde, or cast hym into a fourme of siluer plates:

20

Mozeouer, shal the image maker that the poore man which is disposed may haue some thyng to set vp also, seeke out and choose a tree that is not rotten, and carue thereont an image that moueth not:

21

Knowe ye nothyng: hearde ye neuer of it: hath it not ben preached vnto you since

Mat.iii. 2.
Mar.i. 2.
Luk.iii. a.
Ioh.i. c.
Esa. lvii. c.

Ioh. x. b.

Psal. x. c.
Iacobi. c.
i. Pet. i. b.
Eccle. xiii. b.

Psal. 9. b.
and. 117.
i. Pet. i. d.
Iacobi. b.

Sapi. ix. b.
Rom. xi. b.

Psal. lxxv. d.

since the beginning: haue ye not ben en-
fourmed of this by the foundation of
the earth:

D 22 It is he that sitteth vpon the circle of
the world, whose inhabiteres are [in com-
parison of him] but as grasshoppers: *he
spreadeth out the heauen as a coue-
ring, he stretcheth them out as a tent to
dwell in.

23 He bringeth princes to nothing, and
the iudges of the earth as though they
were not.

24 So that of them it may be sayde, they
be not planted nor sowne agayne, nei-
ther their stocke rooted agayne in the
earth: for assoone as he bloweth vpon
them, they wither and fade away lyke
the strawe in a whirle winde.

25 To whom nowe will ye liken me, and
whom shall I be lyke, saith the holy
one:

26 Lift vp your eyes on high, and consi-
der * who hath made those thinges
which come out by so great heapes, and

he calleth them al by their names: there
is nothing hid from the greatnesse of
his power, strength, and might.

27 Howe may then Iacob thinke, or may
Israel say, My wayes are hid from the
Lord, and my God knoweth not of my
iudgements:

28 Knowest thou not, or hast thou not
hearde that the everlasting God, the
Lorde whiche made all the corners of
the earth, is neither weerie nor fainte:
and that his wysdome can not be com-
prehended:

29 It is he that geueth strength vnto
the weerie, and power vnto the faint.

30 Children are weerie and faint, and the
strongest men fall:

31 * But vnto them that haue their trust
in the Lorde, shall strength be increa-
sed: Egles winges shall growe vpon
them, when they runne they shall not
fall, and when they go they shall not be
weerie.

Iere.xvii.d.

The. xli. Chapter.

2 Of the goodnesse and mercy of God towarde the people.

A 1



Beyll you^(a) Ilandes
and hearken vnto me:
let the people lay their
strength together, let
them come hither, and
then shew their cause:
we will go to the lawe

together.

2 Who rayled vpon the^(b) iust man from the
east, and called hym to go forth: who
cast downe the people, and subdued the
kynges before him: that he may throw
them al to the ground with his sworde,
and scatter them lyke stubble with his
bowe.

3 He foloweth vpon them, and goeth
safely him selfe, & that in a way where
before his foote had not troden.

4 who hath made and created these
thinges: euen he that called the genera-
tions from the beginning, * euen I the
Lorde whiche am the first, and with
the last.

5 The Isles salve and did feare, and the
endes of the earth were abashed, drew
nye, and came hither.

6 Every man helped his neighbour, and
sayd to his brother, be strong.

7 The carpenter comforted the gold-
smith, and the goldsmith the hammer-
man, saying, sowerd wyll do very well
in it: and they fastened it with nayles,
that it shoulde not be moued.

8 But thou Israel art my seruaunt,
thou Iacob whom I haue chose, thou
art the seede of Abraham my beloued.

9 Thou art he whom I led from the
endes of the earth: for I called thee
euen from among the glorious men of
it, and sayd vnto thee, Thou art my ser-
uaunt, I haue chosen thee, and not cast
thee away.

10 * Be not afraide, for I am with thee:
Delt not away as ware, for I am thy
God to strength thee, helpe thee, and
kepe thee with the right hande of my
righteousnesse.

11 Beholde, all they that resist thee shall
come to confusion and shame, and thine
aduersaries shalbe destroyed & brought
to naught.

12 So that who so seeketh after them,
shall not finde them, thy destroyers
shall perithe: and so shall they that vn-
dertake to make battayle against thee
be as that is not, & as a thing of naught.

B

Esai.xliii.b.

Exlii.d.

Exlii.a

(a) By the
Ilandes, God
meaneth the
gentiles, who
be raypured
by their ido-
latrie.

(b) By the
iust man, is
meant Ihye-
ben, who be-
ing called out
of the
Chaldeans,
who being
deliuid by
lyth, became
the father of
many nations,
whom God
alwayes de-
ferreth againt
all his ene-
mies.

Esai.xliii.a.
and xliiii.c.
Apoc.n.b.

The prophecie

13 For I the Lorde thy God wyll strengthen thy right hande, euen I that say vnto thee, Feare not, I wyll helpe thee.

14 We not afraide thou litle worme Iacob, and thou despised Israel: for I wil helpe thee saith the Lorde, and the holy one of Israel thy redeemer.

15 Beholde, I will make thee a treading cart and a newe flaile, that thou mayest threshe and grinde the mountaines, and bring the hilles to powder.

16 Thou shalt faune them, and the winde shall carrie them away, and the whirle winde shall scatter them: but thou shalt reioyce in the Lorde, and shalt delight in the holy one of Israel.

Gen. xxi. c. 17 *When the thirstie and poore seeke water and finde none, and when their tongue is drye of thirst, I geue it them saith the Lorde, I the God of Israel forsake them not.

Esa. xxv. b. xliii. xliii. a. 18 *I bypng forth fluddes in the hilles, and welles in the playne fieldes: I turne the wildernesse to riuers, and the drye lande to conduites of water.

19 I plant in the waste grounde trees of Cedar, Wore, Myrc, and Oliues, and in the drye I set Firre trees, Elmes, and Hawthornes together.

20 All this do I, that they altogether may see and marke, perceane with their heartes and consider that the hande of the Lorde maketh these thinges, and that the holy one of Israel bringeth them to passe.

21 Stande at your cause saith the Lord, & bypng forth your strongest grounde, saith the kyng of Iacob.

22 Let them bring forth their gods, and let their gods tel vs what shall chaunce

hereafter, yea let them shewe vs the thinges that are past what they be, let them declare them vnto vs, that we may take them to heart, and knowe them hereafter.

23 Either shewe vs thinges for to come, and tell vs what shall be done hereafter, so shall we know that ye are gods: do something either good or bad, so wyl we both knowledge the same, and tell it out.

24 Beholde ye are gods of naught, and your making is of naught: yea abhominable is the man that hath chosen you.

25 Neuerthelesse, *I haue waked vp one from the north, and he shall come from the east, he shal call vpon my name, and shall treade vpon princes as vpon clay, and as the pottter treadeth downe the mire.

Esa. xliii. a. Cyrus.

26 Who declared this from the beginning, and we will knowe hym: or from the olde times, and we wil confesse and say that he is righteous: but there is none that sheweth or declareth any thing, there is none also that heareth your wordes.

27 The first is he that shall say to Sion, beholde, beholde, they are present: and to Hierusalem it selfe wyl I geue an euangelist.

28 But when I consider, there is not a man among them, nor any that can geue counsaile, nor that when I examine them that can aunswere one worde.

29 Lo wicked are they, and bayne, with the thinges also that they take in hand, yea their images are but winde and bayne thinges.

¶ The. xliij. Chapter.

The comming of Christe.

A I
Math. iii. b.
xii. a. xvii. a.



Behold *this is my seruant vpon whom I leane, my elect in whom my soule is pacified: I haue geuen my spirite vpon him, that he may shewe forth

iudgement among the gentiles.

2 He shall not be an outcryer, nor lift by his voyce, his voyce shall not be hearde

in the streetes.

3 And a brooked reede shall he not breake, and the smoking flaxe shall he not quench: but faythfully and truly shall he geue iudgement.

4 He shall not be pensive nor carefull, that he may restore righteousnesse vnto the earth: and the gentiles also shall loke for his lawes.

5 *For thus saith God the Lorde vnto hym, euen he that made the heauens and spread them abroad, and set forth the earth with her increase, whiche getteth breath vnto the people that is in it, and spirite to them that dwell therein,

6 ¶ The Lorde haue called thee in righteousness, and wyll holde thee by the hande, *and wyll also defende thee, and geue thee for a couenaunt of the people, to be the *light of the gentiles.

7 ¶ That thou mayest open the eyes of the blinde, *let out the prisoners from their bondes, and them that sit in darknesse out of the dungeon house.

8 Euen I am the Lord, and this is my name: *and my glozy wyll I geue to none other, neither mine honour to grauen images.

9 Beholde olde thinges are come to passe, and newe thinges do I declare, and or euer they come I tell you of them.

10 Sing vnto the Lorde a newe song of thankesgeuing, blowe out his prayse from the ende of the worlde: they that be vpon the sea, and all that is therein prayse hym, the Isles and they that dwell in them.

11 Let the wilderness with the cities lift vp her voyce, the towynes also that they of Cedar dwell in: let them be glad that sit vpon rockes of stone, and let them crye downe from the high mountaines,

12 Ascribing glozy vnto the Lorde, and magnifyng hym among the gentiles.

13 ¶ The Lorde shall come forth lyke a giant, and take a stomacke to hym like a freshe man of warre: he shall roare and crye, and ouercome his enemies.

14 I haue long holden my peace [saith the Lorde] ^(a) I haue ben styll and refrained my selfe, but now I wyll crye like a traouyng woman, and at once wyll I destroy and deuour.

15 I wyll make waste both mountaine and hill, and drye vp euery greene thing that groweth thereon: I wyll drye vp

the fluddes to becomee Ilandes, and drinke by the riuers.

16 I wyll byng the blinde into a streete that they know not, and leade them into a foote path that they are ignoraunt in: I shall make darknesse light before them, and the thing that is crooked to be straight: These things haue I done vnto them, and not forsaken them.

17 *They are fallen backe, yea and let them be ashamed earnestly that hope in idols, and say to the moulten images, ye are our gods.

18 Heare O ye deafe men, and sharpen your eyes to see O ye blinde.

19 *Who is blinde but my seruaunt: or so deafe as ^(b) my messenger whom I sent vnto them: for who is so blinde as the perfect man, and so blinde as the Lords seruaunt:

20 Thou hast seene much, and kepest nothing: the eares are open, and no man heareth.

21 The Lorde is mercyfull vnto them for his righteousness sake, that his word might be magnified and praysed:

22 ^(c) But the people them selues is robbed and troden vnder the foote, chayned in dungeons, and they all I say, are shut into prison houses: *they be carryed away captiue, and no man doth loose them: they be troden vnder foote, and no man doth labour to byng them againe.

23 *But who is he among you that pondereth this, that considereth it, and taketh it for a warning in tyme to come:

24 *Who gaue Iacob to be troden vnder foote, and Israel to be spoyled: Did not the Lorde: Because we haue sinned against hym, and haue had no delight to walke in his wayes, neither ben obedient vnto his lawe:

25 Therefore he hath powred vpon hym his wrathfull displeasure and strong battayle, and hath fired hym on euery side, yet wyll he not vnderstand: he burneth hym vp, yet sinketh it not into his heart.

Esai. xliii. b.

Math. xv. b.
 (b) ^(b) The seruaunt, messenger, and the perfect man, he meaneth the Jewes & their priestes, who ought of aliother people to haue had knowledge, and to haue serued God perfectly.

Deut. 28. b.
 (c) ^(c) A grieuous sentence against those that will not beholde the light when it shineth, nor helene Gods word which it is preach'd.

Baruc i. d.
 Tob. iii. a.
 Dani. ix. a.

Mal. xli. c.
 Mal. xli. b.
 Mal. xli. c.
 Mal. xli. b.
 Mal. xli. d.
 (a) Christe
 (b) a tyme be-
 (c) I gre-
 uous sentence
 against those
 that will not
 beholde the
 light when it
 shineth, nor
 helene Gods
 word which
 it is preach'd.

The prophecie

The. xliij. Chapter.

God promifeth to fende his Chriſte whiche ſhall deliuer his people. He for ge. ueth finnes for his owne ſake.

A 1



At nowe the Lorde that made thee O Iacob, and he that faſhioned thee O Iſrael ſaith thus: * feare not, for I haue redeemed thee, I haue called

thee by thy name, thou art mine owne.

2 * If thou goeſt thoroꝝ wth water, I wyl be with thee, the ſtrong fluddes ſhal not ouerwhelme thee: * and if thou walkeſt thoroꝝ the fire, it ſhall not burne thee, & the flambe ſhal not kindle vpon thee:

3 For I am the Lord thy God, the holye one of Iſrael thy ſauiour: I gaue Egypt for thy deliuerance, the Ethiopians and the Sabees for thee;

4 Becauſe thou waſt deare in my ſight, and becauſe I ſet by thee and loued thee: I wyl geue ouer all men for thee, and deliuer vp all people for thy ſake.

5 Feare not, for I am with thee, I will bryng thy ſeede from the eaſt, and gather thee together from the weſt.

6 I wyl ſay to the north, let go, and to the ſouth kepe not backe: * but bryng me my ſonnes from farre, and my daughters from the endes of the worlde.

B 7 [Name] all thoſe that be called after my name: For them haue I created, faſhioned, and made for mine honour.

8 * Bryng forth that people whiche is blinde and yet hath eyes, whiche are deafe althoꝝ they haue eares.

9 * If all nations come in one and be gathered together, whiche among them ſhall declare ſuche thinges, and tell vs the things that are paſt: let them bryng their witneſſe, ſo that they be iuſt: els let them heare, and ſay, it is trueth.

10 You are my witneſſes ſaith the Lord, and my ſeruaunt whom I haue choſen: therefore be certified, and geue me ſaythfull credence, and conſider* that I am he befoze whom there was neuer any god, neither ſhalbe any after me.

11 I am, euen I am the only Lord, * and beſide me there is no ſauiour.

12 I gaue warning, I made whole, I taught you when there was no ſtraunge god among you: and this recorde muſt ye beare me your ſelues, ſaith the Lorde, that I am God.

13 And euen he am I who was from the beginning, and * there is none that can take any thing out of my hande: I do

the worke, and who ſhalbe able to let it:

14 Thus ſaith the Lorde the holy one of Iſrael your redeemer: * for your ſake I haue ſent to Babylō, & brought it down: al they are fugitive with the Chaldees, whoſe ſorowfull crie is in their ſhippes.

15 I am the Lord your holy one, which haue made Iſrael, and am your kyng.

16 Thus ſaith the Lorde, * euen he that maketh away in the * ſea, and a foote path in the nightie waters:

17 * It is he whiche bringeth forth the charrets and horſes, the hoaſt and power of warre, that they may fall together and neuer riſe, and be extinct, lyke as towne are they quenched.

18 Remember not thinges of olde, and regarde nothing that is paſt.

19 Beholde, I ſhall make a newe thing, and ſhortly ſhall it appeare, and ſhall you not knowe it: I wyl make ^(a) a way in the deſert, and riuers of water in the wylderneſſe.

20 The wilde beaſtes ſhall worſhip me, the dragons and the young Eſtriches: * for I ſhall geue water in the wylderneſſe, and ſtreamies in the deſert, that they may geue drinke to my people whom I choſe.

21 This people haue I made for my ſelf, and they ſhall ſhewe forth my prayſe.

22 For thou Iacob wouldeſt not call vpon me, but thou haddeſt an vnluſt to warde me O Iſrael.

23 Thou gaueſt me not thy beaſtes for burnt offerings, neither diddeſt honour me with ſacrifices: * I haue not ben chargeable vnto thee in offerings, neither greuous in incenſe.

24 Thou boughteſt me no deare ſpice with thy money, neither powredſt the fat of thy ſacrifices vpon me: but thou haſt laden me with thy finnes, and wecried me with thy vngodlyneſſe.

25 * Where as I yet, euen I am he onely that for my owne ſelues ſake do away thine offences, and forget thy finnes, ſo that I wyl neuer thinke vpon them.

26 Put me now in remembraunce: for we wyl reaſon together, & ſhew what thou haſt for thee to make thee righteous.

27 * Thy firſt father offended ſore, and thy rulers haue ſinned againſt me:

28 Therefore I profaned [or] ſlue the princes of the ſanctuarie, I dyd curſe Iacob, and gaue Iſrael into reproofe.

iii. Re. xvñc
Eſai. xli. b.
Deut. vii. a.
and. xxvi. d.

Exod. xliii. c

Dani. iii. a.

Eſai. xli. d.
Math. viii. b

Eſai. xxix. d
Gala. iii. a.

Luk. xliii. c.

Ephe. ii. c.

Eſai. xliii. b.
Apoc. i. b.

Oſec. xiii. b.

John. x. f.

Eſai. v. d.

Iſai. iii. c.
Exod. xliii. e.

Eſai. x. a.
and. xxvii. f.

(a) Chyſtoſte the way, the waye is the deſert, the doctrine of the goſpel, the cruelties, the wilde beaſtes, the cruel and ſuperſtitious mildeuergs.
Pſal. vii. d.
Eſai. xxxv. b
xli. c. xliii. a.

D

Eſai. i. d.
Iere. xvii. c.

Pſa. xxxiii. a
Iere. xxxiii. b

Gene. iii. b.
Num. xxi. d.

The

¶ The. xliij. Chapter.

5 Chylte promisetly to deliuer his Church, without any her desertes.



1 **S**heare nowe **S** Jacob my seruaunt, and Israel whom I haue chosen.

2 For thus saith the Lorde that made thee, fashioned thee, and hel-

ped thee euen from thy mothers wombe: Be not afraid **S** Jacob my seruaunt, thou righteous whom I haue chosen:

3 *For I shall powre water vpon the drye grounde, and riuers vpon the thir-
stie: *I shall powre my spirite vpon thy seede, and my blessing vpon thy stocke:

4 They shall growe together lyke as the grasse, and as the willowes by the waters side.

5 One shall say, I am the Lordes: another shall call hym selfe after the name of Jacob: the thirde shall subscribe with his hande vnto the Lorde, and geue hym selfe vnder the name of Israel.

6 Thus hath the Lorde spoken, euen the kyng of Israel, and his redeemer the Lorde of hoastes: *I am the first and the last, and besides me there is no God.

7 If any be like me, let hym call forth the thing past, and openly shewe it, and lay it playne before me, what hath chaunced since I appointed the people of the worlde, and what shalbe shortly, or what shal come to passe [in tyme long to come] let them shewe these thinges:

8 Be not abashed nor afraid: for haue not I euer tolde you hitherto and warned you: ye can beare me recorde your selues: is there any God except me, or any maker, that I should not knowe hym:

9 All caruers of images are but bayne, and the carued images that they loue can do no good: they must beare recorde them selues, that seeing they can neither see nor vnderstande, they shalbe confounded.

10 *Who dare then make a god, or fashio-
on an image that is profitable for no-
thing:

11 *Beholde, all the felowship of them

must be brought to confusion, & truely all the workemasters of them are men: they shal all be gathered together, they shall stand, tremble, and be confounded one with another.

12 The smith maketh an are, and tempereth it with hotte coales, and fashio-
neth it with hammers, and worketh it with all the strength of his armes, yea sometime he is fainte for very hunger, and so thirstie that he hath no more power.

13 The carpenter or image caruer taketh measure of the timber, and spreadeth forth his line, he marketh it with some colour, he playneth it, he ruleth it, and squareth it, and maketh it after the image of a man, and according to the beautie of a man, that it may stande in the house.

14 Moreover, he goeth out to hewe **C**
Cedar trees, he bringeth home Elmes and Oakes, and taking a bolde courage, he seeketh out the best timber of the wood: he hym selfe hath planted a pine tree, whiche the rayne hath swelled,

15 which wood serueth for men to burne: Of this he taketh and warmeth hym selfe withall, he maketh a fire of it to bake bread, and maketh also a god thereof to honour it, and a grauen image to kneele before it.

16 One peece he burneth in the fire, with another he rosteth fleshe, that he may eate roste his belly full: with the thirde he warmeth hym selfe, and saith, Aha, I am well warmed, I haue ben at the fire.

17 And of the residue he maketh hym a god, and grauen image for hym selfe: he kneeleth before it, he worshippeth it, he prayeth vnto it, and saith, Deliuer me; for thou art my god.

18 *Yet men neither consider nor vnder- **Esai. xli. c.**
stande, because their eyes be stopped that they can not see, and their heartes that they can not perceaue.

19 They ponder not in their mindes, for they haue neither knowledg nor vnderstanding to thinke thus: I haue bzent one peece in the fire, I haue baked bread with the coales thereof, I haue

The prophecie

haue rosted fleshe withall, and eaten it: and I wyl nowe of the residue make an abhominable idoll, and fall downe before a rotten peece of wood.

20 Thus doth he but lose his labour, and his heart whiche is deceaued doth turne hym aside, so that none of them can haue a free consciencie to thinke, Do not erre:

21 Consider this O Jacob and Israel, for thou art my seruaunt: I made thee that thou mightest serue me, O Israel forget me not.

22 *As for thyne offences I haue driuen them away lyke the cloudes, and thy sinnes as the mist: Turne thee agayne vnto me, for I haue redeemed thee.

23 Be glad ye heauens, for the Lorde hath dealt graciously with his people, let all that is here beneath vpon the earth be ioyfull: reioyce ye mountaines and woods, with all the trees thereof, for the Lorde hath redeemed Jacob, and wyl shewe his glory vpon Israel.

24 Thus saith the Lorde thy redeemer, euen he that fashioned thee from thy mothers wombe: *I the Lorde do all thinges my selfe alone, I only spreade out the heauens, and I only haue laide abroad the earth by my owne selfe.

Gene ii. a.
Esaixlii. c.

25 I destroy the tokens of witches, and make the soothsayers fooles: As for the wise I turne them backwarde, and make their cunning foolishnesse.

26 He doth set by the purpose of his seruaunt, and fulfilleth the counsaile of his messengers concerning Hierusalem, he saith it shalbe inhabited, and of the cities of Iuda they shalbe buylded againe, and I will repayre their decayed places.

27 He saith to the deapth, be drye, and I wyl drye by water fluddes.

28 He saith of Cyrus, he is my heardman, so that he shall fulfill all thinges after my wyl: He saith also of Hierusalem, it shalbe buylded, and of the temple, it shalbe fast grounded.

The. xlv. Chapter.

1 The deliuerance of the people by Cyrus. 20 The comming of Christe, and the calling of the gentiles.

A I



Thus saith the Lorde vnto Cyrus his appointed, whō I haue taken by the right hande, to subdue nations before hym: *I wyl loose the loynes

of kinges, and I wyl open the gates before his face, and the gates shall not be shut.

2 I wyl go before thee, and make the crooked straigh: I shall breake the brasen doores, and burst the iron barres.

3 I shall geue thee hid treasures and the thing whiche is secretly kept: that thou mayest know that I am the Lord God of Israel, whiche haue called thee by thy name.

4 *For Jacob my seruauntes sake, and for Israel my chosen, I called thee by thy name, and ordayned thee or euer thou knewest me.

5 *I am the Lord, and there is none other, for without me there is no God: *I haue prepared thee or euer thou knewest me.

6 Therefore they shall knowe from the rising of the sunne, vnto the goyng downe of the same, that all is nothing without me: for I am the Lorde, and there is els none.

7 It is I that created light and darkness, I make peace and trouble: yea euen I the Lorde do all these thinges.

8 He heauens from aboue drop downe, and let the cloudes rayne righteousnesse: the earth open it selfe, let saluatiō and righteousnesse growe forth, let it bring them forth together: I the Lorde haue created him.

9 *Go be vnto hym that striueth with his maker, let the pottherde strue with the pottherdes of the earth: Saie the clay to the potter, what makest thou: or, thy worke is not perfectly done.

10 Go be vnto hym that saie the to his father, what begetteth thou: and to his mother, what bearest thou:

11 Thus saith the Lorde, euen the holy one and maker of Israel: Aske me of thinges for to come concerning my sonnes, and put me in remembraunce as touching the workes of my handes.

12 I haue

B
Gene. i. a.
Iudic. ix. b.

Esa. xxix. c.
Iere. xviii. c.
and. xix. c.
Rom. ix. c.
Eccle. xi. b.

i. Esdr. i. a.
(a) The
loynes, that
is, the power
and strength.

Gene. 39. a.

Esa. xliii. g.

Iere. i. a.

Exod xx.c.

12 I haue made the earth, and created man vpon it: with my handes haue I spread foorth heauen, and geuen a commaundement for all the hoast thereof.

13 I shall wake hym vp with righte-ousnesse, and order all his wayes: *He shall buyde my citie, and let out my prisoners, and that neither for gyftes nor rewarde saith the Lorde of hoastes.

14 Thus saith the Lorde, The occupiers of Egypt, the marchauntes of the Ethiopians and Sabees, shall come vnto thee with tribute, they shalbe thyne, they shall folowe thee, and go with chaines vpon their feete, they shall fall downe before thee, and make supplication vnto thee: for God without whom there is none other God, shalbe with thee.

15 *O howe profounde art thou O God, thou God and sauour of Israel:

16 Confounded are they all and put to dishonour, they are gone hence together with shame, euen the makers of images.

17 But Israel shalbe saued in the Lord with an euerlasting saluation: ye shall not come to shame nor confusion world without ende.

18 For thus saith the Lorde, *Euen he that created heauen, the God that made the earth & fashioned it, and set it foorth, he byd not make it for naught, but to be inhabited, euen I the Lorde, without whom there is none other.

19 *I haue not spoken secretly, neither in darke places of the earth: I sayde not in vayne to the seede of Jacob, seeke me: I am the Lorde, whiche when I speake, do declare the thing that is righteous and true.

20 Gather you and come together, drawe nigh hither you that escaped of the people: *they haue no vnderstanding that set by the stockes of their idols, and pray vnto a god that can not helpe them.

21 Drawe nye, come hyther, and let them aske counsaile one at another, and shew foorth what is he that told this before: or who spake of it euer since the beginning: haue not I the Lorde done it: *Without whom there is none other God, the true God and sauour, and there is els none but I.

22 *And therfore turne you vnto me, all ye endes of the earth, that ye may be saued: for I am God, and there is els none.

23 I sweare by my self, out of my mouth commeth the worde of righteousnesse, and that may no man turne: *but all knees shall bowe vnto me, and all tongues shall sweare [by my name,]

24 Saying: verily in the Lorde is my righteousnesse and strength, to hym shall nien come: but all they that thinke scozne of him shalbe confounded.

25 And the whole seede of Israel shalbe iustified, and glory in the Lorde.

The .xlvi. Chapter.

Idolatrie is reprobued. The health that commeth by Christe is prophesied.



1 El * is fallen, Babel is broken downe, whose images were a burthen for the bestes and cattell, to ouerlade them, and to make them weerie.

2 They are sinke downe and fallen together, for they may not ease them of their burthen, therfore must they go in to captiuitie.

3 Hearken vnto me O house Jacob, and all ye that remaine yet of the house of Israel, whom I haue borne from your mothers wombe, and brought you vp from your byrth.

4 It is euen I whiche shall beare you vnto your last age: I haue made you,

I wyll also nourishe you, beare you, and saue you.

5 *Whom wyll ye make me lyke, or to whom wyll ye make me equall or compare me, that I shoulde be like him?

6 *Take out siluer and gold out of your purses, and way it, and hyre a golde smith to make a god of it, that men may kneele downe and worship it:

7 *Pet must he be taken on mens shoulders and borne, and set in his place, that he may stande, and not moue out of his place: And if one crye vnto hym, he geueth no aunswere, and deliuereth not the man that calleth vpon hym from his trouble.

8 Consider this well, and be ashamed: go into your owne seues.

Esa. lxxiii.c. Baruc. vi.c.

D

Esa. xlvii.b.

Esa. xlviii.b.

Rom. xliii.b. Phil. ii.a.

Exod. xx.2.

Exo. xxxii.a.

Esa. xliiii.c. Baruc. vi.c.

The prophecie

- 9 Remember the thinges that are past since the beginning of the worlde, that I am God, and that there is els no God, yea and that there is nothing like unto me.
- 10 In the beginning of a thing I shewe the ende therof, & I tell before thinges that are not yet come to passe: My devise standeth stedfastly stablished, and I fulfill all my pleasure.
- 11 I call a byrde out of the east, and the

man by whom my counsaile shalbe fulfilled out of straunge countreys, as I have spoken, so wyll I byng to passe, as soone as I thinke to deuise a thing, I do it.

Exod. xvi. a.

- 12 Heare me O ye that are of an hye stomacke, but farre from righteoufnesse:
- 13 I shall byng forth my righteoufnesse, it is not farre, and my health shall not tary long away: I wyll lay health in Sion, and in Israel my glory.

The. xlvij. Chapter.

The worde of the Lorde against Babylon.

A 1



As for thee O daughter, thou virgin Babylon, sit thou downe in the dust, sit vpon the ground, there is no throne O thou daughter of Caldea,

for thou shalt no more be called tender and pleasaunt.

2 Byng forth the querne and grinde meale, butrusse thy broydred heere, put of thy shoes, make bare thy knees, and wade thorow the water riuers.

3 Thy filthynesse shalbe discovered, and thy prinities shalbe scene: for I wil auenge me of thee, and wyll shewe no mercy to thee, as I do to other men.

4 Our redeemer is called the Lorde of hoastes, the holy one of Israel.

5 Sit still, holde thy tongue, get thee into some darke corner O daughter Caldea: for thou shalt no more be called lady of kyngdomes.

6 I was so wroth with my people, that I punished myne inheritaunce, and gaue them into thy power, * neuerthelessse thou shewedst them no mercy, but euen the very aged of them diddest thou oppresse right sore with the yoke.

B 7 And thou thoughtest thus: I shalbe lady for ever, and beside all that, thou hast not regarded these thinges, neither remembred what was the ende of that citie Hierusalem.

8 Heare now therefore thou delicate one that sittest so carelesse, and speakest thus in thyne heart, * I am alone, and without me is there none, I shal neuer be widowe nor desolate agayne.

9 And yet both these thinges shal come to thee vpon one day, in the twynke-

ling of an eye, * namely, widowhood and desolation: they mightly fall vpon thee, for the multitude of thy witches, and for the great heape of thy conuicers.

Dani. v. e.

10 For thou hast trusted in thy wickednesse, and hast said, * No man seeth me: thine owne wisdom and cunning hath deceaued thee, in that thou hast sayd in thyne heart, I am alone, and without me there is none.

Esa. xxix. c.

11 Therefore shall trouble come vpon thee, and thou shalt not knowe from whence it shall arise: Mischiefe shall fall vpon thee, which thou shalt not be able to put of, a sodayne vtter destruction shall come vpon thee or euer thou be ware.

12 Nowe go to thy conuicers, and to the multitude of thy witches with whom thou hast weeryed thy selfe from thy youth, if thei may helpe thee or strength thee.

13 Thou hast hitherto had many counsailes of them: So let the heauen gassers, and the beholders of starres, and noone prophetes, come on now and deliver thee, yea and let them shew when these new thinges shal come vpon thee.

14 Beholde, they shalbe lyke strawe, whiche if it be kindeled with fire, no man may rid it for the vehemencie of the flambe, and yet it geueth no sinders to warme a man by, nor cleare fire to sit by.

15 Thus are they with whom thou hast weeryed thy selfe, and thus are thy marchantes that haue ben with thee from thy youth: every one hath taken his owne way, and none of them shall defende thee.

The

Eze. xvi. d.
Naum. iiii. a.

Prou. xxi. b.
Iere. i. b.

Esa. xx. b.
Apo. xviii. c.

The .xlviij. Chapter.

The hypocritie of the Jewes is reprovod. The Lorde alone wyll be worshipped, which hath cholen vs, and which succoureth vs for his owne sake.



Hearke this: O thou house of Jacob, ye that are called by the name of Israel, & are come out of one stocke with Juda: whiche weare by the name of the Lorde, and beare witnesse by the God of Israel, but not with trueth and ryght.

fire of affliction:

11 And that only for myne owne sake, yea * euen for myne owne sake wyll I do this: or els what dishonour woulde they do to my name: surely I wyll not geue my glorie vnto another.

Esai.xli.a.
xliii. b.
xliii.b.

12 Hearken vnto me O Jacob, and Israel whom I haue called: I am euen he that is, I am the first and the last.

13 My hande hath layde the foundation of the earth, and my ryght hande hath spanned ouer the heauens: alldone as I call them, they stande together.

14 Gather you altogether and hearken: which of yonder gods hath declared this: The Lorde hath a loue vnto him, and he shal performe his wyll against Babel, and declare his power against the Chaldecers.

C

15 I my selfe alone, euen I haue tolde you this, I dyd call him and bryng him foorth, and he shall make his iourney prosperous.

16 Come to me and heare this: haue I spoken any thyng darkly since the begynnyng: From the tyme that this thyng begynneth I am there: wherefore the Lorde God and his spirite hath sent me.

17 And thus saith the Lorde God thy redeemer, the holy one of Israel: I am the Lorde thy God which teache thee * profitable thynges, and leade thee the way that thou shouldest go.

Rom.vii.5.
i Tim.i.b.
Tit.iii.b.

18 *O that thou hadst regarded my commaundementes, then had thy wealthynesse ben as the water streame, and thy ryghteousnesse as the waues flowyng in the sea:

Deu.xxviii.

19 Thy seede also had ben lyke as the sande in the sea, and the fruite of thy body lyke the grauell stones therof: His name shoulde not be rooted out, nor destroyed before me.

20 *Go away from Babylon, flee from the Chaldecers, with a merry voyce speake of this, declare it abrode, and go toorth into the ende of the worlde, say: The Lorde hath redeemed his seruaunt Jacob.

Iere.li.a.
i.Esd.i.b.

21 They suffred no thirst, he led them through the wildernesse, and caused the waters

1

2

3

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10

Esai. xlii. b.
Esai. xlii. b.

The prophecie

Waters to flowe out vnto them from out of the rocke: * he claue the rocke a sunder, and the water gushed out.

22 *As for the vngodly, they haue no peace, saith the Lorde.

Esa. lvi. c.

The. xlix. Chapter.

6 Christe shall gather together all nations be they neuer so farre of.

A 1



Ye Isles hearken vnto me, and take heede ye people from farre: The Lorde hath called me from my birth, and made mention of my name from my mothers Wombe:

2 *He hath made my mouth *lyke a sharpe sworde, vnder the shadowe of his hande hath he defended me, and hid me in his quier as a good arrowe,

3 And sayde vnto me: Thou art my seruaunt Israel, *I Wyll be honoured in thee.

4 Then I answered: I haue lost my labour, I haue spent my strength in vayne: Neuerthelesse, I Wyll commit my cause and my worke vnto the Lorde my God.

5 And nowe saith the Lorde, even he that fashioned me from my mothers Wombe to be his seruaunt, that I may bryng Jacob agayne vnto hym, albeit Israel Wyll not be gathered vnto hym agayne, yet in Gods sight shall I be glorious, my God shall be my strength.

6 And he sayde: It is but a small thyng that thou art my seruaunt to set vp the kinredes of Jacob, and to restore the destruction of Israel: *For I haue made thee the lyght of the gentiles, that thou mayest be my health vnto the ende of the worlde.

B 7 Moreover, thus saith the Lorde the redeemer and holy one of Israel, concerning the abhorred & dispised among the gentiles, the seruaunt of them that beare rule, kynges and princes shall see and arise, and worship because of the Lorde that is saythfull, and because of the holy one of Israel that hath chosen thee.

8 And thus saith the Lorde: *In the tyme accepted hane I heard thee, and in the day of saluation haue I helped thee: *I Wyll preserue thee, and make thee to be the attonement of the people, that thou mayest helpe vp the earth againe, and possesse againe the desolate

heritages.

9 *That thou mayest say vnto the prisoners, go forth, and to them that are in darknesse, come into the lyght: they shall feede thee in the hye wayes, and get their pasture in all hye places.

Zach. ix. b. Luk. iiii. b.

10 *They shall neither hunger nor thirst, heate nor sunne shall not hurt them: for he that fauoureth them shall leade them, and geue them drynke of the well sprynges.

Apoc. vi. c.

11 I Wyll make wayes vpon all my mountaynes, and my footpathes shall be exalted.

12 And beholde, these shall come from farre, lo, some from the north and west, some from the lande of Sinis [which is in the south.]

13 *Reioyce ye heauens, and sing prayeses thou earth, talke of ioy ye hylles: for God hath comforted his people, & Wyll haue mercie vpon his that be in trouble.

Esa. lii. a.

14 But Sion sayde: *God hath forsaken me, and my Lorde hath forgotten me.

Rom. xi. a.

15 Will a woman forget her owne infant, and not pittie the sonne of her owne Wombe: And though they do forget, yet Wyll I not forget thee.

16 Beholde, I haue written thee vpon my handes, thy walles are euer in my syght.

17 They make haste who buideth thee vp agayne: as for those that ouerthrowe thee and make thee waste, they shall depart from thee.

18 *Lift vp thine eyes and loke about thee, all these gather them together and come to thee: As truly as I lyue saith the Lorde, thou shalt put them all vpon thee as an apparell, and girdc them to thee as a byde doth her icwels.

Gen. xvi. a. Esa. xli. a.

19 As for thy lande that lyeth desolate, wasted, and destroyed, it shall be to narowe for them that shall dwell in it: and they that wouldc deuourc thee, they shall be farre away.

20 When thy children whom the barren shall bryng forth, shall say in thine care: This place is to narowe, geue place that I may haue roome.

21 Then

Exo. xvii. b. Num. xx. b.

Esa. li. c. Eph. vi. c.

Ioh. xvii. b.

Esa. xlii. b. Ioh. viii. b. Act. xiii. c.

ii. Cor. vi. a. Iere. xli. a. Eza. xiiii. a.

Esa. xlii. a.

21 Then shalt thou thinke by thy selfe, who hath begotten me these, seeyng I am barren and alone, a captiue and an outcast: and who hath nourished them by for me: I am desolate and alone, but from whence come these?

22 And therfore thus saith the Lorde God: Beholde, I wyll stretch out my hande vnto the gentiles, and set by my token to the people, they shall bryng thee thy sonnes in their lappes, and carry thy daughters vnto thee vpon their shoulders.

23 For kynges shalbe thy nursyng fathers, and queenes shalbe thy nursyng mothers: They shall fall before thee with their faces flat vpon the earth, & lick by the dust of thy feete: that thou

mayest knowe howe that I am the Lorde, *and that who so putteth their trust in me shall not be confounded.

Rom.ix.d.

24 Shall the spoyle be taken from the mightie: or the lawfull prisoner from the taker:

25 But thus saith the Lorde: The prisoners shalbe taken from the mightie, & the spoyle shalbe recouered from the violent: for I wyll maynteyne thy cause agaynst thine aduersaries, and I wyll saue thy sonnes.

26 And I wyll feede thine enemies with their owne fleshe, & make them drunken with their owne blood, as with swecte wine: And all fleshe shall knowe Iacob that I am the Lorde thy sauour, thy noble redeemer.

The.L.Chapter.

1 The Jewes are reproued, and also called.

1 Thus saith the Lorde:



where is the byll of your mothers deuorcement whom I sent away: or who is the vsurer to whom I solde you: *Beholde,

for your offences are ye solde, and because of your transgression is your mother forsaken.

2 For why woulde no man receaue me when I came: and when I called, no man gaue me aunswere: *Is my hande shortened that it nyght not helpe: or haue I not power to deliuer: lo, *at a worde I drynke by the sea, * & of water fluddes I make dye lande: so that for want of water the fishe corrupt and dye for thirste.

3 *As for heauen I clothe it with darknesse, and put as it were a sacke vpon it.

4 The Lorde God hath geuen me a well learned tongue, *so that I can comfort them that are troubled, yea & that in due season: he wakeneth mine eare by betymes in the moornyng, betymes in the moornyng I say he wyll waken mine eare, that I might hearken as to the schoolemaisters.

5 *The Lorde God hath opened myne eare, and I haue not gaynelayde nor

withdrawen my selfe.

6 *But I offered my backe vnto the smiters, and my checkes to the nippers: *I turned not my face from shame and spittings.

Mat.xxvi.g
Luk.xx.c.

7 And the Lorde God shall helpe me, therfore shall I not be confounded: I haue therfore hardened my face lyke a flint stone, for I am sure that I shall not come to confusion.

Pfal. lv.a.
Heb. xiii.a.
B

8 He is at hande that iustifieth me, who wyll then go with me to lawe: Let vs stande together, yf there be any that will reason with me: let hym come here foorth to me.

9 *Beholde the Lorde God wyll helpe me, what is he the that can condemne me: lo, *they all shall ware olde lyke a cloth, the moth shall eat them by.

Rom.viii.d.

Pfal. cii.b.
ii.Pet.iii.b.

10 Therfore who so feareth the Lorde among you, let hym heare the voyce of his seruauit: who so walketh in darknesse and no lyght shyneth vpon hym, let hym put his trust in the name of the Lorde, and holde hym by his God.

11 But take heede, ye all kindle a fire, and stirre by the coales: walke on in the glistering of your owne fire, and in the coales that ye haue kindled: This cometh vnto you from my hande [nameley] that ye shall sleepe in sorowe.

The prophecie

The .lj. Chapter:

1 Consolation and comfort is promised vnto the faythfull.

A 1



Hearken vnto me ye that holde of ryghteousnesse, and ye that seeke the Lorde: take heede to y^e stone wherout ye are hewen, and to the graue wherout

ye are digged.

Gen. xxi. a. 2
Rom. iii. a.
Gen. xii. a.

2 Consider Abraham your father, and Sara that bare you, how that *I called hym alone, and blessed hym, and encreased hym.

3 Therfore shall the Lorde comfort Sion, and repayre all her decay, makyng her desert as a paradise, and her wilderness as the garden of the Lorde: Birth and ioy shall be founde there, thankesgeuyng and the voyce of prayse.

Esa. li. a.

4 Haue respect vnto me then O my people both high & lowe, and lay thine eare vnto me: *for a lawe and an ordinaunce shall go forth fro me, to lyghten the gentiles.

5 It is harde by that my health and my ryghteousnesse shall go forth, and the people shall be ordered with mine arme: the ilandes [that is the gentiles] shall hope in me, and put their trust in myne arme.

Psal. cii. d.
Mat. 24. c.
ii. Pet. iii.

6 Lyft vp your eyes towarde heauen, and loke vpon the earth beneath: *for the heauens shall vanishe away lyke smoke, and the earth shall waxe olde like a garnient, and they that dwell therein shall perishe in lyke maner: But my saluation shall endure for euer, and my ryghteousnesse shall not cease.

7 Hearken vnto me ye that haue knowledge in ryghteousnesse, thou people that *bearest my lawe in thyne heart: *feare not the reuylnges of men, be not afrayde of their blasphemies.

Iere. xxi. f.
Math. x. d.
Luk. xii. a.

8 *For wormes and mothes shall eate them by lyke cloth and wooll: but my ryghteousnesse shall endure for euer, and my sayyng health from generation to generation.

Psal. cii. b.

9 Wake vp, wake vp, and be strong O thou arme of the Lorde, wake vp, lyke as in tyme past, euer, and since the world began.

Esa. xliii. d.
Exo. xiiii. c.

10 *Art not thou the same arme that hast wounded the proude, and hewen the

dragon in peeces: Art not thou euen the same which hast dreyed by the deepe of the sea, which hast made playne the sea grounde, that the deliuered myght go through:

11 Therfore the redeemed of the Lorde shall turne agayne, & come with ioy vnto Sion, *continual ioy shall be on their head, and mirth and gladnesse shall be with them, and sorowe and wo shall flee from them.

i. Efd. i. b.

12 Yea I, [euen] I am he that in all thynges geueth you consolation: what art thou then that fearest a mortall man & the childe of man, which *goeth away as doth the flour:

ii. Cor. i. c.

Esa. xli. a.
i. Pet. i. d.

13 And forgettest the Lorde that made thee, that spread out the heauens, and layde the foundation of the earth: but thou art euer afrayde for the syght of thyne oppressour, which is redy to do harme: where is the wrath of the oppressour:

14 The exile maketh haste to be loosed, that he dye not in prison, and that his bread sayle hym not.

C

15 *I am the Lord thy God that deuide the sea, & his waues shall rage, *whose name is the Lorde of hostes.

Mat. viii. a.
Esa. 48. a.

16 *I haue put my wordes in thy mouth, and haue defended thee in the shadowe of my hande, that I may plant the heauens, & lay the foundation of the earth, and say vnto Sion: thou art my people.

Esa. 49. a.

17 Awake, awake, and stande vp O Hierusalem, thou that from the hande of the Lorde hast drunken *out the cup of his wrath, thou that hast supped of and sucked out the slumbryng cuppe to the bottome.

Psal. 75. b.
Iere. xxxi. c.

18 For among all the sonnes whom he hath begotten, there is not one that may holde it by, and not one to leade it by the hande of all the sonnes that he hath nourished.

19 Both these thynges are happened vnto thee, but who is sozry for it: yea destruction, wastyng, hunger, and sworde, but who wyll comfort thee:

20 Thy sonnes lye comfortlesse at the head of euery streete like a take venison, and are full of the terrible wrath of the Lorde, and punishment of thy God.

21 And therfore thou miserable and drunken

drunken (howbeit not with wine) heare this:

22 Thus saith the Lorde, thy Lorde and God, the defendour of his people: Beholde, I wyll take the dumber cup out of his hande, euen the cup with the dregges of my wrath, that from hence

foorth thou shalt neuer drinke it more:

23 But I wil put it into their hande that trouble thee, which haue spoken to thy soule, stoupe downe, that we may go ouer thee, make thy body euen with the grounde, and as the streete to go vpon.

The. liij. Chapter.

An exhortation and comfort to the people of God.



1 Vnclene person come in thee, nor vncircumcised nor vnclene person come in thee.

8 Thy watchmen shall lyst by their voyce, with loude voyce they shall reioyce together: for they shall see plainly when the Lorde shall conuert Sion.

i. Ioh. i. c.

9 Be glad O thou desolate Hierusalem, and reioyce together: for the Lord hath comforted his people, he hath deliuered Hierusalem.

Esai. xlix. c.

10 The Lorde hath made bare his holy arme, and shewed it foorth in the syght of all the gentiles, and all the endes of the earth hath seene the sauynge health of our God.

Psal. 98 a.

11 Away, away, get you out from hence, and touche no vnclene thyng: Go out from among such, and be cleane that beare the vessell of the Lorde.

ii. Cor. vi. c.

12 For ye shall not escape by runnyng, nor by fleeyng away: but the Lorde shall go before you, and the God of Israel shall gather you together.

Exo. xiii. d.

13 Beholde my seruauent shall deale prosperously, therfore shall he be magnified, exalted, and greatly honoured.

(a) Chasse is called Gods seruauent for his office sake, which he exercised in the tyme of his abasynge hym selfe in the fleshe.

Fla. lii. c.

Esai. lxxv. c.

Rom. xv. c.

14 Lyke as the multitude shall wonder vpon hym, because his face shall be so defourned and not as mans face, his beautie like no man:

15 Euen so shall the multitude of the gentiles speake of hym, and kynges shall shut their mouthes before hym: for they haue scene that which was not tolde to them, and haue vnderstande that wherof they had not hearde.

The. liij. Chapter.

He prophecieth evidently of the passion of our sauour Iesus Christe.



1 At who hath geuen credence vnto our preaching: or to whom is the arme of the Lorde knowne?

grounde, he hath neither beautie nor fauour: when we loke vpon hym, there shall be no fairenesse, we shall haue no lust vnto hym.

Esai. lii. c.

2 He is dispised and abhorred of men, he is such a man as hath good experience of sorowes and infirmities: we haue reckened hym so vile, that we hyd our

Hebr. v. a.

abranche, and as a roote in a drye

The prophecie

our faces from hym.

4 Howbeit, *he only hath taken on him our infirmitie, and borne our paynes: yet we dyd iudge hym as though he were plagued, and cast downe of God.

5 *wheras he [notwithstandyng] was wounded for our offences, and smitten for our wickednesse: for the payne of our punishment was layde vpon hym, and with his stripes are we healed.

6 *As for vs we are all gone astray lyke sheepe, euery one hath turned his owne way: but the Lord hath throwen vpon hym all our sinnes.

7 He suffered violence, and was euill intreated, and dyd not open his mouth:

*he shalbe led as a sheepe to be slayne, yet shall he be as styll as a lambe before the shearer, and not open his mouth.

8 From the prison and iudgement was he taken, and his generation who can declare: for he was cut of from the grounde of the luyng, which punishment dyd go vpon hym for the transgression of my people.

9 *His graue was geuen hym with the condemned, and with the riche man at his death, *wheras he did neuer violence nor vnrigh, neither hath there ben any disceiptfulnesse in his mouth.

10 *yet hath it pleased the Lord to smitte hym with infirmitie, that when he had made his soule an offeryng for sinne, he might see long lastyng seede: and this deuice of the Lorde shall prosper in his hande.

11 Of the trauayle and labour of his soule, shall he see the frutte & be satisfied: *My righteous seruant shall with his knowledge iustifie the multitude, for he shall beare their sinnes.

12 Therfore wyll I geue hym among the great ones his part, and he shall diuide the spoyle with the mightie, because he geueth ouer his soule to death, *and is reckened among the transgressours: which neuerthelesse hath taken away the sinnes of the multitude, and made intercession for the misdoers.

The .liiij. Chapter.

1 Of the great dominion of Christe. 7 The indignation of God endureth but a short space, but his mercie is euerlastyng.

A I



E glad nowwe *thou baren that bearest not, reioyce, syng, and be mery thou that art not with childe: for the desolate hath no childre then the maryed wyfe

saith the Lorde.

2 Make thy tent wyder, and spreade out the hanginges of thine habitation: spare not, lay forth thy wardes, and make fast thy stakes:

3 For thou shalt be multiplied on the ryght syde and on the left, and thy seede shall haue the gentiles in possession, and dwell in the desolate cities.

4 Feare not, for thou shalt not be confounded: be not ashamed, for thou shalt not come to confusion: yea thou shalt forget the shame of thy youth, and shalt not remember the dishonour of thy widowhead.

5 For he that made thee shalbe thy Lorde* and husbnde (whose name is *the Lord of hostes) and thy redeemer shalbe euen the holy one of Israel, the Lorde of the whole worlde.

6 For the Lorde hath called thee beyng as a desolate sorowfull woman, and as a young wyfe that was forsaken saith thy God.

7 *A litle while haue I forsaken thee: but with great mercifulnesse shall I take thee vnto me.

8 When I was angry I hyd my face from thee for a litle season: but through euerlastyng goodnesse haue I pardoned thee, saith the Lorde thy redeemer.

9 *And this is vnto me as the water of Noe: for like as I haue sworne that I wyll not bryng the water of Noe any more vpon the worlde: *so haue I sworne that I wyll neuer be angry with thee, nor reprove thee.

10 The mountaynes shall remoue, and the hylles shall fall downe: but my louyng kyndnesse shall not moue, and the bonde of my peace shall not fall downe from thee, saith the Lorde thy mercifull louer.

11 Beholde, thou poore, bereed, & dispised, I wyll make thy walles of precious stones, & thy foundation of Saphires, 12 Thy windowes of Chystal, thy gates of

Gala. iiii. d.
Luk. xiii. c.

Esa. xlii. a.
Eze. xvi. b.
ii. Cor. xi. a.

Mat. 27. c.

ii. Cor. v. c.
i. Pet. ii. d.

Ioh. xii. c.
Rom. vii. d.

Rom. iii. c.

Mar. xv. c.
Luk. xxii. b.

B
Esa. xxvi. c.
Psal. xxxix. a.

Gen. ix. b.

ii. Reg. vii. a.

Esa. vi. a.

of fine cleare stone, and all thy borders of pleasaunt stones.

13 Thy children shalbe all taught of God, and I wyll geue thee plenteousnesse of peace.

14 In ryghteousnesse shalt thou be grounde, & be farre from oppression: for the which thou needest not be afrayde, neither for hinderance, for it shall not come nye thee.

15 Lo, whoso gathereth together [agaynst thee, doth it] without me, and who so within thee doth ioyne together against

thee, shall surely fall.

16 Beholde, I make the smith that bloweth the coales in the fire, & he maketh a weapon after his handy worke: I make also the waster to destroy.

17 But all the weapons that are made against thee shall not prosper: and as for all tongues that shall resist thee in iudgement, thou shalt ouercome them, and condempne them: This is the heritage of the Lordes seruautes, and their righteousnesse commeth of me, saith the Lorde.

Luk. xxi.
Act. iiii.

The .lv. Chapter.

1 An exhortation and comfort to the people. 9 The fruite and profite of the worde of God.



1 Come to the waters all ye that be thirstie, and ye that haue no money, come, bye, that ye may haue to eate: Come, bye wine and mylke without any money or money worth.

2 Wherefore do ye lay out any money for the thyng that feedeth not, and spende your labour about the thyng that satisfieth you not: But hearken rather vnto me, and ye shall eate of the best, and your soule shall haue her pleasure in plenteousnesse.

3 Encline your eares and come vnto me, take heede [I say] and your soule shall lyue: For I wyll make an euerlastyng couenauit with you, euen the sure mercies of Dauid.

4 Beholde, I gaue hym for a witnesse among the folke, for a pryncer & a teacher vnto the people.

5 Lo, thou shalt call an vnknowen people: and a people that had no knowledge of thee shall runne vnto thee, because of the Lorde thy God and the holy one of Israel which glorifieth thee.

6 Seke the Lorde whyle he may be founde, and call vpon hym whyle he is nye.

7 Let the vngodly man forsake his

owne wayes, and the vnrightheous his owne imaginations, and turne agayne vnto the Lorde, so shall he be mercifull vnto hym: and to our God, for he is very redy to forgeue.

8 For thus saith the Lord: My thoughtes are not your thoughtes, & your wayes are not my wayes.

9 But as farre as the heauens are hyer then the earth: so farre do my wayes exceede yours, & my thoughtes yours.

10 And lyke as the rayne and snowe commeth downe from heauen, and returneth not thither agayne, but watereth the earth, maketh it fruitfull and greene, that it may geue corne vnto the sower, and bread to hym that eateth:

11 So the worde also that commeth out of my mouth shall not turne agayne boyde vnto me, but shall accomplishe my wyll, and prosper in the thyng whereto I sende it.

12 And so shall ye go forth with ioy, and be led with peace: The mountaynes and hylles shall syng with you for ioy, and all the trees of the fielde shall clappe their handes.

13 For thornes, there shall growe Firre trees, and the Myrre tree in the steede of byers: And this shalbe done to the prayse of the Lorde, and for an euerlastyng token that shall not be taken away.

Psal. ciii.
i. lxxv. d.

Deut. 32. a*

The prophecie

The.lvj.Chapter.

1 An exhortation to iudgement and righteousnesse, and to the spirituall keeping of the Sabbath. 10 Agaynst shepherdes that deuour their flocke.

A 1



Thus saith the Lorde, * Kepe equitie, and do right: for my sayyng health shal come shortlye, and my righteousnesse shalbe opened.

2

Blessed is the man that doth this, and the mans childe which keepeth the same: * He that taketh heede that he vnhalowe not the Sabbath [that is] he that keepeth himselfe that he do no euill.

3

Then shall not the straunger whiche cleaueth to the Lorde, say, * Alas the Lorde hath shut me cleane out from his people: Neither shall the gelded man say, Lo I am a drye tree.

4

For thus saith the Lorde vnto the gelded that kepeth my Sabbath, [name-lye] that holdeth greatly of the thyng that pleaseth me, and kepeth my couenaunt:

5

Vnto them wyll I geue in my householde and within my walles, a better heritage and name then yf they had ben called sonnes and daughters: * I wyll geue them an euerlastyng name that shall not perishe.

6

Agayne, the straungers that sticke to the Lorde to serue hym, and to loue his name, * and to be his seruauntes,

and all they which kepe them selues that they vnhalowe not the Sabbath, namely that they fulfyll my couenaunt:

7

Then will I bring to my holy mountayne, & make them ioyfull in my house of prayer: their burnt offerynges and sacrifices shalbe accepted vpon myne autler: * for my house shalbe called an house of prayer for all people.

8

Thus saith the Lorde God which gathereth together the scattered of Israel: I wyll bring yet an other congregation to hym.

9

Come all ye beastes of the fielde, that ye may deuoure all the beastes of the wood.

10

* For his watchmen are all blynde, they haue altogether no vnderstanding, they are all dumbe dogges not beyng able to barke, they are sleepe, sluggishe are they and lye snoozyng.

11

They are shamelesse dogges that be neuer satisfied: The shepherdes also in like maner haue no vnderstandyng, * but euery man turneth his owne way, euery one after his owne couetousnesse with all his power.

12

* Come [say they] I wyll fetch wine, so shall we fyll our selues, that we may be drunke: and do to morowe lyke as to day, yea and much more.

The.lvij.Chapter.

1 The good men are taken away, 3 the wicked ones take pleasure in idolatrie, the godly receaue comfort, the wicked doth perishe.

A 1



The * ryghteous perissheth, and no man regardeth it in his heart: good godly people are taken away, & no man considereth it, namely, that the righteous is conueyed away from the wicked.

2

He commeth into peace, and godly men rest in their chambers, and before the godly man goeth peace.

3

Come hyther therfore ye charmers children, * ye sonnes of the adulterer and the whore.

4

Wherem take ye your pleasure: vpon whom gape ye with your mouth, and bleare out your tongue: Are ye not chil-

dren of transgression, and a seede of dissimulation:

5

* We make your fire vnder the okes, and vnder all greene trees, and ye offer children in the valleys and demmes of stone.

6

Thy part shalbe with the stony rockes by the riuer, yea euen these shalbe thy part: For there thou hast powred meate & drynke offeryng vnto them: Shoulde I delygth in that?

7

Thou hast made thy bed vpon hye mountaynes, thou wentest by thyther, and there thou hast slayne sacrifices.

8

* Behynde the doores and postes hast thou set by thy remembraunce, when thou hadst discovered thy selfe to another

B

3 Reg. 8. c.
Mat. xxi. b.
Mar. xi. b.
Luk. xix. d.

Iere. xii. b.
Eze. 14. a.

Iere. vi. b.

Esa. xxii. b.
i. Cor. xv. d.
Sapi. 1. b.

Eze. xvi. b.
Esa. lxxv. a.
Iere. vii. a.
Deu. xviii. b.
Eze. xx. d.
Leuit. xx. a.
Deut. 12. c.

B

Deut. 17. b.

Mat. iii. c.

Esa. lviii. c.

Deu. xxiii. c.

Sapi. iiii. b.

Iohn. i. c.

Ioh. viii. c.

Sapi. ii. b.

Mat. xii. d.

25 ther then me, when thou wentest by
and made thy bed wider, and with
those idols hast thou made a cou-
nant, and lovedst their couches where
thou sawest them.

9 Thou wentest straight to kinges with
*oyle and diuers oynmentes [that is]
thou hast sent thy messengers farre of,
and yet art thou fallen into the pit.

10 Thou art weerie for the multitude of
thyne owne wayes, yet saydest thou ne-
uer, there is no hope: *Thou hast had
the life that thy handes wrought, and
therefore thou art carelesse.

11 For whom wilt thou be abaished or
fear, seing thou hast broken thy pro-
mise, and remembrest not me, neither
hast me in thyne heart: Thinkest thou
that I also will holde my peace as a-
fozetime, that thou fearest me not?

12 Yea verily I will declare thy good-
nesse and thy workes, but they shall not
profite thee.

13 when thou cryest, let thy chosen heape
deliuer thee: but the winde shall blowe
them forth, and vanitie shall take them
all away: *Neuertheless they that put
their trust in me, shall inherite the land,
and haue my holy hill in possession.

14 And therefore thus he saith: *make
playne, make playne, and cleanse the
streete, take by the stumbling blockes

out of the way of my people.

15 For thus saith the hye and excellent,
euen he that dwelleth in euerlasting-
nesse, whose name is the holy one: *I
dwell hye aboue and in the sanctuarie,
and with him also that is of a contrite
and humble spirite do I dwell, that I
may heale a troubled minde, and a con-
trite heart.

16 *For I chide not euer, and am not
wroth without ende: but the blasting
goeth from me, and is included in the
body, and I made the breath.

17 I am wroth with hym for his coue-
tousnesse, I smite hym, I hide me and
am angrie, and he turneth himselfe, and
foloweth thee by the way of his owne
heart.

18 I haue seene his wayes, and I heale
hym, *I leade him, and restore to hym
comfort, and to those that were sorie for
hym.

19 I make the frutes of thankesgeuing,
that he may say, peace, peace, *vnto the
that are farre of, and to them that are
nye saith the Lorde, I make hym
whole.

20 But the wicked are lyke the raging
sea that can not rest, whose water fo-
meth with the mire and grauell.

21 Euen so the *wicked haue no peace,
saith God.

C
Psal. l.b.
Esai. lxvi. a.
Psal. ciii. a.
Iere. iii. e.
Luk. xv. a.
Ephes. ii. c.
Esai. xlvi. d.

The. lvij. Chapter.

1 The Lorde (by the mouth of the prophete) reproveth the people for their fastinges,
2 whiche were full of hypocrisie.



Rye * now as loude
as thou canst, leaue
not of, list by thy voyce
like a trumpet, & shew
my people their offen-
ces, and the house of
Jacob their sinnes.

2 For they seeke me dayly, and will
knowe my wayes, euen as it were a
people that dyd right, and had not for-
saken the statutes of their God: they
aske of me concerning right iudgement,

and will be nye vnto God.

3 *wherefore fast we [say they] and
thou seest it not: we put our liues
to straitnesse, and thou regardest it
not:

4 *Beholde, when ye fast, your lust re-
mayneth fill, for ye do no lesse violence
to your detters: lo, ye fast to strife and
debate, and to smite with your fist
without mercy: Nowe ye shall not fast
thus, that your voyce might be hearde
aboue.

Marth. ix. d.
Esai. i. b.

The prophecie

- Zach. vii.a. 5 *Thinke ye this fast pleaseh me, that a man shoulde chasten hym selfe for a day: and to hang downe his head like a bulrush, and to lye vpon the earth in an heerie cloth: Should that be called fasting, or a day that pleaseh the Lord:
- Deut. xv.a. 6 Doth not this fasting rather please me, That thou *lose the wicked bands, that thou take of the ouer heauie burthens, that thou let the oppressed go free, and breake all maner of yoke:
- Eze. xviii.b. Math. xv.c. 7 *To deale thy bread to the hungrie, and to bring the poore wandering home into thy house: When thou seest the naked that thou couer hym, and hide not thy selfe from thy neighbour, and despise not thyne owne fleshe:
- Luk. xi.d. 8 *Then shall thy light breake forth as the morning, and thy health florish right shortly: righteousnesse shall go before thee, and the glory of the Lord shall embrace thee.
- Prou. xxi.b. 9 *Then if thou callest, the Lord shall aunswere thee, if thou cryest, he shall say, here I am: yea if thou layest away from thee thy burthens, and holdest thy fingers, and ceasest from vngracious talking:
- Zach. vii.a. Math. v.b. 10 *If thou hast compassion vpon the hungrie, and refreshest the troubled

soule: then shall thy light spring out in the darknesse, and thy darknesse shall be as the noone day.

- 11 The Lord shall euer be thy guyde, and satisfie the desire of thyne heart in the tyme of drought, and fill thy bones with mary: Thou shalt be like a freshe watered garden, * and like the fountaine of water that neuer leaueth running.
- 12 Then the places that haue euer ben waste, shall be builded of thee, there shalt thou lay a foundation for many kindredes: Thou shalt be called the maker vp of the breache, and the buylder againe of the way to dwell in.
- 13 Yea if thou turne thy feete from the *sabbath, so that thou do not the thing whiche pleaseh thy selfe in my holy day, and thou call the pleasaunt, holy, and glorious sabbath of the Lord, and that thou geue hym the honour, so that thou do not after thyne owne imagination, neither seeke thyne owne wyll, nor speake thyne owne wordes:
- 14 Then shalt thou haue thy pleasure in the Lord, and I wyll cary thee hie aboute the earth, and feede thee with the heritage of Iacob thy father: for the Lordes owne mouth hath so promised.

Iohn. iiii.b.

C

Esa. lvi.a. and. lxxv.d.

The. lix. Chapter.

1 The Lord is mightie to saue, and redie to heare our requestes. 12 our synnes are the cause why God heareth not vs, neither graunteth our requestes.



- Esa. i.a. Numc. xi.a. 1 Beholde, * the Lordes hande is not so shortened that it can not helpe, neither is his eare so stopped that it may not heare:
- Ierc. v.b. 2 But * your misdeedes haue seperated you from your God, and your * synnes hyde his face from you, that he heareth you not.
- Esa. i.d. 3 For your handes are defiled with blood, and your fingers with vncrighteousnesse: your lippes speake leasinges, and your tongue letteth out wickednesse.
- 4 No man regardeth righteousnesse, and no man iudgeth cruelly: euery man

hopeth in bayne things, and imagineth deceit, * conceaueth weerinesse, and bringeth forth euill.

Iob. xv.d. Psa. vii.b.

- 5 They breede cockatrice egges, and weaue the spiders webbe, who so eateth of their egges, dyeth: but if one treade vpon them, there cometh vp a serpent.

- 6 Their webbe maketh no cloth, and they may not couer them with their labours: their deedes are the deedes of wickednesse, and the worke of robbrie is in their handes.

- 7 * Their feete runne to euill, and they make haste to shed innocent blood: their counsels are wicked counsels, harme * and destruction are in their wayes.

Prou. i. Psa. v.d. and. xii.a.

Rom. xiii.d.

8 But

8 But the way of peace they know not, in their goinges is no equitie: their wayes are so crooked, that whosoever goeth therein knoweth of no peace.

9 And this is the cause that equitie is so farre from vs, and that righteousnesse cometh not nie vs: *we loke for light, lo it is darknesse: for the morning shine, see, we walke in the darke.

10 *we grope lyke the blinde vpon the wall, we grope euen as one that hath none eyes, we stumble at the noone day as though it were towarde night, in the falling places, lyke men that are halfe dead.

11 we roare all like beares, and mourne still like doues: we looke for equitie, but there is none: for health, but it is farre from vs.

12 For our offences are many before thee, and our sinnes testifie against vs: yea we must confesse that we offende, and knowledge that we do amisse,

13 [Namely] transgresse and dissemble against the Lorde, and fall away from our God, bling presumptuous and traitorous imaginations, and casting false matters in our heartes.

14 And therefore is equitie gone aside, and righteousnesse standeth farre of, *trueth is fallen downe in the streete, and the thing that is playne and open, may not be shewed.

15 Peca the trueth is taken away, and he that refraineth hym selfe from euill, must be spoyled: when the Lorde sawe

this, it displeased hym soze that there was no equitie.

16 He sawe also that there was no man righteous, and he wondred that there was no man to helpe hym: wherefore he helde hym by his owne power, and he sustayned hym by his owne righteousnesse.

17 *He put righteousnesse vpon hym for a brest plate, he set the helmet of health vpon his head: he put on wrath in the steade of clothing, and toke ielousie about him for a cloke.

18 Euen as when a man goeth foorth wrathfully to recompence his enemies, and to be auenged of his aduersaries, he wyll recompence and rewarde the Ilandes.

19 They shall feare the name of the Lorde from the rising of the sunne, and his maiestie vnto the going downe of the same, for he shall come as a violent water streame which the winde of the Lorde hath moued.

20 *But vnto Sion there shall come a redeemer, and vnto them in Jacob that turne from wickednesse, saith the Lord.

21 I wyll make this couenaunt with them (saith the Lord:) My spirite that is vpon thee, and the wordes which I haue put in thy mouth, shall neuer go out of thy mouth, nor out of the mouth of thy childers chyldren, from this time foorth for euermore, worlde without ende, saith the Lorde.

Eph. vi. b.
i. Tef. v. a.

Rom. xi. d.
Psal. xlii. a.

The. lx. Chapter.

1 A consolation and confort to Hierusalem. 5 The Churche is gathered together among the gentiles by preaching of the gospell, 16 and aboundeth with all good thinges.



1 Et thee by betymes, and be bright [O Hierusalem] for thy *light cometh, and the glorie of the Lorde is risen vpon thee.

2 For lo, whyle the darknesse & cloude couereth the earth and the people, the Lorde shall shewe thee light, and his glozy shalbe seene in thee.

3 The gentiles shall come to thy light,

& kinges to the brightnesse that springeth foorth vpon thee.

4 *Lift vp thyne eyes, and loke rounde about thee: all these gather them selues and come to thee, thy sonnes shall come vnto thee from farre, and thy daughters shall gather them selues to thee on euery side.

5 When thou shalt see this and be glorious, thou shalt maruayle exceedingly, and thyne heart shalbe opened: when the aboundaunce of the sea shalbe con-

R (ij)

uerted

Esai. xlix. d.
Mar. viii. d.
Gen. xv. a.

The prophecie

uerted vnto thee [that is] When the riches of the gentiles shall come vnto thee.

6 The multitude of camels shall cover thee, the dromedaries of Madian and Ephra: *all they of Saba shall come, bringing gold and incense, and shewing the prayse of the Lorde.

7 All the cattell of Cedar shall be gathered vnto thee, the rammes of Babai-oth shall serue thee to be offered acceptable vpon mine aulter, *and the house of my glory wyll I garnishe.

8 But what are these that flee here like the cloudes, and as the doves fleing to their windowes:

9 The Isles also shall wayte for me, and specially the shippes of Tharsis, that they may bring thy sonnes from farre, and their siluer and their golde with them, vnto the name of the Lorde thy God, vnto the holy one of Israel that hath glorified thee.

10 *Strangers shall buyde by thy walles, and their kynges shall do thee seruite: for whē I was angrie, I smote thee, and of my mercy I pardoned thee.

11 *Thy gates shall stande open still both day and night, and neuer be shut, that the hoast of the gentiles may come, and that their kynges may be brought vnto thee.

12 For euery people and kingdome that serueth not thee, shall perishe, and be destroyed with vtter destruction.

13 The glory of Libanus shall come vnto thee, the Firre trees, Boxes, and Cedars together, to garnishe the place of my sanctuarie: for I wyll glorie the place of my feete.

14 Moreover, those shall come kneeling vnto thee that haue vexed thee, and all

they that despised thee shall fall downe at thy foote: Thou shalt be called the citie of the Lorde, Sion [the citie] of the holy one of Israel.

15 Because thou hast ben forsaken and hated, so that no man went thorow thee: I wyll make thee glorious for euer and euer, and ioyfull throughout all posterities.

16 *Thou shalt sucke the milke of the gentiles, and kinges breastes shall feede thee: and thou shalt knowe that I the Lorde am thy sauour and redeemer, the mightie one of Jacob.

17 For brasse, wyll I geue thee golde, and for iron, siluer: for wood, brasse, and for stones iron: I wyll turne thyne oppression into peace, and thyne exacti-ous into righteousnesse.

18 Violence and roberie shall neuer be hearde of in thy lande, neither harme and destruction within thy borders: thy walles shall be called health, and thy gates the prayse of God.

19 *The sunne shall neuer be thy day light, and the light of the moone shall neuer shine vnto thee: but the Lorde him selfe shall be thyne everlasting light, and thy God shall be thy glory.

20 *Thy sunne shall neuer go downe, and thy moone shall not be hid: for the Lorde hym selfe shall be thyne everlasting light, and thy sorrowfull dayes shall be ended.

21 Thy people shall be all righteous and possesse the lande euer, the floure of my planting, the worke of my hands where of I wyll reioyce.

22 The youngest and least shall growe into a thousande, and the simplest into a strong people: I the Lorde shall shortlye bring this thing to passe in his tyme.

¶ The. lxx. Chapter.

1 He prophesieth that Christe shall be annoynted and sent to preache.

A I



The *spirite of the Lord is vpon me: for the Lord hath annoynted me, and sent me to preache good tidinges vnto the poore, that I might binde by the wounded heartes, *that I might preache deliuerance to the captiue, and

open the prison to thē that are bounde:

2 That I might declare the acceptable yere of the Lorde, and the day of the vengeance of our God: *that I might comfort all them that are in heavinesse:

3 That I might geue vnto them that mourne in Sion, that I might geue [I say] beautie in steede of ashes, ioyfull oymntment for sighing, pleasaunt ray-ment

Psal. lxxii. d
Math. ii. b.

Hebr. xiii. b.

C

Esa. xlix. c.

Apo. xxi. d

Apo. xxii. b.

Esa. liii. d.

Apo. xxi. d

Luk. iiii. c.
and. vii. c.
Esa. xli. a.

Esa. lvii. b.
and. lxxvi. a.

Math. xxv. a
and. xii. a.

- ment for an heauie minde, that they might be called trees of righteousnesse, a planting of the Lorde for hym to reioyce in.
- 4 They shall buylde the long rough wilderness, and set vp the olde desert: they shall repayre the waste places, and suche as haue ben voyde throughout many generations.
- 5 Straungers shall stande and feede your cattell, and the aliauntes shall be your plowmen and dressers of your vines.
- 6 *But ye shall be named the priestes of the Lorde, and men shall call you the seruauntes of our God: ye shall enioy the goodes of the gentiles, and triumph in their substance.
- 7 For your great reproofe you shall haue double ioy, and for shame shall they haue ioy of their portion: for they shall haue double possession in their lande, and euerlasting ioy shall be with them.
- 8 For I the Lorde whiche loue right and hate robberie (though it were offered me) shall make their workes full of faythfulnesse, and make an euerlasting couenaunt with them.
- 9 Their seede also and their generation shall be knowen among the gentiles, and among the people: all they that see them, shall knowe that they are the hye blessed seede of the Lorde.
- 10 And therefore *I am ioyfull in the Lorde, and my soule reioyceth in God: *For he hath put vpon me the garment of saluation, and couered me with the mantle of righteousnesse: *He shall decke me lyke a bridegrome, and as a bride that hath her apparell vpon her.
- 11 For like as the ground bringeth forth her fruite, and as the garden shooteth forth seede: so shall the Lorde God cause righteousnesse and prayse to flourish forth before all the heathen.

Luce.ii.b.
Psal.132.a.

Ezec.xvi.6.

The. lxiij. Chapter.

A prophetic of the comming of Christe.



Dz Sions sake wyll I not holde my tongue, and for Hierusalems sake I wyll not ceasse, vntill their righteousnesse breake forth as the shining

light, and their saluation as a burning lampe.

2 Then shall the gentiles see thy righteousnesse, and all kynges thy glory: Thou shalt be named with * a newe name, whiche the mouth of the Lorde shall shewe.

3 Thou shalt be a crowne in the hande of the Lorde, and a glorious garlande in the hande of thy God.

4 From this tyme forth thou shalt neuer be called the forsaken, and thy lande shall no more be called the wilderness: but thou shalt be called, My pleasure is in her, and thy lande shall be called the married woman: for the Lorde loveth thee, and thy land shall be ioyned in marriage.

5 *And lyke as a young man taketh a

virgin to marriage, so shall thy sonnes be married vnto thee: and as a bridegrome is glad of his bride, so shall thy God reioyce ouer thee.

6 I haue set watchmen vpon thy walles O Hierusalem, which shall neither ceasse day nor night to preache the Lorde: and ye also that remember the Lorde, ye shall not kepe him close,

7 Nor leaue to speake of him, vntill Hierusalem be set vp, and made the prayse of the worlde.

8 The Lorde hath sworne by his right hand and by his strong arme, that from henceforth he wyll not geue thy corne to be meate for thyne enemies, nor thy vine wherewith thou hast laboured, to be drinke for the straungers.

9 But they that haue gathered in the corne, shall eate it, and geue thanks to the Lorde: and they that haue borne in the vine, shall drinke it in the court of my sanctuarie.

10 Go you, go you thorowe the gates, make cleaue the way for the people, make playne, make playne the foote path,

The prophecie

path, and take away the stones out of it, and set out a token for the people.

11 Beholde, the Lorde proclaymeth vnto the endes of the worlde, *tell the daughter Sion, See thy sauour cometh, beholde he bringeth his recom-

pence with hym, and his worke go before hym.

12 For they whom the Lorde deliuereth, shalbe called the * holy people: and as for thee, thou shalt be named the great-lye occupied, and not the forsaken citie.

Esa. xl. b.
Zach. ix. b.
Math. xxi. a

Esa. liii. a

The. lxiiij. Chapter.

7 Of the redemption promised to the people.

A I



What is he this that cometh fro Edom, with red coloured clothes from Bosra: he is honourably arrayed, and cometh in mightly with

his power: I am he that teacheth righteousness, and am of power to helpe.

2 Wherefore then is thy clothing red, and thy rayment like his that treadeth in the wine presse:

3 I haue troden the presse my selfe alone, and of all people there is not one with me: Thus wyll I treade them downe in my wrath, and set my feete vpon them in myne indignation, and their blood shal be sprung vpon my clothes, and so wyll I stayne all my rayment.

Esa. 34. b.

4 *For the day of vengeaunce is assigned in my heart, and the yere when my people shalbe deliuered is come.

5 I looked about me, and there was no man to shewe me any helpe; I marueyled that no man helde me by: Then I helde me by myne owne arme, and my feruentnesse sustayned me.

6 And thus wyll I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the earth wyll I lay their strength.

B 7 *I wyll declare the goodnesse of the Lorde, yea and the prayse of the Lorde for all that he hath geuen vs, for the great good that he hath done for Israel, whiche he hath geuen them of his owne fauour, and according to the multitude of his louing kindnesse.

Exod. xv. a.
Esa. xii. a.

8 For he sayde, These no doubt are my people, and no shrinking chyldren: and so was he their sauour.

Exod. xiii.
xiii. d. 24. c.

9 In their troubles, he * was also trou-

bled with them, and the angell that went forth from his presence deliuered them: of very loue and kindnesse that he had vnto them, he redeemed them, he hath borne them and caried them by euer since the worlde began.

10 But after they prouoked hym to wrath and vexed his holy spirite, he was their enemy, and fought against them hym selfe.

11 Yet remembred Israel the olde time, of Moyles and his people, * saying: Where is he that brought them from the water of the sea, * with them that feede his sheepe: where is he that hath geuen his holy spirite among them?

Exo. xliii. e.
Psal. 77. d.

12 He led them by the right hande of Moyles with his glorious arme, deuiding the water before them, wherby he gat him selfe an euerlasting name.

13 He led them in the deepe as an horse is led in the playne, that they shoulde not stumble.

14 As a tame beast goeth in the fielde, and the spirite of God geneth hym rest: thus (O God) hast thou led thy people, to make thy selfe a glorious name withall.

15 *Loke downe then from heauen, and beholde from the dwelling place of thy sanctuarie and thy glorie: howe is it that thy gelousie, thy strength, the multitude of thy mercies, and thy louing kindnesse wyll not be intreated of vs?

Deu. xxvii. d.
Baruc. u. c.

16 Yet art thou * our father: for Abraham knoweth vs not, neither is Israel acquainted with vs: but thou Lorde art our father and redeemer, and thy name is euerlasting.

Math. vi. d.
Luk. xii. a.
and. xxiii. a.

17 O Lorde, wherefore hast thou led vs out of the way? * wherefore hast thou hardened our heartes that we feare thee not? Be at one with vs agayne for thy seruautes sake, and for the generation of thyne heritage.

Psal. cix. b.

18 Thy

18 Thy holy people haue had but a litle whyle thy sanctuarie in possession, for our enemies haue troden downe thy holy place.

19 And we were thynne from the beginning, when thou wast not their Lorde, for they haue not called vpon thy name.

¶ The. lxxiiij. Chapter.

1 The prophete (vnder the person of the Jewes) bewaileth their exile and banishment. 6 Mans righteousnesse is like a cloth defiled.

1 **Q**uod thou wouldest cleaue the heauens in sunder & come downe, that the mountaines might melt away at thy presence:



2 Like as at an hotte fire, and [that the malicious might boyle away] as the water doth vpon the fire: whereby thy name might be knowen among thynne enemies, and that the gentiles might tremble before thee.

3 When thou wroughtest wonderous straunge workes, we looked not for them: thou camest downe, and the hills melted at thy presence.

4 For since the beginning of the worlde it hath not ben heard of or perceaued, neither hath any eye seene another God beside thee, whiche doest so muche for them that put their trust in thee.

5 Thou helpst hym that doth right with chearefulnesse, and them that thinke vpon thee in thy wayes: but lo, thou hast ben angrie, for we offended, and haue ben euer in sinne, though the worlde hath cleaued to them, yet shall we be saued.

6 We are all as an vncleane thing, and all our righteousnesse are as filthy ragges: we fal euerychone as the leafe, for our sinnes cary vs away lyke the winde.

7 There is no man that calleth vpon thy name, that standeth by to take hold by thee: therefore hidest thou thy face from vs, and consumest vs, because of our sinnes.

8 But nowe, O Lorde, thou father of ours, *we are thy clay, and thou art our potter, and we all are the worke of thy handes. Rom. ix. c.

9 *Be not so sore displeas'd O Lord, and kepe not our offences to long in thy remembrance: but consider that we all are thy people. Psa. lxxix. a
Iere. x. d.

10 The cities of thy sanctuarie lye waste, *Sion is a wilderness, and Hierusalem a desert. Mich. iii. c.

11 Our holy house whiche is our beautie where our fathers prayd thee, is brent by: yea, all our comodities and pleasures are wasted away.

12 Wylt thou not be intreated, O Lorde, for all this wylt thou holde thy peace, and scourge vs so sore:

The. lxxv. Chapter.

1 The relecting of the Jewes, and the calling of the heathen.

1 **T**hey seeke me, that hitherto haue not asked for me, they finde me, that hitherto haue not sought me: I haue saide, I am here, *I am here, I am. vnde



of a people that neuer called vpon my name.

2 For thus long haue I aier holden out mine handes to an vnkythfull peo-

ple that go not the right way, but after their owne imagination:

3 To a people that is euer desying me to my face, *they make their oblations in gardens; and their smoke vpon *alters of bycke. Deut. xliii. a
and. xliiii. b.
Exod. xx. d.

4 They lurke among the groues, and lye in the denues all night: *they eate swines fleche, and vncleane broth is in their vessels. Deut. xliiii. a
Leuit. xi. a.

The prophecie

- 5 If thou conuincest nye them, they say, touche me not, for I am holper then thou: All these men when I am angry, shall be turned to smoke and * fire that shall burne for euer.
- 6 Beholde, it is written befoze my face, and shall not be forgotten, but recompenced: * I shall rewarde it them into their bosome.
- 7 [I meane] your misdeedes, and the misdeedes of your fathers together saith the Lord, which haue made their smokes vpon the mountaines, and blasphemed me vpon the hilles: therefore wyll I measure their olde deedes into their bosome agayne.
- 8 Moreover, thus saith the Lord: * Like as when newe wine is founde in the cluster, and one saith, Lose it not, for there is blessing therein: * even so wyll I do also for my seruauntes sakes, that I wyll not destroy them all.
- 9 But I will take a seede out of Jacob, and out of Juda one, to take possession of my hill: My chosen shall possesse it, and my seruauntes shall dwell there.
- 10 Saron shall be a sheepefolde, and * the valley of Achor shall geue the stalling for the cattell of my people that seeke after me.
- 11 * But as for you, ye are they that haue forsaken the Lord, and forgotten my holy hill: ye haue set vp an aulter vnto Jupiter, and geuen riche drinke offerings vnto the planets:
- 12 Therefore wyll I number you to the sword, that ye shall be destroyed altogether: for that when I called, no man gaue me aunswere, when I spake, ye hearkened not vnto me, but dyd wickednesse befoze mine eyes, and chose the thinges that pleased me not.
- 13 Therefore thus saith the Lord God: Beholde, my seruauntes shall eate, but ye shall haue hunger: beholde, my seruauntes shall drinke, but ye shall suffer thirst: beholde, my seruauntes shall be merie, but ye shall be confounded:
- 14 Beholde, my seruauntes shall reioyce for very quietnesse of heart: but ye shall crye for sorowe of heart, and complaine for vexation of minde.
- 15 Your name shall ye leaue accursed among my chosen: for God the Lord shall slay you, and call his seruauntes by another name.
- 16 * Who so reioyceth vpon earth, shall reioyce in the true God, and who so sweareth vpon earth, shall sweare in the true God: for the olde afflictions shall be forgotten, and taken away out of my sight.
- 17 * For so, I shall make a newe heauen and a newe earth: and as for the olde, they shall neuer be thought vpon, nor kept in minde:
- 18 [But the Lord saith] Be glad and euermore reioyce for the thinges that I shall do: For why: beholde, I shall make a ioyfull Hierusalem, and his people ioyfull.
- 19 Yea, I my selfe will reioyce with Hierusalem, and be glad with my people: * and the voyce of weeping and wayling shall not be hearde in her from thencefoorth.
- 20 There shall neither be chylde nor olde man that haue not their full dayes: but when the chylde commeth to an hundred yeres olde it shall dye, and if he that is an hundred yeres of age do wrong, he shall be cursed.
- 21 * They shall buylde houses and dwell in them, they shall plant vineyardes and eate the fruite of them.
- 22 They shall not buylde and another possesse, they shall not plant and another eate: * but the life of my people shall be like a tree, and mine elect shall enjoy styll the worke of their handes.
- 23 They shall not labour in vayne, nor beget with trouble: for they are the hve blessed seede of the Lord, and their fruites with them.
- 24 And it shall be, that or euer they call, I shall aunswere them, whyle they are yet but thinking howe to speake, I shall heare them.
- 25 * The wolfe and the lambe shall feede together, and the lion shall eate hay like the bullocke, * but earth shall be the serpentes meate: There shall no man hurt nor slay another in al my holy hill, saith the Lord.

C

Ierc. ix. b.
i. Cor. i. c.
ii. Cor. xii. a.

ii. Pet. iii. d.
Apoc. xxi. a.

Apoc. xxi. a.

D
Deut. xviii. e.

Gene. ii. b.
Ierc. xvii. b.
Psal. i. a.

Esa. xii. c.

Gene. iii. e.

The.lxvj. Chapter.

1 God dwelleth not in temples made by mans hande. 3 He dispiseth sacrifices done without mercie and sayth. 5 God comforteth them that are troubled for his sake. 23 Among the christen the Sabbath is continuall.



Thus saith the Lorde:
* Heauen is my seate,
and the earth is my
footstool: where shall
nowe the house stande
that ye wyll bygge vn-
to me: And where

shalbe the place that I wyll dwell in:

2 As for these thynges, my hande hath made them all, and they are all created saith the Lorde: * Which of them shall I then regarde: Euen hym that is poore and of a lowly troubled spirite, and standeth in awe of my wordes.

3 For who so slayeth an ore [for me, doth me so great dishonour] as he that killeth a man: he that killeth a sheepe for me killeth a dogge: he that bryngeth me meate offerynges, offereth swynes blood, who so maketh me a memorial of incense, prayseth the thyng that is vn-ryght: Yet take they such wayes in hande, and their soule delyghteth in these abhominations.

4 * Therefore wyll I also haue pleasure in laughyng them to scorne, & the thyng that they feare wyll I bring vpon them: * For when I called, no man gaue answer, when I spake, they woulde not heare: but did wickednesse before mine eyes, and chose the thynges that displeased me.

5 Heare the worde of God all ye that feare the thyng which he speaketh: Pour brethren that hate you and cast you out for my name sake, say, The Lorde is heynous agaynst vs: but you shall see hym in toy, when they shalbe confounded.

6 * Then shalbe hearde a great noyse from the citie and the temple, the voyce of the Lorde, that wyll rewarde and recompence his enemies:

7 Lyke as when a wife bringeth forth a man childe, or ever she suffer the payne of the birth & anguyshe of the trauayle.

8 Who euer heard or sawe such thynges: doth the grounde beare in one day: or are the people borne all at once, as Sion trauayled in childe birth and bare her somes:

9 For thus saith the Lorde: * Am I he

that maketh other to beare, and beare not my selfe: Am not I he that beareth and maketh barren, saith thy God:

10 Reioyce with Hierusalem, and be glad with her all ye that loue her, * be ioyfull with her all ye that mourne for her.

Mat.v.a.

11 For ye shall sucke comfort out of her brestes, and be satisfied: Ye shall taste, and haue delyte in the bryghtnesse of her glozie.

12 For thus saith the Lorde: Beholde, I wyll let peace into her lyke a water fludde, and the glozy of the heathen like a flowing streame: Then shall ye sucke, ye shalbe borne vpon her sydes, and be ioyfull vpon her knees.

13 For lyke as a chylde is comforted of his mother: so shall I comfort you, and ye shalbe comforted in Hierusalem.

14 And when ye see this, your heart shall reioyce, * and your bones shall florish lyke an hearbe: Thus shall the hande of the Lorde be knowen among his seruauntes, and his indignation among his enemies.

Pro.xvii.d.
Ezech.37.a.

15 For beholde the Lorde shall come with fire, and his charret shalbe lyke a whirle wynde: that he may recompence his vengeaunce in his wrath, and his indignation with the flambe of fire.

16 For the Lorde shall iudge all fleshe with the fire and with his sworde, and there shalbe a great number slayne of the Lorde.

17 Such as haue made them selues holy and cleane in the gardens, and those that haue eaten swines fleshe, mice, and other abhominations, shalbe taken away together saith the Lorde.

18 For I do knowe their workes and thoughtes, and I wyll come to gather all people and tongues: then they shall come and see my glozie.

19 Unto them shall I geue a token, and sende certayne of the that be deliuered among the gentiles, into Cilicia, Affrica, and Lydia, where men can handle bowes, into Italie, and also Greeke lande: * The Isles farre of that haue not hearde speake of me, and haue not seene my glozie, shall preache my prayse among the gentiles.

Esai.xlix.a.
lu.a.lx.a.
and.lxv.a.

The prophecie

D 20 And shall bring all your brethren for an offering vnto the Lorde out of all the people, vpon horses, charettes, and horslitters, vpon mules and cartes, to Hierusalem my holy hill saith the Lorde: lyke as the children of Israel bring the offering in cleane vessels to the house of the Lorde.

Esai. lxi. a.
i. Pet. ii. b.
Rom. xii. a.

21 *And I shall take out certayne of them for to be priestes and Leuites, saith the Lorde.

22 For lyke as the newe heauen and the newe earth which I will make, shall be

fast stablished by me, saith the Lorde: so shall your seede & your name continue.

23 And it shall come to passe, that from moone to his moone, from Sabbath to his Sabbath, all fleshe shall come to worship before me, saith the Lorde.

24 And they shall go forth and loke by: on the carions of them that haue transgressed agaynst me: * for their wormes shall not dye, neither shall their fire be quenched, and all fleshe shall abhorre them.

Matix. a.

☞ The ende of the booke of the prophete Esai.

☞ The booke of the prophete Ieremie.



¶ The first Chapter.

1 The stocke of Ieremie, and in what tyme he prophesied, 5 He excuseth himselfe and woulde refuse the office of a prophete, because he is young and bnerpert, 8 He is taught of the Lorde and becommeth holde, 11 God openeth vnto hym, that the destruction of the Jewes by the Babylonians is at hande, 17 Ieremie is commaunded to speake the worde of God vnto the Jewes without feare.

A 1



These are the sermons of Ieremie the sonne of Helkiah the priest, one of them that dwelt at * Anathoth in the lande of Beniamin, when the Lorde had first spoken with hym in the tyme of

Iere. xi. a.

2

Josiah the sonne of Amon kyng of Iuda, in the .xiiij. yere of his raigne:

3 And so durynge vnto the tyme of Jehozakim the sonne of Josiah kyng of Iuda, * and vntyll the .xi. yere of Zedekiah the sonne of Josiah kyng of Iuda were ended, when Hierusalem was taken, euen in the fifth moneth.

4. Reg. 34.
Iere. 39.

4 The

4 The worde of the Lorde spake thus vnto me.
 5 *Before I fashioned thee in thy mothers wombe, I dyd knowe thee: and or euer thou wast borne, I sanctified thee, and ordeyned thee to be a prophete vnto the people.
 6 Then sayde I: *O Lorde God, I can not speake, for I am yet but young.
 7 And the Lorde answered me thus: Say not so, I am to young: *for thou shalt go to all that I shall sende thee vnto, *and whatsoever I commaunde thee, that shalt thou speake.
 8 Be not afrayde of their faces: for I am with thee to deliuer thee, saith the Lorde.
 9 *And with that the Lorde stretched out his hande and touched my mouth: and the same Lorde sayde vnto me, Beholde, I put my wordes in thy mouth.
 10 And beholde, this day do I set thee ouer the people and kyngdomes, that thou mayest roote out, breake of, destroy, and make waste, and that thou mayest builde by and plant.
 11 After this the Lorde spake vnto me, saying: Ieremie, what seest thou: And I sayd, *I see a rod of an Almond tree.
 12 Then sayde the Lorde vnto me: thou hast scene ryght, for I wyll make haste speedly vpon my worde to performe it.
 13 It happened afterwarde that the

Lorde spake to me agayne, and sayde: What seest thou: and I sayde: I do see a seethyng *pot, loking from out of the north.
 14 Then sayde the Lorde vnto me: *Out of the north shall come a plague vpon all the dwellers of the lande.
 15 For lo, *I wyll call all the kinsedes of the kingdomes of the north, saith the Lorde: and they shall come, and every one shall set his seate in the gates of Hierusalem, and in all their walles rounde about, and in all cities of Iuda.
 16 And through them shall I declare my iudgement, vpon all the wickednesse of those men that haue forsaken me, that haue burnt incense vnto straunge gods, and worshipped the workes of their owne handes.
 17 *And therfore girde by thy loynes, arise, and tell them all that I geue thee in commaundement: Feare them not, lest I destroy thee before them.
 18 *For beholde, this day do I make thee a strong fenced towne, an iron pyller, and a brasen wall, agaynst the whole lande, agaynst the kinges and mightie men of Iuda, agaynst the priestes and people of the lande.
 19 They shall fight agaynst thee, but they shall not be able to ouercome thee: for I am with thee to deliuer thee, saith the Lorde.

Iob.xli.b.

C Iere.xliii.b. and.xxv.b.

Abac.i.b.

Eze.iii.a.

Iere.xv.d.

The.ij.Chapter.

2 God rehearseth his benefites done vnto the Jewes. 8 Agaynst priestes and prophetes or preachers that contempne and dispise God. 12 The Jewes are destroyed because they forsoke God, and because they ranne a whoze huntynge after idols.



1 **M**oreouer, the worde of the Lorde came vnto me, saying:

2 Go thy way, crye in the eares of Hierusalem, and say, Thus saith the Lorde: I re-

member thee, the kindnesse of thy youth, and the loue of thy desponsyng, in that thou folowedst me through the wilderness in an vntylled lande.

3 Israel was an halowed thyng vnto the Lorde, and was his first frutes: *All they that deuour Israel shall offende, misfortune shall fall vpon them, saith the Lorde.

4 Heare therfore the worde of the Lord

O thou house of Jacob, and all the generations of the house of Israel.

5 Thus saith the Lorde, what vnfaithfulnesse founde your fathers in me, that they went so farre away fro me, fallyng to lightnesse, and beyng so bayne:

6 They thought not in their heartes, where is the Lord that brought vs out of the lande of Egypt, *that led vs thorough the wilderness, through a desert & rough lande, through a drye and deadly lande, yea a lande that no man had gone through, and wherin no man had dwelt:

7 *And when I had brought you into a pleasaunt fertile lande, that ye myght enjoy the frutes & all the commodities of

Fxo.xliii.c.

Deu.vi.b.

The prophecie

of the same: ye went forth and defiled my lande, and brought mine heritage to abomination.

8 The priestes them selues sayde not, where is the Lord: They that had the lawe in their handes knewe me not, the shepherdes offended agaynst me, the prophetes did prophetic in Baal, and folowed such thinges as shal byng them no profite.

9 Wherefore I am constrayned, saith the Lord, yet agayne to contende in iudgement with you, and with your childers children.

10 Go into the Isles of Cethim, and loke Well: sende vnto Cedar, take diligent heede, and see whether such thynges be done there,

11 Whether the gentiles them selues haue chaunged their gods which yet are no gods in deede: but my people hath chaunged their ^(a)honour for a thyng that may not helpe them.

12 Be astonished O ye heauens, be afraide and abashed at such a thyng, saith the Lord.

13 For my people hath done two euils: they haue forsaken me the Well of the *Water of lyfe, and digged them pittes, yea vile and broken pittes that can holde no water.

14 Is Israel a bonde seruaunt, or one of the household: Why is he the so spoyled:

15 They roze and crye vpon him as lions, they haue made his lande waste: *his cities are so burnt vp, that there is no man dwelling in them:

16 Yea the children of Noph & Taphnes shall cracke their crowne.

17 *Commeth not this vnto thee because thou hast forsaken the Lord thy God, euen when he led thee by the way:

18 And what hast thou nowe to do in the streete of Egypt, to drynke water out of ^(b)Nilus: Either what makest thou in the way to Assyria, to drynke water of the fludde:

19 *Thine owne wickednesse shall reprove thee, and thy turnyng away shall condemne thee: that thou mayest knowe and vnderstand howe euill and hurtfull a thyng it is, that thou hast forsaken the Lord thy God, and hast not feared me, saith the Lord God of hoastes.

20 *I haue euer broken thy yoke of olde, and burst thy bondes, yet sayest thou:

*I wyll no more transgresse: but like an harlot thou runnest about vpon all hylles, and among all greene trees.

21 Whereas I planted thee a noble vine, and wholly a right seede: *howe art thou turned then into a bitter vnfruitfull and straunge grape:

22 [Yea and that so sore] that though thou walsh thee with Nitrus, and make thy selfe to sauour with that sweete smellyng hearbe of Borsith: yet in my sight thou art stayned with thy wickednesse, saith the Lord thy God.

23 Howe sayest thou nowe, I am not vncleane, and I haue not folowed Baalim: *Loke vpon thine owne wayes in the valleys what thou hast done: Thou art like a swift dromedarie that goeth easly her way.

24 And thy wantonnesse is lyke a wylde Ass that bleth the wilderness, and that snuffeth and bloweth at her wylle: Who can tame her: All they that seeke her, shall not fayle but fynde her in her moneth.

25 Kepe thy foote from nakednesse, and thy throte from thirst, and thou thinkest in thy selfe: tushe, I wil take no sorowe, for I haue loued the ^(c)straungers, and them wyll I folowe.

26 Lyke as a theefe that is taken with the deede, cometh to shame: euen so is the house of Israel come to confusion, the common people, their kynges and rulers, their priestes and prophetes.

27 For they say to a stocke, Thou art my father, & to a stone, Thou hast begotten me: *yea they haue turned their backe vpon me, and not their face: *but in the tyme of their trouble, when they say, stande vp and helpe vs:

28 [I shall aunswere them] where are nowe thy gods that thou hast made thee: bid them stande vp, and helpe thee in the tyme of thy neede: *For loke howe many cities thou hast O Juda, so many gods hast thou also.

29 Wherefore then wyll ye go to lawe with me: seeyng ye all are sinners agaynst me, saith the Lord.

30 It is but lost labour that I smite your children, for they receaue not my correc-tion: *your owne sworde destroyeth your prophetes, lyke a deuouryng lion.

31 Oh generation, hearken vnto the worde of the Lord: Am I become a wilderness vnto the people of Israel:

Iere. ii. b.

D

4. Reg. 7. b.
Ier. ii. b. v. b.
Esa. lvii. a.
Eze. xvi. b.

(c) The pro-
phetic of ido-
laters is, not
only to con-
tempe the
worde of the
preacher cal-
lyng them
to repen-
tance: but
shamelesly
to proue the
loue of stran-
gers and the
folowynge of
them, that is,
the worship-
ping of stocks
and stones,
and seruing of
God agaynst
his worde as
for their owne
deuises.
Deut. 32. c.

Iere. xi. b.

2. Par. 34. d.

(a) Honour,
that is, the
faithfull and
worshiping
God, in whom
only they
ought to
glorie.

Iere. xvii. b.
Ioh. iii. b.
Exod. iii. d.

Esa. i. a.

Ier. xxxii. a.

(b) God re-
proveh the
people for that
they sought
remedies,
which are
meant by the
water of Ni-
lus: and the
sub agaynst
their euils a-
mong the Eg-
yptians and
Assyrians,
wheras their
only remedie
had ben to
haue recon-
ciled them
selues vnto
the Lord with
faithfull re-
pentance.
Esa. lv. a.
Eze. x. d.

oz a lande that hath no lpyght: Wherfore
saith my people then, We are lordes, We
Wyll come no moze vnto thee:

32 Doth a mayde forget her rayment, oz
a byde her stomacher: but my people
hath forgotten me a very long whyle.

33 why beautifiest thou thy Wayes so
hyely, to obteyne fauour therthrough:
therfore also hast thou taught wicked-
nesse through thy Wayes.

34 *Upon thy Wynges is found the blood
of poore and innocent people, Whom
thou didst not fynde in corners & holes:
but thou sleest the prophetes for repro-
uyng all these thynges.

35 Yet darest thou say, I am without
sinne and giltlesse, Tulle, his Wrath
can not come vpon me: Beholde, I Wyll
reason With thee, because thou darest
say, I haue not offended.

36 Why gaddest thou so much hither and
thither, to chaunge thy Wayes: for thou
shalt be confounded aswell of Egypt as
thou wast of the Assyrians.

37 Bea thou shalt go thy Way from them,
and snite thine handes together vpon
thy head, because the Lorde shall bring
that confidence and hope of thine to
naught, & thou shalt not prosper Withal.

The .iij. Chapter.

1 God beyng mercifull, calleth to repentance his people which he had forsaken
for their whoredome with idols. 20 He exhorteth Israel vnto repentance,
promisyng them shepherdes that shoulde haue the true knowledge of God.
23 The returne of Israel vnto God confessyng their offence.



1 **D**ommonly * When a
man putteth away his
wyfe, and she goeth
from hym & maryeth
With another, then the
question is: shoulde he
resort vnto her any

more after that: (Is not that lande
then defiled and vncleane:)* But as for
thee thou hast played the harlot With
many louers, yet turne agayne to me,
saith the Lorde.

2 Lift vp thine eyes to the hygh places,
and loke where thou hast not ben de-
filed: Thou hast wayted for them in the
streetes, and as a murtherer in the wil-
dernesse, through thy whoredome and
shamefull blasphemies is the lande de-
filed.

3 *This is the cause that the rayne and
euenyng dewe hath ceased: Thou
hast gotten thee an whores forehead,
and wylt not be ashamed.

4 Wylt thou not herafter say vnto me, O
my father, thou art he that hast brought
me vp, and led me from my youth:

5 Wyll God continue his Wrath for euer:
Wyll he kepe our faultes in memorie to
the ende: Neuerthelesse, thou speakest
such wordes, but thou art euer doying
worse and worse to the vtmost of thy
power.

6 *The Lorde sayde also vnto me in the
tyme of Josiah the kyng, Hast thou
seene what that rebellion Israel hath

done: howe she hath runne by vpon all
the hylles, and among all thicke trees,
and there played the harlot:

7 Hast thou scene also when she had
done all this, howe I sayde vnto her,
that she shoulde turne agayne vnto me,
and yet she is not returned: *Juda that
vnfaithfull syster of hers also sawe this:

8 Namely, that after I had well scene
the adulterie of the shrinckynge harlot
Israel, *I put her away, and gaue her
a byll of deuorcement: For all this, her
vnfaithfull syster Juda was not asha-
med, but went backe and played the
whore.

9 Bea and the wantonnesse of her
whoredome hath defyled the whole
lande: For she hath comitted fornication
With stones and stockes.

10 Neuerthelesse, her vnfaithfull syster
Juda is not *turned vnto me agayne
With her whole heart, but fainedlye
saith the Lorde.

11 And the Lorde sayde vnto me, *The
backlyder Israel, is moze righteous
then the vnfaithfull Juda.

12 And therfore go preach these wordes
towards the north, and say, Thou dis-
obedient Israel, turne agayne saith the
Lorde, and I wyll not bring my Wrath
vpon you: for I am mercifull saith the
Lorde, and I wyll not alway *beare
displeasure agaynst thee:

13 But on this condition, that thou know
thy great blasphemie, namely that thou
hast

Eze.xxiii.b

4.Reg.17.a

Ozec.v.a

Eze.xvi.e

Psal.ciii.4

The prophecie

hast unfaithfully forsaken the Lord thy God, and hast made thy selfe partaker of straunge gods * vnder all greene trees, and hast had no wyll to heare my voyce, saith the Lord.

E 14 * O ye disobedient chylde, turne againe saith the Lord, and I wyll be marryed with you: for I wyll take one out of the cite, and two out of one generation from among you, and bryng you into Sion,

15 And wyll geue you heardmen after myne owne mynde, which shall feede you with learnyng and wisdom.

16 Moreover, when ye be encreased and multiplied in the lande, then saith the Lord, there shall no more boast be made of the arke of the Lordes testamēt: No man shall thinke vpon it, neither shall any man make mention of it: for from thenceforth it shall neither be visited, neither shall such thyng be done any more.

Gal. iiii. c. 17 * Then shall Hierusalem be called the Lordes seate, and all heathen shall be gathered vnto it for the name of the Lordes sake which shall be set vp at Hierusalem: And from that tyme forth they shall folowe no more the imagination of their owne frowarde heart.

18 Then those that be of the house of Juda, shall go vnto the house of Israel, * and they shall come together out of the

north, into the same lande that I haue geuen your fathers.

19 I haue thought thus: howe shall I take thee to be my chylde, and geue a pleasaunt lande for thine heritage, yea and a goodly hoast of the heathen: And I sayd, Call me father, and thincke not from me.

20 Cruely, lyke as a woman fayleth her husbände, so are ye unfaithfull vnto me O ye house of Israel, saith the Lord.

21 * The voyce of the chylde of Israel was hearde on hye, weepyng and waylyng: for that they haue defiled their way, and forgotten God their Lord.

22 O ye disobedient chylde, turne againe, & so shall I heale your backturnynges. Lo we come vnto thee, for thou art the Lord our God.


23 Cruely, in bayne is health hoped for from the hylles, be they neuer so many: * but the health of Israel standeth only vpon God our Lord.

24 * Confusion hath deuoured our fathers labour from our youth vp, yea their sheepe and bullockes, their sonnes and daughters.

25 So do we also sleepe in our confusion, and shame couereth vs: * for we & our fathers from our youth vp vnto this day haue sinned agaynst the Lord our God, and haue not obeyed the voyce of the Lord our God.

The .iiii. Chapter.

¶ The true repentance or returnyng to God, & he exhorteth to the circumcision of the heart. ¶ The destruction of Iurie is prophesied for the malice of their heartes.

A 1  Israel, yf thou wyll turne thee, then turne vnto me, saith the Lord: and yf thou wyll put away thine abominations out of my sight, thou shalt not be moued.

2 * And shalt sweare, The Lord lyueth, in truely, in equitie, and righteousnesse, and all people shall be fortunable and toyfull in hym.

3 For thus saith the Lord to all Juda and Hierusalem: Blowe your lande, and sowe not among the thornes.

4 * Be circumcised in the Lord, and cut away the foreskynne of your heartes all ye of Juda, and all the indwellers

of Hierusalem: * that myne indignation breake not out lyke fire, and kinde, so that no man may quenche it, because of the wickednesse of your imaginations.

5 * Breach in Juda and Hierusalem, crye out and speake, blowe the trumpettes in the lande, crye that euery man may heare, and say, Gather you together, and we wyll go into strong cities.

6 Set vp the token in Sion, speede you and make no taryng: * for I wyll bryng a great plague and a great destruction from the north.

7 For the spoyler of the gentiles is broken vp from his place as a lion out of his denne: that he may make thy lande waste, and destroy the cities, so that no man may dwell therein.

8 & wher:

Iere. v. b.
Esa. lviii. a.

Eze. ii. e.
Ozec. 14. a.

D
Iere. xxxi. a.

Ozec. xii. a.
Act. iiii. a.
Thre. v. a.
Dan. ix. a.
Baruc. i. b.
Iere. xliii. a.

Psal. lvi. a.
Esa. 64. a.
Iudic. vii. e.
i. Esd. ix. c. b.
and. x. b.

Gal. iiii. c.

Mat. viii. b.

Iere. v. a.
xii. a.

Iere. vi. b.
and. ix. a.

Esa. lviii. a.

Iere. i. b.

- 8 wherfore girde your selues about with sackcloth, mourne and weepe: for the fearefull wrath of the Lorde is not withdrawn from vs.
- 9 At the same tyme saith the Lord, the heart of the kyng & of the princes shalbe gone, the priestes shalbe astonished, and the prophetes shalbe sore afrayde.
- 10 Then sayde I: Oh Lorde God, hast thou then deceaued this people and Hierusalem, saying, *Ye shall haue peace: and now the sworde goeth through their lynnes:
- 11 Then shall it be sayde to the people and Hierusalem, *A strong winde in the hye places of the wilderness cometh through the way of my people, but neither to fanne nor to cleanse.
- 12 After that, shall there come vnto me a strong wynde from those places, & then wyll I also geue sentence vpon them.
- 13 For so, he ariseth like a cloude, and his charrets are like a storme wynde, *his horses are swifter then the Eagle: wo vnto vs, for we are destroyed.
- 14 O Hierusalem, *wathe thine heart from wickednesse, that thou mayest be helped: howe long shall thy bayne thoughtes remayne with thee:
- 15 For a voyce from Dan and from the hill of Ephraim speaketh out, and telleth of a destruction.
- 16 Remember the heathen, and geue Hierusalem warning, and preache vnto her, that watchers ouer her are comyng from farre countries, they haue cryed out against the cities of Iuda.
- 17 And they haue beset her about in every place, lyke as the watchmen in the fielde: *For they haue prouoked me to wrath, saith the Lorde.
- 18 *Thy wayes and thy thoughtes haue brought thee vnto this, such is thine owne wickednesse and disobedience: and because it is a bitter thyng, it hath stricken thee to the heart.
- 19 Ah my belly, ah my belly shalt thou crie, howe is my heart so sore: my heart panteth within me, I can not be still, for I haue hearde the crying of the trumpettes, and peales of warre.
- 20 They crye murther vpon murther, the whole lande shall perishe: Immediatly my tentes were destroyed, and my hanginges in the twinklyng of an eye.
- 21 Howe long shall I see the tokens of warre, and heare the noyse of the trumpettes:
- 22 [Neuerthelesse, this shall come vpon them,] *because my people is become foolishhe, and hath not knowen me: *they are the children of foolishnesse, and without any discretion: To do euyll, they haue wit inough: but to do well, they haue no wisdomie.
- 23 I haue looked vpon the earth, and see it was waste and voyde: I looked toward heauen, and it had no shine.
- 24 I behelde the mountaynes, and lo, they trembled, and all the hylles were in a feare.
- 25 I looked about me, and there was no body: and all the birdes of the ayre were away.
- 26 I marked well, and the plowed fielde was become waste, yea all their cities were broken downe at the presence of the Lord and indignation of his wrath.
- 27 For thus hath the Lorde saide: The whole lande shalbe desolate, yet wyll I not then haue done.
- 28 And therfore shall the earth mourne, and the heauen be sore aboue: for the thyng that I haue spoken to the prophetes, purposed, and taken vpon me to do, shall not repent me, and I wyll not go from it.
- 29 The whole lande shall flee for the noyse of horsemen and bowmen, they shall runne into dennes, into wooddes, and climbe by the stonye rockes: All the cities shalbe voyde, and no man dwelling therein.
- 30 What wilt thou now do, thou being destroyed: *For though thou clothest thy selfe with scarlet, and deckest thee with golde, *though thou payntest thy face with colours now, yet shalt thou trimme thy selfe in bayne: For those that hitherto haue ben thy louers, shall abhorre thee, and go about to slay thee.
- 31 For I heare a noyse lyke as it were of a woman trauaylyng, & one labouryng of her first childe, Euen the voyce of the daughter Sion, that casteth out her armes, and solucth, saying: Ah, wo is me, howe sore vered and faynt is my heart for feare of the murtherers:

Esa. v. b.
Baruc. iii. b.
Ozec. iii. b.

Iere. ii. e.

4. Reg. 9. f.

The prophecie

The.v. Chapter.

In Iurie is there no righteous or faithfull man founde, either amongst the people or the rulers, for whose sake the Lorde shoulde spare the citie, is wherfore Iurie is destroyed of the Assyrians.

21



Loke through Hierusalem, beholde and see, seeke through her streetes also within, yf ye can fynde one man that doth equall and ryght, or seketh for the truth, and I shall spare that citie, saith the Lorde.

2 *For though they can say, the Lorde lyueth: yet they sweare to deceaue.

3 Wheras thou (O Lorde) lokest only vpon faith and truth: Thou hast scourged them, but they toke no repentaunce, thou hast corrected them for amendement, but they refused thy correction, they made their faces harder then a stone, and woulde not amende.

4 Therefore I thought in my selfe: peradventure they are so simple & foolish that they vnderstande nothyng of the Lordes way, and iudgements of their God.

Deut.17.d. 5 *Therefore will I go vnto their heades and rulers, and talke with them, if they knowe the way of the Lord, and iudgements of their God: But these [in lyke maner] haue broken the yoke, and burst the bondes in sunder.

Deut.32.d. 6 *Wherfore a lion out of the wood hath hurt them, and a wolfe in the eneyng shall destroy them, the Leopard doth lye lurking by their cities, to teare in peeces all them that come therout: for their offences are multiplied, and their departyng away is encreased.

Sophon.i.a. 7 Shoulde I then for all this haue mercie vpon thee: Thy children haue forsaken me, and sworne by them that are no gods: and albeit that I fed them to the full, yet they fall to adulterie, and haunt harlottes houses.

Eze.xxii.b. Iere.ix.a. 8 In the desire of vncleanly lust they are become lyke the stoned horse, *every man neyeth at his neighbours wife.

9 *Shoulde I not correct this, saith the Lorde: shoulde I not be auenged of euery people that is lyke vnto this?

10 Climbe vp vpon their walles, beate them downe, and ^(a) destroy them not vtterly: take away their battlementes, because they are not the lordes.

(a) These wordes are not to be referred vnto the cite of Ierusalem which were vtterly destroyed: but to a remnant of the people whom God did reserve that his whole not vtterly perishe, although but a fewe did remayne faithfull.

11 For vnfaithfully hath the house of Israel and Iuda forsaken me, saith the Lorde.

12 *They haue denied the Lorde and sayde, It is not he [that lokech vpon vs] *tulse, there shall no misfortune come vpon vs, we shall see neither sworde nor hunger. 2Pet.2.4
Iere.xiii.b.
and.xxiii.c
Deut.29.c
Sophon.i.c
Iere.vi.b.

13 *As for the warning of the prophetes, it is but wynde, yea there is not the worde of God in them: such thynges shall happen vnto them selues.

14 Wherfore thus saith the Lorde God of hoastes, Because ye speake such wordes, beholde, *the wordes that are in thy mouth wyll I turne to fire, and make the people to be wood, that the fire may consume them. Esa.33.b.

15 *Lo, I wyll byng a people vpon you from farre, O house of Israel, saith the Lorde, a mightie people, an olde people, a people whose speache thou knowest not, neither vnderstandest what they say. Deut.28.c
Baruc.1.c.

16 Their arrowes are sodayne death, yea they them selues be very giannes.

17 This people shall eate by thy fruite and thy meate, yea they shall deuour thy sonnes & thy daughters, thy sheepe and thy bullockes, they shall eate by thy grapes and figges: As for thy strong and well defended cities wherin thou didst trust, they shall byng to pouertie, and that through the sworde.

18 *Neuerthelesse, I wyll not then haue done with you, saith the Lorde. Iere.xvi.b.

19 But if they say, Wherfore doth the Lorde our God all this vnto vs: Then answer them: *because that lyke as ye haue forsaken me, & serued straunge gods in your lande, euen so shal ye serue strangers out of your lande. Deut.28.g.

20 Preach this vnto the house of Jacob, and crye it out in Iuda, and say thus:

21 Heare this thou foolish and vndiscrete people, *ye haue eyes but ye see not, eares haue ye but ye heare not. Esa.vi.b.
Ioh.9.d.

22 Feare ye not me, saith the Lorde: will ye not tremble at my presence? *which bynde the sea with the sande by a continuall decree, so that it can not passe his boundes: for though it rage, yet can it do nothyng, Iob.26.d.
and.25.a.

(a) These wordes are not to be referred vnto the cite of Ierusalem which were vtterly destroyed: but to a remnant of the people whom God did reserve that his whole not vtterly perishe, although but a fewe did remayne faithfull.

nothing, and though the waues thereof do swell, yet may they not go ouer.
 23 But this people hath a false and obstinate heart, they are departed and gone away from me.
 24 They thinke not in their heartes, O let vs feare the Lord our God, who getteth vs raine early and late when neede is, whiche kepeth euer still the harvest for vs yerely.
 25 * Neuerthesse, your misdeedes haue turned these from you, and your sinnes haue robbed you of good thinges.
 26 For among my people are found wicked persons, that priuily lay snares and wayte for men, to take them and destroy them.
 27 And like as a nette is full of byrdes, so are their houses full of that which they

haue gotten with falshood and deceit: Hereof commeth their great substance and riches,
 28 Hereof are they fat and welthy, and are more mischieuous then any other: * they minister not the lawe, they make no ende of the fatherlesse cause, yea and they prosper: yet they iudge not the poore according to equitie.
 29 * Should I not punishe these thinges saith the Lorde: should not I be auenged of all suche people as these be?
 30 Horrible and greuous thinges are done in the lande.
 31 The prophetes teache falsely, and the preachers receaue giftes, and my people * hath pleasure therein: What wyll come thereof at the last.

Esa.i.c.

Iere. v.b. and ix.a.

Osee. vii.a. Rom. i.a.

The. vj. Chapter.

1 The sinnes for whiche Hierusalem is afflict. 10 vncircumcised eares, 13 cōtētousnesse, 14 decept. 20 The Lord reiecteth the sacrifices of the Jewes. 22 The coming of the Babylonians is propheted againe.

1 **C**ome out of Hierusalem, ye strong chyldre of Benjamin, blowe by the trumpettes ye Echeutes, set by a token vnto Bethcaran: for a plague & a great miserie appeareth out from the north.
 2 I wyll liken the daughter Sion to a faire and tender woman, and to her shall come the shepherdes with their flockes.
 3 Their tentes shall they pitche rounde about her, and euery one shall feede in his place.
 4 Make battayle against her [shall they say] arylse, let vs go by whyle it is yet day: Alas the day goeth away, and the night shadowes fall downe.
 5 Arise, let vs go by by night, and destroy her strong holdes.
 6 For thus hath the Lorde of hoastes commaunded, he we downe her trees, and set by bulwarkes against Hierusalem: for the tyme is come that this citie must be punished, for in her is all maliciousnesse.
 7 Like as a conduite spouteth out waters, so she spouteth out her wickednesse: Robberie and vnrightheousnesse



is hearde in her, sorowe and woundes are euer there in my sight.

8 Amende thee (O Hierusalem) lest I withdrawe my heart from thee, and make thee desolate, and thy lande also, that no man dwell in it.
 9 For thus saith the Lorde of hoastes: The residue of Israel shalbe gathered as the remnaunt of grapes: and therefore turne thyne hande agayne into the basket, like the grape gatherer.
 10 But vnto whom shall I speake: whom shall I warne that he may take hede: * Their eares are so vncircumcised, that they may not heare: beholde, * they take the worde of God but for a scoone, and haue no lust therto.
 11 And therefore I am so full of thyne indignation O Lorde, that I may suffer no lenger, but shed it out vpon the chyldren that are without, and vpon all young men: yea the man must be taken prisoner with the wife, and the aged with the creeple.
 12 Their houses with their landes and wyues shalbe turned into straungers: for I wyll stretche out mine hand vpon the inhabitours of this lande, saith the Lorde.
 13 * For from the least to the most they hang

Iere. iiiii.a. and ix.d. Iere. v.c. and xxx.b.

Esa. lvi.c. Iere. viii.b.

The prophecie

hang all vpon couetousnesse: and from the prophete vnto the priest, they go about falshood and lyes.

14 *And beside that, they heale the hurt of my people with sweete wordes, saying, Peace, peace: when there is no peace at all.

15 were they ashamed when they had committed abhominacion: Truly nay, they be past shame, *and therefore they shall fall among the slayne: and in the houre when I shall visite them, they shall be brought downe saith the Lorde.

16 Thus saith the Lorde, Go into the streetes, consider and make inquisition for the olde way, and if it be the good and right way, then go therein, that ye may finde rest for your soules: but they say, we wyll not walke therein.

17 Moreover, I wyll set watchmen over you, and therefore take heede vnto the voyce of the trumpet: but they say, we wyll not take heede.

18 heare therefore ye gentiles, and thou congregation shalt know what I haue deuised for them.

19 heare thou earth also: behold, I wyll cause *a plague to come vpon this people, euen the fruite of their owne imaginations, for that they haue not ben obedient vnto my wordes and to my lawe, but abhorred them.

20 wherefore *bryng ye me incense from Saba, and sweete smelling calanias from farre countreys: ^(b) your burnt offerings displease me, and I reioyce not in your sacrifices.

21 And therefore thus saith the Lorde: Beholde, I wyll lay stumbling blockes among this people, and there shall fall at them the father with the chyldren,

one neighbour shall perishe with another.

22 Thus saith the Lorde: *Beholde, there shall come a people from the north, and a great people shall arise from the endes of the earth.

23 with bowes and with dartes shall they be weaponed, it is a rough and scarce people, & an vmercifull people: their voyce roareth like the sea, they ride vpon horses well appointed to the battaile against thee O daughter Sion.

24 The fame of them haue we hearde, our armes are feeble, ^(c) heauinesse and sorowe is come vpon vs, as vpon a woman traouayling with chyld.

25 Let no man go forth into the fielde, let no man come vpon the hie streete: for the sworde and feare of the enemye is on euery side.

26 wherefore gyrd a sackcloth about thee O thou daughter of my people, sprinkle thy selfe with ashes: *mourne and weepe bitterly as vpon thyne onely beloued sonne, for thy destroyer shall suddenly fall vpon vs.

27 Thee haue I set for a strong towre [O thou prophete] and a well fenced wall among my people, to seeke out and to trye their wayes.

28 *For they are all stubborne apostates and fallen away, walking deceiptfully, they are cleane brasse and iron, for they hurt and destroy euery man.

29 The bellows are bent in the fire, the leade is not moulten, the melter melteth in vayne, for the euill is not taken away from them.

30 Therefore do they call them naughtye sinner, because the Lorde hath cast them out.

The. vij. Chapter.

² Jeremie is commaunded to shewe vnto the people the worde of God, which trusteth in the outwarde seruice of the temple. ¹³ The euils that shall happen to the Jewes for the despising of their prophetes. ²¹ Sacrifices doth not the Lord chiefly require of the Jewes, but that they woulde obey his worde.

1 These are the wordes that God spake vnto Jeremie, saying:



*Stand vnder the gate of the Lordes house, & crye out these wordes there with a

loude voyce, and say, heare the word of the Lorde all ye of Iuda, that go in at this doore to worship the Lorde:

3 Thus saith the Lorde of hostes, the

God of Israel: *Amende your wayes and your counsels, and I wyll let you dwell in this place.

4 Trust not in false lying wordes, saying: Here is the temple of the Lord, here is the temple of the Lord, here is the temple of the Lorde:

5 But rather in deede amende your wayes and counsels, *and iudge right betwixt a man and his neighbour,

6 Oppresse

Esa. lvi. c.
Iere. viii. b.
Eze. xviii. b.

Iere. viii. c.

Iere. xix. a.

Esa. i. b.
Iere. vii. c.

^(b) Ceremonies, although they be gods ordinaunces, please him not without faith & purenesse of minde.

D
Iere. i. e.
and. v. a.
Abac. i. c.

^(c) So seeme as the hypocrites here in that gods indignacion are at hand, their hearts faileth and is full of sorowe.

Amo. viii. b.

Psal. xiiii. a.
and lma.
Rom. iii. c.

Esa. i. e.
Iere. xxvii. c.

Iere. xvii. b.
and. xxvi. a.

Exo. xxxi. e.
Zacha. viii. c.
Ier. xxix. g.
Iob. xxxii. z.

6 Oppresse not the stranger, the fatherlesse, and the widow, shed not innocent blood in this place, cleave not to strange gods to your owne destruction:

7 Then wyll I let you dwell in this place, yea in the land that I gaue afore tyme to your fathers for ever.

8 But take heede, ye trust in lying tales, that beguile you and do you no good.

9 For when ye haue stolen, murdered, committed adultrie and perurie, when ye haue offered vnto Baal, following strange and vnknewen gods: shall ye be vnpunished:

10 Yet then come ye and stande before me in this house * (whiche hath my name geuen vnto it) and say, tushe, we are absolued quite, though we haue done all these abhominations.

11 What, thinke you this house that beareth my name, is a denne of thieues: * And yet I see what you thinke, saith the Lorde.

12 Go to my place in Silo, * where vnto I gaue my name afore tyme, and looke well * what I did to the same place for the wickednesse of my people of Israel.

13 And now seing ye haue done all these deedes saith the Lorde, and I my selfe rose vp euer betimes to warne you and to commune with you, yet would ye not heare me, * I called, ye would not answer: were:

14 Therefore, * euen as I haue done vnto Silo, so wyll I do to this house that my name is geuen vnto, and that you put your trust in, yea vnto the place that I haue geuen to you and your fathers:

15 And I shall thrust you out of my sight, * as I haue cast out all your brethren the whole seede of Ephraim.

16 Therefore thou shalt not pray for this people, thou shalt neither geue thanks nor bid prayer for them: make thou no intercession for them, for in no wise will I heare thee.

17 Seest thou not what they do in the cities of Iuda, and in the streets of Hierusalem:

18 The chyldren gather stikes, the fathers kinde the fire, the womē kneade the dough to bake cakes for the queene of heauen: they powre out drinke offerings vnto strange gods, to prouoke me vnto wrath.

19 Howbeit they hurt not me saith the

Lorde, but rather confounde and shame them selues.

20 And therefore thus saith the Lorde God: Beholde, my wrath and indignation shall be powred out vpon this place, vpon men and cattell, vpon trees in the fiede, and fruite of the lande: and it shall burne, so that no man may quench it.

21 Thus saith the Lorde of hostes the God of Israel: Heape vp your * burnt offerings with your sacrifices, and eate the fleshe. D
Esa.i.a.

22 * For when I brought your fathers out of Egypt, I spake no worde vnto them of burnt offerings and sacrifices: Deut.x.a.
Esa.xlii.a.

23 But this I commaunded them, saying, * hearken and obey my voyce, and I shall be your God, and ye shall be my people, so that ye walke in al the wayes whiche I haue commaunded you, that ye may prosper. Exod.xix.a.

24 * But they were not obedient, they inclined not their eares therevnto: but went after their owne imaginations, and after the motions of their owne wicked heart, and so turned them selues away, and conuerted not vnto me. Zacha.vii.a.

25 And this haue they done from the tyme that your fathers came out of Egypt, vnto this day: * Neuerthelesse, I sent vnto you all my seruauntes the prophetes, I rose vp early, and sent you worde. Iere.xxxv.a.
xxix.c.
and.xlii.a.

26 Yet woulde they not hearken nor offer me their eares, but were obstinate, and worse then their fathers.

27 And thou shalt now speake all these wordes vnto them, but they shall not heare thee: thou shalt crye vpon them, but they shall not answer thee.

28 Therefore shalt thou say vnto them, This is the people that neither heareth the voyce of the Lorde their God, nor receaueth his correction: * saythfulnesse and truth is cleane rooted out of their mouth. Iere.v.a.

29 * Wherefore cut of thine heere, O Hierusalem, and cast it away, take vp a complaint on hie: for the Lorde hath cast away and forsaken the people that he is displeasid withall. Ezech.v.a.

30 For the chyldren of Iuda haue done euill in my sight, saith the Lorde: * they haue set vp their abhominations in the house that hath my name, and haue defiled it: Iere.xxii.d.

The prophecie

- 31 They haue also buylded an autler at * Topheth, whiche is in the valley of the chyldren of Hennom, that they might burne their sonnes and daughters in fire: whiche I neuer commaunded them, neither came it euer in my thought.
- 32 And therfore beholue the dayes shall come (saith the Lorde) that it shall no more be called Topheth, or the valley of the chyldren of Hennom, but the valley of slaughter: * for in Topheth they

shall be buried, because they shall els haue no roome.

- 33 * Yea the dead bodyes of this people shall be eaten by of the foules of the ayre, and wyld beasts of the earth, and no man shall fray them away.
- 34 * And as for the voyce of mirth and gladnesse of the cities of Juda and Hierusalem, the voyce of the bridegrome and of the bride, I wyll make them cease: for the lande shall be desolate.

Deut. 32. c.
4. Re. 24. c.
Psal. cvi. c.
Ierc. xlii. a.

Ierc. viii. b.
and. ix. e.

Ierc. xvi. b.
and xxv. d.
Ezec. xvii. b.

Ierc. xix. c.

The. viij. Chapter.

1 The destruction of the Jewes. 4 The Lorde moueth the people to amendement, reckening by their sinnes. 10 He reprehendeth the lying doctrine of the prophetes and priestes.

A 1



In the same tyme saith the Lorde, the bones of the kinges of Juda, the bones of his princes, the bones of the preachers and prophetes, yea and the

bones of the citizens of Hierusalem, shall be brought out of their graues,

Deut. iii. c.

- 2 And layde against the * sunne, the moone, & all the heauenly hoast, whom they loued, whom they serued, whom they ranne after, whom they sought and worshipped: they shall neither be gathered together nor buried, but shall lye as dunge vpon the earth.

Luk. x. c.

- 3 * And all they that remaine of this wicked generation, shall desire rather to die then to liue, whersoever they remaine, and where as I scatter them, saith the Lorde of hoastes.

- 4 Thus shalt thou say vnto them also: Thus saith the Lorde, Do men fall so, that they arise not by againe: or if Israel repent, wyll not God turne againe to them?

- 5 Wherefore then is this people of Hierusalem gone so farre backe, that they turne not againe: They are euer the longer the more obstinate, and wyll not be conuerted.

- 6 For I haue looked and considered, but there is no man that speaketh a good worde, there is no man that taketh repentaunce for his sinne, that wyll so muche say, what haue I done: but euery man turneth to his owne course, like a fierce horse headlong to the battaile.

- 7 The Storke in the ayre knoweth his appointed tyme, the Turtle doue, the Swallowe and the Crane consider the tyme of their trauayle: * but my people wyll not knowe the tyme of the punishment of the Lorde.

B

Esa. ia.

- 8 Howe dare ye say then, We are wyse, we haue the lawe of the Lorde among vs: Cruely in bayne hath he prepared his penne, and baineely haue the wyters written it.

- 9 Therefore shall the wyse be confounded, they shall be afraide and taken: for lo, * they haue cast out the worde of the Lorde, what wisdome can then be among them?

Deut. lxxi. a.
Psal. xix. a.

- 10 Wherefore I wyl geue their wines vnto aliauntes, and their fields to destroyers: * For from the lowest vnto the highest they folowe filthy lucre, and from the prophete vnto the priest they deale all with lies.

Ezech. vi. d.

- 11 * Neuerthelesse, they heale the hurt of my people very slenderly, saying, peace, peace: where there is no peace at all.

Esa. vi. c.
Ierc. vi. b.
Ezec. xiii. d.

- 12 Fye for shame, howe abhominable thinges do they: and yet they be not ashamed, yea they knowe of no shame: * wherefore in the tyme of their visitation they shall fall among the dead bodyes, and be ouerthrowne, saith the Lorde.

Ierc. vii. d.

- 13 Moreover, I wyll consume them in deede (saith the Lorde) so that there shall not be one grape vpon the vine, neither one figge vpon the figge tree, and the leaues shall be pluckt of: and the thing that I haue geuen them, shall be taken from them.

14 Why prolong we the time: Let vs gather our selues together, and go into the strong citie, there shall we be in rest: for the Lorde our God hath put vs to science, and geuen vs water mixt with gall to drinke, because we haue sinned against hym.

15 We looked for peace, and we fare not the better, we wayted for the tyme of health, and lo, here is nothing but trouble.

16 The noyse of his horses is heard from Dan, the whole lande is afraide at the neighing of his strong horses: for they are come in, and haue deuoured the lande, withall that is in it, the citics, and those that dwell therein.

17 Moreover, I will sende cockatrices and serpentes among you (whiche wyl not be charmed) and they shall bite you,

saith the Lorde.

18 I woulde haue had comfort against sorowe: but sorowe is come vpon me, and heauinesse bereth my heart.

19 For lo, the voyce of the crying of my people is hearde, [for feare of them that come] from a farre countrey: Is not the Lorde in Sion: Is not her king in her: wherefore then haue they greued me [shall the Lorde say] With their images, and foolish strange fashions of a foraine god:

20 The harvest is gone, the sommer hath an ende, and we are not helped.

21 I am sore bered, because of the hurt of my people, I am heaue and abashed:

22 Is there not triacle at Gilcad: Is there no phisitid there: why then is not the health of my people recouered:

The. ix. Chapter.

1 The complaint and bewayling of the prophete, 3 the malice of the people. 24 In the knowledge of God ought we onely to reioyce. 26 The vncircumcision of the heart.

1 Who will geue my head water inough, and a wel of teares for mine eyes, that I may weepe night and day for the slaughter of my people:



2 Woulde God that I had a cottage somewhere farre from folke, that I might leaue my people and go from them, for they be all adulterers and a shrinking sort.

3 They bend their tongues like bowes to shoote out lyes, they ware strong vpon earth: As for the trueth, they may nothing away withall in the worlde, for they go from one wickednes to another, and wyl not knowe me, saith the Lorde.

4 Yea, one must kepe hym selfe from another, no man may safely trust his owne brother: for one brother vndermindeth another, one neighbour beguileth another.

5 Yea, one dissembleth with another, and they deale with no trueth: They haue practised their tongues to lye, and taken great paynes to do mischief.

6 Thou sittest in the middes of a deceitfull people, which for very dissembling falshood wyl not knowe me, saith the Lorde.

7 Therefore thus saith the Lorde of hostes: Scholde, I wyl melt them and trye them: for what shoulde I els do to my people:

8 Their tongues are like sharpe arrowes to speake deceipt: With their mouth they speake peaceable to their neighbour, but priuillie they lay wayte for hym.

9 Should I not punishe them for these thinges, saith the Lorde: or shoulde I not be auenged of any suche people as this:

10 Upon the mountaines wyl I take vp a lamentation and a sorowfull crye, and a mourning vpon the faire places of the wildernesse: Namely, howe they are so bzent vp, that no man goeth there any more, yea a man shall not heare one beast crye there: byrdes and cattell are all gone from thence.

11 I wyl make Hierusalem also an heape of stones, & a den of venemous wormes: and I wyl make the citics of Iuda so waste, that no man shall dwell therein.

12 What man is so wise as to vnderstand this: or to whom hath the Lorde spoken by mouth, that he may shewe this, and say: O thou lande, why perishest thou so: wherefore art thou so bzent vp, and like a wildernesse that no man goeth thozowe:

W

Prou. xvij. 2
Psal. xviii.

Ierc. v. b.

Psa. lxxix. 2
Mich. iii. c.

The prophecie

13. **¶** Hea the Lorde hym selfe tolde the same vnto them that forsoke his lawe, and kept not the thing that he gaue them in commaundement, neither liued thereafter:

C 14. *But folowed the Wickednesse of their owne heartes, & serued straunge gods as their forefathers taught them.

Deut. 29. a.
Ios xxiii. c.

15. Therefore thus saith the Lorde of hostes, the God of Israel: Beholde, I Wyll feede this people with worme-wood, and geue them gall to drinke.

Deu. xxii. b.
Iere. xxiii. c.
Deut. xx. c.

16. *I Wyll scatter them also among the heathen, whom neither they nor their fathers haue knowen: * and I Wyll send a sword among them to persecute them, vntyll I bring them to naught.

17. Moreover, thus saith the Lorde of hostes: Beware of the vengeaunce that hangeth ouer you, and call for mourning viues, and sende for wyle women, that they come shortly,

18. And sing a mourning song of vs, that the teares may fall out of our eyes, and that our eye liddes may gush out of water.

19. For there is a lamentable noyse heard of Sion: O howe are we so sore destroyed: O howe are we so pitiously confounded: we must forsake our owne naturall countrey, and we are shut out of our owne lodgings.

20. Yet heare the worde of the Lorde (O ye women) and let your eares regard the wordes of his mouth: that ye

may learne your daughters to mourne, and that euery one may teache her neighbour to make lamentation

21. [Namely thus] Death is climbing by in at our windowes, he is come into our houses, to destroy the chylde before the doore, and the young man in the streete.

D

22. But tell thou playnely, thus saith the Lord: *The dead bodyes of men shall lye vpon the ground as the dunge vpon the fiede, and as the handfull after the mowber, and there shalbe no man to take them by.

Iere. vii. d.
and vii. d.

23. Thus saith the Lorde: Let not the wise man reioyce in his wisdomie, nor the strong man in his strength, neither the riche man in his riches:

24. But who so wyll reioyce, let hym reioyce in this, that he vnderstandeth and knoweth me, that I am the Lorde whiche do mercy, equitie, and righteousness vpon the earth: * therefore haue I pleasure in suche thinges, saith the Lorde.

Esa. lv. e.
i. Cor. i. d.
ii. Cor. xi. a.

25. Beholde the time commeth (saith the Lord) that I will visite all them whose foreskinne is vncircumcised, and the circumcised,

Math. ix. d.
and xii. a.
Osee. vi. b.

26. The Egyptians, the Jewes, the Edomites, the Ammonites, the Moabites, * and the shauen Madianites that dwel in the wildernesse: for all the gentiles are all vncircumcised in the flesh, but all the house of Israel are vncircumcised in the heart.

Iere. xxv. e.
Iere. iii. a.
and vi. b.
Rom. ii. c.

¶ The. x. Chapter.

2 The constellations of the starres are not to be feared. 5 Of the weakenesse of idols, and of the power of God. 21 Of euill curates.

A 1



1. Heare the worde of the Lord that he speaketh vnto thee, O thou house of Israel.

2. Thus saith the Lord: ye shal not learne after the maner of the heathen, and ye shall not be afraide for the tokens of heauen: for the heathen are afraide of suche.

3. Hea all the customes and lawes of the gentiles are nothing but vanitie: * They heve downe a tree in the wood with the handes of the workeman, and fashyon it with the axe.

Esa. xlvii. c.

Esa. xlvi. b.

4. They couer it ouer with golde or siluer, they fasten it with nailes and ham-

mers, that it moue not.

5. It standeth as stiffe as the Palme tree, it can neither speake nor go one foote, but must be borne: * Be not ye afraide of suche, for they can do neither good nor euill.

Baruc. vi. c.
4. Re. xvii. g.

6. But there is none lyke vnto thee O Lorde, * and great is the name of thy power.

Apoc. xii. a.

7. Who would not feare thee, O king of the gentiles: for thyne is the dominion: for among all the wise men of the gentiles, and in all their kingdomes, there is none that may be likened vnto thee.

8. They are altogether brutishe and vniwise in this one thing: ^(a) wood is the teaching of vanitie.

(a) By wood is ment all kinde of maner wherof images are wont to be made, whiche although they

9. Siluer
be garnished with golde and siluer, and clothed in purple and sike, and set by as some men say, to be layd in booke, yet teache they nothing saith the prophete, but vanitie.

9 Silver is brought out of Tharhis, and beaten to plates, and gold from Ophir, * a worke that is made with the hande of the craftesman, and they are clothed with yelow silk and scarlet: all these are the worke of cunning men.

10 But the Lorde is a true God, a living God, and an everlasting kyng: * if he be wroth, the earth shaketh, all the gentiles may not abide his indignation.

11 [As for their gods] thus shall you say to them, they are no gods that made neither heauen nor earth, therefore shall they perishe from the earth, and from all thinges vnder heauen.

12 But [as for our God] * he made the earth with his power, and with his wisdom doth he order the whole compasse of the worlde, with his discretion hath he spread out the heuens.

13 At his voyce the waters gathered together in the ayre, * he draweth vp the cloudes from the vttermoost partes of the earth, he turneth lightning to raine, and bringeth forth the windes out of their treasures.

14 His wisdom maketh all men fooles, and confounded be casters of images: for that they cast, is but a bayne thing, and hath no life.

15 * The bayne craftesmen with their workes that they in their vanitie haue made, shall perishe one with another in time of visitation.

16 Neuerthelesse, Jacobs portion is none such: but it is he that hath made all thinges, and Israel is the rod of his inheritance: the Lorde of hostes is his name.

17 Gather vp thy wares out of the land, thou that art in the strong place.

18 For thus saith the Lorde: beholde, I wyll now throwe as with a stone sling, the inhabiteurs of this land at this once, and I wyll bring trouble vpon them, that they shall proue true the wordes that I haue spoken by the prophetes.

19 Alas howe am I hurt: alas howe paynefull are my scourges vnto me: for I consider this sorowe by my selfe, and I must suffer it.

20 My tabernacle is destroyed, and all my cordes are broken, my chyldren are gone fro me, & can no where be founde: Nowe haue I none to spreade out my tent, nor to set vp my hanginges.

21 ^(b) For the heardmen are become foolish, and they haue not sought the Lorde: therefore haue they dealt vnwisely with their cattell, and all are scattered abroad.

(b) The Ringers, the rulers, the prophetes, and the priestes are blinde, and so destroyeth the stocke

22 Beholde, the noyse is harde at hande, and great sedition out of the north, to make the cities of Iuda a wilderness, and a dwelling place for dragons.

23 * Nowe I knowe (O Lord) that it is not in mans power to order his owne wayes, or to rule his owne steppes and goinges.

Prou.xx.b.

24 Therefore chasten thou me O Lord, but with fauour, * and not in thy wrath, lest thou bring me viterly to naught.

Psal. vi. a. xxi. c. viii. e.

25 * Poure out thyne indignation vpon the gentiles that knowe thee not, and vpon the people that call not vpon thy name, * and that because they haue consumed, deuoured, and destroyed Iacob, and haue made his habitation waste.

Esa. lxxiii. b. Psa. lxxix. a. Eccle. 37. a.

Iere. xxx. c. and. l. b.

The. xj. Chapter.

1 A curse to them that obey not the worde of Gods promise. 10 The people of Iuda following the steppes of their fathers, worshippeth straunge gods. 15 The Lord saith that he wyll not heare the Jewes, and forbiddeth also Ieremie to pray for them.



1 This is a sermo which the Lorde commaunded Ieremie for to preache, saying:

2 Heare the wordes of this couenaunt and speake vnto the men of Iuda, and to all them that dwell

at Hierusalem,

3 And say vnto them, Thus saith the Lord God of Israel: * Cursed be euery one that is not obedient vnto the wordes of this couenaunt,

Deut. xxvii. and. 28. b. Gala. iii. b.

4 whiche I commaunded vnto your fathers, what time as I brought them out of Egypt from the iron furnace, saying: O (iii) ing:

The prophecie

Exod. xix. a

ing: *Be obedient vnto my voyce, and do according to all that I commaunde you, so shall ye be my people, and I will be your God:

Gene. xv. c. xxvi. a. and. xxvii. c

5 And wyll kepe my promise * that I haue sworne vnto your fathers, [name-lye] that I woulde geue them a lande whiche floweth with milke and honie, as ye see it is come to passe vnto this day. Then answered I and sayde, Amen: let it be euen so Lorde as thou sayest.

6 Then the Lorde sayd vnto me againe: Preache this in the cities of Iuda, and rounde about Hierusalem, & say: Heare the wordes of this couenaunt, and kepe them.

7 For I haue diligently exhorted your fathers, euer since the tyme that I brought them out of the lande of Egypt vnto this day, I gaue them warning be-tymes, saying: hearken vnto my voyce.

Ierc. xlii. b.

8 * Neuerthelesse, they would not obey me, nor encline their eares vnto me: but folowed the wicked imaginations of their owne heartes, and therefore I haue brought vpon them all the wordes of this couenaunt that I gaue them to kepe, which they [notwithstanding] haue not kept.

9 And the Lorde sayde vnto me: it is founde out that whole Israel and all these cittes of Hierusalem are gone backe.

10 They haue turned them selues to the blasphemies of their forefathers, which had no lust to heare my wordes: Euen lyke wyse haue these also folowed straunge gods, and worshipped them: The house of Israel and Iuda haue broken my couenaunt whiche I made with their fathers.

11 Therefore, thus saith the Lorde: behold, I will send a plague vpon them, whiche they shall not be able to escape: and they shall crye vnto me, and I wyl not heare them.

Zach. vii. b.

12 * Then shall the towne of Iuda, and the citizens of Hierusalem go and call vpon * their gods vnto whom they made their oblations: but they shall not be able to helpe them in tyme of their trouble.

Ierc. ii. b.

13 * For as many cities as thou hast, O Iuda, so many gods hast thou had al-

so: and loke howe many strectes there be in thee (O Hierusalem) so many shameful aulters haue ye set vp, aulters [I say] to offer vpon them vnto Baal.

C Ierc. vii. d. and. xvi. a.

14 * Therefore pray not thou for this people, byd neither prayle nor prayer for them: for though they crye vnto me in their trouble, yet wil I not heare them.

15 What part hath my beloued in my house, seing he hath worked abhominacion, seruing many gods: * The holy fleshe offerings in the temple are gone from thee [O Iuda] and thou when thou hast done euill, makest thy boast of it.

Agge. ii. b.

16 * The Lorde called thee a greene oliue tree, a faire one, a fruitefull one, a good-lye one: but with great clamour hath the enemye set fire vpon it, & the braunches of it are destroyed.

Ierc. xvii. d. Math. vii. b. Rom. xi. c.

17 For the Lorde of hoastes that planted thee, hath deuised a plague for thee (O thou house of Israel and Iuda) for the euill that ye haue done to prouoke hym to wrath, in that ye dyd seruite to Baal.

18 This (O Lorde) haue I learned of thee, and vnderstande it: for thou hast shewed me their imaginations.

Esa. liii. b.

19 * But I am as a mecke lambe, an ore that is caried away to be slayne, not knowing that they had deuised suche a counsell against me [saying.] * woe wyll destroy his meate with wood, and drine him out of the lande of the liuing, that his name shall neuer be thought vpon.

Ierc. xviii. b.

20 Therefore * I wyll beseeche thee now (O Lorde of hoastes) thou righteous iudge, thou that tryest the raynes and the heartes, let me see thee auenged of them: for vnto thee haue I committed my cause.

Ierc. xx. a. and. xviii. b.

21 The Lorde therefore spake thus of the citizens of Anathoth that sought to slay me, saying: * Preache not vnto vs in the name of the Lorde, or els thou shalt dye of our handes:

Esa. xxx. d. Amo. vii. d.

22 Thus [I say] spake the Lorde of hoastes: Beholde, I will visite you, your young me shall perishe with the sworde, your sonnes and your daughters shall vtterly dye of hunger,

23 So that none shall remaine: for vpon the citizens of Anathoth wyll I bring a plague euen the yere of their visita-tion.

The .xij. Chapter.

The prophete maruyleth greatly at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Jewes are forsaken of the Lord, 10 He speaketh agaynst curates, and preachers that seduce the people. 14 The Lord threatneth destruction vnto the nations that bordered vpon Iurie, which troubled and vexed it.



1 **O** Lord thou art more righteous, then that I shoulde dispute with thee: neuerthelesse, let me talke with thee in thynges reasonable.

* Howe happeneth it that the way of the vngodly is so prosperous: and that it goeth so well with them which without any shame offend and liue in wickednesse,

2 Thou plantest them, they take roote, they growe, and byng forth fruite: they boast much of thee, yet art thou farre from their ^(a) raynes.

3 But thou Lord to whom I am well knowen, thou that hast sene and proued my heart, * take them away, like as a flocke is caried to the slaughter house, & appoynt them for the day of slaughter.

4 Howe long shall the lande mourne, * and all the hearbes of the field perithe for the wickednesse of them that dwell therein: The cattell and the birdes are gone, yet say they, talke, * God wyll not destroy vs vtterly.

5 Seyng thou art weery in runnyng with the footmen, howe wilt thou then runne with horses: In a peaceable sure lande thou mayest be safe: but howe wilt thou do in the furious pride of Iordane:

6 For thy brethren and thy kinrede haue altogether dispised thee, and cryed out vpon thee altogether: * Beleue them not, though they speake faire wordes to thee.

7 As for me [I say] I haue forsaken mine owne dwelling place, and left mine heritage: my lyfe also that I loue so well, haue I geuen into the handes of myne enemies.

8 * Myne heritage is become vnto me as a lion in the wood: it cryed out vpon me, therfore haue I forsaken it.

9 Is not mine heritage vnto me as a speckled birde: are not the birdes round about agaynst her: Come and gather ye together all the beastes of the field, come, that ye may eat it vp.

10 * Diuers heardmen haue brokē downe my * vineyarde, and troden vpon my portion: of my pleasaunt portion they haue made a wildernesse and desert.

11 They haue layde it waste, and nowe that it is waste it sigheth vnto me: yea the whole lande lyeth waste, and no man regardeth it.

12 The destroyers come ouer the borders in the desert euery way: for the sworde of the Lord doth consume from the one ende of the lande to the other, and no fleshe hath rest.

13 They haue sowne wheate, and reaped **C** thornes, they haue taken heritage in possession, but it doth them no good: and they were ashamed of your fruites, because of the great wrath of the Lord.

14 Thus saith the Lord vpon all my euyl neighbours that lay hande on mine heritage which I haue possessed, even my people of Israel: Beholde, I wyll plucke them [namely Israel] out of their lande, and put out the house of Iuda from among them.

15 * And when I haue rooted them out, I will be at one with them agayne, and I wyll haue mercie vpon them, * and byng them agayne euery man to his owne heritage, and into his lande.

16 And yf they [namely that trouble my people] wyll learne the wayes of them to sweare by my name, the Lord lyueth, lyke as they learned my people to sweare by Baal, then shall they be built among my people:

17 * But yf they wyll not obey, then wyll I roote out the same folke, and destroy them, saith the Lord.

Esa. lvi. c.
Esa. v. a.

Deu. iiii. e.
and. xxx. a.
Esa. liii. b.

i. Efd. i. a.

Mat. xxii. b.

The prophecie

¶ The .xiiij. Chapter.

The destruction of the Jewes is prefigured, and their sparsyng abroad. Why Israel was reccaued to be the people of God, and why they were forsaken.

A 1



Thus saith the Lorde vnto me: Go thy way and get thee a linnen girdle, and girde it about thy loynes, let it not be wet.

2

Then I got me a girdle accordyng to the commaundement of the Lorde, and put it about my loynes.

3

After this, the seconde tyme the Lorde spake vnto me agayne.

4

Take the girdle that thou hast prepared and put about thee, and get thee vp, and go vnto Euphrates, and hyde it there in a hole of the rocke.

5

So went I, and hyd it at Euphrates, as the Lorde commaunded me.

6

And it happened long after this, that the Lorde spake vnto me: Up, and get thee to Euphrates, & fetch the girdle from thence, which I commaunded thee to hyde there.

B 7

Then went I to Euphrates, & digged vp, and toke the girdle from the place where I had hid it: and beholde, the girdle was corrupt, so that it was profitable for nothyng.

8

Then sayde the Lorde vnto me,

9

Thus saith the Lorde, Euen so wyll I corrupt the pryde of Iuda, and the hie mynde of Hierusalem.

10

This people is a wicked people, they wyll not heare my worde, they folowe the wicked imaginations of their owne heart, and hang vpon straunge gods, them they serue and worship, and therefore they shalbe as this breeche that serueth for nothyng.

11

For as straytly as a girdle lyeth vpon a mans loynes, so straytly dyd I bynde the whole house of Israel, and the whole house of Iuda vnto me, saith the Lorde: that they myght be my people, that they might haue a gloriours name, that they might be in honour: but they woulde not obey me.

12

Therefore lay this riddle before them, and say, Thus saith the Lorde God of Israel: Every pot shalbe fylled with wine. And they shall say vnto thee, Thinkest thou we knowe not that every pot shalbe fylled with wine?

13

Then shalt thou say vnto them, thus saith the Lorde: Beholde, I shall fylle all the inhabitours of this lande with drunkennesse, the kynges that syt vpon Dauids stoole, the priestes & prophetes, with all that dwell at Hierusalem.

14

And I wyll set them one agaynst another, yea the fathers against the sonnes, saith the Lorde: I wyll not pardon them, I wyll not spare them, nor haue pitie vpon them: but destroy them.

15

Heare, geue eare, take not disdayne at it: for it is the Lorde hymi selfe that speaketh.

16

Honour the Lorde your God or he take his light from you, and or euer your feete stumble in darknesse at the hyl: lest when you loke for the lyght, he turne it into the shadowe and darknesse of death.

17

But if ye wyll not heare me that geue you secreete warnyng, I wyll mourne from my whole heart for your stubbornnesse: *piteously wyll I weepe, and the teares shall gush out of mine eyes, for the Lordes flocke shalbe carryed away captiue.

18

Tell the kyng and the queene, humble your selues, sit you downe lowe, for your dignitie shalbe thowen downe, and the crowne of your glorie shall fall from your head.

19

The cities towarde the south shalbe shut vp, and no man shall open them: all Iuda shalbe carryed away captiue, so that none shall remayne.

20

Lyft vp your eyes, and beholde them that come from the north, where is the flocke [O thou lande] that was geuen thee: and where are thy fat and riche sheepe?

21

To whom wilt thou make thy mone when the enemye shall come vpon thee: for thou hast taught them thy selfe, and made them maisters ouer thee: shall not sorowe come vpon thee as on a woman trauaylyng with childe?

22

And if thou wouldest then say in thine heart, wherfore come these thynges vpon me: *Euen for the multitude of thy blasphemies shall thy hynder partes and thy feete be discovered.

23

May a man of Iude change his skinn,

C

Iere. xxxi.c. The.ia.

Iere. xix. a. E. sa. xii. b.

Iere. xv. b.

Iere. vii. c. xi. b. xviii. c. and. xix. c.

Deut. iiii. c. and. xxvi. d. Iere. xxx. d.

skinne, and the cat of the mountayne her
spottes: so, may ye that be exercised in
euill, do good:

24 Therefore wyll I scatter them like as
the stubble that is taken away with the
south wynde.

25 This shalbe your portion, and the por-
tion of your measure wherwith ye shal-
be rewarded of me saith the Lorde, be-
cause ye haue forgotten me, and put

your trust in deceiptfull thinges.

26 * Therefore shall I turne thy clothes
ouer thy head, and discouer thy shame.

Ozee.ii.b.

27 Thy adulteries, thy neyghinges, thy
shamefull whoredome on the hylles in
the fieldes, and thy abhominations
haue I seene: wo be vnto thee (O Ier-
usalem). Wylt thou neuer be censed
any more: Or when shall that be:

The .xiiij. Chapter.

1 Of the dearch that shoulde come in Iurie. 7 The prayer of the people ashyng
mercie of the Lorde. 10 The vnfaithfull people are not hearde. 12 Of prayer,
fastyng, and of false prophetes that seduce the people.

1 **T**he worde of the Lorde
shewed vnto Ieremie
concernyng the dearch
of the frutes.

2 Juda hath mourned,
his gates are desolate,
they are brought to
heauinesse, euen vnto the grounde, and
the crye of hierusalem goeth vp.

3 The Lordes sent their seruauntes to
fetche water, and when they came to
the welles, they did finde no water, but
caried their vessels home emptye: they
be ashamed and confounded, and couer
their heades.

4 * For the grounde is dyled, because
there cometh no rayne vpon it: the
plowmen also be ashamed and couer
their heades.

5 The hynde also forsoke the young
fawne that he brought forth in the
felde, because there was no grasse.

6 The wyld asses did stande in the hye
places, and drew in their winde lyke
the dragons, their eyes did fayle for
want of grasse.

7 Doubtlesse our owne wickednesse
doth rewarde vs: but Lorde do thou
accordyng to thy name, though our
transgression and synnes be many, and
agaynst thee haue we sinned.

8 * For thou art the comfourt and helpe
of Israel in the tyme of trouble: why
wilt thou be as a stranger in the lande,
and as one that goeth his iourney, and
cometh in only to remayne for a night:

9 Why wilt thou make thy selfe a
rowarde, and as it were a giannt that
yet may not helpe: But thou O Lorde
art in the myddest of vs, and thy name
is called vpon of vs, forsake vs not.

10 Thus hath the Lorde sayde vnto his
people, seyng they haue had such a lust
to wander abrode, and haue not refray-
ned their feete: therfore the Lorde hath
no pleasure in them, but he wyll nor be
bring againe to remembraunce all their
misdeedes, and punishe all their synnes.

11 Yea euen thus sayde the Lorde vnto
me: * Thou shalt not pray to do this
people good.

Iere.vii.d.

12 For though they fast, I wyll not
heare their prayers, and though they
offer burnt offeringes and sacrifices,
yet wyll not I accept them: for I wyll
destroy them with the sworde, hunger,
and pestilence.

13 Then answered I: O Lorde God,
* the prophetes say vnto them, Tush,
ye shall * neede to feare no sworde, and
no hunger shall come vpon you: but the
Lorde shall geue you sure rest in this
place.

Iere. v.d.
Sophon.i.e.

Iere.xii.a.
and.xxiii.c.

14 And the Lorde sayde vnto me, The
prophetes preach lyes in my name,
wheras I haue not sent them, neither
gaue I them any charge, neither did I
speake vnto them: yet they preache vnto
you false visions, charming, vanitie, and
deceiptfulnesse of their owne heart.

Iere.xxiii.d.

15 Therefore thus saith the Lorde: As
for those prophetes that preache in my
name, whom I neuerthelessse haue not
sent, and that say, Tush, there shall no
sworde nor hunger be in this lande:
* with sworde and with hunger shall
those prophetes perishe.

Zach.xiii.a.

16 And the people to whom they preache
shalbe cast out of hierusalem, dye of
hunger, and be slayne with the sworde,
* and there shalbe no man to bury them,
both they, and their wiues, their sonnes,
and

Iere.xvi.a.

The prophecie

and their daughters: for thus wyll I poure their wickednesse vpon them.

17 This shalt thou say also vnto them, * Mine eyes shall weepe without ceasing day and nyght: for my people shall be destroyed with great harme, and shall perishe with a great plague.

18 For yf I go into the fielde, lo, it lyeth all full of slayne men: If I come into the cite, lo, they be all famished of hunger: yea their prophetes also and priestes shall be led into an vnknown lande.

19 Hast thou then bitterly forsaken Iuda: Doest thou so abhorre Sion: wherfore hast thou so plagued vs, that we can be healed no more: * We looked for peace,

and there cometh no good, for the tyme of health, and lo here is nothyng but trouble.

20 We knowlege (O Lorde) all our misdeedes, and the sinnes of our fathers: for we haue offended thee.

21 Cast vs not of (O Lorde) for thy names sake, * forget not thy louyng kindnesse, ouerthrowe not the^(a) throne of thine honour, bryake not the couenaunt that thou hast made with vs.

22 * Are there any among the gods of the gentiles that sende rayne, or geue the showres from heauen: Art not thou thy selfe our Lorde God: We wyll trust in thee, for thou doest all these thynges.

Esa. xlii. d. (a) The temple at Hierusalem is called the seate of Gods honour, because he had appointed that place wherin specially to be honoured, and there to shewe the tokens of his honourable presence.

Thre. i. d. and. ii. e.

Iere. viii. c.

The .xv. Chapter.

The Lorde wyll not heare Moyses or Aaron yf they pray for the people, but wyll wrappe them in many miseries. The cause of such great miseries.

A

Iere. vii. d. xi. c. xliii. b. Eze. xliii. e.



Thus spake the Lorde vnto me, * Though Moyses and Samuel stode before me, yet haue I no heart to this people: driue them away, that they may

go out of my sight.

2 And yf they say vnto thee, Whyther shall we go: then tell them, The Lorde geueth you this aunswere: * Some vnto death, some to the sworde, some to hunger, some into captiuitie.

3 For I wyll bryng foure plagues vpon them, saith the Lorde: The sworde shall slay them, the dogges shall teare them in peeces, * the foules of the ayre and bestes of the earth shall eat them vp, and destroy them.

4 I wyll scatter them about also in all kingdomes and landes to be plagued, because of * Manasses the sonne of Hezekia kyng of Iuda, for the thynges that he did in Hierusalem.

5 Who shall then haue pitte vpon thee O Hierusalem: Who shall be sorie for thee: Or who shall make intercession to obtayne peace for thee:

6 Seing thou goest from me, and turnest backwarde, saith the Lorde: therefore I dyd stretche out myne hande against thee to destroy thee, and I haue ben sorie for thee so long that I am weerie.

7 I haue scattred them abrode with the fanne of every side of the land, * I haue wasted my people and destroyed them, yet they haue had no lust to turne from their owne wayes.

8 I haue made their widowes no in number then the sandes of the sea, vpon the mothers of their children by I bryng a destroyer in the noone day: * todaynly and vnawares did I sende a feare vpon their cities.

9 She that hath borne seuen children, hath none, her heart is full of sorowe: * the sunne doth fayle her in the cleare day, she is confounded and faintie for very heauinesse: As for those that remaine, I wyll deliuer them vnto the sworde before their enemies, saith the Lorde.

10 * O mother, alas that thou euer didst beare me, a brawler and rebuker of the whole lande: though I neuer lent nor receaued vpon vsurie, yet all men speake euill vpon me.

11 And the Lorde answered me, Verily thy^(a) remnant shall haue wealth: Come not I to thee when thou art in trouble, & helpe thee when thine enemy oppresseth thee:

12 Doth one iron hurt another: or one metall that cometh from the north another:

13 * As for thy riches and treasure, I will geue them out into a pray: not for money,

Iere. viii. c.

i. Tell. v. a.

Amos 8. d.

Iere. xx. d.

(a) By the remnant is meant the tyme toward the last ende of his life, when God caused Aschubabadon to be borne vnto Ierusalem. Iere. xl.

Iere. xvii. a. and. xx. b.

Eze. v. c.

Iere. xvi. a.

4. Reg. 21. a.

money, but because of all thy sinnes that thou hast done in all thy coastes.

14 *And I wyll byng thee with thine enemies into a lande that thou knowest not: for the fire that is kindled in myne indignation shall burne you vp.

15 O Lorde thou knowest, therfore remember me, and visite me, reuenge me of my persecutours: take me not from this life in the tyme of thine anger, thou knowest that for thy sake I suffer rebuke.

16 *When I had founde thy wordes I did eate them bp greedily, they haue made my heart ioyfull and glad: for thy name was ^(a) called vpon me O Lorde God of hoastes.

17 I dwell not among the scorers, neither is my delight therein: but I dwell alone because of thy hande, for thou hast fylled me with bitternesse.

18 Shall my heauinesse endure for euer?

Are my plagues then so great that they may neuer be healed: Wylt thou be as one that is false, and as a water that falleth, and can not continue?

19 Upon these wordes, thus sayde the Lorde vnto me, If thou wylt turne agayne, I shall set thee in my seruice, and yf thou wylt take out the thynges that is precious from the vile, thou shalt be euen as myne owne mouth: *they shall conuert vnto thee, but turne not thou vnto them.

20 And so shall I make thee a strong brasen wall agaynst this people, *they shall fyght agaynst thee, but they shall not preuaile: for I my selfe wyll be with thee, to helpe thee and deliuer thee, saith the Lorde:

21 And I will rid thee out of the handes of the wicked, and deliuer thee out of the handes of tirauntes.

Ierc. xxi. a.

Ierc. i. c.

¶ The .xvj. Chapter.

1 He prophecieth the miserie of the Jewes. 2 He sheweth that the worshyping of images and the contempt of Gods lawe, is cause of their miserie. 13 He prophecieth the captiuitie of Babylon, and their deliuerance from thence agayne. 19 The calling of the gentiles.

1 Thus sayde the Lorde vnto me:

2 Thou shalt take thee no wife, nor beget children in this place.

3 For of the children that are borne in this place, of their mothers that haue borne them, and of their fathers that haue begotten them in this lande, thus saith the Lorde.

4 They shall dye an horrible death, *no man shall weep for them, nor bury them, but they shall lye as dunge vpon the earth: they shall perishe through the sworde & hunger, *and their bodies shall be meate for the fowles of the ayre, and beastes of the earth.

5 For thus saith the Lorde, Go not thou into the house of mournyng, nor come to mourne and weep for them: for I haue taken my peace from this people saith the Lorde, yea my fauour and my mercies.

6 And in this lande shall they dye olde and young, and shall not be buryed: no man shall beweepe them, no man shall clippe or haue hym selfe for them.

7 They shall not wryng their handes in mournyng wise on their dead one to comfort another: one shall not offer another the cup of consolation, to forget their heauinesse for their father and mother.

8 *Thou shalt not go into their feast house, to sit downe to eate or drynke with them:

9 For thus saith the Lorde of hoastes the God of Israel: *Beholde, I shall take away out of this place the voyce of mirth and gladnesse, the voyce of the bridegrome and of the bride, yea and that in your dayes, that ye may see it.

10 Nowe when thou shewest this people all these wordes, and they say vnto thee, *Wherfore hath the Lord deuised all this great plague for vs: or what is the offence and sinne that we haue done agaynst the Lorde our God?

11 Then make thou them this aunswere: *Because your fathers haue forsaken me, saith the Lorde, and haue walked after straunge gods, whom they honoured and worshipped: but me haue they forsaken, and haue not kept my lawe.

B

i. Cor. xv. b.

Ierc. vii. d. xxxv. b.

Ierc. v. d.

Deut. iii. d. Ierc. vii. b.

The prophecie

- Ierc.vii.d. 12 *And ye with your shamefull blasphemies haue exceeded the wickednesse of your fathers: for every one of you hath folowed the frowarde and euill imaginations of his owne heart, and is not obedient vnto me.
- Deut.28.c. 13 *Therefore wyll I cast you out of this lande, into a lande that ye and your fathers knowe not: and there shall ye serue straunge gods day and nyght, there wyll I shewe you no fauour.
- Ierc.xxiii.b. 14 Beholde therefore saith the Lorde, the dayes are come that it shall no moze be sayd: The Lorde liueth which brought the children of Israel out of the lande of Egypt:
- 15 But it shalbe sayde, The Lorde liueth that brought the children of Israel from the north, and from all landes where he had scattered them: for I wyll bryng them agayne into the lande that I gaue their fathers.
- Mat.iii.c. 16 Beholde, saith the Lorde, *I wyll sende out many fishers to take them, and after that wyll I sende out many
- hunters, to hunt them out from all mountaynes and hylles, and out of the caues of stone.
- 17 For mine eyes behold all their wayes, and they can not be hyd fro my face: neither can their wicked deedes be kept close out of my sight.
- 18 But first wyll I sufficiently rewarde their shameful blasphemies and synnes, because they haue defiled my lande^(a) with their stinckynge carions and their abhominations, wherwith they haue filled mine heritage.
- 19 *O Lorde my strength, my power and refuge in tyme of trouble: the gentiles shall come vnto thee from the endes of the worlde, and say, Verily our fathers haue cleaued vnto lyes, their idols are but bayne and vnprofitable.
- 20 Howe can a man make those his gods, which are not able to be gods?
- 21 And therefore I wyll once teach them, saith the Lorde, I wyll shewe them my hande and my power, and they shall knowe that my name is the Lorde.

(a) Gods seruice done ac-
cording to his
worde (saue-
reth) secretly,
that is, plea-
seth God: but
Gods seruice
and worship
without his
worde, both
saueur like
carion, that
is, is abhor-
red, and much
displeaseth
God.

The .xvij. Chapter.

1 The frowardnesse of the Jewes. 5 Cursed be those that put their confidence in man, and those blessed that trust in God. 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The liuyng waters are forsaken. 21 The halowynge of the Sabbath is commaunded.

A 1



Our sinne [O ye of the tribe of Iuda] is written in the table of your heartes, and grauen so vpon the edges of your aulters with a penne of iron, and with an Adamant clawe:

- 2 That as the fathers thinke vpon their children, so thinke you also vpon your aulters, wooddes, thicke trees, hylles, mountaynes, and fieldes.
- 3 *Wherefore, I wyll make my mount that standeth in the fielde, all your substance and treasure to be spoyled, for the great sinne that ye haue done vpon your hylle places throughout all the coastes of your lande.
- 4 He shalbe cast out also from the heritage that I gaue you: and I wyll subdue you vnder the heauie bondage of your enemies, in a lande that ye knowe not: for ye haue ministred fire to mine indignation, which shall burne euermoze.

Ierc. xv.a. xx.b.

- 5 Thus saith the Lorde, *Cursed be the man that putteth his trust in man, and that taketh fleshe for his arme, and he whose heart departeth from the Lord.
- 6 He shalbe like the heath that groweth in wildernesse: As for the good thyng that is for to come, he shall not see it, but dwell in a drye place of the wildernesse, in a salt and vnooccupied lande.
- 7 *Blessed is the man that putteth his trust in the Lorde, and whose hope is in the Lorde hym selfe.
- 8 *For he shalbe as a tree that is planted by the water side, which spreadeth out the roote vnto moystnesse, whom the heate can not harme when it commeth, but his leafe shalbe greene: And though there growe but litle fruite because of drouth, yet is he not carefull, but he neuer leaueth of to bryng forth fruite.
- 9 Among all thynges, man hath the most deceyftfull and stubburne heart: who shall then knowe it?
- 10 *Euen I the Lorde searche out the grounde of the heart, & trye the raynes, and

Psal.xlix.d.
Pro.xi.e.
Ierc.xlvii.c.
and.xlviii.a.
Eze.xxix.a.

Psal.ii.b.
xxxix.c.
Pro.xxii.c.

Psal.ia.
Prou.xi.d.

Ierc.xi.d.
Apoc.ii.d.

* and rewarde enery man accordyng to his wayes, and accordyng to the fruite of his workes.

11 *The partrich maketh a nest of egges, which she layed not: he commeth by riches, but not righteously, in the myddest of his life must he leane them behynde hym, & at the last be founde a very soole.

12 But thou (O Lorde) whose throne is most glorious, excellent, and of most antiquitie, which dwellest in the place of our holy rest:

13 Thou art the comfort of Israel, all they that forsake thee shalbe confounded, all they that do depart from thee shalbe written in earth: *for they haue forsaken the Lorde the very conduite of the waters of lyfe.

14 Heale me O Lorde, and I shalbe whole: saue thou me, & I shalbe saued: for thou art my prayse.

15 Beholde, these men say vnto me, where is the worde of the Lorde: let it come nowe.

16 wheras I neuerthelesse obediently folowed thee as a shepherde, & haue not vncalled taken this office vpon me, this knowest thou well: my wordes also were ryght before thee.

17 We not thou terrible vnto me O Lord: *for thou art he in whom I hope when I am in perill.

18 Let my persecutours be confounded, but not me: let them be afrayde, and not me: Thou shalt bryng vpon them the tyme of plague, and shalt destroy them right soze.

19 Thus hath the Lorde sayde vnto me, *Go and stande vnder the gate where through the people and the kynges of Iuda go out and in, yea vnder all the gates of Hierusalem,

20 And say vnto them, heare the worde of the Lorde ye kynges of Iuda, and all thou people of Iuda, and all the

citezins of Hierusalem, that go through this gate.

21 Thus the Lorde comaundeth, *Take heed for your lyues that ye cary no burthen vpon you in the Sabbath, to bryng it through the gates of Hierusalem.

22 Ye shall beare no burthen also out of your houses in the Sabbath, you shall do no labour therin: but halowe the Sabbath, *as I commaunded your fathers.

23 Howbeit they obeyed me not, neither hearkened they vnto me: but were obstinate & stubburne, and neither obeyed me, nor receaued my correction.

24 Neuerthelesse, yf ye wyll heare me saith the Lorde, and beare no burthen into the cite through this gate vpon the Sabbath, yf ye wyll halowe the Sabbath, so that ye do no worke therin:

25 Then shall there go through the gates of this cite kynges and princes that shal sit vpon the throne of Dauid, they shalbe carped vpon charrettes, and ride vpon horses, both they & their princes: yea whole Iuda and all the citezins of Hierusalem shall go here through, and this cite shall euer be inhabited.

26 There shall come men also from the cities of Iuda, from about Hierusalem, and from the lande of Benjamin, from the plaine fieldes, from the mountaynes, and from the wilderness, which shall bryng burnt offerynges, sacrifices, oblations, and incense, and offer by thankesgeuyng in the house of the Lorde.

27 But yf ye wyll not be obedient vnto me to halowe the Sabbath, so that ye wyll beare your burthens through the gates of Hierusalem vpon the Sabbath: then shall I set fire vpon the gates of Hierusalem, and it shall burne by the houses of Hierusalem, and no man shalbe able to quenche it.

Exod. 23.d.
Deut. v.b.j

D

Exod. xx.d.

¶ The.xviiij. Chapter.

2 God sheweth by the example of a potter, that it is in his power to destroy the despisers of his worde, and to helpe them agayne when they amende. 18 The conspiracie of the Jewes agaynst Ieremie. 19 His prayer agaynst his aduersaries.



This is another communication that God had with Ieremie, saying: Arise, and go downe into the potters house, & there shal I tell thee

more of my mynde,
3 Nowe when I came to the potters house, I founde hym makyng his worke vpon a wheele.
4 The vessell that the potter made of clay, brake among his handes: So he began anewe, and made another vessell accor-

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accoording to his mynde.

5 Then sayde the Lorde thus vnto me :

6 *May not I do with you as this potter doth? ye house of Israel saith the Lorde: Beholde ye house of Israel, ye are in my hande, euen as the clay is in the potters hande.

7 *When I take in hande to roote out, to destroy, or to waste away any people or kyngdome:

8 *If that people agaynst whom I haue thus deuised, conuert from their wickednesse, I repent of the plague that I deuised to bring vpon them.

9 *Agayne, when I take in hande to builde or to plant a people or a kyngdome:

10 If the same people do euill before me and heare not my voyce, I repent of the good that I haue deuised for them.

11 Speake now therfore vnto whole Iuda, and to them that dwell at Hierusalem, thus saith the Lorde, Beholde I am deuising a plague for you, and am taking a thyng in hande agaynst you: *therfore let every man turne from his euill way, and take vpon you the thyng that is good and ryght.

12 But they sayde, No more of this, *we wyll folowe our owne imaginations, and do euery man accoording to the wilfulnesse of his owne mynde.

13 Therfore thus saith the Lorde, Aske among the heathen yf any man haue hearde such horrible thynges, as the mayden Israel hath done:

14 ^(a) wyll a man forsake the snowe of Libanus, which cometh from the rocke of the fielde: Or shall the colde flowyng waters that cometh from another place be forsaken:

15 But my people hath forgotten me, they haue made sacrifice in bayne, and their prophetes make them fall in their wayes from the auncient pathes, and

to go into a way not vsed to be troden [of iust men.]

16 wherethrough they haue brought their lande into an euerlastyng wilderness and scorne: *so that whosoener trauayleth therby, shalbe abashed, and wagge their heades.

17 With an east wynde wyll I scatter them before their enemies: and when their destruction cometh, I wil turne my backe vpon them, but not my face.

18 Then sayd they, *Come, let vs imagine somethyng agaynst this Ieremie: for the priestes shall not be destitute of the lawe, neither shall the wise men be destitute of counsayle, nor the prophetes destitute of the worde of God: Come, and let vs smite hym with the tongue, and let vs not marke all his wordes.

19 Consider me O Lorde, and heare the voyce of mine enemies.

20 *Shall they recompence euill for good: for they haue digged a pit for my soule: *Remember howe that I stood before thee to speake good for them, and to turne away thy wrath from them.

21 *Therfore, let their children dye of hunger, and let them be oppressed with the sworde: Let their wiues be robbed of their children, and become widowes, let their husbandes be slayne, let their young men be kylled with the sworde in the fielde.

22 Let the noyse be hearde out of their houses when thou bringest the murder therer sodaynly vpon them: *for they haue digged a pit to take me, and layde snares for my feete.

23 Yet Lorde thou knowest all their counsayle, that they haue deuised to slay me, forgeue not their wickednesse, and let not their sinnes be put out of thy sight, but let them be iudged before thee as gilty: this do thou vnto them in the tyme of thine indignation.

Esa. xlv. b.
Iere. xix. c.
Rom. ix. c.

Eze. xviii. c.
Luk. xv. a.

Ion. iii. b.

i. Reg. xv. f.

Iere. xxv. a.
and. xxxv. c
Jonas. iii. b.

Iere. xliii. a.

(a) It is extreme madnesse to forsake God the only frethe spring of pure pleasure water, who is nigh at hande, and to go far of to seeke foule and stinking puddles, wherein there is nothyng but vncleane and stinking water.

Iere. xix. b.
and. xlix. c.

Iere. xii. b.

Psal. lxx. c.

Iere. x. d.

Psal. lxx. b.
Thre. iii. f.

Iere. xii. d.

i. Reg. ii. c.

The. xix. Chapter.

He prophecieth the destruction of Hierusalem, for the contempt and dispfying of the worde of God.

1 Thus sayde the Lorde: Go thy way and buye thee an earthen pitcher, and bring forth the senatours & chiefe priestes, Unto the balley of the



children of hennom, which lyeth with out the east gate, and shewe them these wordes that I shall tell thee.

3 And say thus vnto them, Heare the worde of the Lorde ye kings of Iuda, and ye citezins of Hierusalem, *thus saith the Lorde of hostes the God of Israel;

Israel: *Beholde, I wyll bryng suche a plague vpon this place, that the eares of all that heare it shall glowe:

4 And that because they haue forsaken me, and vnhalowed this place, and haue offered in it vnto straunge gods, whom neither they, their fathers, nor the kynges of Iuda haue knowen: they haue filled this place also with the blood of innocentes.

5 *And they haue set vp an aulter vnto Baal, to burne their children for a burnt offering vnto Baal, whiche I neither commaunded nor charged them, neither thought once ther vpon.

6 Beholde therfore *the time commeth (saith the Lorde) that this place shall no more be called Thopheth, nor the valley of the chyldren of Hennom, but the valley of slaughter.

7 For in this place wyll I bryng to naught the counsaile of Iuda and Hierusalem, and kyll them downe with the worde before their enemies: and I wyll deliuer them into the handes of them that seeke their liues, and their dead carkasses will I geue to be meate for the foules of the ayre, & the bestes of the fielde.

8 And I will make this citie so desolate and despised, *that whosoouer goeth thereby shalbe abashed, and iest vpon her, because of all her plagues.

9 *I will feede them also with the flesh of their sonnes and their daughters, *yea euery one shall eat vpon another in

the besieging & straytnesse wherewith their enemies [that seeke their liues] shall kepe them in.

10 And the pitcher shalt thou breake in the sight of the men that goeth with thee,

11 And say vnto them, Thus saith the Lorde of hoastes: *Euen so wyll I destroy this people and citie, as a man breaketh an earthen vessell that can not be made whole agayne: *in Thopheth shall they be buried, for they shall haue none other place.

12 Thus wyll I do vnto this place also saith the Lorde, and to them that dwel therein, yea I wyll make this citie as Thopheth.

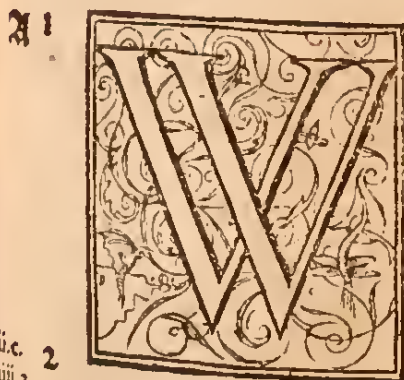
13 For the houses of Hierusalem, and the houses of the kynges of Iuda shalbe defiled like as Thopheth, and so shal all the houses in whose roofes they did sacrifice vnto all the hoast of heauen, and powred drinke offerings vnto straunge gods.

14 And so Ieremie came from Thopheth where the Lorde had sent hym to prophesie, and stode in the court of the house of the Lorde, and spake to all the people,

15 Thus saith the Lorde of hoastes the God of Israel: Beholde, I will bryng vpon this citie, and vpon euery towne about it, all the plagues that I haue deuised against them, *because they haue ben obstinate, and would not obay my warninges.

The. xx. Chapter.

2 Ieremie is smitten and cast into pylson for preaching of the worde of God. 3 He prophecieth the captiuitie of Babylon. 7 He complayneth that he is a mocking stocke for the worde of God. 9 He is compelled by the spirite to preache the worde.



When Phashur the priest the sonne of Emmer, chiefe in the house of the Lorde, hearde Ieremie preache these wordes [so stedfastly]

gayne: Then saide Ieremie vnto him, The Lorde shall call thee no more Phashur [that is excellent and increasing] but Hagoz [that is fearefull and afraide] euery where.

4 For thus saith the Lorde: Beholde, I wil make thee afraide, euen thy selfe, and all that fauour thee, which shall perishe with the sworde of their enemies, euen before thy face, and I wyll geue whole Iuda into the hands of the king of Babylon, whiche shall cary some vnto Babylon pylsoners, and slay some with the sworde.

¶ (1)

5 Moreover

Deut. xii. d. scrib. Palome. Ex. xvi. c. Mal. i. d.

Leuit. i. d.

1. Reg. x. f. 1. Sam. vii. d. 2. Sam. i. b. 3. Sam. i. b.

Deut. x. c. 2. Reg. vi. f.

1. Sam. vii. c. 2. Sam. xiii. a.

Iere. xviii. a.

Iere. vii. d.

Iere. vii. c.

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4. Reg. xx. c.
Iere. xv. c.
and. xvii. a.

5 *Whereouer, all the substance of this citie, whatsoeuer they haue gotten with their trauaile, all their precious thinges, & all the treasure of the kinges of Iuda, wyll I geue into the handes of their enemies, whiche shall spoyle them, and cary them vnto Babylon.

6 But as for thee (O Phasur) thou shalt go into captiuitie with all thyne houtholde, and to Babylon shalt thou come, where thou shalt dye and be buried, thou and all thy fauourers to whom thou hast preached lies.

7 ^(a) O Lord, if I am deceaued, then hast thou deceaued me, thou enforcedst me, and hast preyayled: dayly am I despised and laughed to scoorne of every man.

8 For since I began to preache, I cryed out against violence, and exclaied against oppression: for the whiche cause they cast the worde of the Lorde in my teeth, to my reproche continually.

9 Wherefore I thought from henceforth not to speake of hym, nor to preache any more in his name: but the worde of the Lorde was a very burning fire in my heart and in my bones, whiche when I woulde haue stopped, I might not.

10 Verily I hearde the euill reportes of many, terrour was on euery side of me: ^(b) complayne vpon hym say they, and we wyll tell his tale: yea all myne owne companions, and suche as were comersaunt with me, lay in wayte for my halting, saying: peradventure he wyll be deceaued, and so shall we pre-

uayle against hym, and be auenged of hym.

11 But the Lorde stode by me lyke a mightie giaunt, therefore my persecutours fell and coulde do nothing: they shall be sore confounded, for they haue done vnwisely, they shall haue an euerlasting shame, whiche shall neuer be forgotten.

12 *And nowe O Lorde of hostes that triest the righteous, whiche knowest the raynes and the very heartes, let me see them punished: for vnto thee I haue declared my cause.

13 Sing vnto the Lorde and prayse hym, for he hath deliuered the soule of the oppressed from the hande of the violent.

14 *Cursed be the day wherein I was borne, vnhappy be the day wherein my mother brought me forth.

15 *Cursed be the man that brought my father the tidinges to make hym gald, saying, Thou hast begotten a sonne:

16 Let it happen vnto that man, as to the cities ^(c) whiche the Lorde turned vpsidedowne and repented not: Let hym heare crying in the morning, and at noone day lamentable howling.

17 Why fluest thou not me as soone as I came out of my mothers wombe: or that my mother had ben my graue herselfe, that the byrth might not haue come out, but remayned still in her:

18 *Wherefore came I forth of my mothers wombe: to haue experience of labour and sorowe, and to leade my lyfe with shame:

B
^(a) The prophete assuredly the truth of his doctrine, against the slanderer, for it is the word of God, who can not be deceaued nor be deceaued.

Iere. vi. b.

^(b) The priests and such as were in nuchostie with the king, stayed by the people to watch narrowly Jeremies sayings, if they coulde finde hym to halt in any thing, wherefore they might accuse hym to the king.

Iere. xi. d.

Iob. iii. a.
Iere. xv. b.
Gea. xix. c.

^(c) The most godly men are sometimes carried away with the vncouth rage of immoderate affection, albeit in this prophete the cause of this immoderate zeale was, so that he sawe his trauaile to saue people, to be in vayne, Gods wyde contemned, and all godly menne scornfully despised.

The. xx. Chapter.

He prophecieth that Zedekias shall be taken, and the citie burned.

I These are the wordes that the lord spake vnto Jeremie, * What time as kyng Zedekias sent vnto him Phasur the sonne of Melchias, & Sophonias the sonne of Maasias priest, saying:

2 *Aske counsaile at the Lorde [we pray thee] on our behalfe, for Nabuchodonosor the king of Babylon besiegeth vs: if

the Lorde (peradventure) wyll deale with vs according to his manylous power, and take hym from vs.

3 Then spake Jeremie: Geue Zedekias this aunswere.

4 Thus saith the Lord God of Israel: Beholde, I wyll turne backe the weapons that ye haue in your hands, wherewith ye fight against the king of Babylon and the Chaldees, whiche besiege you rounde about the walles, and I wyll byrnyng them together into the midst of this citie.

5 And

Iob. x. c.

5 And I my selfe will fight against you with an outstretched hande, and with a mightie arme, in great displeasure and terrible wrath:

6 And wyll smite them that dwell in this citie, yea both men and cattell shall dye of a great pestilence.

7 *lxixi. B* But after this (saith the Lorde) I shall deliuer Zedekias kyng of Iuda, and his seruantes, his people, and such as are escaped in the citie from the pestilence, sworde, and hunger, into the power of Nabuchodonozor kyng of Babylon, yea into the handes of their enemies, into the handes of those that followe vpon their liues, whiche shall smite them with the sworde, they shall not pitie them, they shall not spare them, they shall haue no mercy vpon them.

8 And vnto this people thou shalt say, thus saith the Lorde: Beholde, I lay before you the way of life and death.

9 *Deut. p. lxxvii. a. xxxii. a.* Whoso abideth in the citie, shall perishe, either with the sworde, with hunger, or pestilence: but whoso goeth out to holde on the Chaldees part that besiege it, he shall saue his lyfe, and shall

winne his soule for a pray.

10 * For I haue set my face against this citie (saith the Lorde) to plague it, and to do it no good: it must be geuen into the hande of the kyng of Babylon, and be brent with fire. *Iere. xxii. a.*

11 And vnto the house of the kyng of Iuda say thus: Heare the worde of the Lorde:

12 O thou house of David, thus saith the Lorde: * Minister righteousnesse and that soone, deliuer the oppressed from violent power, * or ever my terrible wrath breake out lyke a fire and burne, so that no man may quenthe it because of the wickednesse of your imaginations. *Esa. i. c. Iere. xxii. a. Zacha. vii. b. Iere. liii. a.*

13 * Behold, saith the Lord, I wyll come vpon thee that dwellest in the valleys, rockes, and fieldes, and say, * rushe, who will make vs afraide: or who wil come into our houses? *Iere. xlviii. a. Deu. xxix. c. Iere. v. b. xii. a. xiii. b. and. xxiii. c. Sopho. i. c.*

14 For I wyll visite you saith the Lord, because of the wickednesse of your inventions, and wyll kindle suche a fire in your wood, as shall consume all that is about you.

¶ The. xxij. Chapter.

2 He exhorteth the kyng of Iuda to iudgement and righteousnesse. 9 why Hierusalem is brought into captiuitie. 11 The death of Sellum the soune of Josua is prophesied.

1 **T**hus saith the Lord: Go downe into the house of the kyng of Iuda, and speake there these wordes,

2 And say: Heare the worde of the Lorde thou kyng of Iuda that sittest in the kyngly seate of David, thou and thy seruantes, and thy people that goeth in and out at these gates.

3 *Esa. i. c. Iere. xxx. c. Zacha. vii. c.* Thus the Lord commaundeth: * Kepe equite and righteousnesse, deliuer the oppressed from the power of the violent, do not greene nor oppresse the stranger, the fatherlesse, nor the widow, and shed no innocent blood in this place.

4 And if ye kepe these thinges saythful-lye, then shall there come in at the doore of this house, kinges to sit vpon Davids seate, they shall be caried in charrets, and ride vpon horses, both they and their seruantes, and their people.

5 But if ye wyll not be obedient vnto these commaundementes, * I sweare by mine owne selfe, saith the Lord, this house shall be waste. *Esa. i. c. Iere. li. c. Hebre. vii. b.*

6 For thus hath the Lorde spoken vpon the kynges of Iuda: Thou Gilead art vnto me the head of Libanus: Shall I not make thee so waste as the cities that no man dwell in?

7 I wyll prepare a destroyer with his weapons for thee, to hewe downe thy speciall Cedar trees, and to cast them in the fire.

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- 25 8 And all the people that go by this citie, shall speake one to another: *Wherfore hath the Lorde done thus vnto this noble citie?
- 9 Then shall it be answered: *Because they haue broken the couenaunt of the Lorde their God, and haue worshipped and serued straunge Gods.
- 10 Mourne not ouer the dead, and be not wo for them: but be sorie for hym that departeth away, for he commeth not agayne, and seeth his natie countrey no more.
- 11 For thus saith the Lorde as touching *Sellum the sonne of Josias kyng of Iuda, whiche raigned after his father: when he is caried out of this place, he shall neuer come hyther agayne.
- 12 For he shall dye in the place where vnto he is led captiue, and shall see this lande no more.
- 13 *Wo worth hym that buyldeth his house with vnrightheousnesse, and his parlours with the good that he hath gotten by violence, which neuer recompenceth his neighbours labour, nor payeth hym his hyre:
- 14 Who thinketh in hym selfe, I wyll buylde me a wyde house and gorgeous parlours, who causeth windowes to be hewen therein, and the seelinges and ioystes maketh he of Cedar, and pain- teth them with Sinoper.
- 15 Thinkest thou to raigne nowe that thou hast inclosed thy selfe with Cedar: Did not thy father eate and drinke and prosper well, as long as he dealt with equitie and rightheousnesse?
- 16 Yea, when he helped the oppressed and poore to their right, then prospered he well: From whence came this, but onlye because he knewe me, saith the Lorde:
- 17 Neuerthelesse, as for thyne eyes and thyne heart they loke vpon couetousnesse, to shed innocent blood, to do wrong and violence.
- 18 *And therefore thus saith the Lorde against Jehoakim the sonne of Josias kyng of Iuda: They shall not mourne for hym [as they vse to do] Alas brother, alas sister: neither shall they say vnto him, Alas sir, alas for that noble prince.
- 19 But as an asse shall he be buried, cor-
- rupt, and be cast without the gates of Hierusalem.
- 20 Climbe by the hyll of Libanus [O thou daughter Sion] lyst by thy voyce vpon Basan, crye from all partes: for all thy louers are destroyed.
- 21 I gaue thee warning whyle thou wast yet in prosperitie: but thou saidest, I wyll not heare: And this maner hast thou vled from thy youth, that thou wouldest neuer heare my voyce.
- 22 All thy heardmen shall be driven with the winde, and thy darlings shall be carryed away into captiuitie: then shalt thou be brought to shame and confusi- on, because of all thy wickednes.
- 23 Thou that dwellest vpon Libanus, and makest thy nest in the Cedar trees, *O howe litle shalt thou be regarded when thy sorowe and panges come vpon thee, as vpon a woman trauayling with chylde:
- 24 *As truely as I liue saith the Lorde, though Conanias the sonne of Jehoakim kyng of Iuda were the signet of my right hande, yet wyll I plucke him of.
- 25 And I wyll geue thee into the hande of them that seeke thy life, and into the power of them that thou fearest, even into the power of Nabuchodonozor the kyng of Babylon, and into the power of the Chaldees.
- 26 Moreover, I wyll sende thee and thy mother that bare thee into a straunge lande where ye were not borne, and there shall ye dye.
- 27 But as for the lande that ye wyll desire to returne vnto, ye shall neuer come at it agayne.
- 28 This man Conanias shall be lyke an image robbed and torne in peeces, and like a vessell wherein there is no pleasure: wherefore both he and his seede shall be sent away, and cast into a lande that they knowe not.
- 29 O thou earth, earth, earth, heare the worde of the Lorde,
- 30 Thus saith the Lorde, write this man destitute of chyltren: for no prosperitie shall this man haue all his dayes, neyther shall any of his seede be so happye as to sit vpon the seate of Dauid, and to beare rule any more in Iuda.

Den.xxix.d
iii.Re.ix.b.

Deu.xxix.d
iii.Re.ix.b.
4.Re.xxiii.b
ii.Par.vii.d.
4.Reg.23.c.

ii.Par.iii.e.

Esa.v.c.
Aggc.i.a.

Esa.xiii.d.
and.xxi.a.
Iere.xii.b.
and.xxi.a.
4.Reg.24.b
4.Reg.24.b
"Dr. J. J. ...
mas.

4.Reg.23.c.
and.xxiii.a
Ier.xxxvi.d

The. xxiiij. Chapter.

1 He speaketh against euill curates that make hauocke of the flocke of the Lord. 3 Of the conuersion of the remnaunt of the Jewes to the fayth. 5 The comming of the true shepheard Christe is prophesied. 9 Against false prophetes. 22 When a prophete preacheth the worde of God, God conuerteth the heartes of the hearers. 26 Against prophetes that preache lies vnder the name of God. 32 The miracles of false prophetes.



Whnto the shep-
heardes that de-
stroy and scatter
my flocke, saith
the Lorde.

Wherfore this
is the saying of
the Lord God of
Israel concer-

ning the shepherdes that feede my
people, He scatter and thrust out my
flocke, and loke not vpon them: there-
fore nowe wyll I visite the wicked-
nesse of your imaginations, saith the
Lorde.

3 And I wyll gather together the rem-
naunt of my flocke from all landes that
I had driuen them vnto, and will bring
them agayne to their foldes, that they
may growe and increase.

4 I wyll set shepherdes also ouer
them, whiche shall feede them: they
shall no more feare and dread, and there
shall none of them be losse, saith the
Lorde.

5 Beholde, the tyme commeth saith
the Lorde, that I wyll rayse vp the
righteous braunche of Dauid, whiche
kyng shall beare rule, and he shall pros-
per with wisdom, and shall set vp equi-
tie and righteousnesse agayne in the
earth.

6 In his tyme shall Iuda be saued,
*and Israel shall dwell without feare:
and this is the name that they shall
call hym, *euen the Lorde our righte-
ousnesse.

7 *And therefore beholde the tyme com-
meth saith the Lorde, that it shall be no
more sayde, the Lorde liueth whiche
brought the chyldren of Israel out of
the lande of Egypt:

8 But the Lorde liueth which brought
forth and led the seede of the house of

Israel out of the north lande, and from
all countreys where I had scattered
them: and they shall dwell in their owne
lande agayne.

9 My heart breaketh in my body, be-
cause of the false prophetes all my
bones shake, I am become like a drun-
ken man that by the reason of wine can
take no rest, for very feare of the Lorde
and his holy wordes.

10 Because the lande is full of adulte-
rers, and thowbe swearing it mour-
neth, *and the pleasaunt pastures of
the desert are dreyed vp: yea the way
that men take is wicked, and their pow-
er is nothing right.

11 For the prophetes and the priestes
them selues are polluted hypocrites,
and their wickednesse haue I founde
in my house, saith the Lorde.

12 Wherfore their way shall be slipperie
in the darknesse, wherein they may
sticker and fall: for I wyll bring a
plague vpon them, euen the yere of
their visitation, saith the Lorde.

13 I haue seene folly among the pro-
phetes of Samaria, that preached for
Baal, and deceaued my people of Is-
rael.

14 I haue seene also among the pro-
phetes of Hierusalem foule adultrie, and
presumptuous lyes: they take the most
shamefull men by the hande, flattering
them, so that they can not returne from
their wickednes: all these with their ci-
tizens are vnto me as Sodom, and as
the inhabitours of Gomorre.

15 Therefore thus saith the Lorde of
hoastes concerning these prophetes:
Beholde, I wyll feede them with
wormewood, and make them drinke
the water of gall: For from the pro-
phetes of Hierusalem is hypocrisie
come into all the lande.

Iere.xiii.a.

Iere.ix.b.

The prophecie

- C** 16 And therfore the Lorde of hoastes geueth you this warning: *Hearc not the wordes of the prophetes that preache vnto you and deceaue you, truely they teache you vanitie: for they speake the meaning of their owne heart, and not out of the mouth of the Lorde.
- Iere.xxvii.b**
and.xxix.b
- 17 *They say vnto them that despise me, The Lorde hath spoken it, tushe, ye shall prosper right well: and vnto all them that walke after the lust of their owne heart, they say, tushe, there shall no misfortune happen you.
- Iere.xii.a**
and.xiii.b.
Sopho.i.c.
- 18 For who hath sitten in the counsaile of the Lorde, that he hath hearde and vnderstande what he is about to do: who hath marked his deuce, and hearde it:
- Iere.xxx.d.**
- 19 *Beholde, the stormie weather of the Lorde [that is] his indignation, shall go forth, and a violent whirlewinde shall fall downe vpon the head of the vngodly.
- 20 And the wrath of the Lorde shall not turne agayne, vntill he perfourme and fulfill the thought of his heart: *and in the latter dayes ye shall knowe his meaning.
- Iere.xxx.d.**
- D** 21 I haue not sent these prophetes [saith the Lorde] and yet they came, *I haue not spoken to them, and yet they preached.
- Iere.xiii.b.**
- 22 But if they had continued in my counsaile, they had opened to my people my wordes, and they had turned my people from their euill wayes, and wicked imaginations.
- 23 *Am I then God that seeth but the thing whiche is nye at hande, and not that is farre of, saith the Lorde:
- Psal.139.a.**
Ezech.viii.b.
- 24 *May any man hide himselfe so, that I shall not see hym saith the Lorde: *do not I fulfill heauen and earth saith the Lorde:
- Psal.139.a.**
Amos.ix.a.
- 25 I haue hearde well inough what the prophetes say that preache lyes in my name, saying, I haue dreamed, I haue dreamed.
- Esa.i.lxxi.a.**
Aet.vii.f.
and.xvii.b.
- 26 Howe long wyll this continue in the prophetes heart to tell lies, and preache the craftie subtiltie of their owne heart:
- 27 whose purpose is with the dreames that euery one tell, to make my people forget my name, as their fathers dyd when Baal came by.
- 28 The prophete that hath a dreame, let hym tell it, *and he that vnderstandeth my worde, let hym shewe it saythfully: for what hath chaffe and wheate to do together saith the Lorde:
- 29 Is not my worde like a fire saith the Lorde: and like an hammer that breaketh the harde stone:
- 30 Therefore thus saith the Lorde: beholde, I wyll vpon the prophetes that steale my worde prouilie from euery man.
- 31 Beholde, here am I saith the Lorde, against the prophetes that make tongues tender to speake, and to say, The Lorde hath saide it.
- 32 Beholde, here am I saith the Lorde, against those prophetes that dare prophete lying dreames, and deceaue my people with their vanities and inconstant deuices, yet I neuer sent nor commaunded them: They shall do this people no good at all, saith the Lorde.
- 33 If this people, eyther any prophete or priest aske thee, and say: what is the ^(a) burthen of the Lorde: Thou shalt say vnto them: what burthen: I wyll forsake you saith the Lorde.
- (a) The wicked men were so hardened against the truth, that they vied scornfully to scoff at Gods thyring propheticall in mockeage: calling them Gods fable or burthen.**
- 34 And the prophete, priest, or people that vseth this tearme, The burthen of the Lorde: him wyll I visite, and his house also.
- 35 But thus shall ye say euery one to another, and euery man to his brother: what aunswere hath the Lorde geuen: or what is the Lordes commaundement:
- 36 And as for the burthen of the Lorde, ye shall speake no more of it, for euery mans owne worde is his burthen: because ye haue altered the wordes of the living God, the Lorde of hoastes, our God.
- 37 Thus shall euery man say to the prophetes: what aunswere hath the Lorde geuen thee: or what saith the Lorde:
- 38 And not once to name the burthen of the Lorde. Therefore thus saith the Lorde: Forasmuch as ye haue vset this terme (the burthen of the Lorde) where as I notwithstanding sent vnto you and forbade you to speake of the Lordes burthen:
- 39 Beholde therefore, I wyll take you by as a burthen, and wyll cast you farre of from my presence, yea and the citie also

ii. Cor. iiii. a.
i. Pet. iiii. b.

C

(a) The wicked men were so hardened against the truth, that they vied scornfully to scoff at Gods thyring propheticall in mockeage: calling them Gods fable or burthen.

so that I gaue you and your fathers:
40 And Wyll bryng you to an enerlasting

confusion, and into a shame that shall neuer be forgotten.

¶ The. xxiiij. Chapter.

1 The vision of the two pammiers of figges. 5 The first vision signifieth, that part of the people shoulde be brought agayne from captiuitie. 8 The seconde, that Zedechias and the rest of the people shoulde be destroyed.

A 1



The Lorde shewed me a vision: Beholde, there stode two maundes of figges before the temple of the Lorde, after that * Nabuchodonozar kyng of

Babylon had led away captiue Ieremias the sonne of Iehoakim kyng of Iuda, the mightie men also of Iuda, with the workemasters and cunning men of Hierusalem vnto Babylon.

2 In the one maunde were very good figges, euen like those that be first ripe: in the other maunde were very naughty figges, whiche might not be eaten they were so euill.

3 Then sayd the Lord vnto me: what seest thou Ieremie: I sayde, * figges, whereof some be very good, and some so euill that no man may eate them.

4 Then came the worde of the Lorde vnto me, after this maner:

5 Thus saith the Lorde the God of Israel, Like as thou knowest the good figges: so shall I knowe the men led away, whom I haue sent out of this place into the lande of the Chaldees for

their profite:

6 And I Wyll set mine eyes vpon them for the best, for I Wyll bryng them agayne into this lande, I Wyll buyde them by, and not breake them downe, I Wyll plant them, and not roote them out.

7 * And I Wyll geue them an heart to knowe howe that I am the Lorde: They shalbe my people, and I Wyll be their God: for they shall retorne vnto me with their whole heart.

8 * And like as thou knowest the naughty figges whiche may not be eaten they are so euill: euen so Wyll I, saith the Lorde, cause Zedechias the kyng of Iuda, yea and all his princes, and the residue of Hierusalem that remaine ouer in this lande, and them also that dwell in Egypt, to be bered and plaged in all kyngdomes and landes.

9 And I Wyll make them to be a * reprove, a common byworde, a laughing stocke and shame in al the places where I shall scatter them.

10 I Wyll sende the sword, hunger, and pestilence among them, vntyll I haue cleane consumed them out of the lande that I gaue vnto them and their fathers.

B
Deu. xxix. a
Iere. xxx. d.
xxxvi. f.
xxxvii. e.

Iere. xxxix. c.

Psa. lxxix. a
Baruc. iij. a.

The. xxv. Chapter.

1 Ieremie propheseth that they shalbe in captiuitie threescore and ten yeres, because they contemned and despised the worde of God. 10 He sheweth that after the threescore and ten yeres, the Babylonians shoulde be destroyed. 14 The destruction of all nations is prophesied. 24 He moueth the priestes of the nations to wayling.

A 1



Sermon that was geuen vnto Ieremie vpon all the people of Iuda, in the fourth yere of Iehoakim the sonne of Iosias kyng of Iuda (that was in

the first yere of Nabuchodonozor kyng of Babylon.)

2 Which sermon Ieremie the prophete made vnto all the people of Iuda, and to all the inhabitours of Hierusalem, on

this maner.

3 From the thirteenth yere of Iosias the sonne of Amon kyng of Iuda vnto this present day (that is euen twentie and three yeres) the worde of the Lord hath ben committed vnto me, * and so I haue spoken vnto you, I haue risen by early, I haue geuen you warning in season: but ye woulde not heare me.

4 * Though the Lord hath sent his seruantes all the prophetes vnto you in season

Ier. xxxix. c
xxxv. e.
xxxviii. a.

2. Par. 36. c.

The prophecie

season, yet would ye not obey, ye would not encline your eares to heare.

4. Re. xvii. c. 5 He sayde: * Turne againe euery man from his euill way, and from your wicked imaginations, and so shall ye dwell for euer in the lande that the Lord promised you and your forefathers.

6 And go not after straunge gods, serue them not, worship them not, and anger me not with the workes of your owne handes, then wyll I not punishe you.

7 Neuerthelesse, ye woulde not heare me saith the Lord, but haue prouoked me to anger with the workes of your handes, to your great harme.

8 Wherefore thus saith the Lord of hoastes: * Because ye haue not hearkened vnto my worde,

9 Lo, I wyll sende out and call for all the people that dwell in the north saith the Lord, and wyll prepare Nabuchodonozar the kyng of * Babylon my seruauit, and wyll bryng them vpon this lande, and vpon all that dwell therein, and vpon all the people that are about them, and wyll vtterly roote them out: I wyll make them amased, a mockage, and a continuall desert.

10 * Moreover, I wyll take from them the voyce of gladnesse and solace, the voyce of the bridegrome and the bride, the noyse of the millstones, and the light of the cressets.

11 And this whole lande shall become a wildernesse and astonished: and these nations shal serue the kyng of Babylon threescore yeres and ten.

12 * When the threescore and ten yeres are expired, I wil visite all the wickednesse of the kyng of Babylon and his people saith the Lord, yea and the lande of the Chaldees, and wyll make it a perpetuall wildernesse,

13 And wyll fulfill all my wordes vpon that lande whiche I haue deuised against it: yea all that is written in this booke, whiche Ieremie hath prophesied of all people.

14 So that they also shalbe subdued vnto diuers nations and great kynges, * for I wil recompence them according to their breedes and workes of their owne handes.

15 For thus hath the Lord God of Israel spoken vnto me: take this wine

cup of indignation fro my hande, that thou mayest cause all people to whom I sende thee, for to drinke of it.

16 That when they haue drunken thereof, they may be madd and out of their wittes, when the sworde cometh that I wyll sende among them.

17 Then toke I the cuppe from the Lordes hande, and made all people to drinke thereof vnto whom the Lord had sent me:

18 But first the citie of Hierusalem, and all the cities of Iuda, their kinges and princes, to make them desolate, amased, despised, and hissed at, and cursed, according as it is come to passe this day:

19 Hea and Pharao the kyng of Egypt, his seruantes, his princes, and his people altogether one with another:

20 And all kinges of the lande of Hus, all kinges of the Philistines lande, Ascalon, Azah, Accaron, and the remnaunt of Asood,

21 The Edomites, the Moabites, and the Ammonites,

22 All the kinges of Tyrus and Sidon, the kinges of the Isles that are beyonde the sea,

23 Deban, Thema, Buz, and all them that dwell in the vttermost partes of the worlde,

24 All the kinges of Arabia, and [generally] all the kinges that dwell in the desert,

25 All the kinges of Zimri, al the kinges of Elam, all the kinges of the Medes,

26 All the kinges towarde the north, whether they be farre or nye, euery one against his neighbour, yea and all the kyngdomes that are vpon the whole earth: and the kyng of Sefach shall drinke also after them.

27 Therefore say thou vnto them, This is the commaundement of the Lord of hoastes the God of Israel: Drinke and be drunken, spewe and fall, that ye neuer arise, and that thorowe the sworde whiche I wyll sende among you.

28 But yf they wyll not receaue the cup of thy hande, and drynke it, then tell them, thus doth the Lord of hoastes threaten you, Drynke it you shall, and that shortly:

29 For lo, * I begyn to plague the citie that my name is geuen vnto, thinke ye then

E
Esa. lii.
Psal. lxxv. b.

D

Iere. xlix. b.
Eze. ix. b.
i. Pet. iii. a.

Iere. i. b.

Esa. x. a.
Iere. xvii. a.

Iere. viii. b.
and. xvi. b.

2. Par. 33. d.
i. Esdra. i. a.
Iere. v. c.
and. xxix. b.
Dan. ix. a.
Zacha. i. b.

Iob. 34. d.

then that I will leaue you vnpunished: ye shall not go quite: for why: I call for a worde vpon all the inhabitours of the earth, saith the Lorde of hoastes.

30 Therefore tell them all these wordes, and say vnto them: *The Lorde shall crye from aboue, and his voyce shall be heard from his holy habitation, with a great noyse shall he crye from his court regall: he shall geue a great voyce like the grape gatherers, and the sounde therof shall be heard vnto the endes of the worlde.

31 For the Lorde hath a iudgement to geue vpon all people, and wyll holde his court of iustice with all flethe, and wyll deliuer the vngodly to the worde, saith the Lorde.

32 For thus saith the Lorde of hoastes, *Beholde, a miserable plague shall goe from one people to another, and a great stormie water shall arise from all the endes of the earth.

33 And the same day shall the Lord him

selfe slay them from one ende of the earth to another: there shall no more be made for any of them, none gathered by, none buryed: but shall lye as dunge vpon the grounde.

34 Mourne O ye shepheardes, and crye, sprinkle your selues with ashes O ye rammes of the flocke: for the tyme of your slaughter and breache is fulfilled, and ye shall fall lyke vessels that were much set by.

35 *The shepheardes shall haue no way to flee, and the rammes of the flocke shall not escape.

36 Then shall the shepheardes crye horribly, and the rammes of the flocke shall mourne: for the Lorde hath consumed their pasture,

37 And their best fieldes lye dead, because of the horrible wrath of the Lorde.

38 They haue forsaken their foldes like as a lion: for their lande is waste because of the spoylers furious crueltie, and of his fearefull indignation.

Psal. cxlii. a.

¶ The .xxvj. Chapter.

Jeremie moueth the people to amendement. 7 He is taken of the prophetes and priestes, and brought to iudgement. 23 Arias the prophete is kylled of Jehoakim, contrary to the wyll of God.

1 **I**n the begynnyng of the raigne of Jehoakim the sonne of Josias kyng of Iuda, came this worde from the Lorde, saying:

2 Thus saith the Lord: *Stande in the court of the Lordes house, & speake vnto al them which (out of the cite of Iuda) come to do worship in the Lordes house, all the wordes that I commaunde thee to say: *take that thou kepe not one worde backe.

3 (If peradventure they wyll hearken and turne every man from his wicked way, *that I may also repent of the plague which I haue determined to byng vpon them, because of their wicked inventions.)

4 And after this maner shalt thou speake vnto them, Thus saith the Lord: If ye wyll not obey me, to walke in my lawes which I haue geuen you,

5 And to heare the wordes of my seruantes the prophetes whom I sent vnto you, risyng by tynely, and styll sendyng, yet you haue not hearkened:

6 Then wyll I do to this house *as I did vnto Silo, and wyll make this cite to be abhorred of all the people of the earth.

7 And the priestes, the prophetes, and all the people hearde Jeremie preache these wordes in the house of the Lorde.

8 Nowe when he had spoken out all the wordes that the Lorde commaunded hym to preache vnto the people, then the priestes, the prophetes, and all the people toke holde vpon hym, and sayde, Thou shalt dye:

9 Howe darest thou be so bolde as to say in the name of the Lord, it shall happen to this house as it did vnto Silo, and this cite shall be so waste that no man may dwell therein:

10 And when all the people were gathered about Jeremie in the house of the Lorde, the princes of Iuda hearde of this rumour, and they came soone out of the kynges palace into the house of the Lorde, and late them downe before the *newe doore of the Lorde.

11 Then spake the priestes and the prophetes vnto the rulers, and to all the people,

Iere. vii. a.

B

4. Reg. 15. 3. Iere. 36. d.

iii. c. lxx. d.

lxx. xxx. d.

Iere. vii. a. xl. xviii. d.

Drot. iiii. a. xl. xv. b.

Iere. xviii. a. lxxx. iii. b.

The prophecie

people these wordes, * This man is worthy to dye: for he hath preached agaynst this cite, as ye your selues haue hearde with your eares.

12 Then sayde Jeremie vnto the rulers and to all the people, The Lorde hath sent me to preache agaynst this house, and agaynst this cite, all the wordes that ye haue hearde.

13 Therfore amende your wayes, and your aduise mentes, and be obedient vnto the voyce of the Lorde your God, so shall the Lorde repent of the plague that he hath deuised agaynst you.

14 Nowe as for me I am in your handes, do with me as you thinke expedient and good:

15 But this shall ye knowe yf ye put me to death, * ye shall make your selues, this cite, and all the inhabitours thereof giltie of innocent blood: For this is of a trueth, that the Lorde hath sent me vnto you, to speake all these wordes in your eares.

16 Then sayde the rulers and the people vnto the priestes and prophetes: This man may not be condemned to death, for he hath preached vnto vs in the name of the Lorde our God.

17 The elders also of the lande stode by, and sayde thus vnto all the people.

18 Micheas the Borsathite, which was a prophete vnder Ezekias kyng of Iuda, spake to all the people of Iuda, thus saith the Lorde of hoastes, * Sion shall be plowed like a fiede, Hierusalem

shall be an heape of stones, and the hyll of the Lordes house shall be turned to an hye wood.

19 Did Ezekias the kyng of Iuda and all the people of Iuda put hym to death for this? No verely: * but rather feared the Lorde, and made their prayer vnto hym, for the which cause also the Lorde^(a) repented of the plague that he had deuised agaynst them: Should we then do such a shamefull deede agaynst our soules?

20 There was a prophete also that preached stily in the name of the Lorde, called Urias the sonne of Sematah of Kiriathtarim: this man also preached agaynst this cite and agaynst this lande, according to all as Jeremie saith.

21 Nowe when * Jehoakim the kyng with all the estates and princes had hearde his wordes, the kyng went about to slay him: * when Urias perceaued that, he was afrayde and fled, and departed into Egypt.

22 Then Jehoakim the kyng sent seruauntes into the lande of Egypt [name-lye] Elnathan the sonne of Achboz, and certayne men with hym into Egypt:

23 which fetched Urias out of Egypt, and brought him vnto king Jehoakim, that slue hym with the sworde, and cast his dead body into the common peoples graue.

24 But Ahikam the sonne of Saphan helped Hieremie, that he came not into the handes of the people to be slayne.

Ionas.iii.b.

(a) In the deinite nature there is no such affectio- or change- or diuinitie: but God is sayde after the maner of men to repent, when he doth not excrete that he had de- nounced, or doth deferre the plague which he had threathed. 3. Reg. 22 d. Mich. 1. c.

The. xxvij. Chapter.

1 Jeremie at the commaundement of the Lorde sendeth bondes to the kyng of Iuda, and to the other kynges that were nye, wherby they are monished to become subiectes vnto Nabuchodonozor. 2 He warneth the people, and the kynges, and rulers, that they beleue not false prophetes.

A 1 In the begynnyng of the raigne of Jehoakim the sonne of Josias kyng of Iuda, came this worde vnto Jeremie from the Lorde, which spake

thus vnto me:

2 Make thee bondes and chaynes, and put them about thy necke,

3 And sende them to the kyng of Edom, to the kyng of Moab, to the kyng of Ammon, to the kyng of Tyrus, and to the kyng of Sidon, and that by the

messengers which shall come to Hierusalem, vnto Zedekiah the kyng of Iuda:

4 And bid them say vnto their maisters, Thus saith the Lorde of hoastes, the God of Israel, speake thus vnto your maisters:

5 * I am he that made the earth, the men, and the cattell that are vpon the grounde with my great power & stretched out arme, and haue geuen it vnto whom it pleased me.

6 * And nowe wyll I deliuer all these landes into the power of Nabuchodonozor

Deut. x. c.

Ecd. x. 2. Iudi. x. d. Iere. xxxii. a. Dan. iii. c.

- no302 the kyng of Babylon *my ser-
uaunt: the beastes also of the fiede
shall I geue hym, to do hym seruice.
- 7 *And all the people shal serue him, and
his sonne, and his childers children, un-
tyll the tyme of the same lande be come,
and his tyme also: yea many people and
great kynges shall serue hym.
- 8 Moreover, that people and kyngdome
which wyl not serue Nabuchodonozor,
& that wyl not put their neckes vnder
the yoke of the kyng of Babylon: the
same people wyl I visite with the
sworde, with hunger and pestilence,
vntyll I haue consumed them in his
handes, saith the Lorde.
- 9 *And therfore folowe not your pro-
phetes, soothsayers, expounders of
dreames, charmers, & witches, which
say vnto you, We shal not serue the kyng
of Babylon.
- 10 For they preache you lyes, to bring you
farre from your lande, & that I myght
cast you out, and destroy you.
- 11 But the people that put their neckes
vnder the yoke of the kyng of Baby-
lon and serue hym, those wyl I let re-
mayne styll in their owne lande, saith
the Lorde, and they shall occupie it and
dwell therein.
- 12 All these thynges tolde I Zedekiah
the kyng of Iuda, and sayde: *But your
neckes vnder the yoke of the kyng of
Babylon, and serue him and his people,
that ye may liue.
- 13 Why wylt thou and thy people perishe
with the sworde, with hunger, with
pestilence, like as the Lord hath deuised
for all people that wyl not serue the
kyng of Babylon:
- 14 *Therefore geue no eare vnto those
prophetes that tell you, We shall not
serue the kyng of Babylon: for they
preache you lyes.
- 15 Neither haue I sent them saith the
Lorde: howbeit they are bolde falsly to
propheticie in my name, that I myght
the sooner drie you out, and that ye
myght perishe, with your preachers.
- 16 I speake to the priestes also, and to all
this people: Thus saith the Lorde,
Heare not the wordes of your pro-
phetes that preache vnto you, and say,
Beholde, * the vessels of the Lordes
house shall shortly be brought hyther
agayne from Babylon: for they propheticie
lyes vnto you.
- 17 Heare them not, but serue the kyng of
Babylon, that ye may lyue: wherefore
wyl ye make this cite to be destroyed:
- 18 But yf they be true prophetes in very
deede, and yf the worde of the Lorde be
committed vnto them, then let them
pray the Lord of hoastes, that the rem-
nant of the ornamentes which are in
the house of the Lorde & in the house of
the kyng of Iuda, and at Hierusalem,
be not caryed to Babylon also.
- 19 For thus hath the Lorde of hoastes
spoken concerning the pillers, the lauer,
the seate, and the residue of the orna-
mentes that yet remaine in this cite,
- 20 which Nabuchodonozor the kyng of
Babylon toke not when he caryed
away Iechonias the sonne of Jeho-
kim kyng of Iuda, with all the pow-
er of Iuda & Hierusalem, vnto Babylon
capture.
- 21 Yea thus hath the Lorde of hoastes
the God of Israel spoken, as touchyng
the residue of the ornamentes of the
Lordes house, of the kyng of Iuda his
house, and of Hierusalem:
- 22 *They shalbe caryed vnto Babylon,
and there shall they remaine vntyll I
visite them, saith the Lorde: *then wyl
I bring them hyther agayne.

¶ The .xxviii. Chapter.

1 The false propheticie of Hananias the prophete. 12 Ieremie we weth that the propheticie
of Hananias is false, by the example of the other prophetes. 1; He being inspired of the
Lorde, reproveth Hananias propheticyng his death.

1 **A**D it came to passe
the same yere, euen in
the begynnyng of the
raigne of Zedekiah
kyng of Iuda, in the
fourth yere, the fift
moneth, that Hananias

the sonne of Assur the prophete of Gi-
beon spake to me in the house of the
Lorde, in the presence of the priestes,
and of all the people, and sayde:

2 Thus saith the Lorde of hoastes the
God of Israel: I haue broken the yoke
of the kyng of Babylon,

3 And

The prophecie

- 3 *Ierc xxxvii.c* *And after two yeres wyll I bring agayne into this place all the ornaments of the Lordes house, that Nabuchodonozor kyng of Babylon caried away from this place vnto Babylon.
- 4 *Ierc xxxvii.c* Yea I wyll bring agayne Jechonias the sonne of Jehoakim the kyng of Juda hym selfe, with all the prisoners of Juda that are caried vnto Babylon, euen into this place, saith the Lorde: for I wyll breake the yoke of the kyng of Babylon.
- 5 Then the prophete Jeremie gaue aunswere vnto the prophete Hananias befoze all the priestes, and befoze all the people that were present in the house of the Lorde.
- 6 *Mich.iii.c* *And the prophete Jeremie sayde, Amen, the Lorde do that, and graunt the thyng which thou hast prophecied, that he may bring agayne all the ornaments of the Lordes house, and restore all the prisoners from Babylon into this place.
- 7 *W* *Ierc xxxvii.c* Neuerthelesse, hearken thou also what I wyll say, that thou and all the people may heare.
- 8 The prophetes that were befoze vs in tyme past, which prophecied of warre, or trouble, or pestilence,
- 9 Either of peace vpon many nations and great kyngdomes, were proued by this (yf God hath sent them in very deede) *When the thyng came to passe which the prophete tolde befoze.
- 10 *Deu.xviii.d* And Hananias the prophete toke the chayne from the prophete Jeremies necke, and brake it:
- 11 And with that sayde Hananias that all the people might heare, thus hath the Lorde spoken, Euen so wyll I breake the yoke of Nabuchodonozor kyng of Babylon from the necke of all nations, yea and that within this two yere. And so the prophete Jeremie went his way.
- 12 Nowe after that Hananias the prophete had taken the chayne from the prophete Jeremies necke and broken it, the worde of the Lorde came vnto the prophete Jeremie, saying:
- 13 Go and tell Hananias these wordes, Thus saith the Lorde: thou hast broken the chayne of wood, but in steade of wood thou shalt make chaynes of iron.
- 14 For thus saith the Lorde of hostes the God of Israel: I wyll put a yoke of iron vpon the necke of all this people, that they may serue Nabuchodonozor the kyng of Babylon, yea and so shall they do: and I wyll geue hym the beastes of the fielde.
- 15 Then sayde the prophete Jeremie vnto the prophete Hananias: *Hear me. *Ierc.xxix.c* Hananias, The Lorde hath not sent thee, but thou bringest this people into a false beliefe.
- 16 And therfore thus saith the Lorde: Beholde, I wyll sende thee out of the lande, and within a yere thou shalt dye, because thou hast falsely spoken agaynst the Lorde.
- 17 So Hananias dyed the same yere in the seuenth moneth.

The .xxix. Chapter.

1 The pittle of Jeremie sent vnto them that were in captiuitie in Babylon. 10 He prophecieth their returne from the captiuitie after seuentie yeres. 16 He prophecieth the destruction of the king and of the people that remayned in Hierusalem. 21 He threatneth two prophetes that seduced the people. 25 The death of Semeiah the Nehe- lamite is prophecied.

A 1



These are the wordes of the booke that Jeremie the prophete sent from Hierusalem vnto the prisoners, the senators, priestes, prophetes, and all the people, whom Nabuchodonozor had led from Hierusalem vnto Babylon,

2 After that tyme that kyng Jechonias and his queene, his chamberlaynes, the princes of Juda and Hierusalem, the

workmaisters of Hierusalem, were departed thither.

3 Which booke Elasah the sonne of Saphan, & Gamariah the sonne of Helkia did beare, whom Zedekias the kyng of Juda sent vnto Babylon to Nabuchodonozor the kyng of Babylon: These were the wordes of Hieremies booke.

4 Thus hath the Lorde of hostes the God of Israel spoken, vnto all the prisoners that were fled from Hierusalem to Babylon:

5 Builde

The prophecie

playnely that our captiuitie shall long endure, that we should build vs houses to dwel therein, and to plant vs gardens, that we may enioy the frutes therof.

29 Which letter Sophonias the priest read, and let Jeremie the prophete heare it.

30 Then came the worde of the Lorde vnto Jeremie, saying:

31 Sende worde to all them that be in captiuitie, on this maner, Thus hath the Lorde spoken concerning Semeiah

the Nehelamite: * Because that Semeiah hath prophecied vnto you without my commission, and brought you into a false hope: Iere 23 c.

32 Therefore thus the Lorde doth certifie you, Beholde, I Wyll visite Semeiah the Nehelamite and his seede, so that none of his shall remayne among this people, and none of them shall see the good that I Wyll do for my people, saith the Lorde: for he hath preached falsely of the Lorde.

The .xxx. Chapter.

¹ The returne of the people from Babylon. ⁸ God by his chastenyng sheweth that the people is sinnefull. ¹⁶ The destruction of the enemies of Israel.

A 1



These are the wordes that the Lord sheweth vnto Jeremie, saying: Thus saith the Lorde God of Israel: * Write by diligently all the wordes that I haue

spoken vnto thee in a booke.

3 For lo, the tyme cometh saith the Lorde, that I Wyll bryng agayne the prisoners of my people of Israel and Juda saith the Lorde: for I Wyll restore them vnto the lande that I gaue to their fathers, and they shall haue it in possession.

4 Agayne, these wordes spake the Lord concernyng Israel and Juda,

5 Thus saith the Lorde, we haue heard a terrible crye, feare and disquietnesse.

6 For what els doth this signifie that I see: [Namely] that all strong men smite every man his hande vpon his loynes, as a woman in the payne of her traualle: who euer sawe a man traualle with childe: Enquire thereafter and see, yea all their faces are marueylous pale.

7 Alas for this day, which is so dreadfull that none may be likened vnto it, and alas for the tyme of Jacobs trouble, from the which he shall yet be deliuered.

8 For in that day saith the Lorde of hoastes, I Wyll take his yoke from of thy necke, and breake thy bondes, and straungers shall no more haue dominion ouer them:

9 But they shall do seruice vnto God their Lorde, and to * David their kyng whom I Wyll rayse vp vnto them.

10 * And as for thee O my seruaunt Jacob, feare not saith the Lorde, and be

not afrayde O Israel: For lo, I Wyll helpe thee also from farre, and thy seede from the lande of their captiuitie: And Jacob shall turne agayne, he shall be in rest, and haue a prosperous lyfe, and no man shall make hym afrayde:

11 For I am with thee to helpe thee, saith the Lorde: * And though I shall destroy all the people among whom I haue scattered thee, yet wyll I not destroy thee, but correct thee, * and that with discretio: for I Wyll not vtterly destroy thee.

12 * Therefore thus saith the Lorde, Thy brosinges are perilous, & thy woundes redy to cast thee into sicknesse. Amos ix. b.

13 There is no man to meddle with thy cause, or to lay plaster vpon thee, or to bynde by thy woundes to heale thee. Ierex. d.

14 All thy louers haue forgotten thee, and care nothing for thee: for I haue geuen thee a cruell stroke, and chastened thee roughly, and that for the multitude of thy misdeedes: for thy sinnes haue had the ouer hande. Exod. 31. Nahum. 1. d.

15 Why makest thou mone for thy harme: In deede thou art sore wounded and in ieopardie: * but for the multitude of thy misdeedes and sinnes I haue done this vnto thee. Iera. xiii. d.

16 * And therefore all they that deuour thee, shall be deuoured, and all thine enemies shall be led into captiuitie: all they that make thee waste, shall be wasted them selues, and all those that rob thee, wyll I make also to be robbed. Iera. xii. a. and. x. d.

17 For I Wyll geue thee thy health agayne, and make thy woundes whole saith the Lorde, because they reuiled thee, as one cast away and dispised: Iera. xii. a. and. x. d.

Sion

Iere. xxx. c.

Iere. xiii. b.

Ezech. 34. d.

Iere. xli. g.

Sion [sayde they] is the whom no man regardeth.

18 For thus saith the Lorde; Beholde I wyll bryng agayne the captiuitie of Jacobs tentes, and defende his dwelling place: the citie shalbe builded in her olde estate, and the houses shall haue their ryght foundation.

19 And out of them shal go thankegeuing and the voyce of ioy: I wyll multiplie them, and they shal not be fewe, I shall endue them with honour, and no man shall subdue them.

20 Their children shalbe as aforetyme, and their congregatiou shall continue in my syght: and all those that bere them wyll I visite.

21 *A captayne also shall come of them,

and a prince shall spryng out from the middest of them, hym wyll I chalenge to my selfe, and he shall come vnto me:

*For what is he that geueth ouer his heart to come vnto me, saith the Lorde:

22 *He shalbe my people also, and I wyll be yonr God.

23 *Beholde, on the other syde shall the wrath of the Lorde breake out as a stormie water, as a myghtie whirle wynde, and shall fall vpon the heades of the vngodly.

24 The terrible displeasure of the Lorde shall not leaue of, vntyll he haue done and perfourmed the intent of his heart, *Which in the latter dayes ye shall vnderstande.

Ioh.vi.c.

Iere.xxiii.b.
xxiii.b.
xxxi.f.
Iere.xxiii.c.
xxv.b.

Iere.xxiii.e.

The xxxj. Chapter.

1 He prophecieth that the people of Israel shalbe restored agayne vnto their prosperitie. 18 To be turned from sinne is the gyft of God. 27 The birth of Christe is prophecied. 30 All the wicked shall dye in their wickednesse. 31 The newe testament and couenaunt is prophecied. 33 The Christians are taught and instruct of the Lorde. 34 Our sinnes shall so be remitted, that they shall not once be thought vpon. 35 God promisetly that he wyll cast of the Jewes. 38 The buildyng agayne of Hierusalem.

At the same tyme, saith the Lord, shal I be the God of all the generations of Israel, & they shalbe my people.

Thus saith the Lord: *The people of Israel which escaped in the wildernesse from the sworde, founde grace to come into their rest.

3 Euen so shall the Lorde nowe also appeare vnto me from farre [and say] *I loue thee with an euerlasting loue, therefore by my mercie I haue drawen thee vnto me.

4 I wyll repayre thee agayne O thou daughter of Israel, that thou mayest be fast and sure: thou shalt take thy tabrettes agayne, and go forth with them that leade the daunce:

5 Thou shalt plant vines agayne vpon the hylles of Samaria, and the grape gatherers shall plant, and commonly eate of it.

6 For the dayes shall come when the watchmen vpon the mount of Ephraim shall crye, *Arise, let vs go by vnto Sion to our Lorde God.

7 For thus saith the Lorde, Reioyce with gladnesse because of Jacob, crye vnto the head of the gentiles, speake

out, syng and say, O Lorde saue thy people the remnaunt of Israel.

8 Beholde, I wyll bryng them agayne from out of the north lande, and gather them from the endes of the worlde, with the blynde & lame that are among them, with the women that be great with chylde, & such as be also deliuered: and the companie of them that come agayne shalbe great.

9 They shall come weepying, and with mercifull pitie will I bring them hither agayne: I will leade them to the riuers of water in a strayght way where they shall not stumble: *For I am Israels father, and *Ephraim is my first borne.

10 Heare the worde of the Lorde O ye gentiles, preache in the Isles that lye farre of, and say: he that hath scattered Israel, shall gather hym together agayne, and shall kepe hym as a shepheard doth his flocke.

11 For the Lorde hath redeemed Jacob, and ridde hym from the hande of the violent.

12 And they shall come and reioyce vpon the hyll of Sion, and shall haue plenteousnesse of goodes, which the Lorde shall geue them, [Namely] wheate, wine, oyle, young sheepe, and calves: and their soule shalbe as a well watered garden, for

Deut.23.a1

Gen. xlvii.d

The prophecie

for they shall no more be hungry.

13 Then shall the mayde reioyce in the daunce, yea both young and olde folkes: for I wyll turne their sorowe into gladnesse, and wyll comfort them from their sorowes, and make them ioyfull.

14 I wyll poure plenteousnesse vpon the heartes of the priestes, and my people shall be satisfied with my goodnesse, saith the Lorde.

Jere. iii. c.
Math. ii. c.

15 Thus saith the Lorde, *The voyce of heauinesse, weepynge, and lamentation was heard on hye, euen of Rachel mournynge for her children, and woulde not be comforted because they were not.

16 But nowe saith the Lorde, leaue of from weepynge and cryng, withholde thine eyes from teares: for thy labour shall be rewarded saith the Lorde, and they shall come agayne out of the lande of their enemies.

17 Yea euen thy posteritie shall haue consolation in this saith the Lorde, that thy children shall come agayne into their owne lande.

18 Moreover, I heard Ephraim that was led away captiue complayne on this maner: *O Lorde thou hast correct me, & thy chastenyng haue I receaued as an vntamed calfe, *conuert thou me and I shall be conuerted: for thou art my Lorde God.

Ezc. xx. c.

Thre. v. c.
Zach. i. a.

19 Yea as soone as thou turnest me, I shall reforme my selfe, and when I vnderstande, I shall smite vpon my thigh: for verily I haue committed shamefull thynges: for I haue borne the reproofe and confusion of my youth.

20 Upon this complaynt I thought thus by my selfe: *Is not Ephraim my deare sonne: Is he not the childe with whom I haue had all my mirth and pastime: For since the tyme that I first conuined with hym, I haue hym euer in remembrance: therfore my heart drieth me vnto hym, gladly and louyngly wyll I haue mercie vpon hym, saith the Lorde.

Gen. 48. d.

21 Make thy selfe markes, set vp heapes of stone, set thine heart vpon the way that thou didst walke, and turne agayne O thou daughter of Israel, turne agayne to these cities of thine.

22 Howe long wilt thou go astray O thou shrinkyng daughter: for the Lorde wyll worke a newe thyng vpon earth: A woman shall compasse a man.

23 For thus saith the Lorde of hostes

the God of Israel: It wyll come therto, that when I haue brought Iuda out of captiuitie, these wordes shall be heard in the lande and in his cities, The Lorde blesse thee O thou dwelling place of ryghteousnesse, O thou holy hyll.

24 And there shall dwell Iuda and all her cities, the shepherdes and husbandmen:

25 For I * shall feede the hungry soule, and refreche all faynt heartes.

Mat. v. a.
and. xi. c.

26 When I heard this, I came agayne to my selfe, I sawe like as I had ben waked out of a sweete sleepe.

27 Beholde saith the Lorde, the dayes come that I wyll sowe the house of Israel and the house of Iuda with men and with cattell.

28 *Yea it shall come therto, that like as I haue gone about in tymes past to roote them out, to scatter them, to breake them downe, to destroy them, & chasten them: euen so wyll I also go diligently about to builde them by agayne, and to plant them, saith the Lorde.

Deut. 18. g.
Iere. 31. c.
Zac. viii. c.

29 *Then shall it no more be sayde, The fathers haue eaten a sowre grape, and the childrens teeth are set on edge:

Ezc. xviii. a

30 For euery one shall dye for his owne misdeedes: so that who so eateth a sowre grape, his teeth shall be set on edge.

E

31 Beholde the dayes wyll come saith the Lorde, that I wyll make a newe couenaunt with the house of Israel, and the house of Iuda:

Heb. viii. b.

32 Not after the couenaunt that I made with their fathers, when I toke them by the hande and led them out of the lande of Egypt, which couenaunt they brake, yea euen when I as an husbande had rule ouer them saith the Lorde.

Heb. x. b.

33 *But this shall be the couenaunt that I wyll make with the house of Israel after those dayes saith the Lorde: *I wyll plant my lawe in the inward partes of them, and write it in their heartes, *and wyll be their God, and they shall be my people.

Esa. li. b.

Iere. 31. b.
and. xxx. d.

34 And from thencefoorth shall no man teache his neighbour or his brother, and say, Knowe the Lorde: but they shall all knowe me from the lowest vnto the hiest, saith the Lorde: for I wyll forgene their misdeedes, and wyll reuer remember their sinnes any more.

35 Thus saith the Lorde, which gaue the sunne to be a lyght for the day, and the moone

Gen. i. b.

moone and the starres to shine in the night, whiche moueth the sea, so that the fluddes thereof waxe fierce, his name is the Lorde of hostes.

36 Like as this ordinaunce shall neuer be taken out of my sight, saith the Lord: so shall the seede of Israel neuer cease, but alway be a people before me.

37 Moreover, thus saith the Lord, Like as the heauen above can not be measured, and as the foundations of the earth beneath may not be sought out: so will I also not cast out the whole seede of Israel for that they haue committed saith the Lorde.

38 Beholde, the dayes come saith the Lorde, that the citie of the Lorde shall be enlarged, from the towre of Hana-
neel, vnto the gate of the corner wall.

ii. Efd. iii. a.
Zac. xxiii. b

39 From thence shall the right measure be taken before her vnto the hyll toppe of Gared, and shall come about Ga-
ath.

Iere. xix. b.

40 And the whole valley of the dead car-
kasses, and of the ashes, and all the fieldes, vnto the brooke of Cedron, and vnto the corner of the horse gate to-
warde the east, it shall be holy vnto the Lorde, and shall neuer be broken nor cast downe any more.

¶ The. xxxii. Chapter.

1 Ieremie is cast into pryson, because he prophesied that the citie shoulde be taken of the kyng of Babylon. 7 By the fiede that Ieremie bought at the commaundement of the Lorde, is signified that the people shoulde come agayne to their owne possession. 38 The people of God are his seruauntes, and he is their Lorde. 40 To feare God, is Gods gyft, to the entent that synnes may be eschewed.



These wordes spake the Lorde vnto Ieremie in the tenth yere of Zedekias king of Iuda, whiche was the eygh-
teenth yere of Nabu-
chodonozor,

2 What tyme as the kyng of Babylons host layde siege vnto Hierusalem: but Ieremie the prophete lay bonnde in the court of the pryson, whiche was in the kyng of Iudaes house,

3 where Zedekias the kyng of Iuda caused hym to be layde, because he had prophesied on this maner: Thus saith the Lorde, * Beholde, I wyll deliuer this citie into the handes of the kyng of Babylon, whiche shall take it.

4 As for Zedekias the kyng of Iuda, he shall not be able to escape the Chal-
dees: but surely he shall come into the handes of the kyng of Babylon, whiche shall speake with him mouth to mouth, and one of them shall looke another in the face.

5 And Zedekias shall be carped vnto Babylon, and there shall he be vntyll the tyme that I visite hym saith the Lorde: but if thou takest in hande to fight against the Chaldees, thou shalt not prosper.

6 And Ieremie saide; Thus hath the

Lorde spoken vnto me:

7 Beholde, Hananeel the sonne of Sel-
lun thine vnckles sonne, shall come vnto thee; and require thee to redeeme the lande that lyeth in Anathoth vnto thy selfe: * for by reason of kinred it is thy right to redeeme it and bye it out.

Leui. xxv. d
Nu xxiii. a.
and. xxxvi. a
Ruth. iii. a.

8 And Hananeel myne vnckles sonne came to me in the court of the pryson, according to the word of the Lorde, and sayde vnto me: Bye my lande I pray thee, that lieth in Anathoth in the coun-
trei of Benjamin, for by heritage thou hast right to loose it out for thy selfe, therfore redeeme it. Then I percea-
ued that this was the commaundement the Lorde:

9 And so I bought the lande from Ha-
naeel of Anathoth myne vnckles sonne, and wayed hym there the money, euen seuen sicles, and ten syluer pence:

10 And I writ it in a booke, and sealed it, and toke witnesses, and wayed hym there the money vpon the waighes.

11 So I toke the euidence with the co-
pie, when it was orderly sealed, and read it ouer:

12 And I gaue the euidence to Baruch the sonne of Neriah, the sonne of Naa-
siah, in the sight of Hananeel my cosin, and in the presence of the witnesses that be named in the euidence, and before all

The prophecie

the Jewes that were thereby in the court of the pylson.

13 I charged Baruch also before them, saying:

14 The Lord of hostes, the God of Israel commaundeth [thee] to take this sealed euidence with the copie, and to lay it in the earthen vessell, that it may long continue.

15 For the Lord of hostes the God of Israel hath determined, that houses, feldes, and vineyardes shalbe possessed agayne in this lande.

16 Nowe when I had deliuered the euidence vnto Baruch the sonne of Nerthah, I besought the Lord, saying:

17 O Lord God, * it is thou that hast made heauen and earth with thy great power and hye arme, and there is nothing hid from thee.

18 * Thou shewest mercy vpon thousandes, thou recompenseth the wickednesse of the fathers into the bosome of the chyldren that come after them.

19 Thou art the great and mightie God, whose name is the Lord of hostes, great in counsel, and excellent in worke, thyne eyes looke vpon all the wayes of mens chyldren, * to rewarde euery one after his way, and according to the frutes of his inuentions.

20 * Thou hast done great tokens and wonders in the lande of Egypt, as we see this day, vpon the people of Israel, and vpon those men, to make thy name great, as it is come to passe this day.

21 Thou hast brought thy people of Israel out of the lande of Egypt, with tokens, with wonders; with a mightie hande, with a stretched out arme, and with great terriblenesse:

22 And hast genen them this lande, like as thou haddest promised vnto their fathers [namely] that thou wouldest geue them a lande that floweth with mylke and honye.

23 * Nowe when they came therein and possessed it, they folowed not thy voyce, and walked not in thy lawe: * but all that thou commaundedst them to do, that haue they not done, and therefore come all these plagues vpon them.

24 Beholde, there are bulwarkes made nowe against this citie to take it, and it shalbe wonne of the Chaldees that besiege it with sworde, with hunger, and

death: and looke what thou hast spoken, that same shall come vpon them, for lo all thinges are present vnto thee.

25 Yet sayest thou vnto me O Lord God, and commaundest me that I shall bye a peece of land vnto my selfe for money, and take witnesses thereto: and yet in the meane season the citie is deliuered into the power of the Chaldees.

26 Then came the worde of the Lord vnto Ieremie, saying:

27 Beholde, I am the Lord God of all fleshe: is there any thing then to harde for me:

28 Therefore thus saith the Lord: * beholde, I shall deliuer this citie into the power of the Chaldees, and into the power of Nabuchodonosor the king of Babylon, they shall take it:

29 For the Chaldees shall come and winne this citie, and set fire vpon it, and burne it, with the gorgeous houses, in whose parlours they haue made sacrifice vnto Baal, and powdered drinke offerings vnto straunge gods, to prouoke me vnto wrath:

30 For the chyldren of Israel and the chyldren of Iuda haue only ben doying wickednesse before me from their youth by, they haue ben only prouoking me to wrath with the workes of their owne handes, saith the Lord.

31 For what hath this citie ben els, but a prouoking of my wrath euer since the day that thei builded it, vnto this houre wherein I cast it out of my sight:

32 Because of the great blasphemies of the children of Israel and Iuda, which they haue done to prouoke me, yea they, their kynges, their princes, their priestes, their prophetes, the men of Iuda, and the citizens of Hierusalem:

33 * when I stode by early and taught them, and instructed them, they turned their backes to me, and not their faces,

34 They woulde not heare to be reformed and correct: * but set their idols in the house that is halowed to my name, to defile it.

35 They haue buyded hye places for Baal in the valley of the chyldren of Hennom, to cause their sonnes & daughters to passe thorow [fire] in the honour of Moloch, whiche I neuer commaun-

1ere. xvi. xxxix. c.

Gene. i. a. 1ere. x. b.

Exod. 54. a.

Rom. ii. a.

Exod. vii. vnto the. xv chapter.

Iud. ii. iii. viii.

Esther. v. b.

1ere. ii. b.

1ere. viii. d.

ded

ded them: neither came it euer in my thought to make Iuda sinne with such abomination.

36 And nowe therefore thus hath the Lorde God of Israel spoken concerning this citie, whiche as ye your selues confesse, shalbe deliuered into the hande of the kyng of Babylon, [when it is wonne] with the sworde, with hunger, and with pestilence.

37 Beholde, I wyll gather them together from all landes, wherein I haue scattred them in my wrath in fearefull and great displeasure, and wyll bryng them agayne vnto this place, where they shall dwell safely:

38 And they shalbe my people, and I wyll be their God.

39 And I wyll geue them one heart and one way, that they may feare me at the dayes of their lyfe: that they and their chyldren after them may prosper.

40 And I wyll set by an euerlasting covenant with them [namely] that I wyll neuer cease to do them good, and that I wyll put my feare in their

heartes, so that they shall not runne away from me.

41 Yea I wyll haue a lust and pleasure to do them good, and faithfully to plant them in this land with my whole heart and with my whole soule.

Deut 39.b.
Iere. xxi.c

42 For thus saith the Lorde, Like as I haue brought all this great plague vpon this people: euen so wyll I also bryng vpon them all the good that I haue promised them.

43 And men shall haue their possessions in this lande, wherof ye say nowe, that it shall neither be inhabited of the people, nor of cattell, but be deliuered into the handes of the Chaldees:

44 Yea lande shalbe bought for money, and euidences made ther vpon, and sealed before witnesses in the countrey of Benjamin, and rounde about Hierusalem, in the cities of Iuda, in the cities that are vpon the mountaynes, and them that lye beneath, yea and in the cities that are in the south: for I wyll bryng their prysoners hyther agayne, saith the Lorde.

The. xxxiii. Chapter.

1 The prophete is monished of the Lord, to pray for the deliuerance of the people, whiche the Lorde promisseth. 8 God forgeueth sinnes, and doth graciously to the people for his owne renowne. 15 Of the byrth of Christe. 20 The kyngdome of Christe in the Churche shall neuer be ended.

1 **M**oreouer, the woꝛde of the Lorde came vnto Ieremie agayne* whē he was yet bounde in the court of the prison.

2 Thus saith the Lord who made Hierusalem, who fashioned the same to establishe it, whose name is the Lorde:

3 Crye vnto me, and I wyll aunswere, and shewe thee great and hye thinges whiche were vnknowen vnto thee.

4 Thus [I say] speaketh the Lorde god of Israel, concerning the houses of this citie, and the houses of the kynges of Iuda that are broken thoroꝛwe the ordinaunce and the sworde.

5 The inhabitours of this citie haue come to fight against the Chaldees, and they are filled with the dead carkasses of men, whom I haue slayne in my wrath and displeasure, when I turned

my face from this citie, because of al her wickednesse.

6 Beholde saith the Lorde, I wyll re- paire and heale their woundes, and make them whole: I wyll open them the large treasure of peace and trueth,

7 And wyll returne the captiuitie of Iuda and Israel, and wyll set them vp agayne as they were before:

8 From all misdeedes wherein they offended against me, I wyll cleanse them: and all their blasphemies which they haue done against me when they regarded me not, I wyll forgeue them.

9 And this shall get me a name, a prayse and honour among all the people of the earth, whiche shall heare all the good that I wyll shewe vnto them, yea they shalbe afraide and astonied at all the good deedes and benefites that I wyll do for them.

Iere xliiii.d

The prophecie

10 Moreover, thus saith the Lorde: In this place (wherof ye say that it shalbe a wilderness, wherem neither people nor cattle shall dwell) in lyke maner in the cities of Iuda and in the streetes of Hierusalem (which also shalbe so voyde that neither people nor cattle shall dwell there.)

11 Shall the voyce of gladnesse be heard agayne, the voyce of the bridegrome and of the bride, the voyce of them that shall sing, *Praise the Lorde of hostes, for he is louing, and his mercy endureth for euer, and the voyce of them that offer by gyftes in the house of the Lorde: for I wyll restore the captiuitie of this lande as it was afore, saith the Lorde.

12 Thus saith the Lorde of hostes, It shall come yet therto, that in this lande which is voyde from men and cattle, and in all the cities of the lande, there shalbe set by shepherdes cottages to rest their flockes.

13 In the cities vpon the mountaynes, and in the cities that lye vpon the plaine, and in the cities of the south, in the lande of Benjamin, and rounde about Hierusalem, and in the cities of Iuda shall the sheepe passe agayne vnder the hande of him that telleth them, saith the Lorde.

C 14 *Beholde, the tyme commeth saith the Lorde, that I will perfourme that good thing which I haue promised vnto the house of Israel, and vnto the house of Iuda.

15 In those dayes, and at the same tyme, I wyll bryng forth vnto Dauid the braunche of righteousnesse, and he shall do equitie and righteousnesse in the lande.

16 In those dayes shall Iuda be saued, *and Hierusalem shall dwell safe: and this shalbe her name, ^(a) God our righteousnesse.

17 For thus the Lorde promisseth, Da-

uid shall neuer want one to sit vpon the throne of the house of Israel:

18 *Neither shall the priestes and leuites want one to offer alway before me burnt offerings, to kindle the meate offerings, and to prepare the sacrifices. i.Reg.ii.g.

19 And the worde of the Lorde came vnto Ieremie, after this maner.

20 Thus saith the Lorde: Day the couenaunt which I haue made with day and night be broken, that there shoulde not be day and night in due season:

21 Then may my couenaunt also be broken which I made with Dauid my seruaunt, and so he not to haue a sonne to raigne in his throne: *so shall also the Priestes and Leuites neuer sayle, but serue me. ii.Pet.ii.a.

22 *For like as the starres of heauen may not be numbred, neither the sande of the sea measured: so wyll I multiplie the seede of Dauid my seruaunt, and the Leuites my ministers. Gene.xv.b. and.xxxii.g.

23 Moreover, the worde of the Lorde came to Ieremie, saying:

24 Considerest thou not what this people speaketh: Two kincedes [say they] had the Lorde chosen, and those same two hath he cast away: for so they haue despised my people, and they reputed them as though they were no people.

25 Therefore thus saith the Lord, If I haue made no couenaunt with day and night, and geuen no statute vnto heauen and earth:

26 Then will I also cast away the seede of Iacob and Dauid my seruaunt, so that I wyll take no prince out of his seede to rule the posteritie of Abraham, Isaac, and Iacob: but yet I will turne agayne their captiuitie, and be mercifull vnto them.

3 The

Psal.cviii.a.
i.Mach.iii.d

Iere.xxiii.a.

Esa.xxxii.d
ii.Reg.vii.c.
(a) This name hath God geuen to Christe, and doth properly belong to hym alone: but here it is attributed vnto the Church, for that God the father hath espoused Christ his sonne vnto the Church, and hath endowed her with all that is his.

The. xxxiiij. Chapter.

He threatneth that the cite, and the king Zedekias also shalbe geuen into the handes of the kyng of Babylon. He rebuketh them that brought suche of their brethren into captiuitie, as were pardoned to go at their libertie.



These are the wordes whiche the Lord spake vnto Ieremie, * what tyme as Nabuchodonozor the king of Babylon, and all his hoast, and all the kyng-

domes that were vnder his power, and all his people fought against Hierusalem and all the cities therof.

2 Thus saith the Lorde God of Israel, Go and speake to Zedekias the king of Iuda, and tell hym, the Lorde sendeth thee this worde: beholde, * I wyll deliuer this cite into the hande of the kyng of Babylon, he shall burne it with fire,

3 And thou shalt not escape his handes, but shalbe taken prisoner, and deliuered into his power: Thou shalt looke the kyng of Babylon in the face, and he shall speake to thee mouth to mouth, and then shalt thou go to Babylon.

4 Yet heare the worde of the Lorde, O Zedekias thou kyng of Iuda, thus saith the Lorde vnto thee, Thou shalt not be slayne with the sworde,

5 But shalt dye in peace: And as thy forefathers the kynges, thy ^(a) progenitors were brent, so shalt thou be brent also, and in thy mourning they shal say, O Lorde: for thus haue I determined, saith the Lorde.

6 Then saide Ieremie the prophete all these wordes vnto Zedekias kyng of Iuda in Hierusalem,

7 What tyme as the kyng of Babylons hoast besieged Hierusalem, and the remnaunt of the cities [namely] Lachis and Azecah, whiche yet remayned of the * strong defended cities of Iuda.

8 These are the wordes that the Lorde spake vnto Ieremie the prophete,

When Zedekias was agreed with all the people at Hierusalem, that there shoulde be proclaymed a * libertie:

9 So that euery man shoulde let his seruaunt and handmayde go free, Hebrue and Hebruelle, and no Iewe holde his brother as a bondman.

10 Nowe as they had consented, all the princes and all the people whiche had gathered vnto this agreement, that euery man shoulde set at libertie his bondseruaunt and bondwoman, and no longer to holde them bounde: euen so they were obedient, and let them go free.

11 But afterwarde they repented, and toke agayne the seruauntes and handmaydens whom they had let go free, and so made them bonde agayne.

12 For whiche cause, the worde of the Lorde came vnto Ieremie from the Lorde hym selfe, saying:

13 Thus saith the Lorde God of Israel: * I made a couenaunt with your fathers when I brought them out of the lande of Egypt, out of the house of bondage, saying:

14 When seven yeres are out, euery man shall let his bought seruaunt an Hebrue go free, if he haue serued hym sixe yeres: but your fathers obeyed me not, and hearkened not vnto me.

15 As for you ye were nowe turned, and dyd right before me, in that ye proclaymed euery man to let his neighbour go free, and in that ye made a couenaunt before me in the temple that beareth my name.

16 But yet ye turned your selues agayne, and blasphemed my name, in this, that euery man hath required his seruaunt and handmayde agayne whom ye had let go quite and free, and compelled them to serue you agayne, and to be bondmen and bondwomen.

17 And therfore thus saith the Lord: Ye haue

Exod. xxi. a.
Lcui. xxvi f
Deut. xv. b.

Deut. xv. a.
Exod. xxi. a

A
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Exod. xxi. a.
Lcui. xxvi f
Deut. xv. b.
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The prophecie

haue not obeyed me, euery man to proclaim freedome vnto his brother and neighbour: Wherefore I wyll call you vnto freedome, saith the Lorde, euen vnto the sworde, to the pestilence, and to hunger, and will make you to be plagued in all kyngdomes of the earth.

18 **W**ea those men that haue broken my couenaunt, and not kept the wordes of the appointment whiche they made before me, * When they helved the calfe in two, and when they went thorow the two halfes therof,

19 **T**he princes of Iuda, the princes of Hierusalem, the gelded me, the priestes, and all the people of the lande, whiche went thorow the two sydes of the calfe:

20 **T**hose men will I geue into the power of their enemies, and into the handes of them that folowe vpon their liues: * and their dead bodies shalbe meate for the foules of the ayre and beastes of the fiede.

Psal. 79. 2.
Ier. vii. d.

21 **A**s for Zedekias the king of Iuda and his princes, I wyll deliuer them into the power of their enemies, & of them that desire to slay them, and into the hande of the kyng of Babylons hoast, * whiche now is departed from you.

Ier. 37. e.

22 **B**ut thorow my commaundement (saith the Lord) they shall come againe before this citie, they shall fight against it, winne it, and burne it: Moreover, I wyll lay the cities of Iuda so waste, that no man shall dwell therein.

The xxxv. Chapter.

1 He propoundeth the obedience of the Rechabites, and therby confoundeth the pryde of the Jewes. 6 The commaundement of Ionadab the father of the Rechabites. 17 He threatneth punishment vnto the rebellious Jewes. 19 He promisetli prosperitie vnto the Rechabites for their obedience.

A 1 **T**HE wordes which the Lorde spake vnto Jeremie, in the raigne of Ichoakim the sonne of Iosias kyng of Iuda, are these:



2 **G**o vnto the house* of the Rechabites, and call them out, and bryng them to the house of the Lorde, into some commodious place, and geue them wine to drinke.

3 **T**hen toke I Iazaniah the sonne of Jeremie, the sonne of Habaziniab, and his brethren, and all his sonnes, and the whole housholde of the Rechabites,

4 **A**nd brought them into the house of the Lord, into the closet of the chyldren of Hanan the sonne of Jegealiah the man of God, whiche was by the closet of the princes, that is aboue the closet of Maasiah the sonne of Sellum, whiche is the treasurer.

5 **A**nd before the sonnes of the kindred of the Rechabites I set pottes full of wine, and cuppes, and sayde vnto them, **D**rinke wine:

6 **B**ut they sayde, we wyll drinke no wine: for Ionadab the sonne of Re-

chab our father commaunded vs, saying: **W**e and your sonnes shall neuer drinke wine, * buylde houses, sowe no seede, plant no vines,

Ier. xxxv. b.

7 **W**ea ye shall haue no vineyardes: but for al your tyme ye shall dwell in tentes, that ye may liue long in the land wherein ye be straungers.

8 **T**hus haue we obeyed the commaundement of Ionadab the sonne of Rechab our father in al that he hath charged vs, and so we drinke no wine al our life long, we nor our wiues, our sonnes and our daughters,

9 **N**either buylde we any house to dwell therein: we haue also among vs neither vineyardes, nor corne lande to sowe:

10 **B**ut we dwell in tentes, we obey, and do according vnto all that Ionadab our father commaunded vs.

11 **B**ut now that Nabuchodonosor the kyng of Babylone came by into the lande, we sayde, **C**ome, let vs go to Hierusalem, that we may escape the hoast of the Chaldees and the Assyrians: and so we dwell now at Hierusalem.

12 **T**hen came the worde of the Lorde vnto Jeremie, saying:

13 **T**hus

Gene. xv. b.

iii. Reg. x. e.

- 13 Thus saith the Lorde of hoastes, the God of Israel: Go and tell the men of Iuda, and the inhabitours of Hierusalem: Wyl ye not be reformed to obey my wordes, saith the Lorde:
- 14 The wordes whiche Ionadab the sonne of Rechab commaunded his sonnes, that they shoulde drinke no wine, are fast surely kept, for vnto this day they drinke no wine, but obey their fathers commaundement: but as for me * I haue stande by early, I haue spoken vnto you, and geuen you earnest warning, and yet haue ye not ben obedient vnto me.
- 15 Vea I haue sent my seruauntes at the prophetes vnto you, I rose by early, and sent you worde, saying: Turne you now every man from his wicked way, amende your liues, and go not after straunge gods to worship them, that ye may continue in the lande whiche I haue geuen vnto you and your fathers: but ye woulde neither heare me nor folowe me.

- 16 The chyldren of Ionadab Rechabs sonne, haue stedfastly kept their fathers commaundement that he gaue them: but this people is not obedient vnto me,
- 17 And therefore thus saith the Lorde of hoastes, the God of Israel: Beholde, I wyl bring vpon Iuda, and vpon euery one that dwelleth in Hierusalem, all the trouble that I haue deuised against them: * For I haue spoken vnto them, but they woulde not folowe, I haue called vnto them, neuerthelesse they woulde geue me no answer.
- 18 Ieremie also spake vnto the household of the Rechabites, Thus saith the Lorde of hoastes the God of Israel: forasmuche as ye haue obeyed the commaundement of Ionadab your father, and kept all his preceptes, and done according to all that he hath bidden:
- 19 Therefore thus saith the Lorde of hoastes the God of Israel: * Ionadab the sonne of Rechab shal not faile, but haue one out of his flocke to stande alway before me.

Prou. i. c.
Esa. xlv. b.
Iere. vii. b.

Ier. xxxiii. c.

The. xxxvj. Chapter.

1 Baruch wyrteth (as Ieremie enditeth) the booke of the curses against Iuda and Israel 9 He is sent with the booke vnto the people, and readeth it before them all. 14 He is called before the rulers, and readeth it before them also. 20 The rulers shewe vnto the kyng the wordes of the booke. 23 Jehudi taketh the booke and readeth a litle of it, and casteth it into the fire. 28 There is another written at the commaundement of the Lorde.

1 **I**n the fourth yere of Jehoakim the sonne of Josias the kyng of Iuda, came the worde of the Lorde vnto Ieremie, saying:



* Take a booke, and

all the wordes of the Lorde whiche he had spoken vnto hym.

5 And Ieremie commaunded Baruch, saying: I am in prison, so that I may not come into the house of the Lorde:

6 Therefore go thou thither, and reade the booke that thou hast written at my mouth [namely] the wordes of the Lorde, and reade them in the Lordes house vpon the ^(a) fasting day, that the people, whole Iuda, and al they that come out of the cities may heare.

7 Peradventure they wyl pray meekely before the face of the Lorde, and turne every one from his wicked way: for great is the wyath and displeasure that the Lorde hath taken against this people.

8 So Baruch the sonne of Neriah, dyd according to all that Ieremie the prophete commaunded hym, reading the

(a) when Jehoiakim the kyng of Iuda heard that the kyng of Babylon his enemy was coming to besiege Hierusalem, he appointed a solenne and publique fast for al the people, commaunding them to resort vnto the temple at the tyme appointed, and there to make their humble prayers vnto God for proce of his favour, as the maner of Gods people was in all their distresses to fast & pray in faithfull repentance.

The prophecie

Wordes of the Lorde out of the booke
in the Lordes house.

B 9 And this was done in the fifth yere of
Jehoakim the sonne of Josias kyng of
Juda, in the ninth moneth, * When it
was commaunded that all the people
of Hierusalem shoulde fast before the
Lorde, and they also that were come
fro the cities of Juda vnto Hierusalem:

I 10 Then read Baruch the wordes of Je-
remie out of the booke within the house
of the Lorde, out of the treasure of Ga-
mariah the sonne of Saphan the scribe,
which is beside the hyer loft of the new
dooze of the Lordes house, that all the
people might heare.

I 11 Now when Micheas the sonne of Ga-
mariah, the sonne of Saphan, heard all
the wordes of the lord out of the booke,

I 12 He went downe to the kynges palace
into the scribes chaumbers, for there all
the princes were set, Elisama the scribe,
Dalaiah the sonne of Semei, Elnathan
the sonne of Achboz, Gamariah the
sonne of Saphan, Zedekias the sonne
of Hananias, with all the princes.

I 13 And Micheas tolde them all the
wordes that he hearde Baruch reade
out of the booke before the people.

E 14 Then all the princes sent Jehudi the
sonne of Nathaniah the sonne of Sele-
miah, the sonne of Chusi, vnto Baruch,
saying: Take in thine hande the booke
whereout thou hast read before all the
people, & come. So Baruch the sonne
of Periah toke the booke in his hande,
and came vnto them.

I 15 And they sayd vnto him: Sit downe
and reade the booke, that we may
heare also: So Baruch read that they
might heare.

I 16 Nowe when they had hearde all the
wordes, they were abashed one vpon
another, and sayde vnto Baruch: We
will certifie the king of al these wordes.

I 17 And they examined Baruch, saying:
Tell vs, howe diddest thou write all
these wordes out of his mouth:

I 18 Then Baruch answered them: He
spake all these wordes vnto me with
his mouth, and I wrote them in the
booke.

I 19 Then sayd the princes vnto Baruch:
Go thy way, hide thee with Jeremie,
so that no man knowe where ye be.

I 20 And they went in to the kyng to the
court (but they kept the booke in the

chaumber of Elizama the scribe) and
tolde the kyng all the wordes, that he
might heare.

I 21 So the kyng sent Jehudi to fet hym
the booke: which he brought out of Eli-
zama the scribes chaumber, and Je-
hudi read in it, that the king and all the
princes whiche were about hym might
heare.

I 22 Nowe the kyng sate in the winter
house (for it was in the ninth moneth)
and there was a fire before hym.

I 23 And when Jehudi had read thre or
foure leaues therof, he cut the booke in
peece with a penknife, and * cast it into
the fire vpon the harth, vntill the booke
was al bzent in the fire vpon the harth.

I 24 Yet no man was abashed therof, nor
rent his clothes, neither the kyng hym
selfe nor his seruautes, though they
hearde all these wordes.

I 25 Neuerthelesse, Elnathan, Dalaiah,
and Gamariah besought the kyng that
he woulde not burne the booke: not-
withstanding, the kyng woulde not
heare them:

I 26 But commaunded Jerahmel the
sonne of Amelech, Saraiah the sonne
of Ezriel, and Seleniah the sonne of
Abdeel, to lay handes vpon Baruch the
scribe, and vpon Jeremie the prophete:
but the Lorde kept them out of sight.

I 27 Nowe after that the kyng had bzent
the booke, and the sermons which Ba-
ruch wrote at the mouth of Jeremie,
the worde of the Lorde came vnto Je-
remie, saying:

I 28 Take another booke, and write in it
all the foresayde sermons that were
written in the first booke whiche Je-
hoakim the kyng of Juda hath bzent.

I 29 And tell Jehoakim the kyng of Ju-
da, thus saith the Lorde: Thou hast
bzent the booke, and thoughtest within
thy selfe, why hast thou written therein,
that the kyng of Babylon shall come
and make this lande waste, so that he
shall make both people and cattell to be
out of it:

I 30 Therefore thus the Lorde saith of
Jehoakim the kyng of Juda: * There
shall none of his generation sit vpon the
throne of Dauid, his dead carcase shall
be cast out, that the heate of the day
and the frost of the night may come vpon
hym.

I 31 And I wyll visite the wickednesse of
hym,

Iofu. iii. a.

Iere. xxvi. a.

i. Mach. iii. c.

E

4 Reg. 14. b.
Iere. xxii. c.

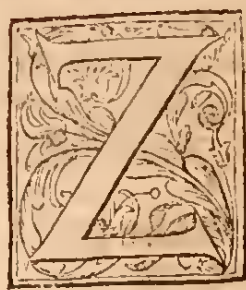
hym, of his seede, and of his seruauntes:
 Moreover, all the euill that I haue
 promised them, though they hearde me
 not, wyll I bryng vpon them, vpon the
 inhabitours of Hierusalem, and vpon
 all Iuda.

32 Then toke Ieremie another booke

and gaue it Baruch the scribe the sonne
 of Neriah, which wrote therein out of
 the mouth of Hieremie, all the sermons
 that were in the first booke which Je-
 hoakim the kyng of Iuda did burne:
 and there were added vnto them many
 mo sermons, lyke vnto the former.

¶ The .xxxvij. Chapter.

¹ Zedekia succeedeth Cononiah, ³ he sendeth vnto Ieremie to pray for hym. ¹² Ieremie
 goyng into the lande of Benjamin is taken, ¹⁵ he is beaten and put in prison, ¹⁷ he
 is deliuered by kyng Zedekia.



Zedekia the sonne of
 Josiah * which was
 made kyng through
 Nabuchodonozor king
 of Babylon, raigned in
 the lande of Iuda, in
 the stead of Cononiah

the sonne of Jehoakim.

2 But neither he, nor his seruauntes, nor
 the people in his lande, woulde obey the
 wordes of the Lorde which he spake
 by the prophete Ieremie.

3 * Neuerthelesse, Zedekia the king sent
 Jehucall the sonne of Selemiah, and
 Sophoniah the sonne of Maashah the
 priest, to the prophete Ieremie, saying:
 O pray thou vnto the Lorde our God
 for vs.

4 Nowe Ieremie walked free among
 the people at that tyme, and was not
 put in prison as yet.

5 * Pharaos hoast also was come out of
 Egypt: which when the Chaldees
 which besieged Hierusalem perceaued,
 they departed from thence.

6 Then came the worde of the Lorde
 vnto the prophete Ieremie, saying:

7 Thus saith the Lorde God of Israel,
 This aunswere shal ye geue to the king
 of Iuda that sent you vnto me for coun-
 sayle: * Beholde, Pharaos hoast which
 is come forth to helpe you, shal returne
 into Egypt into his owne lande.

8 But the Chaldees shall come agayne,
 and fight agaynst this citie, winne it,
 and set fire vpon it.

9 For thus saith the Lorde, Deceau not
 your owne myndes, thynkyng on this
 maner, Lulche, the Chaldees go nowe
 their way from vs: No, they shall not
 go their way.

10 For though ye had slayne the whole
 hoast of the Chaldees that besiege you,

and that none remayned of them but
 wounded men, yet shoulde they stande
 by and set fire vpon this citie.

11 Nowe when the hoast of the Chaldees
 was broken by from Hierusalem for
 feare of the Egyptians armie,

12 Ieremie went out of Hierusalem to-
 ward the lande of Benjamin, to get
 hym from among the people.

13 And when he came vnder Beniamins
 port, there was a porter called Ieriah,
 the sonne of Selemiah, the sonne of * Ma-
 naniah, which fell vpon hym, and toke
 hym, saying: Thy mynde is to runne to
 the Chaldees.

14 Then sayde Ieremie, It is not so, I
 go not to the Chaldees: Neuerthelesse,
 Ieriah woulde not beleue hym, but
 brought Ieremie bounde before the
 princes.

15 Wherefore the princes were angry
 with Ieremie, & smote hym, and layde
 hym in prison in the house of Jonathan
 the scribe: for they had made that house
 the prison.

16 Thus was Hieremie put into a dun-
 geon and prison, and so lay there a long
 tyme.

17 Then Zedekia the kyng sent for him,
 and called hym, and asked hym quietly
 in his owne house, saying: Thinkest
 thou this businesse [that nowe is in hande]
 cometh of the Lorde: Ieremie
 aunswered, Yea that it doth: and thou
 (sayde he) shalt be deliuered into the
 kyng of Babylons power.

18 Moreover, Ieremie sayde vnto king
 Zedekia, what haue I offended a-
 gaynst thee, agaynst thy seruauntes, or
 agaynst this people, that ye haue put
 me in prison:

19 * Where are your prophetes which
 haue prophesied vnto you, and sayde,
 That

Ier. xxxviii. b.

Ier. 38. c.

Ier. xxviii. c.

4 Reg. 14.

1. 7. c.

1. xxxi. a.

1. xvi. b.

1. xlvii. a.

The prophecie

That the king of Babylon shoulde not come agaynst you and this lande:
 20 And therfore heare nowe O my Lorde the kyng, let my prayer be accepted before thee, and sende me no more into the house of Jonathan the scribe, that I dye not there.

21 Then Zedekia commaunded to put Jeremie in the fore entrie of the prison, and dayly to be geuen hym a cake of bread of the bakers streete, vntyll all the bread in the citie was eaten vp: Thus Jeremie remayned in the fore entrie of the prison.

The xxxviij. Chapter.

1 By the motion of the rulers, Jeremie is put into a dungeon. 14 At the request of Abedmelech the chamberlayne, the kyng commaundeth Jeremie to be brought forth of the dungeon. 17 Jeremie sheweth the kyng howe he myght escape death.

A 1



Aphatiah the sonne of Nathan, Gedaliah the sonne of Bahur, Iucal the sonne of Selemiah, & Bahur the sonne of Belchia, perceived the wordes that

Jeremie had spoken vnto all the people, namely, on this maner.

Iere. xxi. b. and. xxvii. a

2 Thus saith the Lorde, *who so remayneth in this citie, shall perishe either with the sworde, with hunger, or with pestilence: but who so falleth vnto the Chaldees shal escape, winning his soule for a pray, and shall lyue.

Iere. xxii. e.

3 *For thus saith the Lorde, This citie no doubt must be deliuered into the power of the kyng of Babylon, and he also shall winne it.

4 Then saide the princes vnto the kyng, Sir, we beseeche you let this man be put to death: for thus he discourageth the handes of the souldiours that be in this citie, and the handes of all the people, when he speaketh such wordes vnto them: This man labourerth not for peace of the people, but mischiefe.

5 Zedekia the kyng aunswered, and sayde, Lo, he is in your handes: for the kyng may denie you nothyng.

6 Then toke they Jeremie and cast him into the dungeon of Belchia the sonne of Amelech, that dwelt in the fore entrie of the prison, and they let downe Jeremie with coardes into a dungeon, where there was no water, but mire: So Jeremie stack fast in the mire.

7 Nowe when Abedmelech the Moorian beyng a chamberlayne in the kynges court, vnderstoode that they had cast Jeremie into the dungeon,

8 He went out of the kynges house, and spake to the king, which then sate vnder the port of Beniamin, these wordes.

9 By Lorde the kyng, where as these men meddle with Jeremie the prophete, they do hym wrong [namely] in that they haue put hym in prison, there to dye for hunger: for there is no more bread in the citie.

10 Then the kyng commaunded Abedmelech the Moorian, and sayde, Take from hence thirtie men whom thou wylt, and drawe vp Jeremie the prophete out of the dungeon before he dye.

11 So Abedmelech toke the men with hym, and went to the house of the king, and there vnder the tresurie he gat olde ragges and worne cloutes, and let them downe by a corde into the dungeon to Jeremie.

12 And Abedmelech the Moorian sayde vnto the prophete Jeremie: O put these ragges and cloutes vnder thine arme holes betwixt them and the cordes: And Jeremie did so.

13 So they drewe vp Jeremie with cordes, & toke hym out of the dungeon: and he remayned in the fore entrie of the prison.

14 *Then Zedekia the kyng sent, & caused Jeremie the prophete to be called vnto hym, into the thirde entrie that is in the house of the Lorde, and the kyng sayde vnto Jeremie: I wyl aske thee some what, but hyde nothyng from me. Iere. 37. 6

15 Then Jeremie aunswered Zedekia, If I be playne vnto thee, thou wylt cause me to suffer death: yf I geue thee counsaile, thou wylt not folowe me.

16 So the kyng swoze an oth secretly to Jeremie, saying: As the Lorde liueth that made vs these soules, I wyl not slay thee, nor geue thee into the handes of them that seeke after thy lyfe.

17 Then sayde Jeremie vnto Zedekia, Thus saith the Lorde of hostes the God of Israel: If case be that thou wylt Iere. xxxvii. 1



- wylt go forth vnto the kyng of Babylons princes, thou shalt saue thy lyfe, and this citie shall not be brent, yea both thou and thy housholde shall escape with your lyues:
- 18 But yf thou wylt not go forth to the kyng of Babylons princes, then shall this citie be deliuered into the handes of the Chaldees, which shall set fire vpon it, and thou shalt not be able to escape them.
- 19 And Zedekia said vnto Ieremie: I am afrayde for the Iewes that are fled vnto the Chaldees, lest I come into their handes, & so they to haue me in derision.
- 20 But Ieremie answered, No, they shall not betray thee: O hearken vnto the voyce of the Lorde I beseeche thee, which I speake vnto thee, so shalt thou be well, and saue thy lyfe:
- 21 But yf thou wylt not go forth, the Lorde hath tolde me this playnely,
- 22 Beholde, all the women that are left in the kyng of Judas house, shall be led forth vnto the kyng of Babylons princes: and they shall say, thou art deceaued, and the men in whom thou didst put thy trust, haue gotten thee vnder, & set thy feet fast in the mire, and gone their way from thee.
- 23 Therefore all thy wyues with thy children shall they leade forth vnto the Chaldees, and thou shalt not escape their handes: but shalt be the kyng of Babylons prisoner, and this citie shalt thou cause to be burnt.
- 24 Then sayde Zedekia vnto Ieremie: Loke that no body knowe of these wordes, and thou shalt not dye.
- 25 But yf the princes perceaue that I haue talked with thee, and come vnto thee, saying: O speake, what sayde the kyng to thee, hyde it not from vs, and we wyll not put thee to death: tell vs (we pray thee) what sayde the kyng to thee:
- 26 See thou geue them this aunswere: I haue humbly besought the kyng that he wyll let me lye no more in Jehonathans house, that I dye not there.
- 27 Then came all the princes vnto Ieremie, and asked hym: and he tolde them after the maner as the kyng bad hym. Then they helde their peace, and let hym alone: for they perceaued nothing.
- 28 *So Ieremie abode still in the fore entrie of the prison, vntyll the day that Hierusalem was wonne.

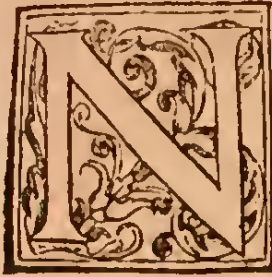
Ier. xxxix. c

The prophecie

The xxxix. Chapter.

1 Nabuchodonozor beslegeth Hierusalem. 4 Zedekia fleeth, 5 he is taken of the Chaldees, 6 his sonnes are slayne, 7 his eyes are thrust out, 11 Jeremie is prouided for. 15 Abedmelech is deliuered from captiuitie, because of the confidence that he had in God.

Jer. 32. 2.
4. Reg. 25. 2.



Nowe When the citie of Hierusalem was taken (for in the ninth yere of Zedekia kyng of Iuda, the tenth moneth, came Nabuchodonozor the kyng of Babylon and all his hoast, and besieged Hierusalem, and fought agaynst it,

2 And in the eleuenth yere of Zedekia, in the fourth moneth, the ninth day of the moneth, he brake into the citie)

3 Then all the princes of the kyng of Babylon came in and sate them downe vnder the port: Neregel, Sarezet, Sangarnebo, Sarsachim, Rablaris, Neregel, Sarezet, Rabmag, with all the other princes of the kyng of Babylō.

Jer. 34. 2.

4 *And when Zedekia the kyng of Iuda with his souldiers sawe them, then they fled and departed out of the citie by nyght through the kynges garden, and through the port that is betwene the two walles, and so the kyng went toward the wildernesse:

5 But the Chaldees hoast folowed fast after them; and toke Zedekia in the fielde of Hiericho, and brought hym prisoner to Nabuchodonozor the kyng of Babylon, vnto Reblath, that lyeth in the lande of Hemiath, where he gaue iudgement vpon hym.

6 So the kyng of Babylon caused the children of Zedekia and all the nobles of Iuda to be slayne before his face at Reblath,

B 7 And made Zedekias eyes to be put out, and bounde him with two chaines, and sent hym to Babylon.

4. Reg. 25. d.
Jer. xxii. d.

8 *Moreouer, the Chaldees burnt by the kynges palace, with the other houses of the people, and brake downe the walles of Hierusalem.

9 As for the remnant of the people that

were in the citie, and such as were come to hym, and whatsoeuer was left of the comon sort, Nabuzaradan the chiefe captayne carped them to Babylon.

10 But Nabuzaradan the chiefe captaine let the rascall people and those that had nothyng, dwell styll in the lande of Iuda, and gaue them vineyardes and corne fieldes at the same tynie.

11 Nabuchodonozor also the kyng of Babylon, gaue Nabuzaradan the chiefe captayne a charge concerning Jeremie, saying:

12 Take and cherishe hym, and make much of him, see thou do him no harme, but entreate hym after his owne desire.

13 So Nabuzaradan the chiefe captayne, Nabuzarban, Rablares, Neregal, Sarezet, Rabniag, and all the kyng of Babylons lordes, sent for Jeremie,

14 *And caused hym to be set out of the fore entrie of the prison, and committed hym vnto Gedaliah the sonne of Ahikam, the sonne of Saphan, that he shoulde cary hym home: *and so he dwelt among the people.

Jer. 34. d.

Jer. 35. b.

15 Nowe when Jeremie lay yet bounde in the fore entrie of the prison, the worde of the Lorde came vnto hym, saying:

16 Go and tell Abedmelech the Moorian, thus saith the Lorde of hostes the God of Israel: Beholde, the cruell and sharpe plague that I haue deuised for this citie wyll I bring vpon them, that thou shalt see it:

17 But I wyll deliuer thee in that day saith the Lorde, & thou shalt not come in the handes of those men whom thou fearest:

18 For doubtlesse I wyll saue thee, so that thou shalt not perishe with the worde: but thy lyfe shalbe saued, and that because thou hast put thy trust in me, saith the Lorde.

The.xl.Chapter.

Jeremie hath licence to go whither he wyll, & he dwelleth with the people that remayneth at Hierusalem, ouer whom Gedaliah ruleth. 14 Iohanan prophesieyth death vnto Gedaliah.



This is the worde that the Lorde spake vnto Jeremie, *When Nabuzaradan the chiefe captayne had let hym go free from Ramath, whither he had led

hym bounde among all the prisoners that were caried from Hierusalem and Iuda vnto Babylon.

2 The chiefe captayne called for Jeremie, and sayde vnto hym, The Lorde thy God spake mightily before of the misery vpon this place.

3 Nowe the Lorde hath sent it and performed it as he hath promised: for ye haue sinned agaynst the Lord, and haue not ben obedient vnto his voyce, therefore commeth this plague vpon you.

4 Beholde, I loose the bandes from thy handes this day: yf thou wilt nowe go with me vnto Babylon, by then, for I wyll see to thee, and provide for thee: but yf thou wyll not go with me to Babylon, then remayne here: *Beholde all the lande is at thy wyll, loke where thou thinkest conuenient and good for thee to abyde, there dwell.

5 For as yet he was not gone backe agayne to Gedaliah: therefore he sayde to hym, Go backe to Gedaliah the sonne of Ahicam, the sonne of Saphan, *whom the kyng of Babylon hath made gouernour ouer the cities of Iuda, and dwell with hym among the people, or remayne where soeuer it please thee. So the chiefe captayne gaue him his expences with a rewarde, and let hym go.

6 Then went Jeremie vnto Gedaliah the sonne of Ahicam to Mispa, & dwell there with hym among the people that were left in the lande.

7 Nowe whē the captaynes of the hoast of Iuda, which with their felowes were scattered abroad on euery syde in the lande, vnderstoode that the kyng of Babylon had made Gedaliah the sonne of Ahicam gouernour in the lande, and that man, wyfe, and chyld, yea and the pooze men in the lande that

were not led captiue to Babylon, should be vnder his iurisdiction:

8 They came to Gedaliah vnto Mispa, [Namely] Ismael the sonne of Nathaniah, Iohanan and Jonathan the sonnes of Careah, Sareah the sonne of Thanehumeth, the sonnes of Ephiai the Netophatite, Jezaniah the sonne of Baachati, with their companions.

9 And Gedaliah the sonne of Ahicam, the sonne of Saphan, sware vnto them and their felowes in this maner: *Be not afrayde to serue the Chaldees, dwell in the lande, and do the kyng of Babylon seruice, so shall ye prosper.

10 Beholde I dwell at Mispa, to be an officer in the Chaldees behalfe, and to satisfie such as come to vs: therefore gather wine, corne, and oyle, & kepe them in your ware houses, and dwell in your cities that ye haue in keepyng.

11 Yea all the Jewes also that dwell in Moab, vnder the Ammonites, Idumea, and in all the countreys, when they hearde that the kyng of Babylon had made Gedaliah the sonne of Ahicam the sonne of Saphan, gouernour vpon all them that were left in Iuda:

12 All the Jewes [I say] returned out of all places where they were fled vnto, and came into the lande of Iuda to Gedaliah vnto Mispa, and gathered wine and other frutes, and that very much.

13 Moreover, Iohanan the sonne of Careah, and all the captaynes of the hoast that were scattered on euery syde in the lande, came to Gedaliah to Mispa, and sayde vnto hym:

14 Knowest thou not that Baalis the kyng of the Ammonites hath sent Ismael the sonne of Nathaniah to slay thee: But Gedaliah the sonne of Ahicam beleued them not.

15 Then sayde Iohanan the sonne of Careah vnto Gedaliah in Mispa these wordes secretly, Let me go I pray thee, and I wyll slay Ismael the sonne of Nathaniah, so that no body shall knowe it: wherefore wyll he kyll thee, that all the Jewes which resort vnto thee myght be scattered, and the remnant

The prophecie

naunt in Iuda perishe.

16 And Gedaliah the sonne of Ahicam sayde to Iohanan the sonne of Careah,

Thou shalt not do it: for they are but lyes that thou sayest of Imael.

The .xlj. Chapter.

¶ Imael kylleth Gedaliah gosselully, and many other with hym. ¶ Iohanan soloweth after Imael.

A 1



At in the seuenth moneth, it happened* that Imael the sonne of Nathaniah, the sonne of Elisama, one of the kynges blood came, and the greatest about

the kyng, & ten men with him, vnto Gedaliah the sonne of Ahicam to Bilsa, and they did eate together in Bilsa.

2 And Imael the sonne of Nathaniah, with those ten men that were with him, start vp, and smote Gedaliah the sonne of Ahicam the sonne of Saphan with the sworde, and slue hym whom the kyng of Babylon had made a gouernour of the lande.

3 Imael also slue all the Jewes that were with Gedaliah at Bilsa, and all the Chaldees that he founde there waytyng vpon hym, and those that were able to fyght he slue with hym.

4 The next day after that he had slayne Gedaliah, the matter was yet vnknowen:

5 And there came certayne men from Sichen, from Silo, and Samaria, to the number of fourescore, which had shauen their beardes, rent their clothes, and were all heauie, bryngyng meate offerynges and incense in their handes, to offer it in the house of the Lorde.

6 And Imael the sonne of Nathaniah went forth of Bilsa* weepynge, to meete them: Nowe when he met them, he sayde, Go your way to Gedaliah the sonne of Ahicam.

7 And when they came in the myddest of the citie, Imael the sonne of Nathaniah, with them that were with hym, slue them euen at the myddest of the pit.

8 Among these fourescore menthere were ten that sayde vnto Imael: Oh slay vs not, for we haue yet a great treasure in the fiede, of wheate, barley, oyle, and hony: So he spared them, and slue them not with their brethren.

9 Nowe the pit* wherin Imael did cast the dead bodyes of the men whom he slue because of Gedaliah, had kyng Asa

caused to be made for feare of Baasa the kyng of Israel, and the same pit did Imael fyll with slayne men.

10 As for the remnaunt of the people, the kynges daughters, and all the people that were left at Bilsa, vpon whom * Nabuzaradan the chiefe captayne had made Gedaliah the sonne of Ahicam gouernour, Imael the sonne of Nathaniah caried them away prisoners towarde the Ammonites.

11 But when Iohanan the sonne of Careah, and all they which had ben captaynes ouer the kynges hoast with him, hearde of all the wickednesse that Imael the sonne of Nathaniah had done:

12 They toke their companions, & went out for to fyght with Imael the sonne of Nathaniah, and founde hym by the great waters that are at Gibeon.

13 Nowe when all the people whom Imael led captiue, sawe Iohanan the sonne of Careah, and all the other captaynes of the hoast, they were glad.

14 So all the people that Imael had caried away from Bilsa, were brought agayne: and when they returned, they came to Iohanan the sonne of Careah.

15 But Imael the sonne of Nathaniah fled from Iohanan with eyght companions, and went to the Ammonites.

16 Then Iohanan the sonne of Careah, and all the captaynes of the hoast that were with hym, toke all the remnaunt of the people, whom Imael the sonne of Nathaniah had led away when he had slayne Gedaliah the sonne of Ahicam, whom they also had reserued from hym, fightyng men, women, and children, and gelded men, whom they brought agayne from Gibeon,

17 And went from thence, and sate them downe at Geruth Chamaani, which lyeth beside Bethlehem,* that they might go into Egypt for feare of the Chaldees:

18 Of whom they were afrayde, because that Imael the sonne of Nathaniah had slayne Gedaliah Ahicams sonne, whom the kyng of Babylon had made gouernour in the lande.

The

4.Reg.25.a.

4.Reg.xv.c.

Gen.xii.c.
1.Reg.10.b.

Ecc.12.c.

Iere.xli.c.

Iere.xli.c.

The .xlij. Chapter.

The captaynes aske counsaile of Ieremie what they ought to do. 19 Ieremie admonisheth the remnaunt of the people not to go into Egypt.

All the captaynes of Iohanan the sonne of Careah, Jezantah the sonne of Oshah, came, with all the people fro the least vnto the most,

And sayde vnto Ieremie the prophete: *O heare our petition, that thou mayest pray for vs vnto the Lorde thy God, namely for all the remnaunt, wherof there be fewe of vs left of many, as thou seest vs:

That the Lorde thy God may shewe vs a way to go in, and tell vs what we shoulde do.

Then Ieremie the prophete sayde vnto them: I haue hearde you, beholde, I wyll pray vnto God your Lorde as ye haue required me: and loke what answer the Lorde geueth, I shall certifie you therof, and kepe nothyng backe from you.

And they sayde vnto Ieremie, *The Lorde be a true and faithfull witnesse betwixt vs, that we wyll do all that the Lorde thy God commaundeth vs.

Whether it be good or euyll, we wyll hearken vnto the voyce of the Lorde God, to whom we sende thee, that we may prosper when we haue folowed the voyce of the Lorde our God.

And after ten dayes came the worde of the Lorde vnto Ieremie.

Then called he Iohanan the sonne of Careah, and all the captaynes of the people that were with hym, yea and all the people from the least to the most,

And sayde vnto them: Thus saith the Lorde God of Israel, vnto whom ye sent me to lay foorth your prayers before hym:

*If ye wyll dwell in this lande, I shall builde you vp, & not breake you downe, I shall plant you, and not roote you out: for I repent as concerning the trouble that I haue done to you.

Fearc not the kyng of Babylon of whom ye stande in awe, O be not afraid of hym, saith the Lord: for I wyll be with you to helpe you, and deliuer you from his hande.

I wyll pardon you, I wyll haue mercie

vpon you, and cause hym to pittie you, and bryng you agayne into your owne lande.

13 Neuerthelesse, yf ye purpose not to dwell in this lande, nor to folowe the voyce of the Lorde your God:

14 But wyll say thus, we wyll not dwell here, but go into Egypt, where we shall neither see warre, heare the noyse of the trumpe, nor suffer hunger, there wyll we dwell:

15 wherfore heare nowe the worde of the Lorde O ye remnaunt of Iuda, *Thus saith the Lorde of hostes the God of Israel: If ye be wholly purposed to go into Egypt, and to dwell there as strangers,

16 The sworde that ye feared, shall ouertake you in Egypt: and the hunger wherof ye be here afrayde, shall hang vpon you, and folowe you into Egypt, and there shall ye dye.

17 And all they that of set purpose vnder- take to go into Egypt to sojourne there, shall perishe with the sworde, with hunger, and pestilence, not one of them shall remayne, there shall none escape the plague that I wyll bryng vpon them.

18 For thus saith the Lorde of hostes the God of Israel, Lyke as my wrath and indignation is moued agaynst the inhabitours of Hierusalem: so shall my displeasure be kindled agaynst you also yf ye go into Egypt, and there ye shalbe reuiled, abhorred, brought to shame and confusion, and as for this place ye shall neuer see it more.

19 The Lorde forbiddeth you (O ye remnaunt of Iuda) that ye shall not go into Egypt: and forget not that I haue warned you earnestly this day.

20 For ye haue dissembled with me: *for ye sent me vnto the Lorde your God, and sayde, O pray thou the Lorde our God for vs, and loke what answer the Lorde our God geueth thee, that bryng vs agayne, and we shall do thereafter:

21 Nowe haue I shewed and declared vnto you, but ye haue not obeyed the voyce of the Lorde your God, for the which

Iere. xxvii. a

Iere. xli. c.

Iere. xlii. a

The prophecie

Which cause he hath sent me to you.

and pestilence, euen in the same place
Where your lust is to go and dwell.

Deut. 28. c.

22 Nowe therfore * be sure that ye shall
perishe with the sworde, with hunger,

The. xliij. Chapter.

1 Johanan carryeth the remnant of the people into Egypt, contrary to the mynde
of Jeremie. 8 Jeremie prophecieth the destruction of Egypt.

A 1



Nowe When Jeremie
had ended all wordes
of the Lorde his God
vnto the people, which
to declare the Lorde
heir God had sent him
to them, euen all these

wordes [I say]

2 Azariah the sonne of Osaiiah, and Jo-
hanan the sonne of Careah, with all the
stubburne persons, sayd vnto Jeremie,
* Thou yest, the Lorde our God hath
not sent thee to speake vnto vs, that we
shoulde not go into Egypt, and dwell
there:

3 But Baruch the sonne of Meriah pro-
uoketh thee agaynst vs, that he myght
bryng vs into the captiuitie of the Chal-
dees, that they myght slay vs, and carry
vs away prisoners vnto Babylon.

4 So Johanan the sonne of Careah,
and all the captaynes of the hoast, and
all the people, folowed not the com-
maundement of the Lorde, [namely] to
dwell in the lande of Juda:

5 But Johanan the sonne of Cariah,
and all the captaynes of the hoast, caried
away all the remnant of Juda, that
were come together agayne from all
the heathen, among whom they had
ben scattered, to dwell in the lande of
Juda,

6 Men, women, children, the kynges
daughters, all those that Nabzaradan
the chiefe captayne had left with Gedai-

liah the sonne of Ahikam, the sonne of
Saphan: they carryed away also the
prophete Jeremie, Baruch the sonne of
Meriah,

7 And so came into Egypt: for they were
not obedient vnto the commaundement
of God. Thus came they to Thaphnis:

8 And in Thaphnis the worde of the
Lorde happened vnto Jeremie, saying:

9 Take great stones in thine hande, and
hyde them in the bricke wall vnder the
dooze of Pharaos house in Thaphnis,
that all the men of Juda may see,

10 And say vnto them, Thus saith the
Lorde of hostes the God of Israel:

* Beholde, I will sende and call for Na-
buchodonozor the kyng of Babylon my
seruaunt, and wyll set his seate vpon
these stones that I haue hyd, and he
shall spreade his tent ouer them.

11 And when he cometh, he shall smite
the land of Egypt, some with slaughter,
some with banishment, and some with
the sworde.

12 He shall set fire vpon the temple of the
Egyptians gods, and burne them vp,
and take them selues prisoners: More-
ouer, he shall aray hym selfe with the
lande of Egypt, lyke as a shepherde
putteth on his coate, and shall depart
his way from thence in peace.

13 The pylers also of the temple of the
sunne that is in Egypt shall he breake in
peeces, and burne the temples of the
Egyptians gods.

Ierc. xlii. a.

Ierc. xlii. c.

Ierc. xli. c.

The. xliiiij. Chapter.

1 He reproveth the people for their Idolatrie. 15 They that set lyght by the threatenynge
of the Lorde are chastened. 26 The destruction of Egypt and the Jewes therein, is pro-
phecied.

A 1



This is the worde that
was shewed to Jere-
mie concernyng all the
Jewes which dwell in
Egypt, at Migdol, at
Thaphnis, at Noph,
and in the lande of Pa-

thures.

2 Thus saith the Lorde of hostes the
God of Israel, We haue seene all the
miserie that I haue brought vpon Ie-
rusalem, & vpon all the cities of Juda:
so that this day they are desolate and no
man dwellynge therein,

3 And that because of the great blasphe-
mies, which they committed to prouoke
me

me vnto anger, in that they went backe to do sacrifice and worship vnto straunge gods, whom neither they, nor ye, nor your fathers haue knowen.

4 Howbeit I sent vnto them my seruantes all the prophetes, *I rose by early, I sent vnto them and gaue them warning, O do no suche abhominable thinges, and thinges that I hate.

5 But they would not kololue nor hearken to turne from their wickednesse, & to do no more sacrifice vnto straunge gods.

6 Wherefore, myne indignation and wrath was kindled, and it brent by the cities of Iuda, with the streetes of Hierusalem, so that they were made waste and desolate, as it is come to passe this day.

7 Nowe therfore thus saith the Lorde of hostes the God of Israel: Howe happeneth it that ye do so great enyll vnto your owne soules, thus to destroy the men and woman, chyldren and babes of Iuda, so that none of you is left:

8 Because ye prouoke me to wrath with the workes of your owne hands, when ye offer vnto straunge gods in the lande of Egypt where as ye be gone to dwell, that ye might vtterly perishe, and that ye might be reuiled and shamefully intreated of all nations:

9 O haue ye nowe forgotten the wickednesse of your forefathers, the wickednesse of the kynges of Iuda and their wiues, the wickednesse that ye your selues and your wiues haue done in the lande of Iuda, and in the streetes of Hierusalem:

10 Yet are ye not sorie this day, ye feare not, neither walke ye in my lawe, and in my commaundementes that I haue geuen vnto you and your forefathers.

11 Therefore thus saith the Lorde of hostes the God of Israel: I am stedfastly aduised and determined to punish you, and to roote out all Iuda.

12 As for the remnaunt of Iuda that purposely went into Egypt there to dwell, I wyll take them, *and they shall all be destroyed, in the lande of Egypt shall they perishe, beyng consumed with the sworde and with hunger: soz from the least vnto the most

they shall perishe with the sworde and with hunger: Moreover, they shalbe reuiled, adhorred, shamed, and confounded.

13 For I wyll visite them that dwell in Egypt, *as I haue visited Hierusalem, with the sworde, with hunger, and with pestilence.

Ezech. 39. a.

14 So that none of the remnaunt of Iuda whiche are gone to dwell in Egypt, shalbe left to come againe into the land of Iuda, although they thinke to come thither agayne and to dwell there: for none shall come agayne but suche as are fled away.

15 Then all the men whiche knewe that their wiues had offred vnto straunge gods, and a great sort of wiues that stode there, yea and all the people that dwelt there in Egypt in the citie of Phatures, answered Ieremie and saide:

16 As for the wordes that thou hast spoken vnto vs in the name of the Lorde, we wyll in no wise heare them:

17 But whatsoever goeth out of our owne mouth, that wyll we do, we wyll do sacrifice, and offer oblations vnto the Queene of heauen, *like as we and our forefathers, our kynges and our heades haue done in the cities of Iuda, and in the streetes of Hierusalem: for then had we plenteousnesse of vitayles, then were we in prosperitie, and no misfortune came vpon vs:

Iere. vii. b.

18 *But since we left to offer and to do sacrifice vnto the Queene of heauen, we haue had scarcenesse of all thinges, and perishe with the sworde and hunger.

i. Mach. i. b.

19 [Last of all] When we [women] dyd sacrifice and offred vnto the Queene of heauen: dyd we make her cakes and powre vnto her drinke offeringes to do her seruite, without our husbandes wylls:

20 Then saide Ieremie vnto all the people, to the men, to the women, and to all the folke whiche had geuen hym that aunswere:

21 Dyd not the Lorde remember the sacrifices that ye, your forefathers, your kynges and rulers, with all the people, haue offred in the cities of Iuda, in the streetes of Hierusalem: and hath he not considered this in his minde:

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D 22 Inſomuche that the Lorde might no longer ſuffer the wickedneſſe of your inventions, and the abhominable things whiche ye dyd: *Is not your lande deſolate and voyde, yea and abhorred, ſo that no man dwelleth therein any more, as it is come to paſſe this day:

Eſai. i. a.

3. Re. xvii. b.
Iere. ii. c. iii. c.
and. v. c.
Baruc. iii. a.

23 *Did not all this happen vnto you, becauſe ye made ſuche ſacrifice, and ſinned againſt the Lord: *Ye haue not ſolow- ed his voyce, to walke in his law, in his ordinaunces and ſtatutes: yea this is the cauſe that all miſfortune happened vnto you, as it is come to paſſe this day.

24 Moreover, Jeremie ſpake vnto al the people, and to al the women: heare the worde of the Lorde all Iuda that be in the lande of Egypt.

25 Thus ſaith the Lorde of hoaſtes the god of Iſrael, Ye and your wiues haue ſpoken with your owne mouth the thing that ye haue fulfilled in deede, *yea thus haue ye ſayde: We wyll not fayle, but perfourme the vowes that we haue vowed, we wyll do ſacrifice, and pollre out drinke offeringes to the Queene of heauen: Purpoſely wyll ye ſet by your owne meaninges, and per- fourme your vowes.

Iere. xliii. c.

26 And therefore heare the worde of the Lorde all Iuda, that dwell in the

lande of Egypt: Beholde, *I haue ſworne by my great name, ſaith the Lorde, that my name ſhall not be re- hearded thoroꝝe any mans mouth of Iuda in all the lande of Egypt, to ſay, the Lorde God liueth.

Gen. xxii. e.

27 For I wyll watch to plague them, and not for their wealth: *And all the men of Iuda that be in the lande of Egypt ſhall periſhe with the ſworde, and with hunger, vntil they be vtterly deſtroyed.

E
Iere. xlii. c.

28 Neuertheleſſe, thoſe that fled away for the ſworde, ſhall come againe out of Egypt into the land of Iuda, but there ſhalbe very fewe of them: and all the remnaunt of Iuda that are gone into Egypt there to dwell, ſhall knowe whoſe words ſhalbe found true, theirs, or myne.

29 Take this for a token, that I wyll viſite you in this place ſaith the Lorde, and that ye may knowe howe that I without doubt wyll perfourme my pur- poſe vpon you, to puniſhe you.

30 Beholde ſaith the Lorde, I wyll de- liuer Pharao Hophrea kyng of Egypt, into the handes of his enenies that ſeek after his lyfe: *even as I gaue Zedekias the kyng of Iuda into the handes of Nabuchodonozor kyng of Babylon his enemye, whiche ſought af- ter his life.

4. Reg. v. i.

The. xlv. Chapter.

2 Baruch is reprovued of Jeremie.

A 1



heſe are the wordes that Jeremie the pro- phete ſpake vnto Ba- ruch the ſonne of Ne- riah, *after that he had wrytten theſe ſermons in a booke at the mouth of Jeremie, in the fourth yere of Je- hoakim the ſonne of Joſias kyng of Iuda, ſaying:

Iere. xxxvi. a.

2 Thus ſaith the Lorde God of Iſrael vnto thee, O Baruch:

3 Inſomuch as thou thoughteſt thus [when thou waſt wrytting] Wo is me, the Lorde hath geuen me payne for my

travayle, I haue weered my ſelfe with ſighing, and haue founde no reſt:

4 Therefore tell hym O Jeremie, that the Lord ſaith thus: Beholde, the thing that I haue buylded, wyll I breake downe agayne, and roote out the thing that I haue planted, yea this whole lande:

5 And ſeekeſt thou yet promotion [looke not for it, and] deſire it not, for I wyll byring a miſerable plague vpon all fleſh ſaith the Lorde: *but thy lyfe wyll I geue thee for a pray in all places why- therſoeuer thou goeſt.

Iere. xxxv. b.

The

¶ The. xlvi. Chapter.

1 He propheseth the destruction of Egypt. 27 Deliuerance is promised to Israel.

2

2

11. xix. a.
12. xx. a.
13. xx. a.
14. b.

15. xix. a.



1 Care folowe the wordes of the Lorde to the prophete Ieremie, which he spake against [all] the gentiles.

2 These wordes folowing preached he to * the Egyptians, concerning the hoast of Pharao Necho kyng of Egypt, * When he was in Charchanis beside the water of Euphrates, what tyme as Nabuchodonozor the kyng of Babylon slue hym, in the fourth yere of Jehoakim the sonne of Josias kyng of Iuda.

- 3 * Make redy buckler and shilde, and go forth to fight.
- 4 Harnessse your horses, and set your selues vpon them, set your falllets fast on, byng forth speares, scoure your swordes, and put on your brestplates.
- 5 But alas, howe happeneth it that I see you so afraide: why shrinke ye backe: Their worthyes are slayne, yea they runne so fast away that none of them looketh behinde hym: fearefulness is fallen vpon euery one of them saith the Lorde.
- 6 The lightest of foote shall not flee away, and the worthyes shal not escape: towarde the north by the water of Euphrates they dyd stumble and fall.
- 7 But what is he this that welleteth vp as it were a fludde, roaring and raging lyke the streames of water:
- 8 It is Egypt that ryleth vp lyke the fludde, and casteth out the waters with so great noyse: And he saide, I wyll go vp and wyll couer the earth, I wyll destroy the citie with them that are therein.
- 9 Get you vp ye horses, roule forth ye charrets, come forth worthyes, ye Ethiopians, ye Libyans with your bucklers, ye Lydians with your bowes.
- 10 But this day of the Lorde God of hoastes, is a day of vengeance, that he may auenge him of his enemies: The worde shall deuour, it shalbe satisfied and bathed in their blood, for the Lord God of hoastes shall haue a slayne offer-

ring towarde the north, by the water of Euphrates.

- 11 Go vp vnto Gilead, and byng triacle O virgin thou daughter of Egypt: but in bayne shalt thou go to surgerie, for thy wounde shall not be stopped.
- 12 The heathen haue hearde of thy shame, and the lande is full of thy confusion, for one strong man did stumble vpon another, and they are fallen both together.
- 13 * These are the wordes that the Lord spake to the prophete Ieremie, concerning the conyng of Nabuchodonozor the kyng of Babylon, whiche was sent to destroy the lande of Egypt: Iere. xliii. b.
- 14 Preache out thorowe the lande of Egypt, and cause it to be proclaymed at Migdol, Noph, and Thaphnis, and say: stande still, make thee redye, for the sword shall consume thee rounde about.
- 15 Howe happeneth it that thy mightie worthyes are fallen: why stode they not fast: euen because the Lorde thrust them downe.
- 16 The slaughter was great, for one fell euer still vpon another: and they sayde, Up, let vs go agayne to our owne people, and to our owne naturall countrey, from the cruel sword.
- 17 They dyd crye euen there, Pharao the kyng of Egypt is a kyng of troublesomnesse: he hath ouerpast the appointed tyme.
- 18 As I liue (saith the kyng * whose name is the Lorde of hoastes) so surely as Thabor standeth among the mountaynes, and Charnel in the sea: euen so assuredly shall this mischiefe come [vpon Egypt.] E. ca. xlviii. b.
- 19 O thou daughter of Egypt, make redye thy geare to flit: for Noph shalbe boyde and desolate, so that no man shal dwell therein.
- 20 The lande of Egypt is lyke a goodly faire calfe: but destruction shall come out of the north [I say] it cometh.
- 21 Her waged souldiers that be with her are lyke fat calves, they also shall flee away

away together and not abyde: for the day of their slaughter, and the tyme of their visitation shall come vpon them.

22 The crye of them shall make a noyse as the hissing of serpentes: for they shall enter in with their hoastes, and come against her with ares, as it were hewers downe of wood.

23 And they shall cut downe her wood saith the Lorde, they shall be innumerable: for they shall be no in number then the grasshoppers, so that no man shall be able to tell them.

24 The daughter of Egypt is confounded, and deliuered into the handes of the people of the north.

25 Thus saith the Lorde of hoastes the God of Israel: Beholde, I wyll visite that restlessle people of Alexandria, Pharao, & Egypt, yea both their gods and their kinges, euen Pharao and all them that put their trust in hym.

26 Yea I wyll deliuer them into the handes of those that seeke after their liues, [name] into the power of Nabuchodonosor the kyng of Babylon, and into the power of his seruauntes: and after all these thinges, it shall be inhabited as aforetyme, saith the Lorde.

27 Be not thou afraide O my seruaunt Jacob, feare not thou O Israel: for lo, I wyll helpe thee from farre, and thy seede from the lande of their captiuitie: Jacob also shall come againe and be in rest, he shall prosper, and no man shall do hym harme.

28 Feare thou not O Jacob my seruaunt saith the Lorde, for I am with thee, and wyll destroy all nations among whom I haue scattered thee: neuerthelesse I wyll not consume thee, but chasten thee and correct thee, yea and that with discretion, neither wyll I vtterly destroy thee.

(a) Her wood, that is, the whole multitude of the people whiche was like a great wood.

The. xlvii. Chapter.

The worde of the Lorde against the Philistines.

A



These are the wordes that the Lorde spake vnto Ieremie the prophete against the Philistines, before that Pharao smote [the cite of] Azah.

2 Thus saith the Lorde: Beholde, there shall waters arise out of the north, and shall growe to a great fludde, running ouer & conering the lande and all that is therein, the cities and them that dwel therein: and the men shall crye, & all they that dwel in the land shall mouerne.

3 At the noyse and stamping of their strong barbed horses, at the shaking of their charrets, and at the rumberling of the wheelles: the fathers shall not looke to their chyldren, so feeble and weake.

rie shall their handes be,

4 At the same tyme when he shall be there to destroy the whole lande of the Philistines, he shall make waste both Tyrus, Sidon, and the residue of their ayde: for the Lorde wyll destroy the Philistines, the remmaunt of the Ile of Caphtor.

5 Baldnesse is come vpon Azah, Ascalon is put to silence, with the rest of their valleys: howe long wilt thou teare thy selfe?

6 O thou sworde of the Lorde, howe long wilt thou not ceasse? Turne againe into thy sheath, rest, and leane of.

7 But how can it ceasse, when the Lord him selfe hath geuen it a charge against Ascalon, and rayled it by against the cities of the sea coast?

The. xlviii. Chapter.

The worde of the Lorde against the Moabites.

A



Thus saith the Lorde of hoastes the God of Israel against Moab: Mo be to the cite of Bebo, for it is layde waste, brought to confusion, and Kiriaim is taken: Misgab is brought to

shame and afraide.

2 Moab can boast no more of Helbon, for they haue deuised a mischiefe against it: Come [shall they say] let vs roote them out, that they may be no more a nation, thou also shalt be destroyed O Madmena, and the sworde shall persecute thee.

Esa. xv. a. xvi. a. and. xxv. b. Ezech. xxv. b. Sopho. ii. b.

thaim is taken: Misgab is brought to

3 A voyce

3 A voyce shall crye from Hozonaim: Great waisting and destruction shall come vpon them,

4 Hoab is made desolate, her litle ones haue cryed out.

5 For at the going vp vnto Luth he arose with lamentation and mourning, and downe towarde Hozonaim they hearde a cruel and deadly crye:

6 Get you away, saue your liues, and be lyke vnto the heath in the Wyldernesse.

7 *For because thou hast trusted in thine owne workes and treasure, thou shalt be taken: Chamos with his priestes and princes shall go away into captiuitie.

8 The destroyer shall come vpon all cities, none shall escape: The valleys shall be destroyed, and the fieldes shall be layde waste, lyke as the Lorde hath spoken.

9 Geue winges vnto Hoab, that she get her away speedily: for her cities shall be made so desolate, that no man shall dwell therein.

10 Cursed be he that doth the worke of the Lorde fraudulently, and cursed be he that kepeth backe his *sworde from sheddyng of blood.

11 Hoab hath euer ben riche and carelesse from her youth vp, she hath ben still selled vpon lies, she was neuer yet put out of one vessell into another [that is] she neuer went away into captiuitie, therefore her taste remayneth, and her sauour is not yet chaunged.

12 But lo, the tyme commeth saith the Lorde, that I shall sende her trussers to trusse her vp, whiche shall remoue her from her dwelling, and emptye her vessels, and breake her wine pottes.

13 And Hoab shall be ashamed of Chamos, lyke as Israel was ashamed of *Bethel, wherein she put her trust.

14 Wherefore do ye thinke thus: We are mightie and strong men of warre:

15 Hoab is destroyed, and her cities brent vp, her chosen young men be slayne, saith the kyng whose name is the Lorde of hostes.

16 The destruction of Hoab commeth on apace, and her fall is at hande.

17 All ye neighbours moune for her, and all ye that knowe her name, say, Howe happeneth it that the strong

staffe and the goodly rodde is thus broken:

18 And thou daughter Dibon, come C
downe from thy glory, and sit in thyrist: for he that destroyeth Hoab, shall come vp to thee also, and breake downe thy strong holdes,

19 And thou that dwellest in Aroer, get thee to the streete, and looke about thee, aske them that are fled and escaped, and say, what thing is happened:

20 Oh Hoab is confounded and overcome: moune and crye, tell it out at Arnon, that Hoab is destroyed.

21 For iudgement shall come vpon the playne lande [namely] vpon Holon, and Jahzah, and vpon Dephath.

22 And vpon Dibon, vpon Nabo, and Beth Deblathaim,

23 Vpon Kiriathaim, and vpon Beth Gamul, vpon Beth Maon,

24 And vpon Carioth, vpon Bozra, and all the cities in the lande of Hoab, whether they lye farre or neare.

25 The home of Hoab is smitten downe, and her armie broken saith the Lorde.

26 Make her drunken, for she magnified her selfe aboue the Lorde, that men may clap their handes at her bonite, and that she also may be laughed to scorne.

27 Diddest not thou laugh Israel to scorne, as though he had ben taken [with theft] among thieues: for so often as thou makest mention of hym, thou skippest for ioy.

28 Ye Hoabites, leaue the cities, and dwell in rockes of stone, and become like doves that make their nestes in holes.

29 *As for Hoabs pride we haue hearde of it, she is very hye minded, I knowe her stoutnesse, her boasting, her arrogancie, and the pride of her stomacke, [saith the Lorde.]

30 I knowe [saith the Lorde] her indignation, she doth not right, her wordes are lyes, and they haue not dealt truly.

31 Therefore will I moune for Hoab, for whole Hoabs sake: my heart shall lament the men of Kirchares.

32 O thou vineyarde of Sabamah, I will weepe for thee as for Jazer: thy vine braunches shall come ouer the sea vnto the sea of Jazer, the destroyer shall

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breake into thy harvest and grape gathering.

33 Myrrh and cheare shalbe taken away from the fertile felde, and from the lande of Moab: there shalbe no sweete wine in the presse, the treader shal haue no stomacke to crye, yea there shalbe none to crye vnto him,

34 Whiche aforetyme were hearde from Heshbon to Eleale, and Jahaz, whiche lysted by their voyce from Zoar vnto Hononaim, that bullocke of thre yere olde: the waters also of Remrim shalbe dreyed by.

35 Moreover, I will make Moab cease saith the Lorde, from the offeringes and censing that she hath made vnto her gods in hye places.

36 Wherefore my heart mourneth for Moab like a crowde playing an heaueie song, and for the mens sake of Kirchares my heart mourneth also, euen as a pipe that pipeth a dolefull song: for their riches which they haue gathered, shalbe destroyed.

37 *All heades shalbe shauen, and all beardes clipped of, all handes bounde, and all loynes gyrded about with sackcloth.

38 Upon all the house toppes and strectes of Moab there shalbe lamentable mourning: for I wyl breake Moab lyke an vnprofitable vessell, saith the Lorde.

39 O howe is she destroyed: O howe mourneth she: O howe doth Moab hang downe her head and is ashamed:

Thus shal Moab be a laughing stocke, and had in derision of all them that be rounde about her.

40 *For thus saith the Lorde: Beholde, the enemie shall come fleeing as an Egle, and spreade his wings vpon Moab.

Deut. 28. c. lxx. d.

41 They shall take the cities, and winne the strong holdes: then the mightie mens heartes in Moab, shalbe lyke the heart of a woman trauayling with chylde.

42 And Moab shalbe made so desolate, that she shall no more be a people, because she hath set by her selfe against the Lorde.

43 *Feare, pit, and snare, shall come vpon thee O Moab, saith the Lorde.

Esa. xlv. d.

44 Whoso escapeth the feare, shall fall into the pit, and whoso getteth out of the pit, shall be taken in the snare: for I will bryng a yere of visitation vpon Moab, saith the Lorde.

45 They that are able to flee, shall stande vnder the shadowe of Heshbon, for there shall go a fire out of Heshbon, and a flambe from Sion, and shall burne by that proude people of Moab, and the toppe of those seditious chyldezen.

46 Wo be vnto thee O Moab, thou people of Chamos shalt perishe: yea thy sonnes and daughters shalbe led away captiue.

47 Yet at the last wyl I bryng Moab out of captiuitie agayne saith the Lorde: Thus farre is of the plague of Moab.

The. xlix. Chapter.

The worde of the Lorde against the Ammonites, 7 against Idumea, 23 Damas- cus, 28 Cedar, 34 Elam.

Ezec. xxi. d. and. xxv. a. Amos. a. a.



1 Concerning the Ammonites, thus the Lorde saith: Hath Israel no chyldezen: or is he without any ayre: why hath your kyng then taken Gad in: wherefore doth his people dwell in his cities.

2 Beholde therefore, the tyme cometh saith the Lorde, that I wyl bryng a noyle of warre into Rabath of the Ammonites, and it shalbe layde on a desolate heape, and her cities brent by, and the Israelites shalbe lordes ouer those that had them in possession afore saith the Lorde.

3 Heshbon shall mourne, for Ai shalbe rooted out of the grounde, [saith the Lorde]: the cite of Rabbah shall crye out

The prophecie

heare euill tidinges, they shalbe tossed to and fro like the sea that can not stand still.

D 24 Damascus shalbe sore afraide, and shal flee: trembling commeth vpon her; sorowe and payne shall ouertake her, as a woman traouayling of chylde.

25 But howe happeneth it that the famous citie, the citie of my ioy, is not spared:

26 Her young men shal fal in the streetes, and all her men of warre shalbe taken away in that tyme, saith the Lorde of hoastes.

27 I wyll kinde a fire in the walles of Damascus, whiche shall consume the palace of Benhadad.

E sai. xxi. c. 28 *As for Cedar and the kyngdome of Hazor, whom Nabuchodonozor the kyng of Babylon smote, the Lorde hath spoken thus vpon them: Arise, and get you vp vnto Cedar, and destroy the people towarde the east.

29 Their tentes and their flockes shall they take away, yea their hanginges and their vessels, their camels also shall they cary away with them: they shall crye to them, feare is on euery syde.

30 Flee, get you farre away, creepe into caues, that ye may dwell there O ye inhabitants of Hazor saith the Lorde: for Nabuchodonozor the kyng of Babylon hath holden a counsell concerning you, and concluded his deuce against you.

31 Arise and get you vp against ponderryche and carelesse people saith the Lorde, whiche haue neither gates nor

dooze barres, but dwell alone.

32 Their camels shalbe a pray, and the droues of their cattell driuen awaye: Moreover, those wil I scatter towarde all the wyndes, and to the farthest partes of the worlde, yea from all the sides therof wil I bryng their destruction, saith the Lorde.

33 Hazor also shalbe a dwelling for dragons, and an euerlasting wyldernesse, so that no body shall dwell there, and no man shall haue there his habitation.

34 These are the wordes that the Lorde spake to the prophete Jeremie concerning *Elam, in the beginning of the raigne of Zedekias kyng of Iuda.

Ezech. xi. a.
Dan. viii. a.

35 Thus saith the Lorde of hoastes, Beholde, I wyll breake the bolue of Elam, their principall strength.

36 And vpon Elam I wyll bryng the foure windes from the foure quarters of heauen, and wyll scatter them against the same foure wyndes: and there shalbe no people, but some of Elam shall flee vnto them.

37 For I wyll cause Elam to be afraide of their enemies, and of them that seeke their liues, and wyll bryng vpon them a mischiefe, euen my wrath saith the Lorde: And I wyll persecute them with the sworde so long tyll I haue brought them to naught.

38 I wyll set my throne in Elam, I wyll destroy both the kyng and princes from thence saith the Lorde: But in procelle of tyme I wyll bryng Elam out of captiuitie agayne, saith the Lorde.

The. I. Chapter.

He prophecieth the destruction of Babylon, and the deliuerance of Israel, whiche was in captiuitie.

A 1



These wordes that the Lorde spake vnto the prophete Jeremie, concerning Babylon and the lande of the Chaldees:

2 *Preache among the gentiles, let your voyce be hearde, make a token, crye out, kepe no silence, but say, Babylon is wonne, *Bel is confounded, and Merodach is ouertome, *yea their gods be brought to shame,

E sai. xiii. a.
and. xlvii. a.
and. li. a.

Iere. xxv. b.
E sai. xlvii. a.

Dan. v. a.

and their images burst in peeces:

3 For out of the north there doth come a people against her, which shall make her lande so waste that no body shall dwell therein, neither man nor beast, for they shall flee and depart from thence.

4 *In those dayes, and at that tyme saith the Lorde, the chyl dren of Israel shall come, they and the children of Iuda, weeping and making haste, and shall seeke the Lorde their God.

i. Eld. a.

5 They shall aske the way to Sion, the

ther shall they turne their faces, saying:
Come, and we wyll cleaue to the Lorde
in a couenaunt that neuer shalbe broken.

6 My people haue ben a lost *flocke, my
sheephearves haue deceaued them, and
haue made them go astray vpon the
hilles; they haue gone from the moun-
tayne to the litle hyl, and forgotten their
solde.

7 All they that came vpon them haue
deuoured them, and their enemies said,
we haue made no fault agaynst them,
for they haue displeased the Lorde, [yea
euen the Lorde which is] the habitation
of their righteousnesse, and the hope of
their fathers.

8 Flee from Babylon, and depart out of
the lande of the Chaldees, and be ye as
the rammes that go before the flocke.

9 *for io, I wyll wake bp an hoast of
people from the northren lande, & bryng
them vpon Babylon, these shal lay siege
to it, and winne it: their arrowes shall
not misse, like as a cunnyng archer
shooteth not wrong.

10 And the Chaldees shalbe spoyled, and
all they that spoyle them, shalbe satisfied
saith the Lorde :

11 *Although ye were so chearfull & glad,
to treade downe myne heritage, and
fulfylled your pleasures as the calves in
the grasse, and triumphed ouer them
like bulles [when ye had gotten the victorie]

12 Your mothers shalbe sore confounded,
and they that bare you shall come to
shame, she shalbe the least set by among
the nations, voyde, wasted, & dyled bp.

13 No man shalbe able to dwell there
for the feare of the Lorde, but she shalbe
whole desolate: *all they that go by
Babylon, shall stande styll & be abashed,
and shall wonder at all her plagues.

14 Go forth in your aray agaynst Baby-
lon rounde about all ye that can handle
bowes, shoote at her, spare no arrowes:
for she hath sinned agaynst the Lorde.

15 Crye out agaynst her rounde about,
she shall yelde her selfe, her foundations
shall fall, and her walles shall come
downe, for it shalbe the vengeaunce of
the Lorde, *yea vengeaunce shalbe
taken of her: and as she hath done, so
deale ye with her.

16 Roote out the sower from Babylon,
& hym that handleth the sicke in haruest:
for feare of the sworde of the enemie
every man shall get hym to his owne

people, and every man shall flee to his
owne lande.

17 Israel is a scattered flocke, the lions
haue dispearsed them: *first the kyng of
the Assyrians deuoured them, *last of all
this Nabuchodonozor king of Babylon
hath brused all their bones.

18 Therefore thus saith the Lorde of
hoastes the God of Israel, Beholde, I
wyll visite the kyng of Babylon and his
kyngdome, as *I haue visited the kyng
of the Assyrians,

19 And wyll bryng Israel agayne to his
pleasaunt pasture, that he may feede
vpon Charniel and Basan, and be satisfi-
ed vpon the mount of Ephraim and
Galaad.

20 In those dayes and at the same tyme
saith the Lorde, yf the offence of Israel
be sought for, there shal none be founde,
yf men enquire for the sinne of Iuda,
there shalbe none: for I wyll be mer-
cifull vnto them whom I suffer to re-
mayne.

21 Go downe [O thou auenger] into the
enemies lande, and visite them that
dwell therein: downe with them, & smite
them vpon the backes saith the Lorde,
do accordyng to all that I haue com-
maunded thee.

22 There is gone about the lande a crye
of a slaughter and great murther [name-
lye on this maner]

23 Howe happeneth it that the hammer
of the whole worlde is thus broken and
brused in sunder: howe chaunceth it
that Babylon is become a wildernesse
among the heathen [on this maner:]

24 I my selfe haue layde a snare for thee,
and thou art taken vnawares, thou art
trapped and snared: for why: thou hast
contended agaynst the Lorde.

25 The Lorde hath opened his house of
ordinaunce, and brought forth the
weapons of his wrath: for the thyng
that is done in the land of the Chaldees,
it is the Lorde of hoastes worke.

26 Come agaynst her, for this is her ende,
breake vp her chestes, thre she her as ye
thre she come, destroy her that nothyng
shalbe left.

27 Slay all their mightie souldiers, and
put them to death: doo be vnto them, for
the day and tyme of their visitation is at
hande.

28 [We thynke] I heare [alredy] a crye of
them that be fled and escaped out of the
lande

4.Reg.17.e.
Esa. x. a.
3.Reg. 25. d.

3.Reg. 19. g.
Esa. xiii. d.

D

Ier. vi. a.
Esa. x. f.

Ier. l. g.

Esa. vii. a.

Ier. xviii. b.
Ier. band.
Ier. c.

Ier. xxi. b.
Ier. xxi. d.
Ier. xxi. b.

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lande of Babylon, which shewe in Sion the vengeance of the Lorde our God, the vengeance of his temple, [yea a voyce of them that crye agaynst Babylon]

29 Call vpon all the archers agaynst Babylon, pitch your tentes rounde about her, that none escape, * recompence her as she hath deserued, and accordyng as she hath done, so deale with her agayne: for she hath * set vpon her selfe agaynst the Lorde, agaynst the holy one of Israel.

30 Therefore shall her young men fall downe in the streetes, and all her men of warre shall be rooted out in that day saith the Lorde.

31 Beholde, I speake vnto thee O thou proude saith the Lorde God of hostes, for thy day shall come, euen the tyme of thy visitation.

32 And the proude shall stumble and fall, and no man shall helpe hym vpon, I wyll burne vpon his cities with fire, and it shall consume all that is rounde about hym.

33 Thus saith the Lorde of hostes, The children of Israel and Juda suffer violence together, all they that haue them in captiuitie kepe them fast, and wyll not let them go.

34 But their auenger and redeemer is mightie, whose name is the Lorde of hostes, he shall mainteyne their cause, he shall make the lande shake, and iudge them that dwell therein, [one with another]

35 The sworde shall come vpon the Chaldees saith the Lorde, vpon them that dwell in Babylon, vpon their princes, and vpon their wise men.

36 The sworde vpon their soothsayers, as for those they shall become fooles: the sworde vpon their worthies, so that they shall stande in feare.

37 The sworde vpon their horsemen and charrettes, and vpon all the comon people that dwell among them, so that they shall all become lyke women: The sworde vpon their treasure, so that it

shall be stollen away.

38 A drought vpon their waters, so that they shall be dryed vp: for the lande worshippeth images, and delighteth wonderfully in idols.

39 Therefore shall wyld beasts, Lamia, and Cat of mountaynes, and Estreches dwell therein: for there shall neuer man dwell there, neither shall any man haue his habitation there for evermore.

40 Like as God destroyed * Sodom and Gomorre, with the cities that lay there about saith the Lorde: so shall no man dwell there also, neither shall any man haue there his habitation.

41 * Beholde, there shall come a people from the north with a great bonde of men, and many kynges shall stande vpon from the endes of the earth.

42 They beare bowes and bucklers, cruell are they and vmercifull: their voyce roseth like the ragyng sea, they ryde vpon horses, and come weaponed to fight agaynst thee O Babylon.

43 Alsoone as the king of Babylon heare tell of them, his handes shall ware feeble, sorowe and heauinesse shall come vpon him as a woman traouayling with chyld.

44 Beholde, * like as the lion cometh vpon from the swelling of Iordane vnto the dennes of Ethan, so wyll I dryue them forth, and make them runne agaynst her: But whom shall I choose out and ordayne to such a thyng: for who is like me: or who wil striue with me: or what shepherde may stande agaynst me:

45 Therefore here the counsaile that the Lorde hath geuen vpon Babylon, and the device that he hath taken vpon the lande of the Chaldees, The least among the people shall drawe them out, and loke what pleasaunt houses they haue, they shall lay them waste.

46 The noyse at the wynnynge of Babylon shall moue the earth, and the crye shall be hearde among the gentiles.

The .ij. Chapter.

Howe Babylon shoulde be ouerthrowen. 59 Jeremie geueth his booke to Sarafas.

Iere. xxv. b. and. La.



Thus hath the Lorde sayde: * Behold, I wyll rayse vpon a perilous wynde agaynst Babylon, & her citizens that beate euyl wyll agaynst

me.

2 I wyll sende also into Babylon fanners to fanne her out, and to destroy her lande: for in the day of her trouble they shall be about her on euery syde.

3 Moreover [the Lorde will say] vnto the bowmen

Gen. xix.

Iere. l. b. Deut. 18. c.

Iere. xlix. c.

bowmen, and to them that aduance them selues in their armoure: We shall not spare her young men, kylldowne all her hoast.

4 Thus the slayne shall fall downe in the lande of the Chaldees, and the wounded in the streetes.

5 *As for Israel and Juda they shall not be forsaken of their God of the Lord of hoastes, yea^(a) for the holy one of Israels sake haue the Chaldees fylled their lande full of sinne.

6 *Flee away from Babylon, euery man saue his lyfe, that ye be not rooted out with her wickednesse: for the tyme of the Lordes vengeance is come, yea he shall rewarde her agayne.

7 Babylon hath ben in the Lordes hande a golden cuppe, that maketh all landes drunken: of her wine haue all people drunken, therfore are they out of their wittes.

8 *But sodaynly is Babylon fallen and destroyed: moune for her, byng plasters for her woundes, yf she may peraduenture be healed agayne.

9 We woulde haue made Babylon whole say they, but she is not recovered, therfore wyll we let her alone, and go euery man into his owne countrey: for her iudgement is come into heauen, and is gone by to the cloudes.

10 The Lorde hath brought forth our^(b) righteousnesse: and therfore come on, we wyll shewe in Sion the worke of the Lorde our God.

11 Make sharpe the arrowes, and multiple your shieldes: for the Lorde shall rayse by the spirite of the kyng of the Medes, which hath alreedy a desire to destroy Babylon: this shalbe the vengeance of the Lorde, & the vengeance of his temple.

12 Set by tokens vpon the walles of Babylon, make your watch strong, set your watchmen in arape, yea holde your watches, and yet for all that shall the Lorde go forth with his deuce which he hath taken vpon them that dwell in Babylon.

13 O thou that dwellest by the great waters, O thou that hast so great treasure and riches, thine ende is come, and the reckenyng of thy wyngynge.

14 *The Lorde of hoastes hath sworne by hym selfe, that he wyll ouerwhelme thee with men lyke grasshoppers in

number, whiche with a courage shall crye alarum alarum agaynst thee:

15 *Yea euen the Lorde of hoastes that with his power made the earth, with his wisdom prepared the round world, and with his discretion spread out the heauens.

16 Assoone as he letteth his voyce be hearde, the waters in the ayre were fierce: he draweth by the cloudes from the endes of the earth, he turneth the lightnynges to rayne, he byngeth the wyndes out of their secrete places.

17 [If they be esteemed] by their wisdom, all men are become fooles: *confounded be all the casters of images, for the thing that they make, is but deceipt, and hath no breath.

18 Clayne is it and an erroneous worke, and in the tyme of visitation it shall perishe.

19 The portion of Jacob is none such: but he that made all thinges whose name is the Lorde of hoastes, he is the rodde of his enheritaunce.

20 ^(c)Thou hast ben mine hammer and weapons for warre: for with thee haue I broken the people in peeces, and with thee haue I destroyed kyngdomes.

21 Through thee I haue beaten to powder horse and horsemen, yea the charrettes and such as sate vpon them.

22 Through thee I haue broken man and woman, olde and young, bacheler and mayden.

23 Through thee I haue destroyed the shepheard and his flocke, the husbandman and his cattell, the princes and the rulers.

24 Therfore wyll I rewarde the citie of Babylon, and all the inhabitauntes of Chaldea, with all the euill which they haue done vnto Sion, yea that ye your selues shall see it, saith the Lorde.

25 Beholde I come vpon thee thou nosome^(d) hyl saith the Lorde, thou that destroyest all landes, I wyll stretch out my hand ouer thee, and cast thee downe from the stony rockes, and wyll make thee a burnt hyl,

26 So that neither corner stones shalbe taken any more out of thee: but waste and desolate shalt thou lye for euer more saith the Lorde.

27 Set by a token in the lande, blowe the trumpets among the heathen, prouoke the nations agaynst her, call the kyngdomes

Iere. xxxv. b

Esa. xliiii. c. Baruch. vi. a

(c) Thou hast ben, this God speaketh vnto Babylon.

(d) Babylon is called an hyl, although it stode in a low place, and no hylles about it: for by her walles & buildinges were so great and hygh as mountaynes.

The prophecie

downes of Ararat, Benni, and Afcanez, agaynst her, set the prince agaynst her, byng as great a sort of terrible hozes agaynst her as yf they were grashoppers.

28 Prepare against them the people of the Medes, with their kynges, princes, and all their chiefe rulers: yea and the whole lande that is vnder hym.

29 The lande also shall shake and be afrayde when the deuice of the Lorde shall come forth agaynst Babylon, to make the lande of Babylon so waste that no man shall dwell any more therein.

30 The worthyes of Babylon shall leaue the battayle and kepe them selues in strong holdes, their strength hath failed them, they shall be lyke women, their dwelling places shall be burnt vp, their barres shall be broken.

31 One pursenaunt shall meete another, yea one poste shall come by another, to byng the kyng of Babylon tidinges that his citie is taken on euery syde,

32 The foordes occupied, the fennes burnt vp, and the souldiers sore afrayde.

33 For thus saith the Lorde of hostes the God of Israel, ^(c)The daughter of Babylon hath ben in her tyme lyke as a threshyng floore, but shortly shall her harness come.

34 Nabuchodonozor the kyng of Babylon hath deuoured and destroyed me, he hath made me an emptie vessell, he swallowed me by lyke a dragon, and fylled his belly with my delicates, he hath cast me out.

35 By substaunce wherof he hath spoyled me, and the thyng that was left me which he hath carped away, crye out against Babylon saith the daughter that dwelleth in Sion, yea and my blood also agaynst the Chaldees, saith Hierusalem.

36 Therefore thus saith the Lorde, Beholde I wyll defende thy cause, and auenge thee, I wyll drynke vp her sea, and drye vp her water sprynges.

37 ^{Esa. xii. c.} Babylon shall become an heape of stones, a dwelling place for dragons, a fearefulnesse and wonderfyll, and no man shall dwell there.

38 They shall roze together lyke lions, and as the young lions when they be angry, so shall they vende them selues.

39 In their heate I shall gene them a dinner, and they shall be drunken for ioy:

*then shall they sleepe an euerlastyng sleepe, and neuer wake, saith the Lorde. ^{Iere. ii. b.}

40 I shall cary them downe to be slayne lyke sheepe, lyke weathers and goates:

41 O howe was Sefach wonne? O howe was the glorie of the whole lande taken: howe happeneth it that Babylon is so wondred at among the heathen:

42 The sea is risen ouer Babylon, & hath covered her with her great waues.

43 Her cities are layde waste, the lande lyeth vnbuilted and voyde, it is a lande where no man dwelleth, and where no man trauayleth through.

44 Moreover, I wyll visite Sell at Babylon, & the thyng that he hath swallowed by, that same shall I placke out of his mouth: the gentiles also shall runne no more vnto hym, yea and the walles of Babylon shall fall. ^{Iere. i. a. Esa. xli. a. Dan. xiii. d.}

45 O my people, *come out of Babylon, that euery man may saue his life from the fearfull wrath of the Lorde. ^{Esa. lii. b. ii. Cor. vi. c.}

46 Be not saynt hearted, and feare not at euery rumoure that shall be heard in the lande: for euery yere byngeth newe tidinges, and in the yere folowing newe tidinges, and robbing in the lande, and lorde vpon lorde. ^G

47 And to the tyme commeth that I will visite the images of Babylon, and the whole lande shall be confounded, yea and her slayne shall lye in the midst of her.

48 Heauen and earth with all that is therein shall reioyce ouer Babylon, when the destroyers shall come vpon her from the north, saith the Lorde.

49 *Like as Babylon hath beaten downe and slayne many out of Israel, so shall there fall many, and be slayne in all her kingdomes. ^{Iere. i. c.}

50 He that haue escaped the sword, haste you, stande not styl, remember the Lord a farre off, and thynke vpon Hierusalem.

51 For we are ashamed to heare the blasphemies, our faces were covered with shame, because the straunge altauntes came into the sanctuarie of the Lorde.

52 Wherefore, beholde saith the Lorde, the tyme commeth that I wyll visite the images of Babylon, and through the whole lande they shall mourne and fall.

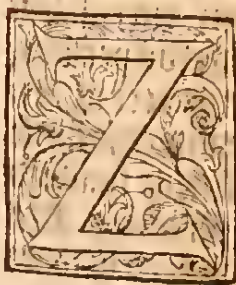
53 *Though Babylon clymed vp into heauen, and kept her power on hye, yet shall I sende her destroyers saith the Lorde. ^{Iere. xli. d.}

54 **Lozde.** A piteous crye [shalbe hearde] from
 Babylon, and a great miserie from the
 lande of the Chaldees:
 55 when the Lozde destroyeth Babylon,
 & whē he drineth out the high stomacke
 and proude boastyng, wherwith they
 haue ben as furious as the waues of
 the great water fluds, and made great
 crakes with their wordes:
 56 For the destroyers shall come vpon
 her, euen vpon Babylon, which shall
 take their worthies, and breake their
 bowes: for the God of recompence,
 euen the Lozde shall sufficiently recom-
 pence them.
 57 **Yea** [saith the Lozde] I wyll make
 their princes, their wise men, their chiefe
 rulers, their nobles, and their worthies
 drunken, so that they shall sleepe an
 euerlastyng sleepe and neuer wake:
 thus saith the kyng whose name is the
 Lozde of hostes.
 58 Moreover, thus saith the Lozde of
 hostes, The thicke wall of Babylon
 shalbe broken, and her hye gates shalbe
 burnt vp, & the thyng that the Gentiles
 & the people haue brought with great
 trauayle & labour, shall come to naught,

and be consumed in the fire.
 59 This is the charge that Ieremie the
 prophete gaue vnto Saraiah the sonne
 of Neriah, the sonne of Maasiah, when
 he went towarde Babylon with Zede-
 kiah the kyng of Iuda, in the fourth
 yere of his raigne: nowe this Saraiah
 was a peaceable prince.
 60 Ieremie wrote in a booke al the miserie
 that shoulde come vpon Babylon, yea
 and all these sermons that be written
 agaynst Babylon.
 61 And gaue Saraiah this charge: when
 thou comest vnto Babylon, see that
 thou reade these wordes,
 62 And say, O Lord thou art determined
 to roote out this place, so that neither
 people nor cattell shall dwell there any
 more, but to lye walte for euer.
 63 And when thou halt read out the
 booke, bynde a stone to it, and cast it in
 the middelt of Euphrates,
 64 And say, Euen thus shall Babylon
 sincke, & be thrust downe with the bur-
 then of trouble that I wyll bring
 vpon her: so that she shall neuer come
 vp agayne. Thus farre are the prea-
 chynges of Ieremie.

The .liij. Chapter.

1 He repeateth the takyng of Zedekiah. 4 Hierusalem is taken of the Chaldees. 10 Zedekias
 3 sonnes are kylled befoze his face; and his eyes put out. 13 The citie is burned. 14 The tem-
 ple is spoyled and robbed. 25 They that were left in Hierusalem are carryed to Babylon.
 31 Kyng Jehoakim is brought forth of prison, and sed like a kyng.



Zedekiah was* one and
 twentie yeres olde whē
 he was made king, and
 raigned eleuen yeres in
 Hierusalē: his mothers
 name was Hamutal,
 Ieremies daughter of

Libna.

2 He liued wickedly befoze the Lozde,
 euen as Jehoakim did:
 3 For the Lozde was angry at Hierusa-
 lem and Iuda, so long tyll he had cast
 them out of his presence: and Zedekiah
 fell from the kyng of Babylon.
 4 *But in the ninth yere of his raigne, in
 the tenth moneth, the tenth day of the
 moneth, it happened that Nabuchodo-
 nosor the king of Babylon, with all his
 hoast, came befoze Hierusalem, and be-
 sieged it, and made bulwarkes rounde
 about it.

5 And this besiegyng of the citie endured
 vnto the eleuenth yere of kyng Zede-
 kiah.
 6 *And in the fourth moneth, the ninth
 day of the moneth, there was a great
 hunger in the citie, that there were no
 more victuals for the people of the lande.
 7 So all the souldiers brake away, and
 fled out of the citie by night through the
 way of the port, betweene the two
 walles by the kynges garden: (Nowe
 the Chaldees had compassed the citie
 rounde about) yet went these men their
 way through the wildernesse.
 8 And so the Chaldees folowed vpon
 them, and toke Zedekiah the kyng in
 the fielde of Jericho, when his hoast
 was runne from hyni.
 9 So they carryed the kyng away pri-
 soner to Reblath, vnto the kyng of Ba-
 bylon in the lande of Henuath, *Where
 he

4. Reg. 25. a.
Ierc. 27. b.
and 39. a.

Ierc. 39. b.

2
1. Reg. 14. d
2. Reg. 25. b.

39. 2
35. 2.

The prophecie

- he gaue iudgement vpon hym.
- 10** The kyng of Babylon also caused Zedekias sonnes to be slayne before his face, yea and put all the princes of Iuda to death at Beblath.
- 11** Moreover, he put out the eyes of Zedekiah, & caused hym to be bounde with two chaynes, to be carryed vnto Babylon, and let him lye in prison tyl he dyed.
- 12** Nowe the tenth day of the fifth moneth, in the nineteenthyere of Nabuchodonozor kyng of Babylon, Nabuzaradan the chiefe captayne, and the kyng of Babylons seruauntes came vnto Hierusalem,
- 13** And burnt by the house of the Lorde: he burnt by also the kynges palace, all the houses, and all the gorgeous buildings in Hierusalem.
- 14** And the whole hoast of the Chaldees that were with the chiefe captayne, brake downe all the walles of Hierusalem rounde about.
- 15** As for the poore people, and such folke as was yet left in the citie, which also were fallen to the kyng of Babylon, yea and what people as yet remayned, Nabuzaradan the chiefe captayne carryed them away prisoners.
- 16** But the poore people of the countrey did Nabuzaradan the chiefe captayne leaue in the lande, to occupie the vineyardes and fieldes.
- 17** The Chaldees also brake the brasen pylers that were in the house of the Lord, yea the seate and the brasen lauer that was in the house of the Lorde, and carryed all the mettall of them vnto Babylon.
- 18** They toke away also the chalderns, shouels, fleshhokes, sprinklers, spoones, and all the brasen vessels that was occupied in the seruice.
- 19** With the basons, cole pannes, sprinklers, pottes, candlestickes, spoones, and cuppes, wherof some were of golde, and some of siluer.
- 20** The chiefe captayne toke also the two pylers, the lauer, the twelue brasen bullockes that stode vnder the seat which king Solomon made in the house of the Lorde: and all the vessels conteyned so much mettall that it might not be waied.
- 21** For euery piler was eyghteene cubites hie, and the rope that went about it was twelue cubites and foure fingers thicke, and rounde.
- 22** Nowe vpon the rope were brasen knoppes, and euery knoppe was five cubites hie, and vpon the knoppes were hoopess, and pomgranates round about of cleane brasse.
- 23** After this maner were both the pylers fashioned with y pomgranates, wherof there were an hundred ninetie and sixe, which hanged vpon the hoopess rounde about.
- 24** The chiefe captayne also toke Saraiah the hie priest, and Sophoniah that was chiefe next hym, & the thre keepers of the doore:
- 25** He toke out of the citie a chaumberlaine which was captaine of the souldiers, and seuen men that were the kinges seruauntes, which were founde in the citie: and Sopher a captaine that vsed to muster the men of warre, with threescore men of the countrey that were taken in the citie:
- 26** These Nabuzaradan the chiefe captaine toke, and carryed them to the kyng of Babylon vnto Beblath:
- 27** And the kyng of Babylon caused them to be put to death at Beblath in the lande of Hemath: And thus Iuda was ledde away captiue out of his owne lande.
- 28** This is the summe of the people whom Nabuchodonozor led away captiue: in the seuenthyere of his raigne he carryed away of the Jewes three thousande twentie and thre,
- 29** In the eyghteenth yere Nabuchodonozor carryed away from Hierusalem eyght hundred thirtie and two persons,
- 30** In the thre and twentie yere of Nabuchodonozor, Nabuzaradan the chiefe captayne toke away seuen hundred fourtie and five Jewes, prisoners. The whole summe of the prisoners is foure thousande and sixe hundred.
- 31** In the thirtie and seuenthyere after that Jehoakim the kyng of Iuda was carryed away, in the five and twentieth day of the twelst moneth, Eulmerodach kyng of Babylon (the same yere that he raigned) gaue Jehoakim the kyng of Iuda his pardon, and let hym out of prison,
- 32** And spake louyngly to hym, and set his throne about the thrones of the other kynges that were with hym in Babylon.
- 33** He chaunged also the clothes of his prison,

prison, yea and did eate With hym all
his life long.
34 And he had a continuall luyng geuen

hym of the kyng of Babylou, euery day
a certayne thyng allowed hym, all the
dayes of his life, vntyll he dyed.

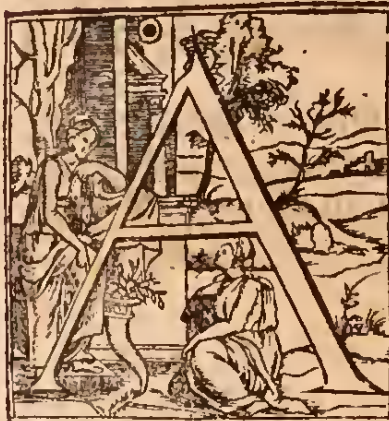
The ende of the booke of the prophete Ieremie.

The lamentations of the prophete Ieremie.

The first Chapter.

It happened after Israel was brought into captiuitie and Hierusalem destroyed, that Ieremie the prophete sate weepynge, and sorrowfully bewayled Hierusalem, and sighynge and howlynge with an heauy and wofull heart, sayde,

¶ 1



Las] howe sit-
teth the citie so
desolate, that
sometime was
full of people:
Howe is she
become lyke a
widow which
was great a-
mong nations:

Howe is she brought vnder tribute that
ruled landes:

7 Howe Hierusalem remembred in the
tyme of her miserie and bare estate all
her ioy & pleasure that she hath had in
tymes past, seyng her people is brought
downe vnder the power of their ene-
mies, and there is no man for to helpe
her: her enemies stande lokynge at her,
and laugh her Sabbath daies to scorne.

¶ 8

8 Hierusalem hath sinned greuouslye,
therfore is she come in decay: all they
that had her in honour dispise her, for
they haue seene her filthinesse, yea she
sigheth and is ashamed of her selfe.

9 Her skirtes are defiled, she remembred
not her last ende, therfore is her fall
so wonderfull, and there is no man
to comfort her: O Lorde consider
my trouble, for myne enemy hath the
vpper hande.

" O?, and is
turned back-
ward.

10 The enemy hath put his hande to all
the precious thinges that she had, yea
euen before her eyes came the heathen
in and out of the sanctuarie, * Whom
thou neuerthelesse hast forbidden to come
within thy congregation.

Deut. 23.e.

11 *All her people seeke their bread with
heauinesse, and loke what precious
thyng euery man hath, that geueth he
for meate to saue his lyfe: Consider O
Lorde, and see howe vile I am become.

4. Reg. 6.e.
Treno. ii. c.

12 Haue ye no regarde all ye that go fore-
by, beholde & see yf there be any sorowe
lyke vnto mine, wherwith the Lorde
hath troubled me in the day of his feare-
full wrath.

13 From aboue hath he sent downe a fire
into my bones, and it burneth them
cruelly: he hath layde a net for my feete,
and throwen me wyde open, he hath
made

2 She weepeth sore in the nyght, so that
the teares runne downe her cheekes: for
among all her louers there is none that
geueth her any comfort, * yea her next
friendes transgresse agaynst her, and
are become her enemies.

3 Iuda went away by reason of the af-
fliction and great bondage: she dwelleth
among the heathen, she findeth no rest,
all they that persecuted her, toke her in
strayte places [where she coulde not escape.]

4 The streetes of Sion mourne, because
no man cometh no more to the solempne
feastes: all her gates are desolate, her
priestes make lamentatiō, her maydens
are carefull, and she her selfe is in great
heauinesse.

5 Her enemies haue ben rulers ouer her,
and her enemies haue prospered, be-
cause the Lorde hath chastened her for
her great wickednesse: * her children are
led away captiue before their enemies.

6 All the beautie of the daughter of Si-
on is away, her princes are become lyke
hartes that fynde no pasture, they are
driven away before their enemy, so that
they haue no more power.

4. Reg. 4.d.
4. Reg. 12.

4. Reg. 12.

4. Reg. 12.

The lamentations

made me desolate, so that I must euer be mourning.

E 14 The yoke of my transgressions is bounde fast to his hande, they are wrapped [or: writhen] and come by about my necke: he hath caused my strength to fayle, the Lorde hath deliuered me into those handes wherout I can not quyte my selfe.

15 The Lorde hath destroyed all the mightie men that were in me, he hath proclaymed an appoynted tyme to slaughter all my best men: the Lorde hath troden downe the daughter of Iuda, lyke as it were in a winepresse.

16 Therefore do I weepe, and mine eyes gush out of water: for the comfort that shoulde quicken me, is farre fro me, my chyldren are dymen away: for why? the enemy hath gotten the vpper hande.

17 Sion casteth out her handes, and there is no man to comfort her, the Lorde hath layde the enemies rounde about Iacob, and Hierusalem is become abhominacion in the middest of them.

18 The Lorde is righteous, for I haue

prouoked his countenance vnto anger, take heede all ye people and consider my heauinesse, my maydens and my young men are led away into captiuitie.

19 I called for my louers, but they beguiled me, for my priestes and counsailers, but they perished, euen whyle they sought for meate to saue their lyues.

20 Consider (O Lorde) howe I am troubled, my wombe is disquieted, my heart turneth about in me, and I am full of heauinesse, because I rebelled stubbornly: the sword hurteth me without, and within I am lyke vnto death.

21 They heare my mourning, but there is none that wyll comfort me: All myne enemies haue hearde of my trouble, and are glad therof because thou hast done it: and thou hast brought forth the time which thou calledst, when they also shal be lyke vnto me.

22 Let all their wickednesse come before thee, and do thou to them as thou hast done vnto me for all my trespasses: for my sorowe is very great, and my heart is heauy.

(a) The bondage through sinne is most greuous, which thesoure is called the yoke of sinne, fastened in us to Gods hande, because by no means it can be shaken of or remitted, but only of Gods speciall grace and mercie.

Iere. iiii. c.
Treno. ii. c.

Dan. ix. a.

D

Treno. ii. c.

The .ij. Chapter.

A 1
Treno. iii. b.



Las] * howe hath the Lorde darckened the daughter of Sion in his wrath: As for the honour of Israel he hath cast it downe fro heauen vnto the earth,

and he remembred not his owne foote-sole when he was angry:

2 The Lorde hath cast out all the habitations of Iacob without any fauour, all the strong places of the daughter of Iuda hath he broken in his wrath, and throwen them downe to the grounde, her kingdome and her princes hath he propnyed.

3 In the wrath of his indignation he hath broken all the horne of Israel, he hath withdrawen his right hande from the enemy, yea a flambe of fire is kindled in Iacob, and hath consumed by all rounde about.

4 He hath bent his bowe like an enemy, he hath fastened his ryght hande as an aduersarie, and euery thyng that was pleasaunt to see, he hath slayne: he hath powred out his wrath like a fire, into the tabernacle of the daughter of Sion,

5 The Lorde is become like as it were an enemy, he hath deuoured Israel and all his palaces, yea all his strong holdes hath he destroyed, and fylled the daughter of Iuda with much sorowe and heauinesse.

6 His tabernacle as a garden hath he destroyed, his solempne meetinges hath he put downe: the Lord hath brought it so to passe that the hye solempne feastes and Sabbathes in Sion are cleane forgotten: in his heauy displeasure hath he dispised the kyng and priestes.

7 The Lorde hath forsaken his owne aulter, and hath abhorred his owne sanctuarie, and hath geuen the walles of their towres into the handes of the enemy: their enemies made a noyse in the house of the Lorde, as it had ben in a solempne feast day.

8 The Lorde thought to breake downe the walles of the daughter of Sion, he spread out his line, and drewe not in his hande tyll he had destroyed them: therefore mourne the turrettes, & the broken walles fall downe together.

9 Her gates are suncke downe to the grounde, her barres are broken and smitten

(n) By the footsole is meane the temple of Hierusalem.

(o) The hene, that is, the power of strength.

Iere. vii. b.

B

smitten in sander, * the kyng and princes are carped away to the gentiles: they haue neither lawe nor prophetes, nor yet any vision from the Lorde.

10 The senatours of the daughter Sion sit vpon the grounde in scilence, they haue strawed asthes vpon their heads, and gyrded them selues with sackcloth: the maydens of Hierusalem hang downe their heades to the grounde.

11 Mine eyes begin to fayle me through weeping, * my body is disquieted, my liuer is powred vpon the earth for the great hurt of the daughter of my people, seeing the chyldren and babes dyd swolne in the streetes of the citie.

12 Euen when they spake to their mothers, where is meate and drinke: for whyle they so sayde, they fell downe in the streetes of the citie, like as they had ben wounded, and some dyed in their mothers bosome.

13 What shall I say vnto thee, O thou daughter Hierusalem: to whom shall I likenthee: To whom shall I compare thee O thou daughter Sion, to comfort thee withall: thy heart is lyke a mayne sea, who may heale thee:

14 * Thy^(a) prophetes haue looke dout bayne and foolish thinges for thee, they haue not shewed thee of thy wickednesse, to kepe thee from captiuitie: but they haue scene out for thee burthens of vanitie and banishment.

15 All they that go by thee, clappe their handes at thee, hissing and wagging their heades vpon the daughter Hierusalem [and say] Is this the citie that men call so faire, wherein the whole lande reioyareth:

16 All thynce enemies gape vpon thee, whispering and grinding their teeth,

saying: let vs deuour, for the tyme that we looked for is come, we haue founde and scene it.

17 The Lorde hath fulfilled the thing that he was purposed to do, and performed that he had deuised long ago: he hath destroyed and not spared, he hath caused thynce aduersarie to triumph ouer thee, and set vp the horne of thynce enemie.

18 * Their heart cryed vnto the Lorde, O thou citie of the daughter Sion: let thy teares runne downe like a riuer day and night, rest not, and let not the apple of thynce eye leaue of. Deut.iii.cj

19 Stand vp, and make thy prayer in the first watche of the night, powre out thynce heart like water before the Lorde: lift vp thynce handes for the liues of thy young chyldren that dye of hunger in the streetes.

20 Beholde O Lorde, and consider to whom thou hast done thus: Shall the women then eat their owne fruite, euen chyldren of a spanne long: shall the priestes and prophetes be slayne in the sanctuarie of the Lorde:

21 Young and olde lye thorow the streetes vpon the grounde, my maydens and young men are slayne with the sworde, whom thou in the day of thy wrathfull indignation hast put to death, yea euen thou hast put them to death, and not spared them.

22 My neighbours that are rounde about me hast thou called as it were to a feast day, so that in the day of the lordes wrath none escaped, neither was any left behinde: those that I haue brought vp and nourished, hath myne enemie destroyed.

The. iij. Chapter.



Am the man that thorowe the rodde of his wrath haue experience of miserie.

He droue me forth and led me, yea into darknesse, but not into light.

3 Against me is he turned, he turneth his hande dayly against me.

4 By flesh and my skinne hath he made

olde, and my bones hath he bruised:

5 He hath buylded rounde about me, and closed me in with gall and triauaile.

6 He hath set me in darknesse, as they that be dead for euer.

7 He hath so hedged me in, that I can not get out, and hath layde heauie linkes vpon me.

8 Though I crye and call pitiously, yet heareth he not my prayer.

l. b.

l. a.

l. v. d. xiii. b. xxiii. c. xxvii. b. (a) The false prophetes...

The lamentations.

9 He hath stopped by my Wayes with
four squared stones, and made my
pathes crooked.

10 He layeth wayte for me lyke a beare,
and as a lion in a hole.

11 He hath marred my Wayes, and bro-
ken me in peeces, he hath layde me
waste altogether.

12 He hath bent his bowe, and made me
as it were a marke to shoote at.

13 The arrowes of his quiver hath he
shot, euen into my reynes.

Iere.xx.b.

C 14 *I am laughed to scoorne of all my peo-
ple, they make songues vpon me all the
day long.

15 He hath filled me with bitternesse, and
geuen me wormewood to drinke.

16 He hath smitten my teeth in peeces
with stones, and couled me in the dust.

17 He hath put my soule out of rest, I
forget all good thinges.

18 I thought in my selfe, I am vndone,
there is no hope for me in the Lorde.

19 I remember yet my miserie and my
trouble, the wormewood and the gall.

20 Yea thou shalt remember them, for
my soule melteth away in me.

21 Whyle I consider these thinges in my
heart, I get a hope agayne.

22 [Namely] it is of the Lordes mercies
that we are not vtterly consumed, for
truely his pitifull compassion hath not
ceased.

D

23 New mercyes shall the Lord shewe
vpon thee early in the day springing,
(O Lorde) great is thy faythfulnesse.

Psal.xvi.a.

24 *The Lorde is my portion saith my
soule therefore wyll I hope in hym.

25 O howe good is the Lord vnto them
that put their trust in hym, and to the
soule that seeketh after hym.

26 The good man with skilnesse and pa-
cience, taryeth for the health of the
Lorde.

27 O howe good is it for a man to take
the yoke vpon him from his youth vp:

28 He sitteth alone, he holdeth hym styll,
because he hath taken [the Lordes yoke]
vpon hym.

29 He layeth his face vpon the earth, if
there happen to be any hope.

30 He offreth his cheeke to the smyter,
he wyll be content with reproffes:

31 For the Lord wil not forsake for euer.

i.Reg.ii.b.

32 *But though he punish, yet accord-
ing to the multitude of his mercies he
receaueth to grace agayne.

33 For he doth not plague willingly, and
afflict the chyldren of men,

34 To treade all the prysoners of the
earth vnder his feete,

35 To moue the iudgement of man be-
fore the most highest,

36 To condemne a man in his cause: the
Lorde hath not pleasure in such thinges.

37 What is he then that saith, there
should some thing be done without the
Lordes commaundement:

38 Out of the mouth of the most highest
goeth not euyl and good:

39 Wherefore then murmureth the li-
uing man: let hym murmure at his
owne sinne.

40 *Let vs looke well vpon our wayes,
and remember our selues, and turne a-
gayne to the Lorde.

Iob.xxvii.
Psal.xviii.

41 Let vs lift our heartes with our han-
des vnto the Lorde that is in heauen.

42 We haue ben dissemblers and haue
offended, wilt thou therefore not be in-
treated:

43 Thou hast couered vs in thy wrath,
and persecuted vs: thou hast slayne vs
without any fauour.

44 *Thou hast hid thy selfe in a cloude,
that our prayer should not go through.

Ecc xxxvii

45 Thou hast made vs outcastes, and to
be despised among the people.

46 All our enemies gape vpon vs.

47 Feare and pit is come vpon vs, yea de-
ceipt and destruction.

48 *Whole riuers of water gush out of
mine eyes for the hurt of my people:

Tren.ii.

49 Myne eyes runne and cannot cease,
for there is no rest:

50 O Lorde, when wilt thou looke
downe from heauen and consider:

51 Mine eyes breaketh my heart, because
of all the daughters of my citie.

52 Mine enemies hunted me out sharply
like a byrde, yea & that without a cause.

53 They haue put downe my life into a
pit, and they haue cast stones vpon me.

54 They haue powred water vpon my
head: then thought I, nowe am I vn-
done.

55 I called vpon thy name O Lorde
out of the deepe pit.

56 Thou hast heard my voyce, and hast
not turned away thyne eares from my
sighing and crying.

57 Thou hast inclyned thy selfe vnto me
when I called vpon thee: and hast said,
feare not.

58 Thou

- 58 Thou (O Lorde) hast mayntayned the cause of my soule, and hast redee- med my lyfe.
- 59 O Lorde, thou hast seene my Wrong, take thou my cause vpon thee.
- 60 Thou hast well considered howe they go about to do me harme, and that all their counsels are against me.
- 61 Thou hast hearde their despitefull wordes O Lorde, yea and all the ima- ginations against me:
- 62 The lippes of mine enemies, and their

- deuises that they take against me al the day long.
- 63 Thou seest also their sitting downe and their rising vp, they make their songes of nothing but of me.
- 64 Rewarde them, O Lorde, according to the workes of their handes.
- 65 Geue them an obstinate heart, euen thy curse.
- 66 Persecute them O Lorde with thyne indignation, and roote them out from vnder the heauen.

¶ The. iiij. Chapter.



Howe is the golde be- come so dimme: howe is the most fine golde so soze chaunged: and the stones of the sanc- tuarie thus scattered in the corner of euery

streete:

- 2 The chyldren of Sion that were al- way in honour, and clothed with the most precious golde: howe are they now become lyke the earthen vessels, whiche be made with the potters hande:
- 3 The dragons geue their young ones sucke with bare brestes: but the daugh- ter of my people is cruel, like the Estriches in the wilderness.
- 4 The tongues of the sucking chyldren cleaue to the roofe of their mouthes for very thyrst: the young chyldren aske bread, but there is no man that geueth it them.
- 5 They that were wont to fare delicate: lye perishe in the streetes: they that a- fore were brought vp in purple, make now be muche of downe.
- 6 The sume of the daughter of my peo- ple, is become greater then the^(a) Wic- kednesse of Sodome, that sodaynely was destroyed, and not taken with handes.
- 7 Her^(b) abstayners were whyter then the snowe or milke, their colour was freshe, red as corall, their beautie like the Saphyre.
- 8 But now their faces be very blacke, insomuche that thou shouldest not knowe them in the streetes: * their skinne cleaueth to their bones, it is wethered and become like a drye stocke.
- 9 They that be slayne with the sworde,

are happier then such as dye of hunger, and perishe away famishing for the fruites of the fielde.

- 10 *The Women (whiche of nature are pitifull) haue sodden their owne chyl- dren with their hands, that they might be their meate in the miserable destruc- tion of the daughter of my people.
- 11 *The Lorde hath perfourmed his heauie wrath, he hath powred out the furiousnesse of his displeasure: he hath kindeled a fire in Sion, which hath con- sumed the foundations therof.
- 12 Neither the kynges of the earth, nor all the inhabitours of the world, would haue beleued that the enemye and ad- uersarie shoulde haue come in at the gates of the citie of Hierusalem.
- 13 Whiche neuerthelesse is come to passe for the sume of her prophetes, and for the wickednesse of her priestes, that haue shed * innocents blood within her.
- 14 As blinde men went, they stumbling in the streetes, and stayned them selues with blood, insomuch that the heathen woulde in no wyse touche their gar- mentes.
- 15 But they cryed vnto them, flee ye pol- luted, away, get you hence, touche not: for they are vncleane and be remoued, yea they haue said among the heathen, they shall no more dwell in this citie.
- 16 The countenance of the Lorde hath banished them, and shall neuer looke more vpon them: for they them selues neither regarded the priestes, nor pitied their elders.
- 17 Wherefore yet our eyes sayled vs, whyles we looked for our vayne helpe, seeing we euer wayted vpon a people that coulde do vs no good.

B
Deut. 28. e.
iii. Reg. vi. f

Treno. ii. a.

Gene. ix. a.

C

in the grea-
tous of the
punishment
therto their
times to ex-
cite the
fury of the
Sodomites.
The Sodo-
mites were so
batally confu-
red with fire,
but I knowe
these miser-
able to be punte-
d with hunger,
pestilence, and
the sword, in
e long and
cruel tyme.
* Or, Naza-
reth.
Psal. cii. a.

The lamentations.

18 They lay so sharpe wayte for vs, that we can not go safe vpon the streetes, for our ende is come, our dayes are fulfilled, our ende is here.

19 Our persecutours are swifter then the Eagles of the ayre: they folowed vpon vs ouer the mountaynes, and layde wayte for vs in the wyldernesse.

20 The very breath^(a) of our mouth, euen the annointed of the Lorde hym selfe, was taken in their net, of whom we say, Under his shadowe we shalbe pre-

serued among the heathen.

21 And thou O daughter Edom that dwellest in the land of huz, be glad and reioyce, for the cup shall come vnto thee also, thou shalt be drunken, and discouer thy nakednesse.

22 Thy sinnes are wel punished O thou daughter Sion, he shall not suffer thee to be caried away: but thy wickednesse O daughter Edom shall he visite, and wyll discouer thy sinnes.

Gene. ii. b.
(a) The breath, that is, the life, meaning the kynge, who is called the life of the people, for that the people are like an headlesse body that hath no life in it, when they be left without a king or gouernour.

The. v. Chapter.

The prayer of Jeremie.

A I



All to remembraunce (O Lorde) what we haue suffred, consider and see our confasion.

Our inheritaunce is turned to the straungers, and our houses

to the aliaunts.

3 We are become carefull and fatherlesse, and our mothers are as the wydowes.

4 We are fayne to drinke our owne water for money, and our owne wood must we buy for money.

5 Our neckes are vnder persecution, we are weery and haue no rest.

6 [Alsofetime] We yeclded our selues to the Egyptians, [and nowe] to the Assyrians, onely that we might haue bread inough.

7 *Our fathers (which nowe are gone) haue sinned, and we must beare their wickednesse.

8 Seruauntes haue the rule of vs, and no man deliuereth vs out of their handes.

9 We must get our liuing with the perill of our liues, because of the drouth of the wildernesse.

10 Our skinne is as it had ben made blacke in an ouen, for very soze hunger.

11 The wines are rauished in Sion, and the maydens in the cities of Juda.

12 The princes are hanged by with the hand of the enemies, they haue not spared the olde sage men.

13 They haue taken young men to grinde, and the boyes fainted vnder the burthens of wood.

14 The elders sit no more vnder the gates, and the young men vse no more playing of musicke.

15 The ioy of our heart is gone, our melodious meeting is turned into mourning.

16 The garlande of our head is fallen: alas that euer we sinned so soze.

17 *Therefore our heart is full of heavynesse, and our eyes dimme.

Iere. xxxi. 6

18 Because of the hill of Sion that is destroyed: insomuch that the foxes runne vpon it.

19 But thou O Lorde, that remaynest for euer, and thy seate worlde without ende:

20 wherefore wylt thou styll forget vs, and forsake vs so long:

21 O Lord turne thou vs vnto thee, and so shall we be turned, renue our dayes as in olde tymes:

22 But thou hast banished vs vtterly, and hast ben displeased at vs.

Iere. xxxi. c.
Eze. xviii. a.

¶ The ende of the lamentations of Jeremie.



1 The time wherein Ezechiel propheted, and in what place. 3 His hired. 5 The vision of the foure beastes. 16 The fashon and worke of the wheeles. 26 The vision of the throne.



I came to passe in the thirtieth yere in the fourth [moneth] in the fifth day of the moneth, that (I beyng in the middes of the captiuitie, by the river

Chebar) the heanens were opened, and I sawe visions of God:

2 In the fifth [day] of the moneth, which was the fifth yere of kyng Yoabins captiuitie,

3 The worde of the Lorde came to Ezechiel the priest the sonne of Buzi, in the lande of the Chaldeans by the river Chebar, where the hand of the Lord was vpon hym.

4 And I looked, and beholde a stormie wind came out of the north, a great cloude, and a fire folding it selfe [in the cloude] and a brightnes rounde about it, and forth of the middes therof as the colour of amber out of the middes of the fire.

5 And out of the middes therof, the likenesse of foure beastes [appeared] and this was their fourme, they had the likenesse of a man.

6 And euery one had foure faces, and euery one of them had foure wynges.

7 Their feete were straight feete, and the sole of their feete lyke the sole of calues feete, and they glistered as the apperaunce of brasse burnished.

8 From vnder their wynges vpon all

the foure corners they had mens handes: and they foure had their faces and their wynges.

9 Their wynges were ioyned one to another: when they went they looked not backe, but eche one went straight forward.

10 But [touching] the similitude of their faces, they foure had the face of a man and the face of a lion on the right side, and they foure had the face of an oxe on the left side, the foure also had the face of an Eggle.

11 Thus were their faces, and their wynges were spread out aboue, so that two wynges of euery one were ioyned one to another, and two wynges covered euery one of their bodyes.

12 Euery one went straight forward: whither as the spirite led them, thither they went, & returned not in their going.

13 And the fashon of the beastes, their apperaunce was lyke coales of fire, burning like the apperaunce of crescents, it ran among the beastes, and the fire gaue a glister, and out of the fire there went lightening.

14 And the beastes raine, and returned like lightening.

15 When I had considered the beastes, beholde a wheele vpon the earth nye to the beastes, to euery of the foure before his face.

16 The fashon & worke of the wheeles was lyke the colour of charlis, and they

(c) Every Cherub had foure faces, the face of a man and of a lion on the right side, and the face of a bullocke and of an Eggle on the left side.

(f) whither their wyll or minde was to go.

(g) That is a precious stone of a goodly colour, thought to be the Charlis.

The prophecie

they foure had one fashion, and their fashion & their worke [was] as though it were a wheele in y^e middle of a wheele.

17 When they went, they went vpon their foure sides: they returned not backe when they went.

18 They had ^(h) ringes, and heyght, and were feareful to beholde: & their ringes were full of eyes rounde about them foure.

19 When the beastes went, the wheeles went also by them: and when the beastes were lift vp from the earth, the wheeles were lyft vp.

20 Whyther soeuer the spirite [was] to go, they went, and thither [was] the spirite to go, and the wheeles were lyft vp before them: for the spirite of the beastes were in the wheeles.

D 21 When the beastes went, they went, & when they stode, they stode, and when they were lifted vp from the earth, the wheeles were lifted vp before the, for y^e spirite of y^e beastes was in the wheeles.

22 And the similitude of the firmament vpon the heades of the beastes, was like the colour of chrysell wonderfull, spread ouer their heades aboue.

23 And vnder the firmament their winges were stretcht forth one to wardes another, euery one had two couering them, and ⁽ⁱ⁾ euery one had two

couering them, [euen] their bodyes.

24 And when they went, I hearde the noyse of their wynges, lyke the noyse of great waters, as it had ben the voyce of the almightie, the voyce of speache, as the noyse of an hoast: when they stode, they let downe their winges.

25 And there was a noyse from aboue the firmament that was ouer their heades: when they stode, they let downe their wynges.

26 And aboue the firmament that was ouer their heades, there was the fashion of a throne lyke a Saphir stone: and vpon the similitude of the throne by apperaunce, as the similitude of a man aboue vpon it.

27 And I sawe as the apperaunce of amber [and] as the similitude of fire rounde about within, from the apperaunce of his loynes vpward: and from the apperaunce of his loynes downward I sawe as the lykenesse of fire, and brightnesse rounde about it.

28 As the likenesse of a bowe that is in a cloude in a raynie day, so was the apperaunce of the brightnesse rounde about: this was the apperaunce of the similitude of the glory of God, & when I sawe it, I ^(h) fell vpon my face and hearkened vnto the voyce of one ⁽ⁱ⁾ that spake.

^(h) The vtter compasses of the wheeles, which the some call strakes.

⁽ⁱ⁾ We noteth two maner of coueringes, the one with winges, three cheu vpward to couer their faces, and the other with the nether winges to couer their bodyes.

^(h) Considering the maner of God, & the weaknesse of the creature. ⁽ⁱ⁾ That is, the Lorde.

The. ij. Chapter.

The prophete is sent to call the people from their errour.

A 1 **A**ND then said he vnto me, Stande vp vpon thy fete (O thou sonne of man) and I wyll talke with thee.

2 And the spirite entred into me when he had spoken vnto me, & set me vpon my feete, so that I heard him that spake vnto me.

3 And he sayde vnto me, Thou sonne of man, I sende thee to the children of Israel, to a rebellious people which haue rebelled against me, both they and their forefathers haue wickedly behaued them selues against me, euen vnto this very day.

4 For they are children of a "harde face and stiffe heart, I do sende thee vnto them, and thou shalt say vnto them, Thus saith the Lorde God.

5 And whether they wyll heare or refuse (for they are a rebellious house) yet they may knowe that there hath ben a

prophete among them.

6 And thou sonne of man feare them not, neither be afraide of their wordes, for "bypers and thornes are with thee, and thou doest dwell among scorpions: feare not their wordes, nor be abashed at their lookes, for they are a rebellious house.

7 And thou shalt speake my wordes vnto them, whether they wyll heare or refuse, for they are rebellious.

8 Therefore thou sonne of man, obey thou all thinges that I say vnto thee, and be not thou rebellious lyke the rebellious house: open thy mouth, and ^(a) eate that I geue thee.

9 And when I looked, beholde a hand was sent vnto me, and lo, in it was a roule of a booke.

10 And he opened it before me, and it was written within and without, and there was written therein, ^(b) lamentations, and mourning, and wo.

^(a) Or, impatient.

^(a) Or, rebellious.

15

^(a) That is, part in the memory, or receane in thine heart as mp. wordes, as Eze. iii. b.

^(b) That is, Gods iudgements against the wicked.

The. iii. Chapter.

The prophete being fed with the worde of God, and with the constant boldnesse of the spirite, is sent vnto the people that were in captiuitie. 17 The office of true preachers.



After this said he vnto me: Thou sonne of man, eate whatsoeuer thou findest, eate this roule, and go thy way and speake vnto the house of Israel.

great rushing.

14 Nowe when the spirite lift me vp and tooke me away, I went in bitternesse and furie of my spirite: but the hande of the Lorde vpon me was strong.

15 Then I came to the captiues in Chelabib that dwelt by the riner Chebar, and I sate where they sate, and I remained there seuen dayes, astonished among them.

16 And when the seuen dayes were expired, the Lorde saide vnto me,

17 Thou sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the worde at my mouth, and geue them warning from me.

18 When I shall say vnto the wicked, Thou shalt surely dye, and thou geuest not him warning, nor speakest to admonishe the wicked of his euill way, and so to liue: then shall the same vngodly man dye in his owne vnrightheousnesse, but his blood wyl I require of thyne hand.

19 Neuerthelesse, if thou geue warning vnto the wicked, and he yet turne not from his vngodlynesse and from his wicked way: he shall dye in his owne wickednesse, but thou hast deliuered thy soule.

20 Nowe if a righteous man go from his rightheousnesse and do the thing that is euill I wyl lay a stumbling blocke before him: and he shall dye, because thou hast not geuen him warning, dye shall he in his owne sinne, so that his rightheousnesse whiche he hath done, shall not be thought vpon: but his blood wyl I require at thyne hande.

21 Neuerthelesse, if thou exhortest that righteous that he sinne not, and so the righteous do not sinne: then shall he liue, because he hath receaued thy warning, and thou hast deliuered thy soule.

22 And there came the hand of the Lord vpon me, and he sayd vnto me: Stande vp, and go into the fielde, that I may there talke with thee.

23 So when I had risen vp, and gone forth into the fielde: beholde, the glorie of the Lord stode there, like the glorie whiche I sawe by the riner Chebar: then fell I downe vpon my face.

24 And the spirite came into me, whiche

A 1

2 So I opened my mouth, and he fed me with this roule.

3 And he saide vnto me, Thou sonne of man, thy belly shall eate, and thy bowels shalt thou fill with this roule that I geue thee: Then dyd I eate, and it was in my mouth sweeter then honie.

4 And he saide vnto me, Thou sonne of man, go, get thee vnto the house of Israel, and declare my wordes vnto them.

5 For not to a people of profounde lippes and harde language art thou sent, but vnto the house of Israel:

6 Not to many nations whiche haue profounde lippes and harde languages, whose wordes thou vnderstandest not: otherwise if I had sent thee vnto them, they would haue hearkened vnto thee.

7 But the house of Israel will not hearken vnto thee, for they will not hearken vnto me: for al the house of Israel haue stiffe foreheades, & stubburne heartes.

8 Beholde therefore, I haue made thy face strong against their faces, & thy forehead strong against their foreheades.

9 As an Adamant, harder then the flint stone haue I made thy forehead: thou shalt not feare them, nor be abashed at their lookes: for they are a rebellious house.

10 He sayde moreover vnto me, Thou sonne of man, all my wordes that I shall speake vnto thee, receaue in thyne heart, and hearken with thyne eares.

11 And go, get thee to the captiuitie, to the chyldren of thy people, and thou shalt speake vnto them, and shalt say vnto them, Thus saith the Lord God, whether they will heare, or leaue.

12 With that the spirite tooke me vp, and I hearde behinde me a voyce of a great rushing [to wit] Blessed be the glory of Jehouah from his place.

13 [I hearde] also the noyse of the winges of the beastes ioyning one with another, and the rattling of the wheelles that were before them, euen a noyse of

C

Ezech. 33. b.

D

(c) Meantag the vision of the Cherubims and the subject.

The prophecie

set me vp vpon my feete, and spake vnto me, and said vnto me: Go thy way, and shut thy seife in thyne house.

25 Beholde O thou sonne of man, they haue prepared bandes against thee, and they wyll binde thee with them, and thou shalt not go out among them.

26 And I will make thy tonguc cleaue to the roofof thy mouth, that thou

shalt be dumbe, and not be as a reprouer vnto them: for they are a rebellious house.

27 But when I speake vnto thee, I wyll open my mouth, and thou shalt say vnto them, Thus saith the Lorde God: whoso heareth, let hym heare, whoso leaueth of, let him leaue: for they are a rebellious house.

The. iiii. Chapter.

1 The siege of the cite of Hierusalem is signified. 9 The long continuance of the captiuitie of Israel. 16 A hunger is prophesied to come in the captiuitie.

A 1 **T**hou sonne of man, take thee a tyle stone and lay it before thee, and purtray vpon it the cite Hierusalem, 2 And lay siege against it, and builde a fort against it, and cast a mount against it: set the canipe also against it, and lay engines of warre against it rounde about.



3 Moreover, take an iron panne, and set it betwixt thee and the cite in steede of an iron wall, then set thy face towarde it to besiege it, and make an assault against it: this shalbe a token vnto the house of Israel.

4 But thou shalt sleepe vpon thy left side, and lay the sinne of the house of Israel vpon it [according] to the number of the dayes that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue layde vpon thee the yeres of their iniquitie according to the number of the dayes [euen] three hundred and ninetie dayes, so shalt thou beare the iniquitie of the house of Israel.

6 When thou hast fulfilled these dayes, lye downe agayne and sleepe vpon thy right side, and beare the sinnes of the house of Iuda: fourtie dayes haue I appointed thee, a day for a yere [euen] a day for a yere.

7 Therfore set nowe thy face towarde the siege of Hierusalem, and discover thine arme, that thou mayest prophecie against it.

8 Behold, I will lay chaines vpon thee, that thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy besieging.

9 Wherfore take vnto thee wheate, barley, beanes, lintils, millot, and fetches,

and put these together in a bessel, and make thee loaves of bread thereof, according to the number of the dayes that thou must lye vpon thy side, that thou mayest haue bread to eate for three hundred and ninetie dayes.

10 And thy meate that thou eatest shall haue a certaine wayght appointed, [namely] twentie sicles euery day: & from time to time shalt thou eate therof.

11 Thou shalt drinke also a certaine measure of water [namely] the sixt [part] of an Hin from tyme to tyme shalt thou drinke.

12 Barly cakes shalt thou eate, and them shalt thou bake in mans doung before their eyes.

13 And with that sayde the Lord, Euen thus shall the chyldren of Israel eate their defiled bread among the gentiles whyther I wyll cast them.

14 Then sayde I, Oh Lorde God: beholde, my soule was yet neuer stayned, for fro my youth by vnto this houre, I did neuer eate of a dead carcase, or of that whiche was slayne of wyld beasts, neither came there euer any vncleane fleshe in my mouth.

15 Wher vnto he answered me: Lo, I wyll graunt thee cowcasins in steede of mans doung, and thou shalt make thy bread with them.

16 And he saide vnto me, Beholde thou sonne of man, I wyll breake the staffe of bread in Hierusalem, and they shall eate their bread with waight and with care, and their water in measure and astonishment shall they drinke,

17 That they may cause a lacke of bread and water, and be astonied one at another, and be consumed in their iniquitie.

(b) It is a great plague of God toward the people, when he causeth the ministers to cease preaching & rebuking of sinne.

(a) Wherby he represented the idolatrie & summe of the ten tribes (for Samaria was on his left hande from Babylon) and howe they had remayned therein three hundred and ninetene yeres. Understande, shall they be.

(b) which declared Iosiah, who had nowe from the time of Josiah slept in these sinnes fourtie yeres. (c) That is, for euery pecc they haue sinned, so sleepe one day.

Exo. xxxiij.

(d) Signifying hereby the great leaue of food and matter to burne.

C

(e) To be allowed to beate thy bread with (g) That is, the force and strength wherewith it should nourish. Ezech. v. c. and xliiij. b.

The.v. Chapter.

The signe of the heeres, by which is signified the destruction of the people. 6 The causes of the anger of God towarde the people.

A 1



Thou sonne of man, take thee then a sharpe knife [namely] a barbers rasour, take that to thee, and cause it to^(a) passe vpon thy head and vpon thy beard:

then take thee waight scales and deuide [the heere.]

2 Thou shalt burne with fire the thirde part in the middest of the^(b) citie when the dayes of the siege are fulfilled, and thou shalt take the other thirde part and smite about it with a knife, and the last thirde part thou shalt scatter in the wynde, and I wyll drawe out a sworde after them.

3 Thou shalt also take therof a fewe in number, and bynde them in thy lappe.

4 Of them yet shalt thou take, and cast them into the middest of the fire, & burne them in the fire: therof shall a fire come forth into all the house of Israel.

5 Moreover, thus saith the Lorde God: This same is Hierusalem, which I set in the middest of nations, and countreis rounde about her.

6 But she hath chaunged my iudgements into wickednesse more then the nations, and my statutes more then the countreis that are rounde about her: for they haue refused my iudgements and my statutes, and not walked in them.

B 7

Therefore thus saith the Lorde God: For your^(c) multiplying more then the gentiles that dwell rounde about you, and because ye haue not walked in my lawes, neither haue ye kept my ordinances, no ye haue not done accordyng to the iudgements of the nations that are rounde about you:

8 Therefore thus saith the Lorde God, Beholde I will also come agaynst thee, I my selfe I say: for in the middest of thee wyll I execute iudgement in the sight of the heathen.

9 And I wyll handle thee of such a fashion as I neuer did before, & as I will neuer do from that tyme forth, and that because of all thine abhominations.

10 For in thee the fathers* shall be fayne to eate their owne sonnes, and the sonnes their owne fathers, I wyll execute iudgement in thee, and the whole remnant of thee wyll I scatter into all the wyndes.

11 Wherefore, as truly as I lyue saith the Lorde God, seying thou hast defiled my sanctuarie with all maner of abhominations, and with all shamefull offences:

12 For this cause will I also destroy thee, mine eye shall not spare thee, neither wyll I haue any pitie.

13 *One thirde part within these shall dye of the pestilence and be consumed of hunger, another thirde part shall be slayne downe rounde about thee with the sworde, the other thirde part that remaineth, wyll I scatter abroad towarde all the wyndes, and drawe out a sworde after them.

14 Thus wyll I perfourme mine indignation, & make my wrath to settle vpon them, and I will be^(d) comforted: so that when I haue fulfilled myne anger agaynst them, they shall knowe that I am the Lorde, which with a feruent gelousie haue spoken it.

15 Moreover, I wyll make thee waste and reuiled among all the heathen that dwell about thee, in the sight of all them that go by thee.

16 So thou shalt be a reproche and shame, a chastisement and a wondryng vnto the nations that are rounde about thee, when I shall execute iudgements in thee, in anger & in wrath, and in sharpe rebukes, I the Lorde haue spoken it:

17 When I shooote among them the perillous^(e) dartes of hunger, which shall be for their destruction, yea therefore shall I shooote them because I wyll destroy you, I wyll increase hunger vpon you, and* wyll breake your staffe of bread.

18 Plagues wyll I sende vpon you, yea and wicked beastes also to spoyle thee, pestilence and bloodsheddyng shall come vpon thee, and the sworde wyll I bring ouer thee: I the Lorde haue spoken it.

Leult. 26. c. Deut. 28. g. 2. Reg. 26. c. Lam. 4. b. Baruch. 4. a.

Iere. xv. b.

C That is, I wyll not be pacified tyll I be reuenged. E. sat. 1. c.

(e) which be the grasshoppers, millewes, and what soeuer were occasions of famine. Ezech. iii. c.

The prophecie

The.vj. Chapter.

1 He sheweth that the people shalbe plagued for the sinne of idolatrie. 8 He prophesieth the repentance of the remnaunt of the people, and their deliuerance. 11 The destruction of the srowarde is propheted.

1
2



And the worde of the Lorde came vnto me, saying:

Thou sonne of man set thy face to the * mountaynes of Israel, that thou mayest prophete

agaynst them,

3 And say, heare the worde of the Lord God: O ye mountaynes of Israel Thus hath the Lord God spoken to the ^(a)mountaynes, hylles, riuers, & dales, Beholde I [euen I] will bryng a sworde vpon you, and destroy your hye places.

4 Your alters shalbe destroyed, & your images of the * sunne broken downe, your slayne men wyll I cast downe before your idols.

5 And the dead carcases of the children of Israel wyll I cast before their idols, your bones wyll I scatter rounde about * your alters.

6 In all your dwellyng places your cities shalbe desolate, and the hye places laide waste, so that your alters shalbe made waste and desolate, your idols shalbe broken and abolished, and your images of the sunne shalbe cut downe, and your workes quite taken away.

7 Your slayne men shall fall among you: and ye shal knowe that I am the Lord.

8 Yet wyll I leaue a remnaunt, that you may haue [some] that shall escape the sworde among the nations, when as ye shalbe scattered through the countreis.

9 And they that escape of you shal thinke vpon me among the heathen where they shalbe in captiuitie, because I haue

ben broken with their whorthe heart which hath departed from me, & with their eyes that haue gone a whozyng after their idols: and they shalbe abhorred before their owne eyes for the euils which they haue committed in all their abhominations.

10 And they shall knowe that I am the Lord, and that I haue not sayde in bayne, that I woulde do this euill vnto them.

11 Thus saith the Lord God, ^(b)Smite thine handes together, and stampe with thy feete, and say, wo worth all the abhominations and wickednesses of the house of Israel: for they shall fall with the sworde, with hunger, and with pestilence.

12 Who so is farre of shall dye of the pestilence, he that is nye at hande shall perishe with the sworde, and the other that are besieged shall dye of hunger: Thus wyll I satisfie my wrathfull displeasure vpon them.

13 And so shall ye knowe that I am the Lord, when their slayne men shalbe among their idols rounde about their alters, vpon euery hye hyl, and toppes of mountaynes, and vnder euery greene tree, and vnder euery thicke oke, [euen] in the places where they dyd offer swete sauaour to all their idols.

14 I wyll stretche mine hande out vpon them, and wyll make the lande waste, and desolate ^(c)from the wilderness vnto Deblathah through all their habitations: and they shall knowe that I am the Lord.

^(b) He sayeth the word with his hands, but also with gestures of hands & feet, to signifye the destruction to come.

^(c) Some read, more desolate then the wilderness of Deblathah, which was in Syria, and bordered vpon Israel: but it may stande well from the wilderness, which was south vnto Deblathah which was north, meaning the whole country.

Ezech. 30. 2.

^(a) He speaketh to all the places where the Israelites were wont to commit their idolatries, charging them destruction. 4. Reg. 23. b.

4. Reg. 24. c.

The.vij. Chapter.

2 The ende of all the lande of Israel shall todaynely come. 20 The cause of the destruction therof. 23 The prophete is commaunded to shewe the summe of the euils that are at hande.

1
2



He worde of the Lorde came vnto me, saying:

And thou sonne of man, thus saith the Lord God, an ende is come vnto the lande of Israel: yea verily the

ende commeth vpon the foure corners of the lande.

3 Forbe shall the ende come vpon thee: for I wyll sende my wrath vpon thee, and wyll punishe thee accordyng to thy wayes, and rewarde thee after all thine abhominations.

4 Wine

4 Mine eye shall not spare thee, neither will I have pitie, but rewarde thee accordyng to thy wayes, & declare thine abhominations: then shall ye knowe that I am the Lorde.

5 Thus saith the Lorde God, Beholde, one euill shall come after another:

6 The ende is here, the ende [I say] is come, it watched for thee: beholde it is come already.

7 The ^(a) mornynge is come vnto thee that dwellest in the lande, the tyme is at hande, the day of trouble is harde by, and not the ^(b) soundyng agayne of the mountaynes.

8 Nowe I will shortly poure out my soze displeasure ouer thee, and fulfill my wrath vpon thee: I will iudge thee after thy wayes, and recompence thee all thine abhominations.

9 Mine eye shall not spare, neither will I have pitie, but rewarde thee after thy wayes, & thine abhominations shall be in the midst of thee: and ye shall knowe that I am the Lorde that smiteth.

10 Beholde the day, beholde it is come, the mornynge is gone forth, the rodde ^(c) flourisheth, pride hath budded.

11 Crueltie is warden to a rodde of wickednesse, none of them shall remaine, none of their riches, "not one of their seede, & no lamentation shall be made for them.

12 The tyme cometh, the day draweth nye: who so byeth let hym not reioyce, he that selleth let hym not be soze: for why? wrath is vpon all the multitude therof.

13 So that the seller shall not come againe to the thyng that he solde, although their life be ^(d) yet with the luyng: for when the prophecie was preached vnto all the people, none returned, no man shall ^(e) strengthen hym selfe in the iniquitie of his life.

14 ^(f) They haue blowen the trumpet, and made all redy, but none goeth to the battayle: for my wrath is vpon the whole multitude.

15 The sworde shall be without, pestilence and hunger within: so that who so is in the fiede shall be slayne with the sworde, and he that is in the cite shall be deuoured with hunger and pestilence.

16 But they that flee away from them

shall escape, and shall be in the mountaynes lyke the doves of the valleys, all they shall mourne, euery one for his iniquitie.

17 *All handes shall be let downe, and all knees shall be weake as the water.

18 They * shall girde them selues with sackcloth, feare shall couer them, shame shall be vpon all faces, and baldnesse vpon their heades.

19 Their siluer shall they cast forth in the streetes, and their golde shall be dispised: yea * their siluer and golde shall not be able to deliuer them in the day of the wrath of the Lorde, they shall not satisfie their soules, neither fyll their bellies therewith, because ^(g) it was a stumblyng blocke of their iniquitie.

20 He had also set the beautie of his ^(h) ornament in maiestie: but they made images of their abhominations and fylthinesses in it, therfore haue I set it farre from them.

21 Moreover, I will geue it into the handes of straungers to be spoyled, & to the wicked of the earth for to be robbed, and they shall pollute it.

22 My face will I turne from them, my secreete place shall be defiled: for burglars shall go into it and pollute it.

23 Make a chayne: for the lande is full of the ⁽ⁱ⁾ iudgement of blood, and the cite is full of extortion.

24 Wherefore I will byng the most wicked of the heathen to take their houses in possession, I will make the pompe of the mightie to cease, and their ^(k) sanctuaries shall be defyled.

25 When destruction is come, they shall seeke peace, but they shall haue none.

26 One mischief shall folowe another, and one rumour shall come after another: then shall they seeke a vision in bayne at their prophete, the lawe shall perishe from the priest, and counsaile from the auncientes.

27 The kyng shall mourne, the prince shall be clothed with desolation, and the handes of the people in the lande shall be troubled: I will do vnto them after their owne wayes, accordyng to their owne iudgements will I iudge them: and they shall knowe that I am the Lorde.

Esa. xiii. b. Iere. vi. c.

Esa. xv. a. Iere. 48. d.

Prou. xi. a. Eccle. v. b.

(g) Their golde & siluer brought them to this ruine or destruction. (h) Meaning the sanctuarie.

D

(i) That is, of sinnes that deserue death.

(k) That is, their temple which was deuoted into thre partes. Iere. 61. f.

(a) That is, the beginning of the punishment.

(b) That is, the tyme of the punishment.

(c) Meaning the rodde of discipline, which God had appointed to be a rod to scourge them. (d) Or none of their pleasures.

(e) That is, in the eyes of Iehoua, when they may be returned to such positions as he will before Iudg. 14. b.

(f) Iniquitie shall make no man strong against God. (g) The Iudges made a league, but they heare not them.

The prophetic

The.viii.Chapter.

2 An appearance of the similitude of God. 3 Ezechiel is brought to Hierusalem in the spirite. 6 The Lord seeth the idolatries of the house of Israel, & chiefly of the priestes.

A 1



And it was in the^(a) first yere, in the first [moneth] in the first [day] of the moneth, I late in my house, and the elders of Juda late before me, and the hande of the

Lord God fell there vpon me.

2 Then I behelde, and lo, there was a likeness as the appearance of fire: from the appearance of his loynes downwarde, fire: and from his loynes upward as the appearance of brightness, lyke the colour of amber.

3 And he stretched out the likeness of an hande, and toke me by an heery locke of my head, and the spirite lift me by betwixt earth and heauen, and^(b) brought me in a diuine vision to Hierusalem, into the entry of the inner^(c) gate that lyeth towarde the north, where remayned the image of^(d) emulation [and] of gaynes.

4 And beholde, the glorie of the Lord God of Israel was in the same place, [even] as I had seene it afore in the fiede.

5 And he sayde vnto me, Thou sonne of man, lift by thine eyes nowe towarde the north: then lift I by mine eyes towarde the north, and beholde northward, at the gate of the^(e) aulter this image of emulation [was] in the entry.

6 And he sayde furthermoze vnto me, Thou sonne of man, seekest thou what these do: seekest thou the great abominations that the house of Israel commit in this place, to drive me from my sanctuary: but turne thee about, and thou shalt see yet greater abominations.

B 7 And with that brought he me to the court gate, and when I looked, beholde there was a hole in the wall.

8 Then sayde he vnto me, Thou sonne of man, digge nowe in the wall: and when I digged in the wall, beholde there was a doore.

9 And he sayde vnto me, So thy way in, and loke what wicked abominations they do here.

10 So I went in and sawe, and beholde there were all maner of creeping bestes,

and^(f) abhominable bestes, and all the idols of the house of Israel paynted by: on the wall rounde about.

11 There stood also before the images threescore and ten men of the auncientes of the house of Israel, and in the midst of the stood Jaazaniah the sonne of Shaphan, with every man his censor in his hande, and the smoke of the incense ascended as a cloude.

12 Then sayde he vnto me, Thou sonne of man, hast thou seene what the auncientes of the house of Israel do secretly, every one in the^(g) chamber of his image: for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 And he sayde vnto me, Turne thee yet agayne, and thou shalt see greater abominations that they do.

14 And with that he brought me to the doore of the gate of the Lordes house towarde the north, and beholde there late womē mourning for^(h) Chamuz.

15 Then sayd he vnto me, Hast thou seene this thou sonne of man: turne thee yet about, and thou shalt see greater abominations: then these are.

16 And so he brought me into the inward court of the Lordes house, and beholde at the doore of the Lordes house, betwixt the porche and the aulter, there were about twentie and five men that turned their backes vpon the temple of the Lord, and their faces towarde the east, and these worshipped the sunne eastwarde.

17 And he sayde vnto me, Hast thou seene this thou sonne of man: Thinketh the house of Juda that it is but a trifle to do these abominations which they do here: for they haue fylled the lande full of wickednesse, and haue returned to prouoke me to anger, and lo⁽ⁱ⁾ they are puttyng the braunches to their noses.

18 Therefore wyll I also do somethyng in my wrathful displeasure, so that mine eye shall not spare them, neither wyll I haue pitie: yea and though they crye in mine eares with a loude voyce, yet wyll I not heare them.

(f) which were paynted on the wall.

(g) For they hid their faces from the Lord, they had their particular images in their secret places.

C

(h) The Jews say this was a prophete of the idols, who after his death was once a yere mourned for in night, only of women. Some say it was a man, but I thinke it was a woman. Other thinke it was a child of the temple.

(i) They offered in their houses, as in the house of the Lord, in doing their sacrifice, which yet they had made by the way of the Lord, as they seemed to them.

(a) Of the captiuitie of Babilon, so that there was fourteene monethes betwixt the first vision & this.

(b) This was in the spirite & not in body.

(c) The porch or court where the people assembled.

(d) Of emulation, because it disclosed God: of gayne, because it was seen by a way shipped for gayne and increase of their offerings for the aulter, and of their excell and subaunche for the people.

(e) That was in the court where the people had made an aulter for to worship.

¶ The .ix. Chapter.

1 The destruction of the cite. 4 They that shalbe saued are marked. 8 A complaynt of the prophete for the destruction of the people.

¶ 1



He cryed also with a loude voyce in mine eares, saying: Drawe neare ye⁽¹⁾ visitations of the cite, euery man with a destroying weapon in his hande.

2 And beholde, then came there⁽²⁾ sirenien out of the streete of the vpper gate towarde the north, and euery man a slaughter weapon in his hande: There was one amongst them that had on hym linnen rayment, and a writers⁽³⁾ inckhorne by his syde: these went in and stode besyde the brasen aulter.

3 And the gloze of the Lorde of Israel was gone from the Cherub wher vpon it was, to the dooze of the house: and he called to the man that had the linnen rayment vpon hym, and the writers inckhorne by his syde,

4 And the Lorde sayde vnto hym, Go through the cite, euen through Hierusalem, & set a marke vpon the foreheade of them that mourne, and are sozry for all the abhominations that be done therein.

5 And to the other he sayd, that I might here, Go ye after hym through the cite, and smite, let your eye spare none, neither haue ye any pitie:

6 Kyll and destroy both olde men and young, maydens, children, and women:

but as for all those that haue the marke vpon them, see that ye touche them not, and begyn at my sanctuarie. Then they began at the auncient men which were before the house.

7 And he sayde vnto them, Defyle ye the temple, fyll the courtes with the slayne, then go your way soorth. So they went out, and slue downe through the cite.

8 Nowe when they had done the slaughter, and I yet escaped, I fell downe vpon my face, and cryed, saying: Ah Lorde God, wylt thou then destroy all the residue of Israel, in poweryng out thy wrath vpon Hierusalem?

9 Then sayde he vnto me, The wickednesse of the house of Israel and Juda is excedyng great: so that the lande is full of blood, & the cite full of reuoltyng [from God] for they say, The Lorde hath forsaken the earth, and the Lorde seeth it not.

10 As touchyng me also, mine eye shall not spare them, neither wyl I haue pitie: but wyl recompence their wayes vpon their heades.

11 And beholde, the man that had the linnen rayment vpon hym and the writers inckhorne by his syde, reported the matter, and sayde: As thou hast commaunded me, so haue I done.

¶ The .x. Chapter.

2 Of the man that toke hotte burnyng coales out of the middle of the wheeles of the Cherubims. 8 A rehearfall of the visson of the wheeles, of the beastes, and of the Cherubims.

¶ 1



And as I looked, beholde in the^{*} firmament that was aboue the head of the⁽¹⁾ Cherubims, as it were a Saphir stone [made] lyke the similitude of a throne, was scene ouer them.

2 Then spake he to hym that had the linnen rayment vpon hym, and sayde: Crepe in betwene the wheeles that are vnder the Cherub, and take thine hand full of hotte coales out from betwene the Cherubims, and scatter them ouer

the cite. And he crept in, that I myght see.

3 Nowe the Cherubims stode vpon the ryght syde of the house when the man went in, and the cloude fylled the inner court.

4 And the gloze of the Lorde remoued from the Cherubims, and came vpon the dooze of the house: so that the temple was full of cloudes, and the court was full of the shine of the Lordes gloze.

5 Pea and the sounde of the Cherubims winges was hearde into the fore court, lyke as it had ben the voyce of the almightie

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The prophecie

almightie God when he speaketh.)

- 6 Nowe when he had bidden the man that was clothed in linnen, saying, Take fire from the midst of the wheeles which were vnder the Cherubins: he went, and stode besyde the wheeles.
- 7 Then one Cherub reached forth his hande from betwene the Cherubins vnto the fire that was betwene the Cherubins, and toke therof, and gane it into the handes of hym that had on the linnen rayment: which toke it, and went out.
- 8 And vnder the wynges of the Cherubins there appeared the likenesse of a mans hande.
- 9 I looked also, and behold foure wheeles beside the Cherubins, one wheele by one Cherub, and another by another Cherub, and the wheeles were to loke vpon after the fashion of the precious stone Charlis.
- 10 As touchyng their appearaunce (they were all foure of one fashon) as yf one wheele had ben in another.
- 11 When they went forth, they went vpon their foure sides, not turnyng backe in their goyng: for which way the [head of the] first loked, after it they went, so that they turned not backe in their goyng.
- 12 And their whole bodyes, their backes, their handes, and wynges, yea and the wheeles also were full of eyes rounde about the foure wheeles.
- 13 And to the wheeles, he cryed to them in my hearyng, O wheele,
- 14 Every one of them had foure faces, so that the face of the first was the face of a Cherub, and the face of the seconde the

face of a man, and of the thirde the face of a lion, and of the fourth the face of an egle.

- 15 And the Cherubins were lysted vp: ^{Eze. i.} *This is the beast that I sawe at the water of Chebar.
- 16 Nowe when the Cherubins went, the wheeles went by them: and when the Cherubins lyst vp their wynges to mount vp from the earth, the same wheeles also turned not from besides them.
- 17 Shortly when they stode, these stode also, and when they were lysted vp, the wheeles list vp them selues also with them: for the ^(b) spirite of the beast was in the wheeles.
- 18 Then the glorie of the Lorde departed from aboue the doore of the temple, and remayned vpon the Cherubins.
- 19 And the Cherubins flackered with their wynges, and lyst them selues vp from the earth, so that I sawe when they went, & the wheeles besides them; and they stode at the doore of the east gate of the house of the Lorde, so the glorie of the God of Israel was vpon them on hys.
- 20 This is the ^(c) beast that I sawe vnder the God of Israel by the riuer of Chebar, and I perceaued that it was the Cherubins.
- 21 Every one had foure faces, and every one foure wynges, and vnder their wynges the likenesse of mens handes.
- 22 Touchyng the similitude of their countenaunces, they were the very same countenaunces which I sawe at the riuer Chebar, and the selfe same appearaunces: every one in his goyng went strayght forwarde.

Eze. i.

(b) There was one countenance betwene the Cherubins and the wheeles.

(c) That is, the whole body of the foure beasts of Cherubins.

Eze. i. c.

The .xj. Chapter.

1 Who they were that seduced the people of Israel. 5 Agaynst these he prophesieth, shewing them howe they shalbe dispersed abroad. 12 The renuyng of the heart cometh of God. 21 He threatneth them that leane vnto their owne counsailes.

1



Discover, the spirite list me vp, and brought me vnto the east gate of the Lordes house, which lyeth eastwarde: and beholde, at the entry of the gate were siue and wentie men, among whom I sawe Jaazaniah the sonne of Azur, and

Pheltiah the sonne of Banaiahu, the rulers of the people.

- 2 Then sayde he vnto me, Thou sonne of man, these men imagine mischief, & a wicked counsaile take they in this cite,
- 3 Saying, *It is not neare, let vs builde houses: this [Hierusalem] is the ^(a) cauldron, and we be the fleshe.
- 4 Therefore shalt thou propheticke against them,

2. Pet. 1. (a) we shal not be pulled out of Hierusalem till the hour of our death come, & the fleshe is not taken out of the cauldron.

them: yea prophetic O sonne of man.

5 And with that fell the spirite of the Lorde vpon me, and sayde vnto me, Speake, thus saith the Lorde: On this maner haue ye spoken (O ye house of Israel) and I knowe the imaginations of your heartes.

6 Many one haue ye murdered in this citie, and fylled the streetes full of the slayne:

7 Therefore thus saith the Lorde God, The slayne men that ye haue layde on the grounde in the citie are the^(b) flethe, and this citie is the cauldron: but I wyll bryng you out of it, ye haue feared the sworde, and I wyll bring a sworde ouer you, saith the Lorde God.

8 And I wyll bryng you out of the midst thereof, and deliuer you into the handes of straungers, and wyll execute iudgements among you.

9 Ye shall fall by the sworde, in the borders of^(c) Israel wyll I iudge you, and ye shall knowe that I am the Lorde.

10 This citie shall not be your cauldron, neither shall ye be the flethe therein: but in the borders of Israel wyll I punishe you,

11 That ye may knowe that I am the Lorde, in whose commaundementes ye haue not walked, nor kept my lawes: but haue done after the customes of the heathen that lye rounde about you.

12 Nowe when I prophesied, O Pheltiah the sonne of Banaiahu dyed: then fell I downe vpon my face, and cryed with a loude voyce, saying, Ah Lorde God, wilt thou then vtterly destroy all the remnaunt in Israel:

13 And so the worde of the Lorde came vnto me on this maner.

14 Thou sonne of man, thy brethren [euens] thy brethren, the men of thy kinrede, and all the house of Israel, wholly [are they] vnto whom the inhabitauntes of Hierusalem haue sayd: ^(d) Withdraue ye

farre from the Lorde, for the lande is geuen vs in possession.

16 Therefore tell them, thus saith the God: Although I sende them farre of among the gentiles, and scatter them among the nations, yet wyll I be to them as a litle^(e) sanctuarie in the landes where they shall come.

17 Tell them also, thus saith the Lorde God, I wyll gather you agayne out of the nations, and bryng you from the countreys where ye be scattered, and I wyll geue you the lande of Israel agayne.

18 And they shall come thither, and they shall take away all their idols, and all their abhominations from thence.

19 *And I wyll geue them one heart, and I wyll put a newe spirite within their bowels: that stony heart wyll I take out of their body, and geue them a fleshye heart,

20 That they may walke in my commaundementes, and kepe mine ordinances and do them, that they may be my people, and I their God.

21 But to the heart of their idols and their abhominations their heart goeth, their wayes wyll I bryng vpon their owne heades, saith the Lorde God.

22 After this did the Cherubims lift vp their wynges and the wheeles besides them, and the glorie of the God of Israel was vpon them on hye.

23 *So the glorie of the Lorde went by from the midst of the citie, and stode vpon the mount of the citie towarde the east.

24 And the spirite toke me vp, & brought me agayne to Chaldea to the captiuitie, in a vision by the spirite of God: then the vision that I had seene went by from me.

25 So I spake vnto the^(f) captines all the wordes of the Lorde which he had shewed me.

(c) They shall be as a litle Church whom he will prouide, though they be dispersed and for a tyme afflicted.

Iere 32. d. Eze. 36 d.

Eze. x. a.

(d) Those that were captiue sayd I will drawe them out.

The .xij. Chapter.

The parable of the captiuitie. 10 The exposition of the parable: by which the taking of kyng Zedekiah is signified. 18 An other parable whereby the distresse of hunger and thirst is signified.

1 The worde of the Lorde came vnto me, saying:
2 Thou sonne of man, thou dwellest in the midst of a rebellious house, which haue eyes

to see and yet see not, eares haue they to heare, and yet heare they not: for they are a rebellious house.

3 Therefore (O thou sonne of man) prepare thee instrumentes to slit with, & remoue on the day tyme that they may see, yea

"Or make thee vessels to go into captiuitie"

Contrary to their nature... he... in... since... was... and... be... of the... had... and... as... the... the...

Chap. 13, 14, 15.

11 I seemed... the... of... terrible... there... the... feared... strange... of... the... of the... people.

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The prophecie

yea [euen] in their sight shalt thou go from thy place to another place, yf per- adventure they wyll consider that they be a rebellious house.

4 Thou shalt bryng forth thine instru- mentes as stufte to flit with by the day tyme in their sight, and thou thy selfe shalt go forth also at euening before their eyes, as they that go forth to flit.

5 Digge through the wall in their sight, and cary out therby.

6 In their sight shalt thou beare vpon thy shouldiers, and cary it forth in the darke: hide thy face, that thou see not the earth, for I haue made thee a^(a) shewe token vnto the house of Israel.

7 And I did so as I was commaunded, I brought forth my stufte by day as the stufte of one that goeth into captiui- tie: and in the euening I digged through the wall with my haudes, and brought it forth in the darke, and bare it vpon my shoulder in their sight.

8 And in the mornyng came the worde of the Lorde vnto me, saying:

9 Thou sonne of man, hath not the house of Israel, the rebellious house, sayd vnto thee, ^(b) what doest thou?

10 Then tell them, thus saith the Lorde God, This "burden toucheth the prince at Hierusalem, and all the house of Israel that dwell among them.

11 Tell them, I am your shewe token, lyke as I haue done, so shall it be done vnto them, they shall go into bondage and captiuitie.

12 The prince that is among them shall loade his shoulders in the darke and get hym away, they shall breake downe the wall to cary through by it: he shall couer his face, that he see not the ground with his eyes.

13 My net will I^(c) spreade out vpon him, and he shalbe caught in my "net, and I wyll bryng hym to Babylon in the lande of the Chaldees, which he shall not see, and yet shall he dye there.

14 As for all his helpers & all his bandes that be about hym, I wyll scatter them towarde all the wyndes, and drawe out a sworde after them.

15 So when I haue scattered them among the heathen and strowed them in the landes, they shall knowe that I am the Lorde.

16 But I will leaue a little^{*} number of the

from the sworde, hunger, and pestilence, to tell all their abhominations among the heathen where they come, that they may knowe howe that I am the Lorde.

17 Moreover, the worde of the Lorde came vnto me, saying:

18 Thou sonne of man, with a fearfull trembling shalt thou eate thy bread, with vniquietnesse & sorowe shalt thou drynke thy water.

19 And vnto the people of the lande speake thou: Thus saith the Lorde God to them that dwell in Hierusalem, and to the lande of Israel: they shall eate their bread with sorowe, and drynke their water with desolation: yea the lande with the fulnesse therof shalbe layde waste for the wickednesse of all them that dwell therein.

20 And the cities that nolbe be well inhab- ited, shalbe voyde, & the lande desolate, that ye may knowe that I am the Lorde.

21 Yet came the worde of the Lorde vnto me agayne, saying:

22 Thou sonne of man, what maner of prouerbe is that which ye vse in the lande of Israel, saying: ^(d) The dayes are slacke in comyng, & all visions fayle:

23 Tell them therfore, thus saith the Lorde God, I wyll make that prouerbe to cease, and they shall no more vse it as a prouerbe in Israel: but say vnto them, the dayes are at hande, and the effect of euery vision.

24 There shall no vision be any more in bayne, neither any flattering diuination within the house of Israel:

25 For I the Lorde speake it, and what- soener I shall speake, it shalbe perfour- nishd, and not be slacke in comyng any more, yea euen in your dayes O rebel- lious house, wyll I speake the thyng & bryng it to passe, saith the Lorde God.

26 And the worde of the Lorde came vnto me, saying:

27 Beholde thou sonne of man, the house of Israel saith [on this maner] The vi- sion that he seeth, it wyll be many a day, or it come to passe: * it is farre of yet the tyme that he prophecieth of.

28 Therfore say thus vnto them, thus saith the Lorde God, All my wordes shall no more be delayed, loke what I speake, that same shall come to passe, saith the Lorde God.

(a) That as, when doest so shall they do, and therefore in thee they shall see their owne plague & punishment.

B

(b) Do not they deride and make the bynges. "Or, prophecie.

(c) when the byng shall thinke to escape by fleeing I will take hym in my net, as Ezech. 17. 6. and 31. 4. "Or, tooles.

C

(d) Which they do not see the prophecie as completh, they contemned them as though they neuer should be fulfilled.

Ezech. xii. ii. Pet. iii.

The. xiii. Chapter.

The worde of the Lorde against false prophetes, whiche teache the people the counsels of their owne heartes.



The worde of the Lorde came vnto me, saying:

Thou sonne of man, prophetic against those prophetes of Israel whiche prophetic, and say vnto them that

prophetic out of their owne * heartes, heare the worde of the Lorde,

Thus saith the Lorde God, who be vnto those foolish prophetes that folowe their owne spirit, & haue seene nothing.

O Israel, thy prophetes are lyke the foxes in ^(a) desert places.

For ye haue not stand vp in the gappes, nor made a hedge for the house of Israel, to stande in the battayle in the day of the Lorde.

They haue scene vanitie and lying diuination, saying: the Lorde saith it, and the Lorde hath not sent them, and they haue made me hope that they woulde confirme the worde.

Haue ye not scene bayne visions, and spoken false propheties, when ye say, the Lorde hath spoken it, whereas I neuer sayde it.

Therefore thus saith the Lorde God, Because ye haue spoken vanitie, and haue scene lies: therefore beholde I am against you, saith the Lorde God:

Myne handes shal come vpon the prophetes that see vanities, and deuine lies: they shal not be in the counsell of my people, nor written in the booke of the house of Israel, neither shal they come in the lande of Israel, that ye may know howe that I am the Lorde God:

And that for because they haue deceaued my people, * and told them of peace where no peace was: one setteth vp a

Wall, and they daube it with vntempered clay.

Therefore tell them which daube with vntempered mortar, that it shall fall: for there shal come a great showre of raine, I will sende haylestones to cause it to fall, and a great storme of winde shall breake it.

And so, when the wall is fallen, shall it not then be sayd vnto you, where is nowe your mortar that ye daubed it withall:

13 Therefore thus saith the Lorde God: I wyll cause a stormie winde to breake out in my wrathfull displeasure, so that in mine anger there shall come a mighty showre of raine, and haylestones in my wrath to destroy it:

14 As for the wall that ye haue daubed with vntempered mortar, I wil breake it downe, and make it euen with the grounde, so that the foundation therof shalbe discouered, and it shall fall: yea and ye your selues shall perishe in the middes therof, and ye shall knowe that I am the Lorde.

15 Thus wyll I perfourme my wrath vpon this wall, and vpon them that haue daubed it with ^(c) vntempered mortar, and then wyll I say vnto you, The wall is gone, and the daubers of it.

16 [To wit] the prophetes of Israel, whiche prophetic vnto Iherusalem, and looke out visions of peace for it, whereas no peace is, saith the Lorde God.

17 Wherefore O thou sonne of man, set thy face against the daughters of thy people, whiche prophetic out of their owne heartes, and prophetic against them:

18 And say, thus saith the Lorde God: who be vnto them that soue ^(d) pillowes vnder all arime holes, and put kirchises vpon the heades of euerie ^(e) stature to hunt soules. wyll ye hunt the soules of my people, and ^(f) geue life to the soules that [come] vnto you:

19 And wyll ye pollute me to my people for handfuls of barley, and for peeces of bread, to kyll the soules of them that dye not, and promise ^(g) life to them that liue not, in lying to my people that heareth your lyes:

20 Wherefore thus saith the Lorde God: Beholde, I wyll vpon your pillowes wherewith ye hunt the soules, to ^(h) make them flee, and I will teare them from your armes, and wyll let the soules go, [euen] the soules that ye hunt to make them to flee.

21 Your kirchises also wyll I teare in peeces, and deliuer my people out of your handes, so that they shall come no more in your handes to be hunted: and ye shall knowe that I am the Lorde.

C

(c) That is, what soeuer man of him selfe setteth forth vnder the auctoritie of Gods worde, and God alloweth it not.

(d) These superstitious women for luses ere would p... p... and tell euery man his forme, getting their pillowes to lean on, and kirchises to cover their heades, that they might the more allure them and beswiche them. (e) Upon euery man and woman, young and olde, great and small. (f) Thinke you the liues of my people to be in your handes, to make them long or short. (g) These forcerers made the people believe that they could preserue life or destroy it, and that it should come to euery one according as they prophetic. (h) Making them floke vnto you with deceitful doctrine, as the fowlers do with their stales & callen.

lx. xiii. c.

(c) watching to victory the... made Can. II. c.

lxv. i. c.

What one... prophetic... called... (a) wall... tall... (b) wall... (c) wall... (d) wall... (e) wall... (f) wall... (g) wall... (h) wall...

The prophecie

22 Seeing that with your eyes you discomfort the heart of the righteous, who I have not discomforted: Againe, forsomuche as ye encourage the hande of the wicked, so that he may not turne from his wicked way in promising

hym life:

23 Therefore shall ye see no more vanitie, neither shall ye deuine diuinations, for I wyll deliuer my people out of your hande, that ye may knowe howe that I am the Lorde.

The. xiiij. Chapter.

2 The Lorde denseth his worde to the people for their sinnes sake. 9 The despisers of the worde doth the Lorde sometyme deceaue by false prophetes. 22 I comfort of them that fled vnto Babylon.

A 1



Here resorted vnto me certayne of the elders of Israel, and sate downe by me.

2

Then came the word of the Lorde vnto me, saying:

3

Thou sonne of man, these men haue set by their idols in their heartes, and put the stumbling blocke of iniquitie before their face: shoulde I then answer them at their request:

4

Therefore speake vnto them, and say vnto them, thus saith the Lorde God: Every man of the house of Israel that setteth by his idols in his heart, & putteth the stumbling blocke of his iniquitie before his face, and commeth to the prophete: vnto that man wyll I the Lord my selfe geue answer when he commeth, according to the^(a) multitude of his idols.

5

That the house of Israel may be shamed in their^(b) owne heartes, because they be cleane gone from me all of them thoroowe their idols.

6

Wherefore tell the house of Israel, thus saith the Lorde God: Returne and^(c) cause to returne from your idols, and turne your faces from all your abominations.

B 7

For every man, whether he be of the house of Israel, or a straunger that sojourneth in Israel, whiche departeth from me, and setteth by his idols in his heart, and putteth the stumbling blocke of his wickednesse before his face, and commeth to a prophete for to aske counsell at me through hym: vnto that man wyll I the Lorde geue answer by mine owne selfe.

8

I wyll set my face against that man, and wyll make hym to be an example for other, yea and a common byworde, and wyll roote hym out of my people, that ye may knowe howe that I am

the Lorde.

9 And if that prophete be deceaued when he telleth a thing, then* I the Lorde my selfe haue deceaued that prophete, and wyll stretche out my hande vpon him, to destroy him out of my people of Israel:

10 And they shalbe punished for their wickednesse, according to the sinne of hym that asketh, shall the sinne of the prophete be:

11 That the house of Israel be led no more from me through errour, and be no more defiled in all their transgressions: but that they may be my people, and I their God, saith the Lorde God.

12 And the worde of the Lorde came vnto me, saying:

13 Thou sonne of man, when the lande sinneth against me by committing a trespasse, I wyll stretche out my hande vpon it, and breake their* staffe of bread, and sende dearth vpon them, to destroy man and beast foorth of it.

14 And though* Noe, Daniel, and Job, these three men were among them: yet shall they in their righteousnesse deliuer but their owne soules, saith the Lorde God.

15 If I bryng noysome beastes into the lande, and they spoyle it, and it be so desolate that no man may passe through it for beastes,

16 If these three men were also in the land: as truely as I liue saith the Lord God, they shall saue neither sonnes nor daughters, but be onely deliuered themselves: & as for the land, it shall be waste.

17 Or if I bryng a sworde vpon this lande, and say, sworde go through the lande, so that I slay downe man and beast in it,

18 And if these three men were therein: as truely as I liue saith the Lord God, they shall deliuer neither sonnes nor daughters, but onely be saued the selues.

19 If

(a) His abominacion hath defecured, that is, he shall be led with lies, according as he desired therein.
2. Thessa. 2. b.
(b) That is, conuince them by their owne consciences.

(c) All such as by your example haue declinid from God.

3. King. 22. c.

Ezech. 33. b. and. v. b.

1. Iere. 17. a.

19 If I sende a pestilence into this lande, and powze out my soze indignation bypon it in blood, so that I roote out of it both man and beast,
 20 And if Noe, Daniel, and Job were therein, as truely as I lue, saith the Lorde God, they shall deliuer neither sonne nor daughter, but saue their owne soules in their righteousnesse.
 21 Moreover thus saith the Lorde God, howe muche more when I sende my foure troublous plagues vpon Hierusalem, the sworde, hunger, perillous beastes, and pestilence, to destroy man and beast out of it:

22 Beholde, there shalbe a remnant saued therein, whiche shall byng forth their sonnes and daughters, beholde, they shall come forth vnto you, and ye shall see their way and their enterpryse, and ye shalbe comforted concerning the euill that I haue brought vpon Hierusalem [euē] concerning all that I haue brought vpon it.
 23 They shall comfort you when ye shall see their way and workes: and ye shall knowe howe that it is not without a cause that I haue done all against Hierusalem as I dyd, saith the Lorde God.

The. xv. Chapter.

As the vnprofitable wood of the vine tree is cast into the fire, so saith he that Hierusalem shalbe brent.

1 **T**he worde of the Lord came vnto me, saying:
 2 Thou sonne of man, what commeth of the vine tree, more then of euery other tree, & of the wylde vine stocke among other trees of the forest:
 3 Do men take wood of it to make any worke withall: or wyll men take a pin of it to hang any vessell thereon:
 4 Behold, it is cast in the fire to be brent, the fire consumeth both the endes of it, the middes of it is brent: is it meete then for any worke?
 5 Seeing then that it was meete for no

Worke beyng whole, muche lesse may there any thing be made of it when the fire hath consumed and brent it.
 6 And therefore thus saith the Lorde god, As the vine tree [that is] among the trees of the forest, which I haue geuen to the fire to be consumed: so wyll I geue the inhabitauntes of Hierusalem.
 7 And I wyll set my face against them, they shall go out from the fire, and yet the fire shall consume them: then shall ye knowe that I am the Lorde, when I set my face against them,
 8 And when I make the lande waste, because they haue so soze offended, saith the Lorde God.

(e) Though they escape one danger, yet another shall take them.

The. xvj. Chapter.

The prophete declareth the benefites of God towarde Hierusalem. 15 Hierusalem is reprovod of unkindnesse for her fornication with idols. 46 He iustifieth the wickednesse of other people, in comparison of the sinnes of Hierusalem. 49 The cause of the abominations into which the Sodomites fell. 60 Mercy is promised to the repentaunt.

1 **A**ayne the word of the Lorde came vnto me, saying:
 2 Thou sonne of man, shewe Hierusalem their abominations,
 3 And say, Thus saith the Lorde God vnto Hierusalem: thy habitation and kinred is of the lande of Chanaan, thy father was an Amorite, thy mother an Hittite.
 4 In the day of thy byrth when thou wast borne, the string of thy nauell was not cut of, thou wast not bathed in wa-

ter to make thee cleane, thou wast not salted with salt, nor swadled in cloutes.
 5 No eye pittied thee to do any of these thinges for thee, for to haue compassion vpon thee: but thou wast vtterly cast out vpon the felde in contempt of thy person in the day of thy byrth.
 6 Then came I by thee, and sawe thee defiled in thyne owne blood, and I said vnto thee when thou wast in thy blood, lue: [euē] when thou wast in thy blood, I sayde vnto thee, lue.
 7 I caused thee to multiplie as the bud of the felde, thou art growen by, and

The prophecie

Waxen great, thou hast gotten a marueylous pleasaunt beaultie, thy brestes are fashioned, thy heere is goodly grown, whereas thou wast naked & bare.

B 8 Nowe when I went by thee and looked vpon thee, beholde, thy tyme was come, yea [even] the time to woo thee: then spread I my clothes ouer thee to couer thy ^(c) dishonestie, yea I made an othe vnto thee, and contracted my selfe with thee (saith the Lorde God) and so thou becamest myne owne.

9 Then washed I thee with water, and purged thy blood from thee, and I annointed thee with oyle.

10 I clothed thee with broidred worke, and shod thee with badgers skin, and I gyrded thee about with fine linnen, and couered thee with silke.

11 I decked thee with costly apparell, I put braselets vpon thy hands, a chayne about thy necke.

12 And I put a frontlet vpon thy face, and eareringes vpon thyne eares, and a beautifull crowne vpon thyne head.

13 Thus wast thou deckt with golde and siluer, and thy rayment was of fine linnen, and of silke, and of broidred worke: thou didst eate fine floure, honye and oyle, marueylous beautifull wast thou, and thou dydst luckily prosper into a kingdome.

14 And thy name was spread among the heathen for thy beaultie: for it was perfite through thy beaultie whiche I put vpon thee, saith the Lorde God.

C 15 But thou hast put thy confidence in thyne owne beaultie, and played the harlot because of thy renowne, and hast ^(d) polvied out thy fornications with euery one that went by, thou wast his.

16 Thou didst take thy garmentes, and deckt thy hye places with ^(e) diuers colours, and played the harlot ther vpon, ^(f) they come not, and it shall not be.

17 The goodly iewels whiche I gaue thee of mine owne golde and siluer, hast thou taken and made thee mens images therof, and committed whordome with them.

18 Thy broidred garmentes hast thou taken, and deckt them therewith: myne oyle and incense hast thou set before them.

19 My meate whiche I gaue thee, as fine floure, oyle and hony to feede the

Withall, that hast thou set before them for a sweete sauour: and thus it was saith the Lorde God.

20 Thou hast taken thyne owne sonnes and daughters whom thou hast begotten vnto me, and these hast thou offered by vnto them to be ^(g) deuoured: is this but a sniall whordome of thyne?

21 And thou hast slayne my chyldren, and deliuered them, to cause them to passe [through the fire] for them.

22 And yet in all thyne abhominations and whordomes, thou hast not remembred the dayes of thy youth, howe naked and bare thou wast at that tyme, and wast defiled in thyne owne blood.

23 After all these thy wickednesses, (wo wo vnto thee, saith the Lorde God.)

24 Thou hast buyt vnto thee an hye place, and hast made thee an hye place in euery streete.

25 Thou hast buyt thyne hye plate at euery "head of the way, thou hast made thy beaultie to be abhorred, thou hast opened thy feete to euery one that came by, and multiplied thy whordome.

26 Thou hast committed fornication with the ^(h) Egyptians, thy neighbours whiche were great in fleshe, and thus hast thou increased thyne whordome to anger me.

27 Beholde, I did stretche out my hand ouer thee, and dyd minishe thy store of foode, and deliuered thee ouer into the wylls of them that hate thee, [even] the daughters of the Philistines, which are ashamed of thyne abhominable wayes.

28 Thou hast plaid the whore also with the Assyrians, because thou wast insatiable: yea thou hast [I say] with them played the harlot, and yet hadst thou not inough.

29 Thus hast thou furthermore multiplied thy fornication from the lande of Chanaan vnto the Chaldees, and yet thou wast not satisfied herewith.

30 Howe weake is thyne heart saith the Lorde God, seeing thou doest all these workes of a presumptuous whorische woman:

31 Buyliding thy hye places at the head of euery way, and makest thy hye places in euery streete: thou hast not ben as another whore that holdeth some of a rewarde.

32 But

(c) These words, blood, pollution, nakednesse, and filthynesse, &c. are oft tymes repeated, to beate downe their pyppre, and to cause them to consider what they were before God receaued them to mercy, sauoured them, and covered their shame.

(d) These words none idolatry (so vyle, wherewith thou didst not pollute thy selfe.

(e) This declareth howe the idolaters put their chief delight in those thinges which please the eyes and outward senses.

(f) In suche sort as the like hath not ben nor shalbe, so that they passed all nations in idolatry.

(g) Meaning by fire, eccles. 2. viii. c. viii. h. 4. King. xxi. 10.

(h) Corner of the street.

(i) We note the great impiety of this people, who first falling from God do seek help at strange nations, do also at length embrace their idolatry, thus being thereby made their own more sure.

32 But as a wyfe that breaketh wedlocke, and taketh other in steede of her husbande.

33 Giftes are geuen to all other whores: but thou geuest rewarde vnto all thy louers, & rewardest them to come vnto thee on euery side for thy fornication.

34 It is come to passe with thee in thy whoredomes contrary to the vse of other women, yea there hath no suche fornication ben committed after thee: seeing that thou geuest gyftes vnto other, and no rewarde is geuen thee, therfore thou art contrary.

35 Therefore heare the worde of the Lorde, O thou harlot.

36 Thus saith the Lorde God, Because thou hast ^(a) polvred out thy brasse, and discovered thy filthynes thorow thy fornications with thy louers, and with all the idols of thyne abominations, and in the blood of thy chyldren whom thou hast geuen them:

37 Beholde therefore, I wyll gather together all thy ^(b) louers with whom thou hast taken pleasure, yea and all them whom thou hast loued, and euery one that thou hatest: I wyll [I say] gather them together rounde about against thee, and wil discover thy shame before them, that they may see all thy filthynesse.

38 Moreover, ^(c) I wyll iudge thee as a breaker of wedlocke and a murthurer, and recompence thee thyne owne blood in wrath and gelousie.

39 I wyll geue thee ouer into their handes, and they shal destroy thy hie place, and breake downe thy hie places, they shall strip thee also out of thy clothes: thy faire iewels shall they take from thee, and so leaue thee naked and bare.

40 Yea they shall byng a company vpon thee, whiche shall stone thee with stones, and thrust thee through with their swordes,

41 They shall burne by thy houses with fire, and punish thee in the sight of many women: thus wyll I make thee cease from playing the harlot, so that thou shalt geue out no more rewarde.

42 So wyll I make my wrath toward thee to rest, and my ielousie shall depart from thee, and I will cease, and be angry no more.

43 Seing thou rememberest not the dayes

of thy youth, but hast fretted me in all these thinges: beholde therfore, I wyll byng thyne owne wayes vpon thy head saith the Lorde God, so that ^(m) thou shalt not commit [any more] mischiefe vpon all thyne abominations.

44 Beholde, all they that vse common prouerbes, shall vse this prouerbe also against thee, saying: Such a ⁽ⁿ⁾ mother, such a daughter.

45 Thou art euen thy mothers owne daughter, that hath cast of her husband and her chyldren: yea thou art the sister of thy ^(o) sisters, which forsoke their husbandes & their chyldren: your mother is an Hittite, & your father an Amorite.

46 Thyne eldest sister is Samaria, she and her ^(p) daughters that dwell vpon thy left hande: but thy younger sister that dwelleth on thy right hande is Sodoma and her daughters.

47 Yet hast thou not walked after their wayes, nor done after their abominations, as a litle and a litle: but in all thy wayes thou hast ben more corrupt then they.

48 As truly as I liue, saith the Lorde God, Sodoma thy sister with her daughters, haue not done as thou hast done and thy daughters.

49 Behold, the sinnes of thy sister Sodoma were these: ^(q) Pryde, fulnesse of meate, and aboundaunce of idlenesse, these thinges had she and her daughters: besides that, they strenghted not the hande of the poore and needie.

50 But they were hautie, and committed abomination before me, therefore I toke them away as I sawe good.

51 Neither hath ^(r) Samaria done halfe of thy sinnes, yea thou hast exceeded them in thyne abominations, and hast ^(s) iustified thy sisters in all thyne abominations whiche thou hast done.

52 Therefore thou which didst condemne thy sister, beare thyne owne shame: for thyne owne offences that thou hast committed more abominable then they dyd, which in deede are more righteous then thou art, be thou [I say] ashamed, and beare the shamefull rebuke, seeing that thou hast iustified thy sisters.

53 Therefore I wyll byng agayne their captiuitie, the captiuitie of Sodoma and her daughters, & the captiuitie of Samaria and her daughters, and the captiuitie of thy captiuities among ^(t) them,

(m) Of all the heynous offences this shalbe the last, or god wyll punish thee so, that thou shalt neuer sinne more

(n) As were the Chanani-tes and the Hittites, and other your predecessors, so are you their successors.

(o) That is, of Samaria and Sodoma.

(p) That is, her cities.

(q) The allegory their foure vices, pryde, excessiue idlenesse, and contemp of the poore, as foure principall causes of such abominations, wherfore they were so iustly punished. Gen. xij. 8.

(r) which was shewed the causes in Ezechiel and Dan. 3. byng 12. d. (s) Thou art so wicked, that in respect of thee Sodoma and Samaria were iust.

(t) That is, as if he had sayde neuer.

What is meant out of money by the same.

As Egyptians, Syrians, & Chaldeans, whom thou calledst to be thy louers, they come and betray thee. Gen. xij. 8.

As I sayd before to the adulterers & murthurers.

King 15. b

The prophecie

- 54 That thou mayest take thyne owne confusion vpon thee, and be ashamed of all that thou hast done, in that thou hast ^(u) comforted them.
- 55 And thy sister Sodom and her daughters shall returne to their former state, Samaria also and her daughters shall returne to their former state, when thou and thy daughters shall returne to your former state.
- 56 For thy sister Sodom was not ^(v) heard of by thy report in the day of thy pryde,
- 57 Before thy wickednesse was ^(w) discovered, according to the tyme of the reproche of the daughters of Aram, and of all the daughters of the Philistines rounde about her, whiche despise thee on all sides.
- 58 Thou hast borne thy wickednesse and thyne abomination, saith the Lorde.
- 59 For thus saith the Lorde God, I might by right deale with thee as thou

- hast done, which hast despised the ^(x) othe in breaking the couenaunt:
- 60 Neuerthelesse, I wyll remember my couenaunt with thee in the daies of thy youth, and I wyll establishe vnto thee an everlasting couenaunt.
- 61 Then shalt thou remember thy wayes, and be ashamed when thou shalt receaue thy ^(aa) sisters, [both] thy elder and thy younger: and I wyll geue them vnto thee for daughters, but not by thy couenaunt.
- 62 And I wyll establishe my couenaunt with thee, that thou mayest know that I am the Lorde.
- 63 That thou mayest thinke vpon it, and be ^(bb) ashamed, and neuer open thy mouth any more for shame of thy selfe, when I am pacified towarde thee for all that thou hast done, saith the Lorde God.

(u) In that thou hast comforted them, and they thought to escape punishment.

(v) Thou wast not heard: when thou wast alone, to learne by her example to feare my judgements. (w) That is, when thou wast brought vnto by the Egyptians and the Philistines. 2. Kings. 18. 6.

(x) Break the right deale.

(aa) The sisters here be not Sodom and Samaria, but also of the gentiles whom God wyll receaue of his cōmme tree mercy.

(bb) This declareth the fruites of Gods mercy, to wit, forgiue and remeunce for their former tye.

The. xvij. Chapter.

The parable of the two Egles.

- A** 1 The worde of the Lorde came vnto me, saying:
- 2 Thou sonne of man, put forth a parable, & speake a proverbe vnto the house of Israel,
- 3 And say, Thus saith the Lorde God: There came a great ^(a) Eggle, with great winges, yea with a mightie long body, and ful of fethers of diuers colours, vpon the mount of Libanus, and toke the hiest braunche of a Cedar tree.
- 4 And brake of the top of his twigges, and caryed it into the lande of ^(b) marchautes, and set it in a citie of marchautes.
- 5 He toke also of the ^(c) seede of the land, and planted it in a fruiteful grounde, he brought it vnto great waters, and set it in an open trenche.
- 6 Then did it grow, and was a ^(d) spreading vine, but ^(e) lowe of stature, whose braunches turned towarde ^(f) it, and the rootes of it were vnder it: thus there came of it a vine, and it brought forth braunches, and shot forth buddes.
- 7 But there was another ^(g) Eggle, a great one, whiche had great wynges and many fethers: and beholde, the rootes of this vine turned towarde it,



- and spread out her braunches towards it, that she might water it by the trenches of her plantation.
- 8 It was planted vpon a good soyle beside great waters, so that it should haue brought out braunches, & borne fruite, and haue ben a goodly vine.
- 9 Sprake thou therfore, thus saith the Lorde God: Shall this vine prosper: shall ^(h) he not pull vp by the rootes therof, and destroy the fruite thereof, and cause them to dry: all the leaues of her bud shall wither without great power, or many people, to plucke it vp by the rootes thereof.
- 10 Behold, it was planted: Shall it prosper therfore: Shall it not be dyed by and withered: when the ⁽ⁱ⁾ east winde shall touche it, it shall wither in the trenches where it grewe.
- 11 Moreover, the worde of the Lorde came vnto me, saying:
- 12 Speake now to the rebellious house, knowe ye not what these thinges [do signifie]: Tell them, beholde, the kyng of Babylon is come to Hierusalem, and hath taken the ^(j) kyng thereof, and the princes therof, and hath led them with him to Babylon.
- 13 He toke of the kynges seede, and made a coue

(a) That is Nabuchodonosor, who hath great power, riches, and many countreys vnder him, shall come to Hierusalem and take away Iechoniah the kyng, as verse. xii. (b) Meaning to Babylon.

(c) That is Zedekiah, who was of the kynges blood, & was left at Hierusalem & made kyng in the daye of Iechonias. 1. Kings. 11. 4. Jer. 22. 11.

(d) This was Zedekias kyngdome. (e) That is, he might not haue power to rebell against Babylon, as verse. xiii.

(f) The Eggle. (g) Meaning the kyng of Egypt, of whome Zedekias sought succour against Nabuchodonosor.

(h) Nabuchodonosor, vnderstande by the first Eggle.

(i) That is, the Babylonians.

(j) That is, Iechonias, 1. Kings. 11. 4.

a couenaunt with him, and toke an othe of hym, the princes of the lande toke he with him also.

14 That the kyngdome might be holden in subiection, and not lift by it selfe, but kepe the couenaunt, and stande to it.

15 But he rebelled against hym, and sent his embassadours into Egypt, that he might haue horses and muche people: Should he prosper: shall he escape that doth suche thinges: or shall he breake the couenaunt and escape free:

16 As truely as I liue saith the Lorde God, he shall dye at Babylon in the place where the kyng dwelleth that made hym kyng, whose othe he hath despised, and whose couenaunt he hath broken.

17 Neither shall Pharao with his great hoast and multitude of people, maintayne hym in the warre, when they haue cast by mountes, and buylt a fort to destroy many persons.

18 For seeing he hath despised the othe and broken the couenaunt, (wheras he yet gaue his^(c) hande therebpon) and done all these thinges, he shall not escape.

19 Therfore thus saith the Lorde God, As truely as I liue I wyll bryng mine othe that he hath despised, and my couenaunt that he hath broken, vpon his

owne head.

20 *I wyll spreade my net vpon hym, and he shall be caught in my net: and I wyll bryng hym to Babylon, and enter into iudgement with him there, for the trespassse whiche he hath committed against me.

21 As for those that flee from hym, with all his hoast, they shalbe slayne with the sworde, and the residue shalbe scattered towarde all the windes: and ye shall knowe that I the Lorde haue spoken it.

22 Thus saith the Lorde God, I wyll also take of the top of this hye Cedar, and wyll set it, and cut of the top of the tender plant thereof, and wyll plant it vpon an hye hyll and a great.

23 [Nameley] vpon the hye hyll of Israet will I plant it, that it may bryng forth bowes, and geue fruite, and be an excellent Cedar: and vnder it shall remayne all byrdes, and euery foule shall remaine vnder the shadowe of the braunches thereof.

24 And all the trees of the fielde shall knowe that I the Lorde haue brought downe the hye tree, and exalted the lowe tree, that I haue dyed by the greene tree, and made the drye tree to flourish, [euen] I the Lorde that spake it, haue also brought it to passe.

Ezech. xii. b. and xxxii. a

D

The. xviiij. Chapter.

4 He sheweth that every man shall beare his owne sinne. 21 To him that amendeth, is saluation promised. 24 Death is prophesied to the righteous whiche turneth backe from the right way.

1 **T**HE word of the Lord came vnto me, saying: what meane ye by this comon prouerbe that ye vse in the lande of Israet, saying: The



(a) fathers haue eaten soure grapes, and the chyldrens teeth are set on edge:

2 As truely as I liue saith the Lorde God, ye shall vse this byworde no more in Israet.

3 Beholde, all soules are mine, lyke as the soule of the father is mine, so is the soule of the sonne myne also: the soule that sinneth shall dye it selfe.

4 But if a man be iust, and do that which is lawfull and right:

5 He hath not (b) eaten vpon the hilles,

he hath not lift his eyes to the idols of the house of Israet, neither hath defiled his neighbours wyfe, neither hath come neare a (c) woman remoued:

6 Neither hath oppressed any man, but hath restored to the detter his pledge: he that hath not spoyled any by violence, hath geuen his bread to the hungry, and hath clothed the naked:

7 And hath not geuen forth vpon vsurie, neither taken any encrease, he hath withdrawne his hande from iniquitie, and hath executed true iudgement betwene man and man:

8 And hath walked in my statutes, and kept my iudgements to deale truely: this is a righteous man, he shall surely liue, saith the Lorde God.

(c) Meaning such as were set apart in tyme of nature: fall & month: the diseases, namely intine of chyldren, leprosie, and suche like, as Levit. xv. c. Esai. lviii. a. Mat xxv. c. Exo. xxii. d. Leui. xxv. c. Deu. xxiii. c. Psal. xv. a.

(f) Because he took the name of God in vaine, & brake his oth which he had conformed by giving his hand there: the prophet declareth that God would not suffer perurie and iniquitie to escape punishment.

(a) The people murmured at the chastisements of the Lorde, and therefore: vnto this prouerbe, meaning that their fathers had sinned, and they were punished for their transgressions, see 1. Pet. i. 12.

(b) That is, if he have not committed any in the secretes of the heart.

The prophecie

- 10 If he nowe get a sonne that is a robber, a shedder of blood, and do any one of these things:
- 11 Though he do not all these things, but either hath eaten vpon the hilles, or defiled his neighbours wyfe:
- 12 Or hath oppressed the poore and needie, or spoyled by violence, or hath not restored the pledge, or hath lyst vp his eyes vnto the idols, or hath committed abomination:
- 13 Or hath geuen foorth vpon vsurie, or hath taken encrease: Shall this man liue: he shall not liue: Seeing he hath done all these abominations he shall die the death, his blood shall be vpon hym.
- C** 14 Nowe if this man get a sonne also, that seeth all his fathers sinnes whiche he hath done, and feareth, neither doth suche like:
- 15 [Namely] he hath not eaten vpon the hilles, he hath not list vp his eyes to the idols of the house of Israel, nor defiled his neighbours wyfe:
- 16 Neither hath oppressed any, nor hath withhelden the pledge, neither hath spoyled by violence: [but] hath geuen his bread to the hungry, and hath couered the naked with a garment:
- 17 Neither hath withdrawen his hande from the afflicted, nor receaued vsurie nor encrease, [but] hath executed my iudgements, and walked in my statutes: this man shall not dye in his fathers sinne, but shall liue without fayle.
- 18 As for his father, because he hath cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, so he dyeth in his owne sinne.
- 19 And yet say ye, wherfore then should not this sonne beare his fathers sinne: Because the sonne hath done iudgment and righteousnesse, he hath kept all my statutes and done them: therefore shall he liue in deede.
- 20 The same soule that sinneth shall dye, * the sonne shall not beare the fathers iniquitie, neither shall the father beare the sonnes iniquitie: the righteousnesse of the righteous shall be vpon hym, and the wickednesse of the wicked shall be vpon him selfe also.
- 21 But if the vngodly wyll turne away from all his sinnes that he hath done, and kepe all my statutes, and do the thing that is iudgement and right, doubtlesse he shall liue and not dye.
- 22 As for all his sinnes that he dyd before they shall not be mentioned vnto hym: but in his righteousnesse that he hath done, he shall liue.
- 23 * For haue I any pleasure in the death of a sinner saith the Lorde God: shall he not liue if he returne from his wayes:
- 24 Agayne, if the righteous turne from his righteousnesse, and do iniquitie, and shall do according to all the abominations that the wicked man doth: shall he liue: All the righteousnesse that he hath done shall not be remembred, but in his transgression that he hath committed, in his sinne that he hath sinned, in them he shall dye.
- 25 And yet ye say, the way of the Lorde is not ^(D) indifferent. Heare therefore ye house of Israel, is not my way equall: or are not your wayes rather vnequall:
- 26 When a righteous man turneth away from his righteousnesse, and committeth iniquitie, and dieth in the same: in his iniquitie whiche he hath committed shall he dye.
- 27 Agayne, when the wicked turneth away from his wickednesse that he hath done, and doth iudgement and right, he shall saue his soule aliue.
- 28 Because he " seeth, and turneth away from all his iniquitie that he hath committed, he shall surely liue, and not dye.
- 29 And yet saith the house of Israel, the way of the Lorde is not equall. Are my wayes vnequall O ye house of Israel: are not your wayes rather vnequall:
- 30 Therefore I wyll iudge you, every man according to his wayes, O ye house of Israel saith the Lorde: returne and byng your selues agayne from all your wickednesse, so iniquitie shall not be your destruction.
- 31 Cast away from you all your transgressions wherby ye haue transgressed, and make you a newe heart and a newe spirite: for why wyll ye dye O ye house of Israel:
- 32 Seing I haue no pleasure in the death of hym that dyeth, saith the Lorde God: byng agayne your selues then, and ye shall lyue.

ii. Pet. iii. b.
Ez. xxxiii. b.

(D) In punishing the law
there is with the
chylde.

" Confideth or remembreth
his iniquities.

Deut. 24. c.
4. King. 14. c.
ii. Par. 25. 2.

The .xix. Chapter.

The captiuitie of Jehohas and Jeholachim is signified by the lions whelpes, and by the lion. He setteth out the prosperitie of the cite of Hierusalem that is past, & the miserie therof that is present.



Thou also take vp a lamentation for the princes of Israel,

And say: Wherfore lay thy mother that lionesse among the lions: she nourished her

young ones among the lions whelpes.

One of her whelpes she brought vp, and it became a lion, it learned to catche the pray and to deuour folke.

The heathen hearde of hym, and caught hym in their snare, and brought hym in hookes vnto the lande of Egypt.

Nowe when she sawe that she had wayted and her hope was lost, she toke another of her whelpes and made a lion of hym.

Which went among the lions, and became a feare lion, learned to catche the pray, and to deuour folke,

He destroyed their palaces and made their cities waste, insomuch that the whole lande and euery thyng therein were vtterly desolate through the voyce of his roaryng.

Then set the heathen together on euery side of the countreis agaynst hym, layde their nettes for him, and toke him

in their pit.

9 So they put him in prison in chaynes, and brought him to the kyng of Babylon: they put him in holdes, that his voyce shoulde no more be hearde vpon the mountaynes of Israel.

10 As for thy mother, she is like a vine in thy blood, planted by the waters: she brought forth fruite and braunches by the aboundaunt waters.

11 And she had strong roddees for the scepters of them that beare rule, and her stature was exalted on hie among the braunches, & she appeared in her height with the multitude of her braunches.

12 But she was pluckt vp in wrath, cast out vpon the grounde, the east wynde dreyed by her fruite [her braunches] were broken of & withered, as for the roddees of her strength, the fire consumed them.

13 And nowe she is planted in the wilderness, in a dry and thirstie grounde.

14 And there is a fire gone out of the rodde of her braunches, it hath deuoured her fruite, so that she hath no strong rodde for a scepter to rule: This is a lamentation, and shalbe for a lamentation.

(e) He speaketh this in the reproche of this wicked king, in whose blood, that is, in the race of his predecessours, Hierusalem was & so should haue ben blessed, accordyng to Gods promyses, and flourish like a fruitful vine.

(f) Destruction to come by Zedekiah, who was the occasion of the rebellion.

The .xx. Chapter.

The Lorde denieth that he wyll aunswere them when they pray, for the offence of unkindnesse which he here objecteth. He promisseth that his people shall returne from captiuitie. By the forest that shoulde be burnt, is signified the burning of Hierusalem.



In the seventh yere the tenth day of the fift moneth, certayne of the elders of Israel came for to aske counsaile at the Lorde, and late downe before me.

2 Then came the worde of the Lorde vnto me, saying:

3 Thou sonne of man, speake vnto the elders of Israel, and say vnto them, thus saith the Lorde God, Are ye come to enquire of me: As truly as I liue I wyll not be sought of you, saith the Lorde God.

4 Wylt thou not iudge them some of

man, Wylt thou not iudge [them:] cause them to vnderstande the abhominations of their fathers.

5 And tell them, thus saith the Lorde God, In the day when I chose Israel, and lift vp mine hande vpon the seede of the house of Jacob, and was knowen vnto them in the lande of Egypt, yea when I lift vp mine hande ouer them, and sayde, I am the Lorde your God:

6 Euen in the day that I lift vp mine hande vnto them, to bryng them out of the lande of Egypt into a lande that I had provided for them, which floweth with mylke and hony, and is pleasaunt among all other landes:

(e) This was a maner of swearing which was obserued in taking an othe of all antiquitie, and is yet in vsages countrey vsed.

7 Then

The prophecie

- 7** The said I vnto them, Cast away euery man the abominations of his eyes, & defile not your selues with the idols of Egypt: for I am the Lorde your God.
- 8** But they rebelled against me, and woulde not hearken vnto me, they dyd not cast away euery man the abominations of his eyes, neither dyd they forsake the idols of Egypt: then I said I woulde powre out mine indignation ouer them, and accomplishe my wrath vpon them, yea even in the middelt of the lande of Egypt.
- 9** And I wrought for my names sake that it shoulde not be polluted before the heathen among whom they were, to whom I was manifestly knowen, in bryngyng them forth of the lande of Egypt.
- 10** Nowe when I had caused them to go out of the lande of Egypt, and brought them into the wilderness:
- 11** I gaue them my statutes, and shewed them my iudgementes: *Which whoso doeth, shall lyue in them.
- 12** I gaue them also my *Sabbath dayes to be a token betwixt me and them, and therby to knowe that I am the Lorde which halowe them.
- 13** And yet the house of Israel rebelled agaynst me in the wilderness, they woulde not walke in my statutes, they haue cast away my iudgementes, which whoso doth shall lyue in them, and my Sabbath dayes haue they greatly polluted: *then I sayde, I woulde powre out mine indignation vpon them, and consume them in the wilderness.
- 14** And I wrought for my names sake, lest it shoulde be defiled before the heathen, in whose sight I brought them out.
- 15** Yet neuerthelesse I lift vp my hande vnto them in the wilderness, that I woulde not bring them into the lande which I gaue them, that floweth with mylke and hony, and is a pleasure of all landes:
- 16** And that because they cast away my iudgementes and walked not in my statutes: but haue defiled my Sabbathes: for their heart was gone after their idols.
- 17** Neuerthelesse mine eye spared them; so that I woulde not destroy them, nor consume them in the wilderness.
- 18** Forcouer, I sayde vnto their sonnes

in the wilderness, walke not in the statutes of your fathers, kepe not their iudgementes, and defile not your selues with their idols.

- 19** I am the Lord your God, walke in my statutes, kepe my iudgementes, & do the.
- 20** Halowe my Sabbathes, for they are a token betwixt me and you: that ye may knowe howe that I am the Lord your God.
- 21** Notwithstanding, their sonnes rebelled agaynst me also, they walked not in my statutes, they kept not my iudgementes to fulfill them, which he that doth shall liue in them, they prophaned my Sabbath dayes: and I sayde, I woulde powre out mine indignation ouer them, and accomplishe my wrath vpon them in the wilderness.
- 22** Neuerthelesse, I withdrew my hand and wrought for my names sake, lest it shoulde be defiled in the sight of the heathen, before whom I had brought them forth.
- 23** I lift vp my hande to them also in the wilderness, that I would scatter them among the heathen, and strawe them among the nations:
- 24** Because they had not kept my iudgementes, but cast aside my statutes and broken my Sabbathes, and their eyes were after their fathers idols.
- 25** Wherfore I gaue them also statutes that were not good, and iudgementes wherein they shoulde not lyue.
- 26** And I defiled them in their owne giftes, in that they caused all that openeth the wombe to passe, that I might destroy them, that they might knowe howe that I am the Lorde.
- 27** Therfore speake vnto the house of Israel thou sonne of man, and thou shalt say vnto them, Thus saith the Lord God: yet in this also your fathers haue blasphemed me, and greuously transgressed agaynst me:
- 28** For after I had brought them into the lande, for the which I lifted vp my hande to geue it vnto them, when they sawe euery hie hil, & all thicke trees, they offered there their sacrifices, & there they presented their offering of anger, there also they made their sweete sauours, and powred out their wine offerynges.
- 29** And I sayde vnto them, what is that hie place wherunto ye resort: and the name of it is called Samah vnto this day.

(d) wherby the holy ghost conuicteth the that say they will followe the religion of their fathers, & not measure their doings by Gods word, wherby they be approuable therby 01. m.

D.

(e) Because they would not obey my lawes, I gaue them vp to them selues, that they shoulde obey their owne fantasies, as hearle. 19. Rom. 1. b. (f) Causing their first borne to passe through the fire in sacrifice to Aspholche.

(g) Such as keeping as yett worke God to anger. (h) which signifyeth an hie place, beinge clearing that they wanted them selues of their idolatrie, and were ashamed thereof, though God had remoued the multitude of their sinnes: they shoulde haue no other place to resort to by Aspholche. E. p. 12. a.

Rom. x. a.
Gal. iii. b.
Leuit. 18. a.
Exo. xx. b.

Num. 14. d.

The prophecie

The. xxi. Chapter.

He threatneth the sworde, that is to say, destruction to the citie of Hierusalem. 25 He threatneth the fall of king Zedekiah. 28 He is commaunded to prophetic the destruction of the children of Ammon. 30 After the slaughter of other, at the last the Lorde threatneth death vnto Nabuchodonozor hym selfe.

A 1



The worde of the Lorde came vnto me, saying:

2

Thou sonne of man, let thy face towarde Hierusalem, and drop [thy worde] towarde the holy places, and prophetic agaynst the lande of Israel.

3

Say to the lande of Israel, thus saith the Lorde, Beholde I am against thee; and wyll drawe my sworde out of the sheath, and cut of from thee both the righteous and the wicked.

4

Seyng then that I wyll cut of from thee both the righteous and the wicked; therfore shall my sworde go out of his sheath agaynst all fleshe from the south to the north,

5

That all fleshe may knowe howe that I the Lorde haue drawne my sworde out of the sheath, and it shall not be put in agayne.

6

Mourne therfore O thou sonne of man, yea [euens] with the breakyng of thy loynes, mourne bitterly in their presence.

7

And if they say vnto thee, wherfore mourest thou: Then tell them, for the tidinges that cometh: All heartes shall melt, all handes shall be letten downe, all stomackes shall faynt, and all knees shall go as water: beholde it cometh, and shall be brought to passe, saith the Lorde God.

8

Agayne, the worde of the Lorde came vnto me, saying:

9

Thou sonne of man, prophetic and speake, thus saith the Lorde God, Speake, the sworde the sworde is sharpened and well furbished.

10

Sharpened is it to make a great slaughter, and furbished that it may glitter: Shall we then make mirth: It contenmeth the rodde of my sonne [as] all other trees.

11

He hath geuen it to be furbished, to holde it in the hande: this sworde is sharpened, and furbished, to geue it into the hande of the slayer.

12

Crye and howle sonne of man, for it cometh vpon my people [it cometh]

vpon all the princes of Israel: the terrours of the sworde shall be vpon my people; *smite therfore thou vpon thy thygh.

13

Because it is a triall: and what if it contenne the rodde: It shall be no more saith the Lorde.

14

Prophetic thou sonne of man, & smite thy handes together, & let the sworde be doubled thise, [euens] the sworde of the great slaughter, entryng into their priuie chambers,

15

To make them faynt at the heartes, and to multiplie their falles, in all their gates, haue I geuen the terrour of the sworde: Ah it is made bright, and dressed for the slaughter.

16

Get thee one way or other, either vpon the right hande or vpon the left, whyther soeuer thy face turneth.

17

I will smite my handes together also, and make my wrathfull indignation to rest: euens I the Lorde haue sayde it.

18

The worde of the Lorde came yet vnto me agayne, saying:

19

Thou sonne of man, appoynt thee two wayes, that the sworde of the king of Babylon may come: Both these wayes shall go out of one lande, and choose thee a place, at the head of the tittle wayes choose it.

20

Appoynt a way that the sworde may come towarde Rabbath of the Ammonites, and towarde Juda in the defended Hierusalem.

21

For the kyng of Babylon stode at the partyng of the wayes, at the head of the two wayes, consultancyng by diuination, he made his arrowes bright, consulted with images; & lookt in the liuer.

22

At his right hande was the soothsaying for Hierusalem, to appoynt captaynes, to open [their] mouth to the slaughter, and to lift vp their voice with the alarm, to set battle rammes agaynst the gates, to cast a bulwarke, [and] to bulde a fort.

23

And it shall be vnto them as a false diuination in their sight, for the othes made vnto them: but he wyll call to remembraunce their iniquitie, to the intent

(a) As doctrine is compared to rain, even so here words are compared to drops.

(b) That is, such as seeme to haue an outward show of rightness, as well by obseruation of ceremonies of the lawe.

(c) Weeping through all the lawe.

(d) As though thou were in extreme anguish where with thy loynes should beake.

(e) Because of the great noyse of the armit of the Chalbeans.

(f) Shall be as water.

Here is c.

(h) Meaning the sworde of the kyng of Babylon, which shall not spare the scepter of Juda.

(i) That is, encourage the sworde.

(m) He speaketh vnto the sword, geuing it liberty to range at his pleasure.

(n) Where the way diuideth and leueth to many places.

(o) The tittle of Juda that kept the children of Hierusalem.

(p) A league was betwene the Jews and the Babylonians, they of Hierusalem shall stand nothing less than that which they had come to pass.

intent they may be taken.

24 Therefore thus saith the Lorde God, Because ye haue made your iniquitie to be remembred in discoueryng your transgressions, so that in all your workes your sinnes might appeare, because ye are come to remembraunce, ye shalbe taken by hande.

25 O thou shamefull wicked prince of Israel, whose day is come, euen when wickednesse shall haue an ende,

26 Thus saith the Lorde God, I wyll take away the Diademe, and put of the crowne: this shalbe no more the same, I wyll exalt the humble, and abase him that is hye.

27 Ouerthrowen, ouerthrowen, ouerthrowen wyll I put it, and it shall not be, vntyll he come to whom the iudgement belongeth, and to whom I haue geuen it.

28 And thou O sonne of man, propheticie and speake, Thus saith the Lorde God

to the children of Ammon, and to their blasphemie, speake thou: The sworde, the sworde is drawen forth alreedy to slaughter, and furbished to consume because of the glitteryng:

29 Whiles they see vnto thee^(e) vanitie, and deuine a lye vnto thee, to put thee with the neckes of the wicked that be slayne, whose day is come when their iniquitie shall haue an ende.

30 Shoulde I cause it to returne into his sheath: In the place where thou wast created, in the lande of thine habitation wyll I iudge thee:

31 And I wyll powre mine indignation vpon thee, and wyll blowe vpon thee in the fire of my wrath, and deliuer thee into the handes of desperate people, which are skilfull to destroy.

32 Thou shalt feede the fire, and thy blood shalbe shed in the lande: thou shalt be put out of remembraunce, for I the Lorde haue spoken it.

(e) Though the Jewes & Ammonites would not beleue that thou, so wilt, the sworde shouldest come vpon them, and sayde that the prophete whiche they feared, spake lyes: yet thou shalt as surely come as though thou wast alreedy vpon their neckes.

Some saye that this is the place where the prophet was created, and that he was there when he was first created.

The .xxij. Chapter.

The worde of the Lorde agaynst Hierusalem for manslaughter, and denyng due honour to their fathers and mothers, and other wickedneses. 25 Of the wicked doctrine of the false prophets and priestes, and of their insatiable couetousnesse. 27 The tyrannie of rulers. 29 The wickednesse of the people.

1 Ouer the worde of the Lorde came vnto me, and sayde,



Thou sonne of man, wylt thou not iudge, wylt thou not iudge this bloody cite: wylt

thou not shewe her all her abominations:

3 And tell them, thus saith the Lorde God, The cite sheddeth blood in the midst of it, that her tyme may come, and maketh idols agaynst her selfe, to defile her selfe.

4 Thou hast made thy selfe guiltie in the blood that thou hast shed, and defyled thee in the idols which thou hast made: thou hast caused thy dayes to drawe nye, and made the tyme of thy yeres to come: therefore wyll I make thee a reproche among the heathen, and to be a mockyng in all landes.

5 Whether they be nye or farre from thee, they shall laugh thee to scorne, thou that hast gotten thee so foule a name, and art full of trouble.

6 Beholde the rulers of Israel, every one in thee [was redy] to his power to

shed blood.

7 In thee haue they dispised father and mother, in thee haue they oppressed the stranger, in thee haue they vexed the widowe and the fatherlesse.

8 Thou hast dispised my holy thynges, and defiled my Sabbathes.

9 Tale tellers are there in thee to shed blood, in thee are such as eate vpon the hylles, and in thee they commit abomination.

10 In thee they discovered their fathers shame, in thee they haue humbled her that was set apart for pollution.

11 Every man hath dealt shamefully with his neighbours wife, and abominably defiled his daughter in lawe, in thee hath every man forced his owne sister, euen his fathers daughter.

12 Bea giftes haue ben receaued in thee to shed blood, thou hast taken vsurie and encrease, thou hast oppressed thy neighbours by extortion, and forgotten me, saith the Lorde God.

13 Beholde, I haue smitten my handes vpon thy couetousnesse that thou hast bled, and vpon the blood which hath ben shed in thee.

B

Or, pick-thanks.

Leuit. 18. b.

Ierc. v. b.

Or, sonnes wyfe.

(b) In 1010 saying and lamenting their wickednesse: or in token of his wrath and vengeance.

(a) That is, wylt thou make as such horrible iudges, and not deter my judgement against them?

(b) That is, the tyme of her destruction.

(c) To her same building

The prophecie

C 14 Is thy heart able to endure: or may thy handes be strengthened in the dayes that I shal haue to do with thee: Euen I the Lorde that speake it, wyll byyng it also to passe.

15 I wyll scatter thee among the heathen, & strawe thee about in the landes, and wyll cause thy filthynesse to^(c) cease out of thee.

16 Bea and thou shalt be thine^(d) owne inheritaunce in the sight of the heathen, that thou mayest knowe that I am the Lorde.

17 And the worde of the Lorde came vnto me, saying:

18 Thou sonne of man, the house of Israel is vnto me as drosse: all they are brasse, tinne, iron, and lead in the myddest of the furnace, euen drosse of siluer are they.

19 Therfore thus saith the Lorde God, Forasmuch as ye all are turned into drosse, therfore beholde I wyll byyng you together vnto Hierusalem.

20 Lyke as they gather siluer, brasse, iron, tinne, and lead, into the myddest of the furnace, and the fire is blowne there vnder to melt them: euen so wyll I gather you in mine anger & in my wrath, and let you remayne [there] and cause you to^(e) melt.

21 I wyll byyng you together, and blowe the fire of my wrath vpon you, and ye shalbe molten in the myddest therof.

22 Lyke as the siluer is molten in the furnace, so shal ye also be molten therein, that ye may knowe howe that I the Lord haue powred my wrath vpon you.

23 And the worde of the Lorde came vnto me, saying:

24 Thou sonne of man, tell her, Thou art an vncleane lande, which is not^(h) rayned vpon in the day of wrath.

25 There is a⁽ⁱ⁾ conspiracie of her prophetes in the myddest therof: as a roving lion rauenyng his pray, they deuour soules, they haue taken the riche and pretious thynges, they haue made her many widowes in the myddest therof.

26 Her priestes haue broken my lawe, and defiled my holy thynges, they put no difference betweene the holy & vnholy, neither discern they betweene the cleane & vncleane: they turne their eyes from my Sabbathes, and I am defiled among them.

27 Thy rulers in thee are lyke woolues rauenyng the pray, to the blood, and destroy soules, for their owne couetous lucre.

28 As for her^(j) prophetes, they daube with vntempered mortar, they see vanities, and diuine lyes vnto them, saying, The Lorde saith so: wheras the Lorde hath not spoken.

29 The people in the lande vsed wicked extortion and robbery, they were the poore and needy, and oppresse the straunger agaynst right.

30 And I sought among them for a man that woulde^(k) make by the hedge, and set hym selfe in the gap before me in the landes behalfe, that I shoulde not destroy it: but I coulde fynde none.

31 Therfore haue I powred out my cruel displeasure vpon them, and consumed them in the fire of my wrath: their owne wayes wyll I recompence vpon their heades, saith the Lorde God.

The .xxiii. Chapter.

4 Of the fornication, that is to say, of the idolatrie of Samaria and Hierusalem, vnder the name of Aholah and Aholibah. 11 In comparison of Samaria, he sheweth that the fornication of Hierusalem is the filthier. 22 The destruction of Hierusalem is prophesied. 35 The adulterie of both the whores is founde out. 47 Their destruction.

A 1 The worde of the Lord came vnto me, saying: 2 Thou sonne of man, there were two women the daughters of^(l) one mother.

3 And they committed fornication in^(m) Egypt, they played the harlottes in their youth: there were their breastes pressed, and there they bruyed the teates of their virginittie.

4 The⁽ⁿ⁾ names of them [were] Aholah the elder, and Aholibah her sister, and

they were mine, and they bare sonnes and daughters: thus [were] their names, Samaria is Aholah, and Hierusalem Aholibah.

5 Aholah played y^(o) harlot^(o) when she was mine, and she was set on fire with her louers the Assyrians her neighbours:

6 which were clothed with blew silke, [both] captaynes and princes, they were all pleasaunt young men, and horsemen rydyng vpon horses.

7 Thus she committed her whordome with them [beyng] all chosen men of Asshur,



(c) I wyll take away the occasion of thy wickednesse. (d) wheras before thou wast Gods inheritaunce, now thou shalt be left to thy selfe miserable and forsaken.

(e) Meaning hereby that the godly shoulde be tryed, and the wicked destroyed.

(a) Meaning Israel and Iuda which came both out of one familie. (b) They became idolatrous after the maner of the Egyptians. (c) Aholah signifieth a transgression or dwelling in her selfe, meaning Samaria, which was the royal cite of Israel, and Aholibah signifieth my transgression in her, whereby is ment Hierusalem, where Gods temple was.

(h) These are like a barren lande which the Lorde plagued with drought. (i) The false prophetes haue conspired together to make their doctrine more probable. 1. Reg. 22. b.

Mich. iii. b. Soph. i. a.

(j) They which should haue reposed the, flattered them in their vices, and covered their doings with lyes. E. 1. 17. b.

(k) which woulde have hym selfe zealous in my cause by resisting vice. E. 1. 19. c. and 67. a. and also play vnto me to withhold my plagues. Psal. 106. b.

(o) or, I committed, that is, vnder my government, I named the people of god, they became idolatrous, so I sate God, and put their trust in the Assyrians.

Asshur, & with all on whom she doted, and defiled her selfe with all their idols.

8 Neither left she the fornication that she vsed with the Egyptians: for in her youth they ⁽¹⁾ lay with her, they bruised the brestes of her maydenhead, and powred their whordome vpon her.

9 wherfore I deliuered her into the handes of her louers [euē] into y^e handes of the Assyrians vpon whom she doted.

10 These discovered her shame, toke her sonnes & daughters, and slue her with the sworde, an euill name had she among women: for ⁽²⁾ they had executed iudgement vpon her.

11 Her sister Aholibah sawe this, and destroyed her selfe with inordinate lone more then she, & with her fornications, more thē her sister with her fornications.

12 She doted vpon the Assyrians captaines & princes her neighbours, clothed with all maner of gorgeous apparel, horsmen riding vpon horses, beyng all pleasaunt young men.

13 Then I sawe that she was defiled, and they toke both one way.

14 But the encreased still in whordome: for when she sawe ⁽³⁾ men paynted vpon the wall, the images of the Chaldees paynted with vermilion,

15 And girded with girdles vpon their loynes, and with dyed attire vpon their heades, loking all like princes, after the maner of the Babylonians in Chaldea, the lande where they were borne.

16 Asloone as she sawe them, she burnt in loue vpon them, & sent messengers vnto them into the lande of the Chaldees.

17 Nowe when the Babylonians came vnto her in the bed of loue, they defiled her with their whordome: and so was she polluted with them, and her lust was abated from them.

18 And she discovered her whordome, and disclosed her shame: then my heart forsoke her, like as my heart was gone from her sister also.

19 Neuerthelesse, she encreased her whordome more, and remembred the dayes of her youth wherein she had played the harlot in the lande of Egypt.

20 She burnt in lust vpon their concubines, whose fleshe was like the fleshe of asses, and their issue like the issue of horses.

21 Thus thou hast called to remēbraunce the filthinesse of thy youth, when thy

teates were bruised by the Egyptians, for the pappes of thy youth.

22 Therefore O Aholibah, thus saith the Lord God, I wyll raise vpon thy louers agaynst thee from whom thy heart is departed, and gather them together agaynst thee on euery syde,

23 [Nameely] the Babylonians and all the Chaldees, rulers, wealthy and mightie men, with all the Assyrians, all pleasaunt young men, captaynes and princes, all balaunt and renowned, riding vpon horses.

24 These shall come vpon thee with charrettes, wagons, and wheelles, and great multitude of people, with buckler, shilde, and helmet they shall beset thee on euery side: "I wyll geue iudgement before them, yea they them selues shall iudge thee accordyng to their owne iudgement.

25 I wyll lay mine indignation vpon thee, so that they shal deale cruelly with thee: they shall cut of thy nose and thine eares, and thy remnaunt shall fall by the sworde, they shall cary away thy sonnes and daughters, and the residue shalbe deuoured by the fire.

26 They shal strip thee out of thy clothes, and take away thy faire iewels.

27 Thus wyll I make thy wickednesse to cease from thee, and thy fornication out of the lande of Egypt: so that thou shalt turne thine eyes no more after them, and cast thy mynde no more vpon Egypt.

28 For thus saith the Lord God, Beholde I wyll deliuer thee into the handes of them whom thou hatest, yea euē into the handes of them from whom thine heart is departed.

29 And they shall deale hatefully with thee, and take away all thy ⁽⁴⁾ labour, & leaue thee naked & bare, and the shame of thy fornications ⁽⁵⁾ shalbe discovered, both thy wickednesse & thy whordome.

30 I wyll do these thynges vnto thee, because thou hast gone a whooring after the heathen, and because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister, therfore wyll I geue her cuppe in thine hande.

32 Thus saith the Lord God, Thou shalt drynke of thy sisters cuppe, deepe & large, thou shalt be laughed to scorne, and had in derision, because it containeth much.

"Or, I wyll leaue the punishment vnto them.

(4) All the treasures and riches whiche thou hast gotten by labour.
(5) All the sworde shall see thy shamefull forlaking of God to serve idols.

(1) The holy ghost saith that the Egyptians were the first to be defiled with idols, and that the Assyrians were the first to be defiled with women.

(2) That is, the Assyrians, as in pagging.

(3) The de- claret that no wo- men are able suffi- ciently to re- ceive the re- ward of holines, & that the holy ghost here compares her to those which in their egyptian loue & filthy lust are borne vpon the images and payntings of them wher they be.

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nuch.

(A) Meaning that the affliction should be so great, that they should rather than to lose their senses and reason.

- 33 Thou shalt be filled with ^(u) drunkennesse and sorowe [even] with the cup of destruction and desolation, with the cup of thy sister Samaria.
- 34 Thou shalt drynke it and sucke it out, and thou shalt breake the sheardes thereof, and teare thine owne brestes: for I haue spoken it, saith the Lorde God.
- 35 Therefore thus saith the Lorde God, Forasmuch as thou hast forgotten me, and cast me aside behynde thy backe, so beare nowe thine owne wickednesse and whoredome.
- 36 The Lorde sayde mozeouer vnto me, Thou sonne of man, wilt thou not iudge Aholah and Aholibah: shewe them their abhominations.
- 37 [Namely] that they haue broken their wedlocke, and blood is in their handes: and with their idols haue they committed adulterie, and haue also caused their sonnes whom they bare vnto me, to passe [by the fire] to be their ^(v) meate.
- 38 Yea and this haue they done vnto me also, they haue defiled my sanctuarie in the same day, and haue prophaned my Sabbathes.
- 39 For when they had slayne their children for their idols, they came the same day into my sanctuarie to defile it: and lo thus haue they done in my house.
- 40 And howe much moze [is it] that they sent for men to come from ^(m) farre, vnto whom a messenger was sent, and lo they came: for whom thou didst washe thy selfe, and paynted thine eyes, and deckedst thee with ornamentes.

(v) That is, to be sacrificed to their idols. Read. Ezech. xvi. 6.

(m) They sent into other countries to haue such as should teach them the seruice of their idols.

- 41 Thou sattest vpon a stately bed, and a ⁽ⁿ⁾ table spread before it, wher vpon thou hast set mine incense and mine oyle.
- 42 And a noyse of a mery company at "it, and with the men, beside the multitude of the people, were brought men of Sabba out of the desert, which gaue them bracelettes vpon their handes, and beautifull crownes vpon their heades.
- 43 And I sayd vnto her that was wome in her adulteries, Nowe shall her fornications come to an ende, and she also.
- 44 And they went in to her as they go vnto a common harlot: euen so went they [I say] to Aholah and Aholibah, those wicked women.
- 45 And the righteous men, they shall iudge the after the maner of *harlottes, and after the maner of murtherers: for they are harlottes, and blood is in their handes.
- 46 Wherfore thus saith the Lorde God, I wyll bring a great multitude of people vpon them, and geue them to be scattered and spoyled:
- 47 And the multitude shall stone them with stones, and cut them downe with their swordes, they shall slay their sonnes and daughters, and burne by their houses with fire.
- 48 Thus wyll I cause wickednesse to cease out of the lande, that all ^(o) women may be taught, not to do after your wickednesse.
- 49 And so they shall lay your wickednesse vpon your owne selues, and the sinnes of your idols shall ye beare: and ye shall knowe that I am the Lorde God.

F (n) The meaneth the altar that was prepared for the idols. "Or, the table.

Eze. xvii.

(o) Meaning all other cities and countries.

The .xxiiiij. Chapter.

3 He proueth the firing of Hierusalem by a parable of a seethyng pot. 16 The parable of Ezechiels wyfe beynge dead, which he after expoundeth.



(a) Of Jerosahs captiuitie, and of the saigne of Zedekiah. 4. Re. 25. 8. (b) Called Ezechiel, concerning saynyng part of December and part of Januarie, in which moneth and day Nabuchodonozor besieged Hierusalem.

(c) Wherby is meant Hierusalem.

- 1 **A**t the ^(a) ninth yere, in the tenth moneth, the tenth day of the ^(b) moneth, came the worde of the Lorde vnto me, saying:
- 2 O thou sonne of man, write the name of this day, yea euen of this present day: for the kyng of Babylyon set hym selfe agaynst Hierusalem this selfe same day.
- 3 Shewe the rebellious house a parable, and speake vnto them, thus saith the Lorde God: Prepare a ^(c) pot, set it on, and powre water into it.

- 4 Gather the ^(d) peeces therof into it, every good peece, the thygh and the shoulder, & fyll it with the chiefe bones.
- 5 Take one of the best sheepe, & a heape of ^(e) bones vnder it: let it boyle well, and let the bones therof seeth well therein.
- 6 With that sayde the Lorde God on this maner, vnto the bloody cite, to the pot whose ^(f) scumme is therein, & whose scumme is not gone out of it: byng it out ^(g) peece by peece, let no ^(h) lot fall vpon it.
- 7 For her blood is yet in it, vpon a hygh ⁽ⁱ⁾ drye stone hath she powred it: and not vpon the grounde, that it myght be couered with dust.

(b) That is, the citezins & chiefe men therof. (c) Meaning of the innocentes whom they had slaine. (d) Wherby were the bones of the burning of Gods wrath against them. (e) Whose iniquities & wicked cryes there yet remaine. (f) Signifying they should not be destroyed all at once, but by little and little. (g) Spare no state or condition. (h) The cite shewed her crueltie to all the world, and was not ashamed thereof, neither yet had it.

3 That

8 That it might cause wrath to arise, and take vengeance: I haue set her blood vpon a high drye rocke, that it shoulde not be covered.

9 Wherefore thus sayth the Lorde God: Wo be vnto the bloodthirstie citie, for whom euen I my selfe wil make a great fire,

10 And let much wood, and ^(b) kindle the fire, and seeth the fleche, & spice the pot, so that the very bones shalbe brent.

11 Moreover, I will set the pot emptye vpo the coales, so that the brasse thereof may be hot and burnt, and the filthynesse of it may be molten in it, and the scum of it shalbe consumed.

12 She hath weered her selfe with labour, yet her great scum is not gone of her, in the fire her scum [must be consumed.]

13 In thy filthynesse is wickednesse: because I ^(c) would haue purged thee, and thou wast not purged, from thy filthynesse thou shalt not be purged any more, till I haue caused myne indignation to rest in thee.

14 Euen I the Lorde haue spoken it: yea it is come therto all redy that I will do it, I will not go backe, I will not spare, I will not repent: but according to thy wayes and imaginations shall they ^(m) iudge thee, sayth the Lorde God.

15 And the worde of the Lord came vnto me, saying:

14 Thou sonne of man, behold I wil take away from thee the ⁽ⁿ⁾ pleasure of thyne eyes with a plague, yet shalt thou neither mourne nor weepe, neither shalt thy teares run downe.

17 Mourne in scilens, make no ^(o) mourning of the dead, bynde the tyze of thy head vpon thee, and put on thy shoes vpon thy feete, couer not thy lippes, and ^(p) eate no mans bread.

18 So I spake vnto the people betymes in the morning, & at euen my wife dyed: then vpon the next morowe I dyd as I was commaunded.

19 And the people sayd vnto me: wilt thou not tell vs what this signifieth toward vs, that thou doest so:

20 I aunswered them, The word of the Lorde came vnto me, saying:

21 Tell the house of Israel, thus sayth the Lorde God: Beholde, I will ^(q) pollute my sanctuarie, euen the glorie of your power, the pleasure of your eyes, and your heartes delite: & your sonnes and daughters whom ye haue left, shall fall through the sworde.

(q) By sending the Chaldeans to destroy it, as chap. 7. c.

22 Like as I haue done, so shall ye do also: ye shall not couer your lippes, ye shall eate no mans bread.

23 And your ttre [shalbe] vpon your heades, and your shoes vpon your feete: ye shall neither mourne nor weepe, but ye shall pyne away in your iniquities, & mourne one towardes another.

24 Thus Ezechiel is your shewtoken, according to all that he hath done, ye shall do: when it cometh, then ye shall know that I am the Lorde God.

25 Also thou sonne of man, shall it not be in the day when I take from the their power, the ioy of their honour, the pleasure of their eyes, and the ^(r) lifting vp of their soules, their sonnes & their daughters,

(r) Their heartes delite

26 In that day shall come one that is escaped, vnto thee, [^(s) and bring it] to the hearing of [thyne] eares:

(s) That is, bring thee tidings of the destruction of Iherusalem.

27 In that day shall thy mouth be opened to him which is escaped, that thou mayst speake & be no more dumbe: yea thou shalt be their shewtoken, that they may knowe how that I am the Lorde.

The. xxv. Chapter.

1 The worde of the Lorde vpon the sonnes of Ammon, which retoyced at the fall of Hierusalem. 8 Against Moab and Seir, against Idumea, against the Philistines.



The worde of the Lorde came vnto me, saying:

1 Thou sonne of man, set thy face toward the Ammonites, and propheticie vpon them.

2 And say vnto the Ammonites: heare the worde of the Lorde God, thus sayth the Lorde God: Forso-much as thou saydest ^(a) Haha ouer my sanctuarie because it was polluted, and ouer the land of Israel because it was desolate, and ouer the house of Juda

because they went into captiuitie:

4 Beholde therefore, I wil deliuer thee to the people of the ^(b) east, that they may haue thee in possession: these shall settle their ^(c) palaces in thee, and make their dwellinges in thee, they shall eate thy fruite, and drinke by thy milke.

(b) That is, to the Babylonians.

(c) They shall chate threaway, and take thy gorgeous houles to dwell in.

(d) Called also Philadel-phia, whiche was the chiefe citie of the Ammonites and full of conductes. 2. Reg. 11. d.

5 As for ^(d) Rabbath, I will make of it a stable for camels, and of the Ammonites a sheepfolde: and ye shall knowe that I am the Lorde.

6 For thus sayth the Lorde God: Inso-

U (i) much

The prophecie

much as thou hast clapped with thyne handes, and stamped with thy feete, yea and reioyced ouer the lande of Israel with all thy despite in heart:

^(e) Or tikling of heart.

7 Behold therfore I will stretche out my hande ouer thee, and deliuer thee to be spoyled of the heathen, & roote thee out from among the people, and cause thee to perishe out of the landes: yea I will make thee to be destroyed, that thou mayest know that I am the Lorde.

8 Thus sayth the Lorde God: For so much as Moab and Seir do say, Beholde the house of Juda is like as all gentiles be:

9 Therfore behold, I will open the side of Moab from the cities, from his cities [I say] of his frontiers, the pleasures of the countrey [as namely] Bethelimothy, Baalmeon, and Kiriatshaim:

10 ^(c) Unto the children of the east against the Ammonites, and will geue it into possession, so that the Ammonites shall no more be had in remembraunce among the heathen.

11 And I will execute iudgements vpon Moab, and they shall knowe that I am the Lorde.

12 Thus sayth the Lorde God: For that Edom hath done in auenging reuen-

gement vpon the house of Juda, & hath done great offence and auenged hym selfe vpon them:

13 Therfore thus sayth the Lorde God, I will reache out myne hand vpon Edom, and destroy man and beast out of it, I will make it desolate from Theman, & Dedanah shall fall by the sworde.

14 And I will execute my reuengement vpon Edom by the hande of my people Israel, they shall do in Edom according to my wrath and indignation, so that they shall knowe my vengeaunce, sayth the Lorde God.

15 Thus sayth the Lorde God: For that the Philistines dyd in vengeaunce, [namely] in auenging reuengement, with a ^(d)dispyteful heart to destroy it for the old enmitie:

^(d) Or, tikling heart, as they often haue which desire in seeking reuengement.

16 Therfore thus saith the Lorde God, Behold I will stretche out my hande ouer the Philistines, and destroy the ^(e)Cerethites, and cause all the remnaunt of the sea coast to perishe:

^(e) which were certayne garrisons of Philistines: wherby they oft molested Israel. Of the Cerethites David also had a garde, 1. Reg. 8. 2.

17 A great vengeaunce will I take vpon them, with punishments of my wrath, that they may knowe that I am the Lorde, when I shall lay my vengeaunce vpon them.

The. xxvi. Chapter.

He prophecieth that Tyrus shall be overthrowen, because it reioyced at the destruction of Hierusalem. is The wondring and astonishment of the marchauntes for the desolation of Tyrus.

^(a) Either of the captiuitie of Ierusalem, or of the raigne of Zedecia.



1 And it came to passe in the ^(b)eleuenth yere, the first day of the moneth, the word of the Lorde came vnto me, saying:

2 Thou sonne of man, because that Tyze hath spoken vpon Hierusalem, Haha, the gates of the people is broken, ^(c)it is turned vnto me, for now that she is destroyed, I shall be ^(d)filled:

^(b) The trafique of marchandise that was bled in Hierusalem, shall be turned to my againe. ^(c) Why riches noo same shall encrease: thus the wicked ecloped at theyr fall by whom they may haue any profite or aduantage.

3 Therfore thus sayth the Lorde God, Behold O Tyze, I will vpon thee, I will raise vp many nations against thee, like as when the sea ariseth with his waues.

4 They shall breake the walles of Tyze, & cast downe her towres, I will scrape her dust fro her, & make her a drie rocke.

5 She shall be for a spreading of nettes in the sea, for I haue spoken it, sayth the Lorde God, and she shall be for a spoyle to the nations.

6 Her ^(e)daughters that are in the fieldes shall be slayne with the sworde, that they may knowe how that I am the Lorde.

^(e) Meaning the small townes and villages that were in the countrey or territory of Tyrus.

7 For thus sayth the Lorde God: Behold, I will bring vpon Tyrus, Nabuchodonozor king of Babylon from the north, a king of kinges, with horses, charrets, horsemen, with a multitude, and much people.

8 Thy daughters that are in the field shall he slay with the sworde: but against thee he shall make bulwarkes, & cast a mount against thee, and lift vp his speare against thee.

9 He shall set engins of warre before hym against thy walles, & with his weapons breake downe thy towres.

10 The dust of his horses shall couer thee they shall be so many: thy walles shall shake at the noyse of the horsemen, wheeles & chariots, when he shall enter into thy gates, as into the entry of a cite broken downe.

11 With the hoofes of his horses shall he treade downe al thy streetes, he shall slay the people with the sworde, and the pillers of thy strength shall fall downe to the grounde.

12 They

12 They shall rob thy riches, and spoyle thy marchaundise, thy walles shall they breake downe, and destroy thy houses of pleasure, thy stones, thy timber, and dust shall they cast into the mids of the water.

13 Thus will I cause the sounde of thy songes to cease, and the noyse of thy harpes shall no more be hearde.

14 I wil bring thee into a dye rocke, thou shalt be for a spreading of nettes, thou shalt neuer be buylt againe: for euen I the Lord haue spoken it, saith the Lord God.

15 Thus hath the Lord God spoken concerning Tyre: Shall not the iles tremble at the noyse of thy fall, and at the crie of the wounded, when they shalbe slaine & murdered in the mids of thee?

16 All princes of the sea shal come downe from their thrones, they shall lay away their robes, & put of their broidred garments, yea with trembling shall they be clothed, they shal sit vpon the ground, they shalbe astonished at euery moment, and be amased at thee.

17 They shall mourne for thee, and say

The. xxvii. Chapter.

1 The prophete is moued to bewaile the desolation of Tyrus. 2 He setteth out the prayse of Tyrus for the haunting of marchauntes therto.



1 The worde of the Lorde came vnto me, saying: O thou sonne of man, take vp a lamentable complaint vpon Tyre, And say vnto Tyre that is situate at the

entry of the sea, whiche is the mart of the people for many iles, thus sayth the Lorde God O Tyre, thou hast sayde, I am of perfite beautie.

4 Thy borders are in the mids of the seas, thy buylders haue made perfite thy beautie.

5 They haue made all thy [ship] bordes of sirre trees of Shemar, from Libanus haue they taken Cedar trees to make thee mastes:

6 And the Okes of Basan to make thee ores, they haue made thy benches of iuoy, gotten in Assyria, brought out of the iles of Chittim.

7 Fine linnen with broidred worke out of Egypt was spread ouer thee to be thy sayle: blewve silke and purple out of the iles of Elshah was thy couering.

8 The inhabitours of Sidon and Aruad were thy mariners: and thy wise men

vnto thee: How art thou destroyed that wast inhabited of the seas, the renowned citie, whiche was strong in the sea, she and her inhabitauntes, whiche caused their feare to be on all that haunted therein:

18 Now shall the inhabitours of the iles be astonished in the day of thy fall: yea the iles that are in the sea shalbe troubled at thy departure.

19 For thus sayth the Lord God: when I make thee a desolate citie, as other citie be that no man dwell in, and when I bring by the deepe vpon thee, that great waters may couer thee:

20 Then wil I cast thee downe vnto them that descend into the pit, vnto a people of olde time, and set thee in a lande that is beneath, like the olde ruynes, with them which go downe to the graue, so that no man shall dwell more in thee: but I wil reserue honour for the land of the liuing:

21 I will make thee terrors, and thou shalt be no more: though thou be sought for, yet shalt thou not be founde for cuer: more, sayth the Lorde God.

O Tyre, that were in thee, were thy shipmaisters.

9 The auncient and wyse men of Gebal were in thee, thy stoppers of chinke: all shippes of the sea with their shipmen were in thee, to occuple thy marchaundise.

10 The Perles, Lydians, and Phutens were in thy armies, thy men of warre: these haged by their shieldes & helmets in thee, these set forth thyne honour.

11 They of Aruad were with thyne hoast round about thy walles, and the Pygmenians were thy watchmen vpon thy towres: these hanged by their quiuers round about thy walles, they made thy beautie perfite.

12 They of Tharlis [were] thy marchauntes for the multitude of all riches, in siluer, iron, tin, and lead, whiche they brought to thy faires.

13 Iauan, Tubal, and Besech were thy marchauntes concerning the lyues of men, and they brought vessels of brasse for thy marchaundise.

14 They of the house of Thogarma brought vnto thee at the time of thy marte, horses, coursers, and mules.

(f) Meaning marchauntes which by their traffique dyd enriche her wondrously, & increase her power.

(g) which are dead long ago

(h) Meaning Judea, which it shalbe reuoyced.

(i) For, callers, meaning that they buylt the walles of the citie, which is here ment by the ship. And of these were the buylders of Solomons temple. 3. Ke 5. c.

(d) Ganimasims of Capadocia, which were called Pygmenians & dwarfes, because that out of the hye towres they seemed litle.

(e) By selling bondmen, for nauces, and slauces.

The prophecie

- 15 They of Dedan were thy marchaunts, and many isles the marchaundise of thy handes, & brought thee ^(c)hornes, teeth, and ^(d)hebenus, for presentes.
- 16 They of Aram [were] thy marchauntes for the multitude of thy workes, and occupied in thy fayres with emeraudes, purple, broidred worke, fine linnen, coral, and pearle.
- 17 Iuda and the land of Israel occupied with thee, & brought vnto thy markets wheat of ^(h)Binnith & Pannag, hony, oyle, and triacle.
- 18 Damascus also vsed marchaundise with thee, in the wine of helbon, and whyte wooll: because thyne occupying was so great, and thy wares so many.
- 19 Dan, Iauan, & Mezai haue brought vnto thy markets wrought iron, Cassia, and Calamus were among thy marchaundise.
- 20 They of Dedan were thy marchauntes in precious clothes for chariots.
- 21 Arabia and all the princes of Cedar haue occupied with thee, in weathers, rammes, and goates: in these were they thy marchauntes.
- 22 The marchauntes of Seba and Remia haue occupied also with thee, in all chiefe spices, in all precious stones and golde, which they brought vnto thy markets.
- 23 Haran, Chenne, and Eden, the marchauntes of Seba, Assyria, and Chelmad were doers with thee:
- 24 These were thy marchauntes in all sortes [of thinges,] in rayment of blew silke, and of broidred worke, and in cofers for the riche apparell, whiche were trussed with coardes, and Cedar boorde among thy marchaundise.
- 25 The ships of Charlis were the chiefe of thyne occupying: thus thou wast replenished and in great worship, euen in the mids of the sea.

- 26 Thy rowers haue brought thee into great waters, the ⁽ⁱ⁾east wind hath broken thee in the mids of the sea.
- 27 Thy riches, and thy fayres, thy marchaundise, thy mariners, & shipmasters, thy talkars, and the occupiers of thy marchaundise, and al thy men of warre that are in thee, and all thy multitude that is in the mids of thee, shall fall in the mids of the sea, in the day of thy fall.
- 28 The ^(k)suburbes shall shake at the loude crie of thy shipmen.
- 29 All that handle the oze, mariners, and all shipmasters of the sea, shall come downe from their ships, and stand vpon the lande.
- 30 And they shall canse their voyce to be heard against thee, and shall crye bitterly, and shall cast dust vpon their heades, and wallowe in the ashes.
- 31 They shall ^(l)make them selues bauld for thee, and girde them with sackcloth, & they shall weepe for thee, with sorowfull heart, and bitter mourning.
- 32 And they shall take by a lamentation for thee in their mourning, and lament ouer thee, [what citie] is like Tyrus so destroyed in the mids of the sea?
- 33 When thy wares went forth of the seas, thou filledst many people: the kinges of the earth hast thou made riche, thowwe the multitude of thy riches and marchaundise.
- 34 When thou shalt be broken by the seas in the deapthes of the waters, thy marchaundise & all thy multitude that was in the mids of thee, shall fall.
- 35 All the inhabitauntes of the isles shall be astonted at thee, and all their kinges shall be sore afrayde, and troubled in their countenance.
- 36 The marchauntes of the nations shall hisse at thee: thou shalt be a terrour, and shalt ^(m)neuer be any moze.

The .xxviii. Chapter.

1 The word of God against the king of Tyrus for his pride. 12 Ezechiel the prophete is moued to bewaile the king of Tyrus. 20 The word of the Lord against Sidon. 25 The Lord p^ro^uideth that he will gather together the children of Israel.

A 1
2



The worde of the Lord came vnto me, saying: Thou sonne of man, tel the prince of Tyre, thus sayth the Lord God: Because thou hast a proude heart, and hast said, I am ^(a)a God, I sit in the seate of God, in the mids of the sea:

Wher as thou art but a man, and not God, ^(b)though thou set thyne heart as the heart of God. Beholde, thou thinkest thy selfe wyser then ^(c)Daniel, that there is no secretes hyd from thee. With thy wisdom and thine vnderstanding thou hast gotten thee great wealthes, & gathered treasure of siluer & gold.

5 With

(a) Like as God is safe in heauen, even so I am safe that none can come to hurt me.

(i) That is, Nabuchodonosor king of Babylon.

(k) That is, the towne & villages neare adioyning vnto the mapri land.

(l) which was many of the heathen in mourninges and miltens.

(m) wherby is meant, a long tyme: for it was prophesied to be destroyed but fewe yeres. Ezechiel.

(b) Though thou diddest thinke in thine heart that thou wast equal with God. (c) As has he spoken by derision, for Daniel had declared notable signes of his wisdom to Babylon, when Ezechiel was there.

5 With thy great wysedome and occupying hast thou encreased thy power, and because of thy great riches thy heart is proude.

6 Therefore thus sayth the Lorde God, For so much as thou hast set thyn heart as the heart of God:

7 Behold, I will bring straungers vpon thee, euen the terrible nations, these shall drawe out their swordes vpon the beautie of thy wysdome, and shall defile thy glorie.

8 They shall cast thee downe to the pit, so that thou shalt dye the death of them that be slayne in the mids of the sea.

9 wilt thou say then before them that slay thee, I am a God: Where as thou art but a man, and not God, in the handes of them that slay thee.

10 Die shalt thou the death of the vncircumcized in the handes of the straungers: for I haue spoken it, sayth the Lorde God.

11 Moreover, the worde of the Lorde came vnto me, saying:

12 Thou sonne of man, take vp a lamentation vpon the king of Tyre, & tel him, thus sayth the Lorde God: Thou sealest vp the summe, full of wysdome, & perfite beautie.

13 Thou hast ben in the pleasaunt garden of God, thou art deckt with all maner of precious stones, with ruby, topas, diamond, thurkis, onyx, iasper, saphir, emeralde, carbuncle, and golde: the workmanship of thy timbrels and of thy pipes [that be] in thee, was prepared in the day that thou wast created.

14 Thou art an annoynted Cherub, that couereth, and I haue set thee in this dignitie, thou wast vpon the holy mount of God, thou hast walked in the mids of the stones of fire.

15 From the time of thy creation thou hast ben perfite in the wayes, till wickednesse was founde in thee.

16 By the multitude of thy marchaundise they haue filled the mids of thee with crueltie, & thou hast sinned: I will cast thee as prophane out of the mount of God, & I will destroy thee couering Cherub, from the mids of the stones of

fire.

17 Thy heart was proude in thy beautie, and thoroowe thy brightnesse thou hast destroyed thy wisdome: I will cast thee downe to the grounde, I will lay thee before kinges, that they may beholde thee.

18 Thou hast defiled thy sanctification with the great wickednesse of thynie vnrightheous occupying: I will bring a fire from the midst of thee to consume thee, and will make thee to ashes vpon the earth, in the sight of all them that loke vpon thee.

19 All they that haue ben acquainted with thee among the heathen shall be abashed at thee: thou hast ben a terrour, and neuer shalt thou be any more.

20 And the word of the Lorde came vnto me, saying:

21 Thou sonne of man, set thy face against Sidon, and propheticke vpon it,

22 And speake, thus sayth the Lorde God: Beholde Sidon, I will vpon thee, and I will be glorified in thee: that it may be knowen howe that I am the Lorde when I shall haue executed iudgements in her, & shall be sanctified in her.

23 For I will sende pestilence and bloodshedding into her streetes, and the slayne shall fall in the mids of her, by the sword [comming] vpon her on euery side: & they shall knowe that I am the Lorde.

24 They shall be no more a pricking thorne vnto the house of Israel, nor a greuous thorne of al that are round about them and despised them: and they shall knowe that I am the Lorde God.

25 Thus sayth the Lorde God: when I gather the household of Israel together againe from the nations among whom they be scattered, then shall I be sanctified in them in the sight of the gentiles, and they shall dwell in the lande that I gaue to my seruauit Jacob.

26 They shall dwell with confidence therein, buyld houses and plant vineyardes: yea with confidence shall they dwell therein, when I haue executed iudgements vpon all those that despise them rounde about: and then shall they know that I am the Lorde their God.

(h) That is, the honour soherunto I called thee.

(i) Thou shalt haue no part among my people.

The prophecie

The. xxix. Chapter.

The prophecie against Pharao, and of the desolation of Egypt, with the sparkling abroad of the Egyptians. The Lorde promisseth that he will restore Egypt againe after fourtie yeres. Egypt is the rewarde of king Nabuchodonozor for the labour which he toke against Tyrus.

A



Athe tenth yere, vpon the twelst day of the tenth moneth, the worde of the Lorde came vnto me, saying: Thou sonne of man, set thy face against

Pharao the king of Egypt, prophetic against him, and against the whole lande of Egypt.

3 Speake & tell him, thus sayth the Lord God: Beholde O Pharao thou king of Egypt, I will vpon thee thou great dragon that lyeth in the mids of his riuers, thou that sayst, The riuer is mine, I haue made it for my selfe.

4 I wil put hookes in thy chawes, and hang the fishe in thy riuers vpon thy skales: after that I will drawe thee out of thy riuers, yea and all the fishe of thy riuers shall hang vpon thy skales.

5 I will leaue thee in the wilderness, [both] thee and all the fishe of thy riuers: thou shalt fall vpon the open fielde, thou shalt not be brought together, nor gathered: I haue geuen thee for meate to the beastes of the fielde, & to the foules of the ayre,

6 That all they which dwell in Egypt may know that I am the Lord, because they haue ben a staffe of reede to the house of Israel.

7 When they toke hold of thee with their hand, thou brakest & rent all their shoulder: & when they leaned vpon thee, thou brakest and madest all their loynes to staunder by right.

8 Therefore thus sayth the Lorde God: Behold, I wil bring a sword vpon thee, & destroy out of thee both man and beast.

9 Yea the lande of Egypt shall be desolate and waste, and they shall knowe that I am the Lorde, because he sayde, The riuer is myne, I my selfe haue made it.

10 Beholde therefore I will vpon thee and vpon thy riuers, I will make the land of Egypt vtterly waste and desolate, from the towre of Seuench vnto the borders of Ethiopia.

11 No foote of man shall passe by it, nor foote of beast shall passe by it, neither shall it be inhabited fourtie yeres.

12 I wil make the land of Egypt to be de-

solate among other waste countreys, and her cities destroyed fourtie yeres among other destroyed cities: and I will scatter the Egyptians among the nations, and strawe them thorow the countreys.

13 Againe, thus sayth the Lorde God: When the fourtie yeres are expired, I will gather the Egyptians together againe out of the nations among whom they were scattered.

14 And I will bring the captiuitie of Egypt againe, and cause them to returne into the lande of Pathros, the lande of their habitation, and they shall be there a small kingdome.

15 Yea it shall be the smallest among other kingdomes, neither shall it exalt it selfe any more about the nations: for I wil so minishe them, that they shall no more rule the nations.

16 And they shall be no more vnto the house of Israel a trust whiche bringeth their iniquitie to remembraunce, when they shall loke after them: & they shall knowe that I am the Lorde God.

17 In the twentieth and seuenth yere, the first day of the first moneth, came the word of the Lorde vnto me, saying:

18 Thou sonne of man, Nabuchodonozor the king of Babylon caused his armie to serue a great seruite against Tyrus: euery head was made balde, & euery shoulder bare, yet had neither he nor his armie any wages for Tyrus for the seruite which he serued against it.

19 Therefore thus sayth the Lorde God: Behold, I will geue the lande of Egypt vnto Nabuchodonozor the king of Babylon, that he may take away her multitude, and spoyle her spoyle, & take her pray to pay his hoast their wages with all.

20 For the worke whiche he wrought about it, I haue geuen him the lande of Egypt, because they wrought for me, sayth the Lorde God.

21 In that day I will cause the horn of the house of Israel to bud forth, and I will geue thee the opening of thy mouth in the mids of them: & they shall knowe that I am the Lorde.

1cc. 46. d.

C

(1) Meaning that they should not haue subdominion, but be vnder the Persians, Grecians, and Romanes: and the cause is, that the Israelites should nometime put their trust in them, but learne to depend on God.

(2) Comming from the captiuitie of Ierusalem.

(3) The tra-uaile he toke about Tyre.

(a) To wit, of captiuitie of Jeronias & of the raigne of Zedekias: But note that the disposition of these visions are not set forth according to the order of the times: but according to the nearness and distance of the countreys against whom they were written. As the vision of Tyrus seeme in the eleuenth yere, to set before this, seeme in the tenth yere, because it was nearer to Iurie then Egypt.

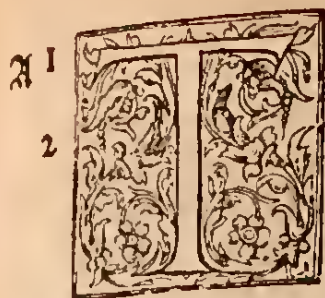
4 Reg. 15. c. 2. 36. 2.

(b) When they lett their hurt, they would stay no more vpon thee, but stoude vpon their feete, and put their trust in others.

(c) whiche some call the blacke dyozca.

The xxx. Chapter.

The destruction of Egypt, and of his cities is bewayled.



A The word of the Lorde came vnto me, saying: Thou sonne of man prophetic, and speake, thus sayth the Lorde God, howle, wo worthy this day:

14 As for Pathros, I wil make it desolate, and kindle a fire in^(c) Zoan, and I will execute iudgementes in^(d) No.

C (c) Chap- nis. (d) which is supposed of di- vers, to be the cite Alexan- dria.

15 And I will powre my wrathful indig- nation vpon Sin the strength of Egypt, & I will destroy the multitude of No.

16 And I will kindle a fire in Egypt, Sin shall be in great heatnesse, No shall be rooted out, and Roph shall haue dayly sorowe.

17 The young men of Auen, and of Phi- beseh shall fall by the sworde, and these [cities] shall go into captiuitie.

Oz, Heli- polis. Puba- stum.

18 At Tehaphnehes the day shall be^(e) darke, when I breake there the barres of Egypt, and when the pompe of her power shall cease in her: a cloude shall couer her, and her daughters shall go into captiuitie.

(e) Meaning that there shall be great sorowes and afflictions, when the strength and force of Egypte shall be broken.

19 Thus will I execute my iudgementes in Egypt, and they shall knowe howe that I am the Lorde.

20 And in the^(f) eleuenth yere, vpon the se- uenthy day of the first moneth, the worde of the Lorde came vnto me, saying:

(f) Of the cap- tuitie of Je- coniah, or egipt of Je- rusalem.

21 Thou sonne of man, I haue^(g) broken the arme of Pharas king of Egypt: and lo, it shall not be bounde vp to be healed, to put a roller to bynde it, to make it strong to hold the sworde.

(g) For Pa- buchodonozor destroyed Pharaos Archo at Charchemish Jer. 46. d.

22 Therefore thus sayth the Lorde God: Beholde, I will vpon Pharao king of Egypt, and breake his arme that was strong, but is broken: and I will cause the sworde to fall out of his hande.

23 As for the Egyptians, I will scatter them among the nations, and strawe them in the landes about.

24 Againe, I will strengthen the arme of the king of Babylon, and geue hym my sword in his hande: but I will breake Pharaos armes, and he shall grone the grodinges of a deadly wounded man before hym:

25 Mea I will strengthen the king of Ba- bylons arme, and the armes of Pharao shall fall downe: and they shall knowe that I am the Lorde, when I shall^(h) geue my sword into the hand of the king of Babylon, that he may stretch it out vpon the lande of Egypt.

(h) wherby we see, that Pharaos had no powre of them selves, neither can do any more harme then God appoint- eth, & when he will they must cease.

26 And I will scatter the Egyptians among the nations, & strowe them in the landes about: and they shall knowe that I am the Lorde.

3 For the day is neare, the day of the Lorde is at hande, the darke day, the time of the nations shall be,

4 And the sworde shall come vpon E- gypt, and feare shall be in Ethiopia when the slayne shall fall in Egypt: and they shall take away her multitude, and her foundations shall be broken downe.

5 Mea Ethiopia, Lybia, & Lydia, all their common people, and Chub, and all that be confederate vnto them, shall fall with them thorow the sworde.

6 Thus sayth the Lorde: The mayntei- ners of the lande of Egypt shall fall, the pryde of her powre shall come downe: euen from the towre of^(a) Seueneh shall they fall downe in it with the swerde, sayth the Lorde God.

(a) which was a strong cite of Egypt. Ez. xxix. b

7 Among other desolate countreys they shall be made desolate, among other waste cities they shall be wasted.

8 And they shall knowe that I am the Lord when I haue set a fire in Egypt, & when al her helpers shall be destroyed.

9 In that day shall messengers go forth from me in ships to make the carelesse Morians afrayde, and feare shall come vpon them, according to the day of E- gypt: for so it cometh.

10 Thus sayth the Lord God, I wil cause the multitude of Egypt to cease by the hande of Nabuchodonozor king of Ba- bylon.

11 He, and his people with him, the terri- ble nations shall be brought to destroy the land: they shall drawe out their swordes vpon Egypt, & fill the land full of slayne men.

12 I wil make their riuers drie, and set the lande into the handes of wicked people: the land and all that is therein I will destroy thorow the hand of straungers: euen I the Lorde haue sayde it.

13 Thus sayth the Lorde God, I will de- stroy the idoles, and bring the images of^(b) Roph to an end: there shall no more be a prince of Egypt, and a fearfullnesse wil I send into the Egyptians lande.

(b) Called the Mem- phis.

The prophecie

The xxxi. Chapter.

1 A comparison of the prosperitie of Pharao with the prosperitie of the Assyrians.
10 He propheticeth a like destruction to them both.

1



Over, in the ^(a) eleventh yere, the first day of the third moneth, the worde of the Lord came vnto me, saying,

Thou sonne of man, speake vnto Pharao

king of Egypt, and to all his people: Whom art thou ^(b) lyke in thy greatnesse?

3 Behold, Assur is a Cedar in Libanon, with faire braunches, and with thycke shadowing bowes, of a hygh stature, & his top was among the thicke bowes.

4 The waters made him great, and the deepe set him vp on hye, with her riuers running rounde about his plantes, and sent out her ^(c) litle riuers vnto all the trees of the fielde.

5 Therefore was he higher then all the trees of the fielde, and his bowes were multiplied, & his braunches were long, because of the multitude of the waters, which the deepe sent out.

6 All foules of the aire made their nestes in his braunches, vnder his bowes did all the beastes of the fielde bring forth their young, and vnder his shadowe dwelt all mightie nations.

7 Beautiful was he in his greatnesse, and in the length of his braunches: for his roote stode beside great waters.

8 No Cedar tree might ^(d) hyde hym in the garden of God, there was no fyre trees like his braunches, the chestnut trees were not like the bowes of him: all the trees in the garden of God, might not be compared vnto him in his beautie.

9 I made him faire with the multitude of his braunches: insomuch that all the trees in the pleasaunt garden of God had enuie at hym.

10 Therefore thus sayth the Lorde God: forsomuch as he hath lift vp hym selfe so hye, and hath shot vp his top among the thycke bowes, and his heart is lift vp in his heyght:

11 I haue therefore deliuered hym into the handes of the ^(e) mightiest among the heathen: he shall handle hym, ^(f) for in his wickednesse haue I cast hym away.

12 And straungers haue destroyed hym, euen the terrible nations; and haue left hym: vpon the mountaynes and vpon all valleys haue his bowes fallen, and his bowes are ^(g) broken by all the riuers of the land: and all the people of the earth are departed from his shadowe, & haue forsaken hym.

13 Upon his ruine shall all the foules of the ayre reniayne, and all the beastes of the fielde shall be vpon his braunches.

14 So that none of all the trees by the waters shall be exalted in their heyght, nor shoot vp their toppes among the thycke bowes, neither shall their trees stande in their heyght, as many of them as drinke water: for they are all deliuered vnto death in the neather partes of the earth, in the mids of the children of men among them that go downe to the pit.

15 Thus sayth the Lord God: In the day when he went downe to the graue, I caused a lamentation to be made, I ^(h) couered the deepe for hym, I restrayned the fluddes thereof, and the great waters were stayed, I caused Libanus to mourne for him, and all the trees of the fielde fainted.

16 I made the heathen shake at the sound of his fall, when I cast hym downe to hell with them that descend into the pit: all the excellent trees of Eden, & the best of Libanus, all that ⁽ⁱ⁾ drinke waters, shall be ^(j) comforted in the neather partes of the earth.

17 They also went downe to hell with hym vnto them that be slayne with the sword, which were his armes, and dwelt vnder his shadowe in the midst of the nations.

18 To whom ^(k) art thou thus like in glorie and in greatnesse among the trees of Eden: yet thou shalt be cast downe with the trees of Eden vnto the neather partes of the earth: in the midst of the ^(l) vncircumcised shalt thou sleepe with them that are slayne with the sword: This is Pharao and all his multitude, sayth the Lorde God.

(a) Of Fero-
kias raigne,
or Feroniabs
captiuitie.

(b) Meaning
that he was
not lyke in
strength to the
king of the
Assyrians,
who the Sa-
bylonians
ouercame.

(c) Many o-
ther nations
which were
vnder their
dominion.

(d) Signifi-
ing that there
was no grea-
ter power in
the world then
his was.

(e) That is,
Sambuchodo-
nosor, who af-
terward was
the monarche
and only ruler
of the world.

(f) That is to
signified the
destruction
of the power
of the Assy-
rians, by the
Babylonians.

(g) The deepe
waters that
caused hym to
mount so hye,
meaning his
great aboun-
dance and
pomps, shall
now lamentous
they which in
mourning
were comforted
with sacke-
cloth.

(h) That are
notified with
waters.
(i) To cause
this destruction
of the king of
Assyria to
become more
horrible, he
teareth forth
other binges
and prynces
which are
dead, as
though they
relied on the
fall of such a
traunt.
(j) Meaning
that Pharao
power was
nothing so
great, as his
(k) Read ch.
18. 10.

The

The .xxxij. Chapter.

The prophete is commaunded to bewaile Pharao the king of Egypt. 12 The prophetieth that destruction shall come vnto Egypt through the king of Babylon.

A 1



In the ^(a) twelfth yere, the first day of y^e twelfth moneth, the worde of the Lorde came vnto me, saying:

Thou sonne of man, take vp a lamentation

vpon Pharao the king of Egypt, and say vnto him, thou art ^(b) lyke a lion of the heathen, and as a whale fishe in the sea: thou drawest out thy riuers, thou ^(c) troublest the waters with thy feete, and stampest in their riuers.

Thus saith the Lorde God, * I wyll spreade my nette ouer thee with a great multitude of people, these shall make thee come vp into my net.

For I wyll leaue thee vpon the lande, and cast thee vpon the open felde, and I wyll cause all the foules of the ayre to remaine vpon thee, & fill all the beastes of the felde with thee.

Thy flesh wyll I lay vpon the hills, and fill the valleyes with thy ^(d) highnesse.

I wyll ^(e) water thyne ouerflowing lande with thy blood euen to the mountaynes, and the riuers shall be ful of thee.

When thou art ^(f) put out, I wyll couer the heauen, and make his starres dim: * I wyll spreade a cloude ouer the sunne, and the moone shall not geue her light.

All the lightes of heauen wyll I make darke for thee: and bring ^(g) darkenesse vpon thy lande, saith the Lorde God.

I wyll stirre vp to anger the heartes of many people, when I bring thy destruction among the heathen, and vpon the countries which thou knowest not.

Yea, I wyll make many people amazed at thee, and their kinges shall be astonished with feare for thee, when I shall make my sworde to glitter against their faces: and they shall be afraide at euery moment euery man for his owne lyfe, in the day of thy fall.

For thus saith the Lorde God, The king of Babylons sworde shall come vpon thee:

With the swordes of the mightie wyll I smyte downe thy multitude: they all

shall be terrible nations, & they shall destroy the ^(h) pompe of Egypt, and all the multitude thereof shall be consumed.

I wyll destroy also all the beastes thereof from the great waters sides, neither shall the foete of man trouble them any more, nor the hogues of beastes trouble them.

Then wyll I make their waters ⁽ⁱ⁾ deepe, and cause their riuers to runne lyke ^(k) oyle, saith the Lorde God,

When I make the lande of Egypt desolate, and when the countrey with all that is therein shall be layde waste, and when I smyte all them which dwell in it, then shall they knowe that I am the Lorde.

This is the mourning when they shall lament her, the daughters of the nations shall lament her, they shall make the lamentation ouer Egypt, and ouer all the people thereof, saith the Lorde God.

In the twelfth yere, the fifteenth day of the moneth, came the worde of the Lorde vnto me, saying:

Thou sonne of man, lament for the multitude of Egypt, and ^(l) cast them downe, euen them and the daughters of the famous nations vnto the neather partes of the earth, with them that go downe into the pit.

Whom dost thou passe in ^(m) beautie: go downe and sleepe with the vncircumcized.

Among those that be slaine with the sworde shall they lye: to the sworde is ⁽ⁿ⁾ she alredie deliuered, drawe her downe and all her multitude.

The ^(o) mightie worthies shall speake to her out of the hell, and to her helpers: they are gone downe and lye vncircumcized with them that be slaine with the sworde:

Assur is there also with all his company, and their graues rounde about him, which were slaine and fell all with the sworde.

Whose graues are made in the side of the pit, and his multitude are rounde about his graue, [to wit] all the slaine and fallen by the sworde, which cause a feare

(h) This came to passe in lesse then foure yeres after the prophetic.

(i) The inhabitants of Egypt shall be cleane destroyed, that there shall remaine none to drawe the water out of the riuers to water these groundes as before, where by it shall be the deeper in his channel. (k) That is, cleare and vntroubled with feete, passing through the loordes.

(l) That is, prophetic, that they shall be cast downe. Thus the Lorde geueth power both to plant and to destroy by his worde. Jer. 1. 4.

(m) None other kingdomes more beautiful then thou, perished. (n) That is, Egypt.

(o) To make the matter more sensible, he bringeth in Pharao as though the dead should meete him when he is slaine, & murmur at him. Esa. 14. 9.

The prophecie

[to be] in the lande of the liuing.

(p) Meaning the Persians.

24 There is ^(p) Elam also, with all his people rounde about his graue: which all being slaine & fallen with the sworde, are gone downe vncircumcized vnder the earth, which neuerthelesse sometime brought feare into the lande of the

(q) They which being a lye, were a terror to all the worlde, now being dead, are despised both of the liuing and the dead.

lyuing: they beare their owne shame, with the other that be gone downe to the graue.
25 They haue made his bed in the midst of the slaine, with all his multitude, their graues are rounde about him: all these vncircumcized, slaine by the sworde, although they caused their feare in the lande of the lyuing, yet haue they borne their shame with them that go downe to the pit, they are layde in the midst of them that are slaine.

(r) That is, the Capadocians & Galatians, or Spaniards, as Josephus writeth.

26 There is ^(r) Mesech also and Tubal, and their people, & their graues rounde about him: these all vncircumcized were slaine with the sworde, because aforesume they made the lande of the lyuing afraide.

(s) which dyed not by cruel death, but by the course of nature, and are honorably buried with their coate of armour, and signes of honour.

27 They shall not lye with the ^(s) valiant [which are] fallen of the vncircumcized, which are gone downe to the graue with their weapons of warre, and haue layde their swordes vnder their heades: but their iniquitie shalbe

vpon their bones, because the terror of their mightie [was] in the lande of the lyuing.

28 Yea, among the vncircumcized shalt thou be destroyed, and sleepe with them that perished through the sworde.

29 There is Edom with her kinges and princes also, which with their strength are layde by them that were slaine with the sworde: yea among the vncircumcized shal they sleepe, & with them which are gone downe into the pit.

(t) That is, the kinges of Babylon.

30 Moreover, there be all the princes of the ^(t) north with all the Sidonians, which are gone downe with the slaine: with their feare and strength they are come to confusion, and lye there vncircumcized among those that be slaine with the sworde, and beare their owne shame with them that be gone downe to the pit.

31 Pharao shall see them, and be ^(u) comforted ouer all his multitude: Pharao and all his armie [shalbe] slaine with the sworde, saith the Lorde God.

(u) As he is the wicked reioyce, when they see others perishing of their miserie.

32 For I haue geuen my feare ^(v) in the lande of the lyuing: but Pharao and all his people shalbe layde among the vncircumcized, and among them that be slaine with the sworde, saith the Lorde God.

(v) I will make the Egyptians a fraide of me, as they haue caused other to feare them.

The .xxxiii. Chapter.

He setteth out the office of the gouernours and ministers, 14 He strengtheneth them that dispaire, and boldneth them with the promise of mercie, 30 The worde of the Lorde against the remnaunt of the people, against the mockers of the wordes of the prophete.

A 1



Slaine, the worde of the Lorde came vnto me, saying:

2

Thou sonne of man, speake to the children of thy people, and tell them: when I sende a

sworde vpon a lande, if the people of the lande take a man of their coastes, and set him to be their ^(a) watchman:

3

If when he seeth the sworde come vpon the lande, he shall blow the trumpet and warne the people:

4

Then he that heareth the noyse of the trumpet and wyll not be warned, and the sworde come and take him away, his blood shalbe vpon his owne head.

5

For he heard the sounde of the trumpet, and would not be warned, therefore

(a) We see with that the people ought continually to haue gouernours and teachers, which may haue a care ouer them, and to warne them euery of the daungers which are at hande.

his blood be vpon him: but he that receaueth warning, he shall saue his lyfe.

6 Againe, if the watchman see the sworde come, and blow not the trumpet, so that the people is not warned, if the sworde come then, and take any man from among them: the same shalbe ^(b) taken away in his owne siane, but his blood wyl I require at the watchmans hand.

7 And thou O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt here the worde at ^(c) my mouth, and thou shalt warne them from me.

8 If I say vnto the wicked, thou wicked, thou shalt surely dye: & thou speakest not to admonish the wicked of his way: that wicked man shall dye in his owne siane, but his blood wyl I require at

(b) Signifying that the wicked shall not escape punishment, though the watchmen be negligent: but if the watchmen blowe the trumpet, and then he wyll not obey, he shall deserue double punishment. Chap. 3. c.

(c) which teacheth that he that receaueth not his charge and watchword, as the Lord's mouth, is a spy, and not a true watchman.

at thy hande.

9 Neuerthelesse, if thou warne the wicked of his way to tourne from it, and he yet wyll not be turned from his way: then shall he dye in his iniquitie, but thou hast deliuered thy soule.

10 Therefore thou sonne of man, speake vnto the house of Israel, yea say thus: If our offences and sinnes lye vpon vs, and we be consumed in them, howe should we then liue?

11 Tell them, as truely as I liue saith the Lorde God, * I haue no pleasure in the death of the wicked, but much rather that the wicked tourne from his way, and lye: Turne you, turne you from your wicked wayes, for why wil ye dye O ye of the house of Israel:

12 Therefore thou sonne of man, tell the children of thy people, * the righteousnes of the righteous shall not saue him in the day of his iniquitie: againe, the wickednes of the wicked shall not ouerthrow him for it in the day that he returneth from his wickednes: neither shall the righteous lye for it in the day that he sinneth.

13 If I say vnto the righteous, he shall surely lye, and so he trust to his owne righteousnes, and do sinne: then shall his righteousnes be no more thought vpon, but in his wickednes that he hath done, in it he shall dye.

14 Againe, if I say vnto the wicked, thou shalt surely dye: and so he turne from his sinnes, and do the thing that is lawfull and right,

15 Insomuch that the same wicked man geueth the pledge againe, restozeth that he had take away by robbery, walketh in the commaundementes of lye, and doth none iniquitie: then shall he surely lye and not dye.

16 None of the sinnes that he hath committed shall be mentioned vnto him: for insomuch as he doth now the thing that is lawfull and right, he shall lye,

17 And yet the children of thy people say, * the way of the Lorde is not equall: but their owne way is rather vnequall.

18 When the righteous turneth from his righteousnes, and doth the thing that is wicked, he shall dye therein.

19 But if the wicked turne from his wickednes, doing the thing that is lawfull and right, he shall lye therefore.

20 Yet ye say, the way of the Lorde is not

equall: O ye house of Israel, I wyll iudge euey one of you after his wayes.

21 In the twelfth yere, the fift day of the tenth moneth of our captiuitie, one which was escaped out of Hierusalem, came vnto me and said, The cite is smitten.

22 Nowe the hande of the Lorde had ben vpon me the evening afore this man which was escaped came vnto me, and had opened my mouth vntill the morning that he came to me: yea, my mouth was opened, so that I was no more dumbe.

23 Then came the worde of the Lorde vnto me, and saide:

24 Thou sonne of man, these that dwell in the wasted lande of Israel talke and say: Abraham was but one man, and he had the lande in possession: nowe are we many, and the lande is geuen vs to possesse also.

25 And therefore tel them, thus saith the Lorde God, * In the blood haue ye eaten, your eyes haue ye lift vp to idols, and haue shed blood: shall ye then haue the lande in possession:

26 Be leane vpon your swordes, ye worke abhominations, euey one desireth his neighbours wyfe: and shall ye then possesse the lande:

27 Say thou thus vnto them, thus saith the lorde God: As truely as I liue, they that are in the desolate places shall fall by the sword, and him that is vpon the fielde wyll I geue vnto the beastes to be deuoured: and they that be in the strong holdes and demes shall dye of the pestilence.

28 For I wyll make the lande so desolate and waste, that the pompe of her strength shall cease: the mountaynes of Israel shall be so waste, that no man shall trauaile thereby.

29 Then shall they knowe that I am the Lorde, when I make the land desolate and waste, because of all their abhominations that they haue wrought.

30 And thou sonne of man, the children of thy people that talke of thee by the waters and in the doores of their houses, and speake one to another, euey one to his brother, saying, Come I praye you, let vs heare what worde is gone foorth from the Lorde:

31 They come vnto thee as the people vseth to come, and my people syt before thee,

(g) when the prophete was led away captiue with Ieremias.

(h) I was endued with the spirite of prophete as Chap. 8. o. (i) whereby is signified that the ministers of god can not speake till god geue them courage, and open their mouthes. Chap. 24. d.

(k) Thus the wicked thinke them selues more worthy to enioy gods promise then the iustes of god, to who they were made: & would binde god to be subject to them, though they would not be bound to him. Leuit. 17. c.

(l) As they that are edgy still to shed blood.

Eze. vii. d.

When the wicked when they heare of gods iudgements, they tremble, but when they see his mercies and favour.

Eze. xviii. c.

(m) Namely, the righteousnes.

(n) He that hearkeneth at the words of opposites, which pertaine to the wicked, and yet desireth not to be iust, shall be punished by the fruites: that is, in the day of god's iudgement, and he shall lye.

Eze. xviii. c.

The prophecie

thee, and heare thy wordes, but they do not therafter: for in their mouthes they make a ^(m)jest of them, and their heart goeth after their couetousnes.

32 And lo, thou art vnto them as a ⁽ⁿ⁾iesing song of one that hath a pleasaunt

voyce, and can sing well: for they heare thy wordes, but do them not.

33 When this commeth to passe (so it commeth): then shall they knowe that there hath ben a prophete among them.

The .xxxiiiij. Chapter.

2 Against shepherdes that despise the flocke of Christe, and seeke their owne gaine, 7 The Lorde saith that he wyll visite his dyspersed flocke, and gather them together. 18 He reproveth the malice of certaine of the flocke. 23 He promisseth the true shepherde Christe, and with him peace.



And the worde of the Lorde came vnto me, saying:

Thou sonne of man, prophecie against the shepherdes of Israel, prophecie and speake

vnto them: thus saith the Lorde God vnto the shepherdes, * wo be vnto the ⁽ⁿ⁾shepherdes of Israel that feede them selues: should not the shepherds feede the flockes:

3 Ye eate by the ^(b)fat, ye clothe you with the wooll, the best fed do ye slay: but the flocke do ye not feede.

4 The ^(c)weake haue ye not strenghtened, the sicke haue ye not healed, the broken haue ye not bounde together, the dyuen away haue ye not brought agayne, the lost haue ye not sought: but with force and crueltie haue ye ruled them.

5 They are scattered without a shepherde, yea all the bestes of the fieldes ^(d)deuour them, and they go astray.

6 My sheepe go wandring vpon al mountaynes, and vpon euery hie hill, yea my flocke is scattered through all the face of the earth, and there is no man that seeketh or searcheth [after them.]

7 Therefore O ye shepherdes, heare the worde of the Lorde.

8 As truly as I lyue saith the Lorde God, for so much as my sheepe are robbed, & deuoured of all the wyld beasts of the fieldes, hauing no shepherd, and seeing that my shepherdes seke not my sheepe, but the shepherdes feede them selues, and feede not my sheepe:

9 Therefore heare the worde of the Lorde O ye shepherdes,

10 Thus saith the Lorde God: beholde, I wyll vpon the shepherdes, and require my sheepe from their

handes, and make them ceasse from feeding of the sheepe, yea the shepherdes shall feede them selues no more: for I wyll ^(e)deliuer my sheepe out of their mouthes, so that they shall not deuour them after this.

11 For thus saith the Lorde God: behold, I [euen] I wyll loke to my sheepe my selfe, and seeke them out.

12 Lyke as a shepherde when he hath ben among the flocke, seeketh after the sheepe that are scattered abroad: euen so wyll I seeke after my sheepe, and deliuer them out of all places where they haue ben scattered, in the ^(f)cloudie and darke day.

13 I wyll bring them out from the people, and gather them together out of the landes, I wyll bring them into their owne lande, and feede them vpon the mountaynes of Israel, by the riuers and in all the places of the countrey.

14 I wyll feede them in right good pastures, and vpon the hie mountaynes of Israel shall their foldes be: there shall they lye in a good folde, and in a fat pasture shall they feede, euen vpon the mountaynes of Israel.

15 I wyll feede my sheepe and bring them to their rest, saith the Lorde God.

16 Such as be lost, wyll I seeke: such as are diuen away, wyll I bring agayne: such as be broken, wyll I binde vp: such as be weake, wyll I make strong: such as be fat and strong, those wyll I roote out, and feede them with ^(g)iudgement.

17 And as for you O my sheepe, saith the Lorde God, I wyll iudge betweene cattaille & cattaille, betweene the rammes and the goates.

18 Seemeth it a smal thing to you to haue eaten by the good ^(h)pasture, and to treade downe the residue of your pasture with your feete also: to drinke the deepe

^(m) This declareth that we ought to heare gods worde with such zeale and affection, that we should not onely delight therein to heare it preached, but also in al pointes obey it: els we abuse the worde to our owne condemnation, and make of the ministers as though they were iesses to serue mens fantasies.

⁽ⁿ⁾ Ie: a song of pastime and pleasure.

^(a) By the shepherdes, he meanceth the king, the magistrates, prestes, and prophetes.

^(b) Ye seeke to enriche your selues by their commodities, and so spoyle their riches and substance.

^(c) We describe the office and ductie of a good pastor, who ought to loue and succour his flock, and not to be strict towards them.

^(d) For lacke of good gouernement and doctrine they perishe.

^(e) By deliuering the couerous hirelinges, & restoring true shepherdis.

^(f) In the day of their affliction and miserie: and this promise is to comforte the church in all daungers.

^(g) That is, by putting difference betweene the good and bad, & so geue to eether as they deserue.

^(h) By good pasture and deepe waters is meant the pure worde of God, and the administration of iustice: which they did not drinke bute to the poore till they had corrupted it.

deepe waters, and to trouble the rest also with your feete:

19 Thus my sheepe must be faine to eate the thing that ye haue troden downe with your feete, and to drinke it that ye with your feete haue defiled.

20 Therefore thus saith the Lorde God vnto them: Beholde I [euen] I wyll iudge betweene the fat cattaille and the leane cattaille,

21 Forso much as with side and shoulder ye haue shoued, and with your hornes haue pushed all the weake, till ye haue scattered them abroad.

22 I wyll saue my sheepe, so that they shal no more be spoyled, yea I wil iudge betweene cattaille and cattaille.

23 I wyll set vp ouer them a shepheard, and he shall feede them, euen my seruaunt ⁽¹⁾ David, he shall feede them, & he shalbe their shepheard.

24 And I the Lorde wyll be their God, and my seruaunt David shalbe their prince: euen I the Lorde haue spoken it.

25 Moreover I wyll make a couenaunt of peace with them, & cause euil bestes to ceasse out of the lande: so that they may dwell ⁽²⁾ safely in the wilderness,

and sleepe in the woods.
26 And I wyll set them [as] a blessing euen rounde about my hill, and I wyll cause raine to come downe in due season, [and] there shalbe raine of blessing.

27 And the tree of the fiede shal yeelde her fruite, and the earth shal geue her increase: they shalbe safe in their lande, and shall knowe that I am the Lorde, when I haue brokē the bondes of their yoke, and deliuered them out of the handes of those that serued them selues of them.

28 They shall no more be spoyled of the heathen, nor deuoured with the bestes of the lande: but safely shall they dwell, and no man shall fray them.

29 And I wil raise vp for them a ⁽¹⁾ plant of renowne, and they shalbe no more "clungd with hunger in the lande, neither beare the reproche of the heathen any more.

30 Thus shall they vnderstand that I the Lorde their God am with them, and that they, euen the house of Israel, are my people, saith the Lorde God:

31 And ye my sheepe, the sheepe of my pasture, are men: and I am your God, saith the Lorde God.

⁽¹⁾ That is, the robbē that shall come out of the roote of Iſai. Iſai. xi. a. "Or climb'd, or hunger-staru'd.

¶ The .xxxv. Chapter.

The destruction that shall come on the mount Seir, that is, on the Idumeans, because they troubled the people of the Lorde.

¶



1 Moreover, the worde of the Lorde came vnto me, saying:

2 Thou sonne of man, set thy face toward the mount ⁽¹⁾ Seir, prophetic against it.

3 And say vnto it, thus saith the Lorde God: Beholde I thou mount Seir, I wyll vpon thee, I wyll reache out my hande ouer thee, yea waste and desolate wyll I make thee,

4 Thy cities wyll I laye waste, & thou shalt lye voyde, that thou mayst knowe howe that I am the Lorde,

5 Forso much as thou bearest an olde enmitie, and hast put the children of Israel to flight by the force of the sworde, in the time of their calamitie, [when their] iniquitie had an ende.

6 Therefore as truly as I lyue, saith the Lorde God, I wyll prepare thee

vnto blood, yea blood shall folowe vpon thee, except thou ⁽²⁾ hate blood, euen blood shall persecute thee.

7 Thus wyll I make the mount Seir desolate and waste, and cut out from it him that passeth out, and him that returneth:

8 His mountaines wyll I fill with his slaine men, thy hills, valleys, and al thy riuers, the slaine with the sworde shall fall in them.

9 I wyll make thee a perpetuall wilderness, so that thy cities shal not ⁽³⁾ returne: that ye may knowe that I am the Lorde.

10 And because thou hast saide, ⁽⁴⁾ both these nations, and both these landes must be myne, and we wyll haue them in possession, * whereas the Lorde was there:

11 Therefore as truly as I lyue saith the Lorde God, I wyll euen do according

⁽²⁾ Except thou repent thou shalt be crucified.

⁽³⁾ To wit, to their former estate.

⁽⁴⁾ Meaning Israel and Iuda.

Exo. 25. d.

⁽¹⁾ Speaking Christ, of whom David was a figure, as Hebr. 1. 1.

Ex. 10. b. ⁽²⁾ This beareth witness, that the church should be ready to rise from slumber, and to be safely preserved in the church, when they shall arise again.

Eſai. 34. 3. ⁽³⁾ Where the Idumeans were.

The prophecie

(e) Thou hast done cru-
elly, so shalt
thou be cruel-
ly handled.
(f) Shewing
that when
God puni-
sheth the ene-
mies, the god-
ly ought to
consider that
he hath a care
ouer them, &
so praise his
name: and al-
so that the
wicked rage
as though
there were no
God, till they
feele his
hande to their
destruction.

ding to thy ^(c) Wrath, and according to
thyne enuiyng which thou hast vled in
thyne hatred against them: and I wyll
make my selfe ^(c) knowen amongst them
when I haue iudged thee.

- 12 Beas and thou shalt knowe that I the
Lorde haue heard all thy blasphemies,
whiche thou hast spoken against the
mountaines of Israel, saying, They
are made waste, & geuen vs to deuour.
13 Thus with your mouthes ye haue
made your boastes against me, yea and

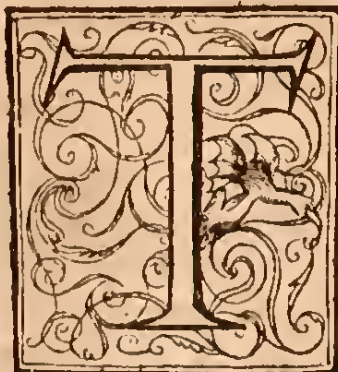
multiplied your wordes against me,
which I haue heard.

- 14 Thus saith the Lorde God: To the toy
of all the worlde wyll I make thee
waste.
15 And lyke as thou wast glad because
the heritage of the house of Israel was
destroyed, euen so wyll I do vnto thee:
thou shalt be destroyed O mount Seir,
and all Idumea wholly, and they shall
knowe that I am the Lorde.

The .xxxvj. Chapter.

2 He promisseth to deliuer Israel from the Gentiles. 22 The benefites done vnto the
Jewes, are to be ascribed to the mercie of God, not vnto their deseruinges. 26 God
reneweth our hartes, that we may walke in his commaundementes.

Eze. vi. a.



A Thou sonne of man
prophetic vnto
the mountaines
of Israel, and
speake, *heare the
worde of the lord
O ye mountaines
of Israel,

Thus saith the
Lorde God: Because your ^(a) enemie hath
saide vpon you aha, the ^(b) hie places of
the worlde are now become ours in pos-
session:

- 3 Prophecie therefore and speake, thus
saith the Lorde God: For because that
they haue made you desolate, and swa-
lloved you vp on euery side, that ye
might be a possession vnto the residue of
the gentiles, and ye are taken vp in the
^(c) lippes and tongues of men, and to the
reproche of the people:

- 4 Therefore heare the worde of the
Lorde God, O ye mountaines of Isra-
el, thus saith the Lorde God to the
mountaines and hils, to the riuers and
valleys, to the waste and desolate pla-
ces, and to the cities that are forsaken,
which are spoyled and had in derision
on euery side, among the residue of the
heathen:

- 5 Therefore thus saith the Lorde God:
Surely in the fire of my gelousie haue
I spoken against the residue of the gen-
tiles, and against all Edom, which haue
^(d) appoynted my lande for their posses-
sion, which also reioyced from their whole
heart with a dispitefull stomake, to cast
it out for a pray.

- 6 Prophecie therefore vpon the lande of

Israel, and speake vnto the mountaines
and hils, to the riuers and dales, thus
saith the Lorde God: Behold, this haue
I spoken in my gelousie and terrible
Wrath, because ye haue borne the ^(e)
shame of the heathen:

- 7 Therefore thus saith the Lorde God,
I haue ^(f) lyft vp my hande, surely the
heathen that are about you, shall beare
their shame.

- 8 But you, O mountaynes of Israel, ye
shall ^(g) shoote out your braunches, and
bring forth your fruite to my people of
Israel: for they are at hande to come.

- 9 Beholde I come vnto you, and vnto
you wyll I turne my face, that ye may
be tilled and sowed.

- 10 I wyll multiplie men vpon you, [euen]
al the house of Israel wholly, the cities
shalbe inhabited, and the decayed places
shalbe repaired againe.

- 11 And I wyll multiplie vpon you man
and beast, which shal encrease and bring
fruite: and I wyll cause you to dwell
after your olde estate, & be better ^(h) vnto
you then at the beginning: and ye shall
knowe that I am the Lorde.

- 12 Beas I wyll cause men to walke vpon
⁽ⁱ⁾ you, [euen] my people Israel, & they
shall possesse ^(k) thee, and thou shalt be
their inheritaunce, & thou shalt no more
henceforth depzme them of [men]

- 13 Thus saith the lorde God, For so much
as they say vnto you, thou art an ^(l) ea-
ter vp of men, and a waster of thy peo-
ple:

- 14 Therefore thou shalt eate no more
men, neither destroy thy people any
more, saith the Lorde God:

15 Neither

(e) Because
ye haue be-
come a
laughing
stocke vnto
them.
(f) By ma-
king a so-
lemne oath,
Chap. 10. a.
B

(g) God de-
clareth his
mercies and
goodnes to-
ward his
church, who
shil perserue
his, euen whil
he destroyeth
his enemies.

(h) which
was accom-
plished vnto
Ezra, to
whom al these
things shall be
reuerences
did direct the.

(i) That is,
vpon the
mountaines
of Iuda.
(k) You,
changing
the number.
(l) Thus the
enemies im-
pined as the
reproche of
the land,
which God
did for the
sinnes of the
people, accord-
ing to his
iudgementes.

(c) Ye are
made a matter
of talk and
derision to all
the worlde.

(d) They ap-
poynted with
them selues to
haue it, and
therefore came
with stabu-
chodonozor: a-
gainst Hieru-
salem for this
purpose.

15 Neither wyll I cause men to heare in thet the shame of the heathē any more: neither shalt thou beare the reproche of the people any more, nor cause thy folke to fall any more, saith the Lorde God.

16 Moreover, the word of the Lorde came vnto me, saying:

17 O thou sonne of man, when the house of Israel dwelt vpon their owne grounde, they defiled them selues with their owne wayes and imaginations: so that in my sight, their way was lyke the vncleannes of a remoued woman.

18 wherfore I powred my wrathful displeasure vpon them, because of the blood that they had shed in the lande, and because of their idols wherewith they had defiled it:

D 19 I scattered them also among the heathen, so that they were strawed about in the landes: according to their wayes, & after their owne inuentions, so did I iudge them.

20 And when they entred vnto the heathen whyther they went, they polluted my holy name, when they saide of them, These are the people of God, & are gone out of his lande.

21 Then spared I my holy ^(m) name, which the house of Israel had dishonoured among the gentiles where they came.

22 Therefore tel the house of Israel, thus saith the Lorde God: I ⁽ⁿ⁾ do not this for your sakes O house of Israel, but for my holy names sake which ye dishonoured among the heathen where ye came.

23 Therefore I wyll halowe my great name againe, which among the gentiles is polluted, for ye your selues haue dishonoured it among them: & the gentiles shall know that I am the Lorde saith the Lorde God, when I shalbe sanctified in you before your eyes.

24 As for you, I wyll take you from among the heathen, and gather you together out of all countreys, and bring you againe into your owne lande.

E 25 Then wyll I sprinkle cleane ^(o) water vpon you, and ye shalbe cleane: yea from all your vncleannes and from all your idols shall I cleanse you.

26 A newe heart also wyll I geue you, and a newe spirite wyll I put into you:

as for that stony heart I wyll take it out of your fleshe, and geue you a fleshy heart.

27 I wyll geue my spirite among you, and cause you to walke in my comāndementes, and ye shall kepe my iudgements and do them.

28 And so ye shall dwell in the lande that I gaue to your fathers: & ye shalbe my people, and I wil be your God.

29 I wyll deliuer you from all your vncleannes, I wyl call for the ^(p) corne, and wyll encrease it, and lay no famine vpon you.

30 I wil multiplie the frutes of the trees and the encrease of the fielde: so that ye shal receaue no more reproche of hunger among the heathen.

31 Then shall ye remember your owne wicked wayes, and your imaginations which were not good: so that ye shalbe ^(q) irksom in your owne eyes for your sinnes and abominations.

32 But I wyl not do this for your sakes, saith the Lorde God, be ye sure of it: therefore O ye house of Israel, be ashamed and confounded of your owne wayes.

33 Moreover, thus saith the Lorde God, what time as I shal cleanse you from all your iniquities, then wil I make the cities to be inhabited againe, and the places that be decayed shalbe repaired.

34 The desolate lande shalbe tilled againe, which afore time lay waste in the sight of al them that went by.

35 And they shal say, this waste lande was like the garden of Eden: and these waste and desolate and ruinous cities [were] strong [and] inhabited.

36 Then the residue of the heathen that lye rounde about you, shall knowe that I the Lorde ^(r) repaire that was broken downe, and plant againe that that was made waste: euen I the Lorde haue spoken it, and wyl do it in deede.

37 Thus saith the Lorde God: I wyll yet for this be sought of the house of Israel, to do it for them, I wyll multiplie them as a flocke of men,

38 Like as the holy flocke, and the flocke of Hierusalem are in the hie solempne feastes, so shall also the wasted cities be filled with flockes of men: and they shal knowe that I am the Lorde.

(p) Under the aboundance of temporall benefites, he concludeth the spirituall graces.

(q) ye shall come to true repentance, and thinke your selues unworthy to be of the number of gods creatures, for your ingratitude against him.

Jf

(r) He declarerth that it ought not to be referred to the soyle or fertilitye of the earth, that any countrey is rich & abundant: but onely to gods mercies, as his plogues & curses declare wlen he maketh it barren.

Ezai. 52. a. Rom. 25. d.

(m) And the name of the house of Israel is polluted among the gentiles, as the heathen would haue reproched me, if I had not been in the church to preserve it. (n) This excludeth from men all dignitie and maner to differre any thing by, leaving the God to sanctify the whole to himselfe, and that is the glory of his holy name.

(o) This is, the spirit, which he breatheth vpon the heart, and re-animeth it. Ezai. 44. a. Jer. 31. g.

The prophecie

The .xxij. Chapter.

He prophecieth the bringing againe of the people being in captiuitie. 16 He sheweth the vnion of the ten tribes with the two.



A



The hande of the Lorde was vpon me, and carried me out in the spire of the Lorde, and set me downe in the midst of a plaine fielde that was full of

bones.

- 2 And he led me rounde about by them, and beholde, there were very many in the open fielde, and lo [they were] very drye.
- 3 Then saide he vnto me: Thou sonne of man, thinkest thou these bones may liue againe: I aunswered, O Lorde God, thou knowest.
- 4 And he saide vnto me, Prophecie thou vpon these bones, & speake vnto them: Ye drye bones, heare the worde of the Lorde,
- 5 Thus saith the Lorde God vnto these bones: Beholde, I wyll cause breath to enter into you, that ye may liue.
- 6 I wyll geue you sinowes, and make fleshe growe vpon you, and couer you ouer with skinne, & so geue you breath, that ye may liue, and knowe that I am the Lorde.
- 7 So I prophecied as I was coman-

ded: and as I was prophecieng, there was a noyse, and lo a great motion, so that the bones came neare together, bone to his bone.

- 8 Now when I had looked, behold they had sinowes, & flesh grewe vpon them, and aboue they were couered with skin: but there was no breath in them.
- 9 Then saide he vnto me: Thou sonne of man, prophecie thou towarde the winde, prophecie & speake to the winde, thus saith the Lorde God: Come, O thou ayre from the foure ^(b) Windes, and blowe vpon these flaine, that they may lyue.
- 10 So I prophecied as he had commaunded me: then came the breath into them, and they receaued lyfe, and stode vpon their feete, a marueilous great armie.
- 11 Moreover he said vnto me: Thou sonne of man, these bones are the whole house of Israel: Behold, they say, Our bones are dryed vp, our hope is gone, and we are cleane cut of.
- 12 Therefore prophecie thou, and speake vnto them, thus saith the Lorde God: Beholde, I wyll open your graues O my people, and cause you to come out of your

B

(b) The frameth this talke to the fantasie and opinion of men, that thinke the life of men when they departe is dissolved into the ayre, when as in dede the spire returneth to him that gaue it, to the Lorde, who is the bolome of Abraham, the receptacle of the faithfull: Neither ought any man to conclude here vpon that the soule of man is of the nature of ayre

(a) By this vision he prophecieth that the people of Israel shalbe deliuered, whom he com- pareth to bones of dead men: for as drye bones sceme without all hope of lyfe againe, so the Israelites thought they should neuer returne into their countrey, as appeareth by their wordes in the eleuenth verse Our bones are dryed, and our hope is gone &c.

your sepulchres, and bring you into the lande of Israel againe.

13 So shal ye know that I am the Lord, when I open your graues & my people, & bring you^(c) out of your sepulchres.

14 My spirite also wil I put in you, and ye shal liue, I wil set you againe in your owne lande: and ye shal knowe that I the Lorde haue sayde it, and fulfilled it indeede, sayth the Lorde.

15 The word of the Lord came vnto me, saying:

16 Thou sonne of man, take one sticke, and write vpon it, vnto Iuda and to the children of Israel his companiōs. Then take another sticke and write vpon it, vnto Ioseph the stocke of Ephraim, & to all the houtholde of Israel his companions.

17 And^(d) ioyne thee them one to another into one sticke: and they shalbe as one in thy hande.

18 Now if the children of thy people speake vnto thee, saying: wilt thou not shew vs what thou meanest by these:

19 Then geue them this aunswere, thus sayth the Lorde God: Beholde, I will take the^(e) stocke of Ioseph, whiche is in the hand of Ephraim, and of the tribes of Israel his felowes, and wil put them with him, [euen] with the stocke of Iuda, and make them one stocks, and they shalbe one in my hande.

20 And the stickes where vpon thou writest, shalt thou haue in thy hand, that they may see.

21 And thou shalt say vnto them, thus sayth the Lorde God: Beholde, I will take the children of Israel from among the heathen vnto whom they be gone, and will gather them together on euery

side, and bring them againe into their owne lande.

22 Yea I wil make one people of them in the land vpon the mountaynes of Israel; and^{*} one king shalbe king to them al: they shal no more be two peoples, neither be deuided from hencefoorth into two kingdomes.

Ioau.x.c.

23 They shal also defile them selues no more with their idoles and abhominations, and al their wicked doynges: I wil saue them out of all their dwelling places wherin they haue sinned, and wil so cleanse them, that they shalbe my people, and I wilbe their God.

24 *David my seruauit shalbe their king, and they all shal haue one shepheard only: they shal walke in my iudgements, and my commaundementes shal they kepe, and fulfill them.

Esa. xl. b. Jer. xxiii. a. chap 34. d. Dan. ix. c.

25 They shal dwell in the lande that I gaue vnto Iacob my seruauit, wheras your fathers also haue dwelt, yea [euen] in the same land shal they, their children, & their childers children dwell for euermore: and my seruauit David shalbe their prince for euer.

26 Moreover, I will make a bonde of peace with them, whiche shalbe vnto them an euerlasting couenaunt: I will settle them also and multiplie them, my sanctuarie will I set among them for euermore.

27 My tabernacle shaibe with them: yea I wilbe their God, and they shalbe my people.

28 Thus the heathen also shal know that I the Lorde do sanctifie Israel, when my sanctuarie shalbe among them for euermore.

E

The. xxxviii. Chapter.

1 He prophesieth that Gog and Magog shall come with an appointed host into the land of promise. 12 Their intent. 17 He rehearseth that the coming of Gog was before prophesied of the prophetes. 21 The destruction of hym.



1 And the worde of the Lorde came vnto me, saying:

2 Thou sonne of man, set thy face toward^(a) Gog, the land of Magog, which is the chiefe prince at Mesech and Tubal: prophete against him,

3 And say, thus sayth the Lorde God: O Gog, thou chiefe prince of Mesech and

Tubal, beholde, I will vpon thee:

4 And I will turne thee backe, and put hookes in thy chawes, I will bring thee foorth and all thyne hoast, both horse and horsemen, all armed with all sortes of armour, a great multitude with speares and shieldes, all handling swordes.

5 They of^(b) Paras, of Cush, & Phut, with them [euen] all [hauing] shieldes and helmets.

(b) The Persians, Ethiopians, & men of Ethiopia.

The prophecie

6 ^(c) Gomer and all his hoastes, the house of Togarma out of the north quarters and all his hoastes, yea and much people with thee.

(c) Gomer was To-phets sonne, and Togar-ma the sonne of Gomer, and are thought to be they that inhabite in Asia minor.

7 Therefore prepare thee, set thy selfe in array with all thy people that are come vnto thee by heapes, & be thou their defence.

8 After many dayes thou shalt be visited, and in the latter yeres thou shalt come into the lande that hath ben turned [and toft] with the sworde, and gathered together againe out of many people vpon the mountaynes of Israel, which haue ben alwayes [subject] to waste: but it is brought out of the people, and they dwell all safe.

9 Thou shalt ascend and come by like a storme, as a cloude to couer the lande shalt thou be: thou withal thine hoastes, & a great multitude of people with thee.

(d) That is, to molest & destroy the church.

10 Moreover, thus sayth the Lorde God: At the same time shall thinges come into thy minde, so that thou shalt thinke ^(e) euill thoughtes.

(e) Meaning Israel whiche had nosn ben destroyed, and was not yet buyle againe, declaring hereby also the simplicitie of the godly, who take not so much to fortifie themselves by outward defence, as to depend on the prouidence and goodnesse of God.

11 And say, I will by to the lande of ^(f) br-walled villages, I will go to them that be at rest, whiche dwell safely, all dwelling without walles, they haue neither barres nor gates:

(f) One enemye shall enuie another, because euery one shall thinke to haue the spoyle of the people of God.

12 To spoyle the pray, and to take a bootie, to turne thy hande vpon the desolate places that are [nowe] inhabited, & vpon that people that is gathered together from among the heathen, whiche haue gotten cattell and goodes, and dwell in the mids of the lande.

13 Then shall Saba and Dedan, and the marchauntes of Tharsis with all their lions, say vnto thee: ^(g) Art thou come to spoyle a pray: hast thou gathered thy people together to take a bootie, to take away siluer and golde, to cary away cattel and good, and to haue a great pray?

(g) Shalt not thou espie thine occasions to come against the church, when they suspect nothing?

14 Therefore, O thou sonne of man, thou shalt propheticke and say vnto Gog, thus sayth the Lord God: In that day when my people Israel ^(h) dwelleth safe, shalt thou not knowe it:

15 And thou shalt come from thy place out of the north partes, thou and much people with thee, which ride al vpon horses, [euen] a great multitude and a mightie armie.

16 Yea thou shalt come vpon my people of Israel, as a cloude to couer the lande: this shall come to passe in the ⁽ⁱ⁾ latter dayes, and I will bring thee by into my land, that the heathen may knowe me, when I shall be ^(j) sanctified in thee O Gog, before their eyes.

(h) Meaning in the last age, and from the coming of Christ vnto the end of the world. (i) Signifying that god will be sanctified by mapntaining his church & destroying his enemies, as chap. 36. 1. and 37. 1. (j) Whereby he declareth that some afflictions can come to the church, wherof they haue not ben aduertised a fore time, to teach them to endure all thinges with more patience when they knowe that God hath so ordered.

17 Thus sayth the Lorde God: Art not thou he of whom I haue spoken in olde time ^(k) by the handes of my seruauntes the prophetes of Israel, which propheticke in those dayes and yeres, that I should bring thee vpon them:

18 At the same time when Gog commeth by into the lande of Israel, sayth the Lorde God, shall myne indignation rise in my wrath:

19 For in my ielousie and fire of my wrath haue I spoken it, surely at that time ther shall be a great shaking in the lande of Israel.

20 The very fillhes in the sea, the foules in the ayre, the beastes of the felde, and all that moue and crepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence: the hilles also shall be turned vpside downe, the ^(l) staires shall fall, and all walles shall fall downe to the grounde.

(l) It meanes wherby man should thinke to saue himselfe that staires, the afflictions in those dayes shall be so great, and the enemies destruction shall be so terrible. (m) Against the people of Gog & Magog.

21 I will call for a sworde vpon ^(m) hym in all my mountaynes, sayth the Lorde God: so that euery mans sworde shall be vpon another.

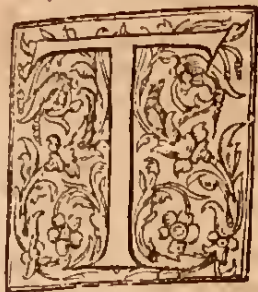
22 With pestilence and blood wil I pleade against him: stormie rayne and hayle-stones, fire and brimstone wil I cause to rayne vpon him and all his hoastes, yea and vpon all that great people that is with him.

Chap. 36. 6 and 37. 1.

23 Thus will I be magnified, sanctified, and knowen in the eyes of many nations: and they shall knowe that I am the Lorde.

1 He sheweth the destruction of Gog and Magog. 11 The graue of Gog and his hoast. 17 He prophecieth that Gog and his companie shalbe deuoured of birdes and beastes. 23 Wherfore the house of Israel is walled. 25 Their bringing againe from captiuitie is prouised.

¶ 1



Herfore **H** thou sonne of man, prophete against Gog, & speake, thus sayth the Lorde God: Behold **O** Gog, thou chiefe prince at Mesech and Tubal, I

will vpon thee.

2 And I wil turne thee about, and I wil ^(a) prouoke thee forward, and cause thee to come by from the north partes, and bring thee by to the mountaynes of Israel.

3 As for thy bow, I wil smitte it out of thy left hande, and cause thyne arrowes to fall out of thy right hande.

4 Thou with all thyne hoast, and all the people that is with thee, shall fall vpon the mountaynes of Israel: then will I geue thee vnto the ^(b) flockes of birdes [euen] to all feathered foules and beastes of the fiede, to be deuoured.

5 Thou shalt fall vpon the open fiede: for I haue spoken it, sayth the Lorde God.

6 Into Magog, and among those that sit so carelesse in the ^(c) fles, will I sende a fire, and they shall know that I am the Lorde.

7 I will make also the name of my holynesse to be knowen among my people of Israel, and I will not let them pollute my holy name any more: but the very heathen also shall knowe that I am the Lorde, the holy one of Israel.

8 Behold it is ^(d) come, and it is done, sayth the Lorde God: this is the day wherof I haue spoken.

9 They that dwell in the cities of Israel, shall go forth and ^(e) set fire vpon the weapons, and burne them, shieldes and speares, bowes & arrowes, hand staves and swordes, and they shall burne them with fire seuen yeres.

10 So that they shall els bring no wood from the fiede, neither he w downe any out of the wood: for with weapons shall they make their fire, they shall rob those that robbed them, and spoyle those that spoyled them, sayth the Lorde God.

11 At the same time wil I geue vnto Gog a place to be buried in Israel, euen the valley wherethrough men go towarde

the east sea: those that trauayle there by, shall ^(f) stop their noses, there shall Gog and all his multitude be buried, & it shall be called the valley of the ^(g) multitude of Gog.

12 Seuen monethes long shall the house of Israel be burying of them, that they may cleanse the lande.

13 Yea all the people of the land shall burie them, and they shall haue a name when I shall be glorified, sayth the Lorde God.

14 They shall chose out men to go continually thorowe the lande, to ^(h) burie as they passe through those that remaine vpon the ground, to cleanse it: after the end of seuen monethes, shall they make their searche.

15 And the trauaylers that passe thorowe the land, where they see a mans bone, they shall set by a token by it, til the dead buriers haue buried it also in the valley of the multitude of Gog.

16 And the name of the citie shall be called ⁽ⁱ⁾ Hamonah: thus shall they make the lande cleane.

17 And thou sonne of man, thus sayth the Lorde God: Speake vnto the birdes and all feathered foules, yea and to all the beastes of the fiede, Assemble you together, and come, gather you round about to my ^(j) sacrifice that I sacrifice for you, [euen] a great sacrifice vpon the mountaynes of Israel, that ye may eat fleshe, and drinke blood.

18 Ye shall eat the fleshe of the valiaunt, and drinke the blood of the princes of the land, of the rammes, of the weathers, of the goates, and of the bullockes, that be all fed at Basan.

19 Ye shall eat the fat your belly full, and drinke blood till ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Ye shall fil you at my table with horses & horse men, with the valiaunt and men of warre, sayth the Lorde God.

21 I wil set my gloie also among the gentiles, that all the heathen may see my iudgement that I haue executed, & my hand whiche I haue layde vpon them.

22 And the house of Israel shall knowe that I am the Lorde their God, from that day, and so forward.

(f) For the stinke of the carcases, that shall be layde there vnto-ried. ^(g) D^r, Hamonah.

(h) Partly that the hoiz land shoulde not be polluted, and partly for the compassion which the children of God haue, eue vpon their enemies.

(i) So called, for the multitude of the people of Gog that should be slayne there.

(j) To solemn sacrifices were common feastes to great multitudes of people assembled: so was this slaughter as a great sacrifice and feast for all birdes and beastes to fede vpon.

The prophecie

- 23 And the heathen shal know, that wher as the house of Israel was led into captiuitie, it was for their ^(b) wickednesse sake, because they offended me: for the which cause I hyd my face from them, & deliuered them into the handes of their enemies, that they might all be slayne with the sworde.
- 24 According to their vncleanenesse, & according to their transgressions haue I done vnto them, & hid my face frō them.
- 25 Therefore thus sayth the Lorde God: Nowe will I bring againe the captiues of Iacob, and haue mercie vpon the whole house of Israel, and be ielous for my holy names sake,
- 26 After that they haue borne their shame, and all their transgression, wherby they

haue transgressed against me when they dwelt safely in their lande, and no man to feare them:

- 27 And when I haue brought them againe from among the people, when I haue gathered them together out of their enemies landes, and am sanctified in them in the sight of many nations:
- 28 Then shall they knowe that I am the Lorde their God, which caused them to be led into captiuitie among the heathen, but haue gathered them againe into their owne land, and not left one of them any more there.
- 29 After that wil I hyde my face no more from them, but will powre out my spirite vpon the house of Israel, sayth the Lorde God.

The .xl. Chapter.

The restoring of the cities and of the temple that was to come, is shewed vnto the prophete.

A



In the fyue and twentie yere of our captiuitie, in the ^(a) beginning of the yere, the tenth day of the moneth, that is the fourtenth yere after the cite was

smitten, the selfe same day came the hand of the Lorde vpon me, & brought me thither:

- 2 Euen into the land of Israel brought he me in the visions of god, & set me downe vpon a marueylous hye mountayne, wherevpon there was as it had ben the buylding of a citie towarde the south.
- 3 Thither he caried me, and behold there was a ^(b) man, whose similitude was like brasse, whiche had a twisted line of flax in his hand, and a cane to measure with: and he stode in the doore.
- 4 And that man sayde vnto me: Thou soune of man, marke well with thyne ^(c) eyes, hearken to with thyne eares, and fasten it in thy heart, whatsoeuer I shal shewe thee: for to the intent that they might be shewed thee, therefore art thou brought hyther, and whatsoeuer thou seest, thou shalt certifie the house of Israel therof.
- 5 Behold, there was a wall on the ^(d) outside of the house, rounde about: the cane to measure with that he had in his hande, was sixe cubites long by the ^(e) cubite & a hande breadth: So he measured the breadth of the building with one cane, and the heyght with one cane.
- 6 Then came he to the gate which loketh toward the east, and went by the staires

therof, and measured the post of the gate one cane broade, and the other post of the gate one cane broade.

- 7 And [euery] chamber was one cane long and one cane broade, and betweene the chambers were sixe cubites: and the post of the gate by the porche of the gate within, was one cane.
- 8 He measured also the porche of the gate within one cane.
- 9 Then measured he the porche of the gate eyght cubites: & the pentises thereof two cubites, and the porche of the gate [was] inwarde.
- 10 And the chambers of the gate eastward, were thre on this side, & thre on that side: they thre were of one measure, & the pentises had one measure on this side, and one measure on that side.
- 11 After this, he measured the breadth of the entrie of the gate ten cubites, and the heyght of the gate thirteene cubites.
- 12 The space also before the chambers was one cubite [on this side] and the space one cubite on that side: & the chambers sixe cubites on this side, and sixe cubites on that side.
- 13 He measured the gate from the roofof a chamber to his owne roofof the breadth of sixe and twentie cubites: doore against doore.
- 14 He made frontes also of threescore cubites, [euery] vnto the front of the court rounde about the gate.
- 15 And from the forefront of the entrie of the gate, vnto the forefront of the gate within [were] fiftie cubites.

16 And

(b) The heathen shall know that they ouercame not my people by their owne strength, neither yet by the weaknesse of my arme, but that this was for my people sinnes.

(a) The Jewes counted the beginning of the yere after two feastes: for feastes, they began to count in Marche: and for their other feastes in September: so that this is to be vnderstande of September.

(b) whiche was an angell in forme of a man, that came to measure out this buylding.

(c) By this and the like hebrew phrase, he exhorted him to behold, & marke diligently as a thing worthy noting.

(d) which compassed the whole hill of Zion, in the top wher of the temple was buylded.

(e) The cubite which he speaketh of, was larger then the common cubite by a hand breadth: that is, foure inches, and it was called the holy cubite: the common cubite contained but foure hand breadths, and this sixe. See ch. 43.

- 16 And there were narrow windowes in the chambers, and in the frontes within the gate rounde about: & so in the arches: and the windowes [went] rounde about within, and vpon the frontes were paulme trees.
- 17 Then brought he me into the outward court, where as were chambers, and a pavement made for the court rounde about: thirtie chambers were vpon the pavement.
- 18 And the pavement [was] by the side of the gates, ouer against the length of the gates: and the pavement [was] beneath.
- 19 Then he measured the breadth fro the forefront of the lower gate without, vnto the forefront of the court within, a hundredth cubites eastwarde and northwarde.
- 20 And the gate in the outward court that looked toward the north, measured he after the length and breadth therof.
- 21 And the chambers therof [were] three on this side, and three on that side: and the frontes therof, and the arches therof were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth five and twentie cubites.
- 22 And their windowes and their arches with their paulme trees [were] after the measure of the gate that loketh toward the east: and the goyng by vnto it [had] seven steppes, and the arches thereof [were] before them.
- 23 And the gate of the inner court [stoode] ouer against the gate toward the north and toward the east, and he measured from gate to gate a hundredth cubites.
- 24 After that he brought me toward the south, where there stoode a gate toward the south, and he measured the frontes therof and the arches therof according to those measures.
- 25 And [there were] windowes in it, and in the arches therof round about like these windowes: the length [was] fiftie cubites, & the breadth five and twentie cubites.
- 26 And [there were] seven steppes at the goyng by to it, and the arches therof before them: & it had paulme trees, one on this side, and an other on that side, vpon the front therof.
- 27 And [there was] a gate in the inner court toward the south, and he measured from gate to gate toward the south, a hundred cubites.
- 28 So he brought me into the inner court thowre the south gate, and he measured the south gate according to those measures.
- 29 And the chambers thereof, the frontes therof, and the arches thereof, according to these measures, and windowes in it: and in the arches thereof round about, fiftie cubites long, and five and twentie cubites broad.
- 30 And the arches round about [were] five and twentie cubites long, and five cubites broad.
- 31 And the arches therof [were] toward the vtter court, and paulme trees vpon the frontes therof, & the goyng by to it [had] eyght steppes.
- 32 He brought me also into the inmost court toward the east, and measured the gate according to those measures.
- 33 And the chambers thereof, and frontes therof, and the arches therof [were] according to these measures, & there were windowes therein, and in the arches therof round about: it [was] fiftie cubites long, & five and twentie cubites broad.
- 34 And the arches therof [were] toward the vtter court, and paulme trees vpon the frontes thereof on this side and on that side, & the goyng by to it had eyght steppes.
- 35 And he brought me to the north gate, & I measured it according to those measures.
- 36 The chambers thereof, the frontes therof, and the arches therof, and [there were] windowes therein rounde about: and the length [was] fiftie cubites, & the breadth five and twentie cubites.
- 37 And the frontes therof [were] toward the vtter court, and paulme trees [were] vpon the frontes therof on this side, and on that side, and the goyng by to it had eyght steppes.
- 38 And a chamber and the entrie thereof [was] vnder the frontes of the gates: there they washed the burnt offerings.
- 39 And in the porche of the gate stoode two tables on this side, and two tables on that side, vpon the whiche they sate the burnt offering, and the sinne offering, and the trespasse offering.
- 40 And at the side without the steppes at the entrie of the north gate [stoode] two tables, and on the other side which was at the porche of the gate [were] two tables.

(g) That is, the inwardes or entrayles of the sacrifice that was offered for a burnt offering.

The prophecie

- 6 41 Foure tables were on this side, and foure on that side by the side of the gate, [even] eyght tables, whereupon they flue [their sacrifices.]
- 42 And the foure tables were of hewen stone for the burnt offering, of a cubite & a halfe long, and a cubite and a halfe broade, and one cubite hie, whereupon were layde the instrumentes wherewith they flue the burnt offering, and the sacrifice.
- 43 And within there were hookes one hand breadth [long] fastened rounde about, and vpon the tables was the offering fleshe.
- 44 And without the inner gate [were] the chambers of the singers in the inward court, whiche was at the side of the north gate, and their prospect was toward the south: and one was at the side of the east gate, hauing the prospect toward the north.
- 45 And he sayde vnto me: This chamber, whose prospect is toward the south, [is]

for the priestes that haue charge to kepe the house.

46 And the chamber whose prospect is toward the north [is] for the priestes that haue charge to kepe the altar: these are the sonnes of Sadoc, which of the sonnes of Levi come neare to the Lorde, to minister vnto him.

47 So he measured the court, which had in length a hundred cubites, and a hundred in breadth, [even] foursquare: and the altar stode before the house.

48 And he brought me to the porche of the house, and measured the porche five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.


49 The length of the porche was twentie cubites, the breadth eleuen cubites, and by steps went men by to it: by the frontes also were pillers, one on this side, and another on that side.

(1) That is, of the temple.

(1) From north to south.

The. xli. Chapter.

The disposition and device of building againe the temple, and of the other thinges therto belonging.

- A 1 fter this he brought me to the temple, and measured the frontes sixe cubites broade on the one side, and sixe cubites broade on the other side, [which was] the breadth of the tabernacle.
- 2 The breadth of the doore was ten cubites, and the sides of the doore [were] five cubites on the one side and five cubites on the other syde, and he measured the length (a) therof fourtie cubites, and the breadth twentie cubites.
- 3 Then went he in & measured the front of the doore two cubites: but the doore it selfe was sixe cubites, and the breadth on the other side of the doore was seven cubites.
- 4 He measured the length therof twentie cubites, and the breadth twentie cubites before the temple. And he said vnto me, This is the most holy [place.]
- 5 He measured also the wall of the house sixe cubites, and the breadth of a chamber foure cubites round about the house on euery side.
- 6 And the chambers were chamber vpon chamber, three and thirtie in order: and

they entred the wall whiche was of the house for the chambers rounde about, that they might be fastened, and not be fastened in the wall of the house.

7 Ther was an enlarging, and a winding about, mounting still vpwarde to the chambers: for the staire of the house was mounting still vpward round about the house, therfore the house was larger vpwarde: so they went by from the lowest [chamber] to the highest by the midst.

8 And I saw the house hie round about: the foundations of the chambers [were] a ful rane of sixe cubites (b) by to the armet holes.

9 The thickenesse of the wall which was for the chamber without [was] five cubites, and that whiche remayned was the place of the chambers that were within.

10 And betweene the chambers was the wydenesse of twentie cubites rounde about the house on euery side.

11 And the doores of the chambers were toward the place that remayned, one doore toward the north, and another toward the south: & the breadth of the place that remayned was five cubites rounde about.

(b) That is, great, and of the largest spce.

(b) Or, borde spacc.

(a) Of the temple front this doore to the most holy place.

- 12 Now the buylding that was before the separate place at the end towarde the west [was] seuentie cubites broade: and the wall of the buylding was fyue cubites thicke round about, and the length ninetie cubites.
- 13 So he measured the house, which was a hundred cubites long, and the separate place and the buylding with the walles were a hundred cubites long also.
- 14 The breadth also of the forefront of the house and of the separate place towarde the east, was a hundred cubites.
- 15 And he measured the length of the buylding ouer against the separate place which was behynde it, and the chambers on the one side & on the other side a hundred cubites, with the temple within, and the porches of the court.
- 16 The dooze postes, and the narrow windowes, & the chambers round about, on three sides ouer against the dooze, seeled with wood round about, and from the ground vp to the windowes: and the windowes them selues were seeled.
- 17 And from aboue the dooze vnto the house within and without, and vpon euery wall rounde about within and without, [toke he] measure.
- 18 And it was made with ^(c) Cherubims and paulme trees, so that a paulme tree was betweene a Cherub and a Cherub, and euery Cherub had two faces.

- 19 So that the face of a man was toward the paulme tree on the one side, and the face of a lion towarde the paulme tree on the other side: [thus] was it made through all the house rounde about.
- 20 From the ground vnto aboue the dooze were Cherubims & paulme trees made: and [thus was] the wall of the temple.
- 21 The postes of the temple were foure squared, and the fashion of the sanctuarie was ^(c) appearaunce lyke appearaunce.
- 22 The aulter of wood was three cubites hye, and two cubites long: the corners, the length, and the walles thereof were of wood. And he sayd vnto me, This is the table that shalbe before the Lorde.
- 23 The temple and the holiest of all had either of them two doozes.
- 24 And the doozes had two ^(c) doozes [a peece, euen] two folding doozes, two for the one dooze, and two doozes for the other.
- 25 And vpon the doozes of the temple, there were made Cherubims & paulme trees, lyke as was made vpon the walles: & thicke beames vpon the forefront of the porche without.
- 26 And [there were] narrow windowes and paulme trees on the one side and on the other side, by the sides of the porche and vpon the sides of the house, and thicke beames.

(c) That is, the dooze postes or checkes of the sanctuarie, were like the dooze checkes of the temple.

(c) That is, two leues, one on the one side and the other on the other side, of ether of the doozes.

The. xlii. Chapter.

1 Of the chambers of the temple for the priestes, and the holy thinges.

- 1 **W**hen led he me into the vtter court by the way toward the north, and he brought me into the chamber that [was] ouer against the separate place, whiche [was] before the buylding towarde the north.
- 2 Before the length of a hundred cubites [was] the north dooze: and the breadth [was] fiftie cubites.
- 3 Ouer against the twentie cubites, which were for the inner court, and ouer against the pauement, which was for the vtter court, [was] chamber against chamber, three [orders.]
- 4 And before the chambers, ther was a walking place of ten cubites wyde inward, the way of one cubite: and their doozes towarde the north.



- 5 Thus the vpper chambers were alway narrower: for those chambers [seemed] to eate by these, [to wit] the lower and the middlemer of the buylding.
- 6 For they were in three orders, but had no pillers as the pillers of the courtes: therfore were they smaller then the nexthermost and the middlemost [to reckon] from the grounde.
- 7 And the wall that was without ouer against the chambers, towarde the vtter court on the forefront of the chambers, the length therof was fiftie cubits.
- 8 For the length of the chambers that were in the vtter court was fye cubites: and so, before the temple was a hundred cubites.
- 9 And vnder these chambers [was] the entrie from the east, as one goeth vnto them from the vtter court.

The prophecie

10 In the thickest of the wall of the court toward the east before the separate place, and before the building of the chambers.

11 And the way before them after the appearance of the chambers which were toward the north, as their length, so was their breadth: and all their entries [were] according to their fashion, and according to their doores.

12 And according to the doores of the chambers that were toward the south, [was] a doore in the head of the way, [even] the way directly before the wall toward the east, as one entree.

13 Then sayd he vnto me: The chambers toward the north, and the chambers toward the south, whiche are before the separate place, those be holy chambers, wherin the priestes that ^(a) approche vnto the Lorde must eat the most holy thinges, & there must they lay the most holy thinges, and the meate offering, and sinne offering, and trespass offering: for it is a holy place.

14 When the priestes come therein, they shall not go out of the holy place into the

better court, but there they shall lay by their garmentes wherin they minister, for they are holy: & shall put on ^(b) other garmentes, and so shall approche to those which are for the people.

15 Now when he had finished the measuring of the house within, he led me forth toward the gate whose prospect is toward the east, and he measured it rounde about.

16 He measured the east side with the measuring cane five hundred canes, [even] with the measuring cane round about.

17 And he measured the north side fyue hundred canes, [even] with the measuring cane round about.

18 The south side also measured he five hundred canes, by the measuring cane.

19 He turned about [also] to the west side, and measured five hundred canes, by the measuring cane.

20 So he measured it by the foure sides: it had a wall round about fyue hundred canes long, and five hundred broad, to make a separation betweene the ^(c) sanctuarie, and the prophane place.

^(b) That is, their common apparel which they used among the people: and as some say, was such as the common people use.

^(c) That is, betwene the temple & the cite, which in respect of the sanctuarie and temple was counted prophane.

The .xliii. Chapter.

1 He seeth the glorie of God goyng into the temple, from whence it had before departed.
7 He mentioneth the idolatrie of the children of Israel, for the whiche they were consumed and brought to naught. 10 He is commaunded to call them againe to repentance.

1 **A** He brought me to the gate [even] the gate that turneth toward the east:

2 And beholde, then came the glorie of the God of Israel from out of the east, whose voyce was lyke a great noyse of waters, and the earth was lightened with his glorie.

3 And according to the appearance of the vision which I saw, [even] according to the vision which I sawe ^(a) when I came to destroy the cite: and the visions were like the visions whiche I sawe by the river Chebar, & I fell vpon my face.

4 And the ^(b) glorie of the Lorde came into the house by the way of the gate whose prospect is toward the east.

5 So a winde toke me by, and brought me into the innermer court: and behold, the house was full of the glorie of the Lorde.

6 And I heard one speaking vnto me out of the house, & there stood a man by me,

7 And he sayd vnto me: O thou sonne of man, this roome is my seate, & the place of my foote steppes, whereas I wil dwell among the children of Israel for euermore: so that the house of Israel shal no more defile my holy name, neither they nor their kinges thowwe their whoredome, and thowwe the dead bodies of their ^(c) kinges [in] their hye places.

8 Albeit they haue set their thresholdes by my thresholdes, and their postes by my postes, and a wal betwixt me and them, yet haue they defiled my holy name with their abominations that they haue committed: wherfore I haue consumed them in my wrath.

9 But now let them put away their whoredome, and the dead bodies of their kinges out of my sight, and I will dwell among them for euermore.

10 Therfore O thou sonne of man, shewe thou the house of Israel this house, that they may be ashamed of their wickednesse, & measure them selues an example therat.

11 And

^(c) He alludeth to Amos & Hieremias, who were buried in their gardens near the temple, and there had erected by monuments to their rest.

^(a) That is, which exercise the priestes office, as moze fully is declared in the next chapter following ver. 19.



Ezec. ix. a.

^(a) when I prophesied the destruction of the cite by the Chaldeans.

^(b) whiche was departed before chap. 10. and 11. f.

11 And if they be ashamed of all their workes, then shew them the fourme of the house and patterne thereof, the going out, the comming in, all the maner therof, yea all the ordinaunces thereof, the figures, and all the lawes thereof, and write it in their sight, that they may seepe the whole fashion thereof, and all the ordinaunces thereof, and do them.

12 This is the ^(c)lawe of the house: Upon the top of the mount, shall all the limits thereof be, rounde about the most holy place: lo, this is the lawe of the house.

13 And these are the measures of the aulter in cubites: the cubite is a cubite and a hande breadth, the botome [shalbe] a cubite, and the breadth a cubite, & the border therof by the edge thereof rounde about was one span, and this [shalbe] the height of the aulter.

14 And from the bottome vpon the ground vnto the lower peece [shalbe] two cubites, and the breadth one cubite: and from the litle peece to the great peece [shalbe] foure cubites, & the breadth one cubite.

15 The aulter was foure cubites hie, and from the aulter vpwarde stode foure hornes.

16 And the aulter was twelue cubites long, and twelue cubites broade, square in the foure corners thereof.

17 The frame of the aulter [shalbe] foure teene cubites long, and foure teene broade in the foure square corners thereof, and the border about it shalbe halfe a cubite, and the bottome thereof [shalbe] a cubite about, and the steps thereof [shalbe] turned toward the east.

18 And he saide vnto me, Thou sonne of man, thus saith the Lorde God: These are the ordinaunces of the aulter, in the

Day when it is made, to offer burnt offerings thereupon, & to sprinckle blood thereupon.

19 And thou shalt geue to the priestes, to the Leuites that be of the seede of Sador, and approche vnto me saith the Lorde God to minister vnto me, a young bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, & put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border rounde about: thus shalt thou cleanse it, and purge it.

21 Thou shalt take the bullocke also of the sinne offering, and burne him in the appointed place without the sanctuary.

22 The seconde day, take a goate bucke without blemishe for a sinne offering, to cleanse the aulter withal, like as it was cleansed with the bullocke.

23 Now when thou hast made an ende of cleansing it, then offer a young bullocke without blemishe, and a ramme out of the flocke without blemishe also.

24 Offer them before the Lorde, and let the priestes cast salt therupon, and geue them so vnto the Lorde for a burnt offering.

25 Seuen dayes shalt thou prepare euery day a goate bucke for sinne, a young bullocke and a ramme of the flocke, both without blemishe shall they prepare.

26 Seuen dayes shall they reconcile and cleanse the aulter, and ^(c)fill the place thereof.

27 When these dayes are expired, then vpon the eight day & so forth, the priestes shall make your burnt offerings, and peace offerings vpon the aulter: so I wyll accept you, saith the Lorde God.

^(c) D², consecrate it.

The .xliij. Chapter.

1 He sheweth what doore of the temple is shut. 6 He is commaunded to rebryde the people with their offence. 9 Who are to be admitted to the seruice of the temple, and who to be refused. 15 He sheweth what priestes he would haue admitted into the holy place, and also their office.



After this, he brought me againe to the outward gate of the sanctuary on the east side, and that was shut.

Then saide the lorde vnto me: This gate shall ^(a)be shut and not opened, neither shall any man go through it: for

the Lorde God of Israel hath entred by it, and it shalbe shut.

3 It is for the prince, the prince him selfe shall sit in it to eate bread before the lord: he shall enter by the way of the porche of that gate, and shall go out by the way of the same.

4 Then brought he me toward the north gate before the house: and as I looked, beholde

^(a) standing from the common people, but not from the priests.

The prophecie

beholde the glory of the Lorde filled the house of the Lorde, and I fell vpon my face.

5 So the Lorde spake vnto me: O thou soune of man, set thyne heart, and beholde with thyne eyes, and heare with thyne eares al that I say vnto thee concerning all the ordinaunces of the house of the Lorde, and all the lawes thereof, and marke well the entring in of the house, with euery going forth of the sanctuarie.

6 And thou shalt say to the rebellious [euē] to the house of Israel, thus saith the Lorde God: O house of Israel, ye haue inough of al your abhominations.

B 7 Seeing ye haue brought into my sanctuarie ^(b)strangers hauing vncircumcized heartes and vncircumcized fleshe, to be in my sanctuarie to pollute my house, when ye offer my bread, fat, and blood, and they haue broken my couenaunt because of all your abhominations:

8 And ye haue not kept the ^(c)ordinaunces of my holy thinges, and ye haue set keepers to kepe my sanctuarie ^(d)for you.

9 Therefore thus saith the Lorde God: Of al the strangers that dwell among the children of Israel, no stranger vncircumcized in heart, nor vncircumcized in fleshe, shall enter into my sanctuarie.

10 But the Leuites that went backe from me when Israel went astraye, which strayed from me after their idols, ^(e)shall beare their iniquitie:

11 And they shall be ministers in my sanctuarie, and kepe the gates of the house, and minister in the house: they shall slay the burnt offerings, and the sacrifice for the people, and they shall stand before them to serue them.

12 Because they serued before their idols, and caused the house of Israel to fall into iniquitie: therefore haue I lift vp my hande against them, saith the Lorde God, and they shall beare their iniquitie.

C 13 And they shall not come neare vnto me to do the office of a prieste vnto me, neither shall they come neare vnto any of myne holy thinges in the most holy place: but they shall beare their owne shame and abhominations which they haue done.

14 And I wyll make them keepers of the watch of the house for all the seruice thereof, & for al that shall be done therein.

15 But the priestes, the Leuites, the sonnes of Sadoc that ^(f)kept the charge of my sanctuarie when the children of Israel strayed from me, shall come to me to do me seruice, to stand before me, and to offer me the fat and the blood, saith the Lorde God.

16 They shall go into my sanctuarie, and appoche vnto my table to do me seruice, and they shall kepe my charge.

17 Now when they go in at the gates of the innermer court, they shall put on linnen clothes, so that no woollen come vpon them while they do seruice vnder the gates of the innermer court, and with in.

18 They shall haue linnen bonnets vpon their heades, and linnen ^(g)breeches vpon their loynes: they shall not gird them selues in the ^(h)sweate.

19 And when they go forth into the vnter court [euē] to the vnter court of the people, they shall put of the clothes wherein they haue ministred, and laye them in the chamber of the sanctuarie, and put on other apparel, and they shall not sanctifie the people with their clothes.

20 They shall not ⁽ⁱ⁾shave their heades, nor suffer their here to growe long, but poule their heades onely.

21 * All the priestes that go into the inmost court shall drinke no wine.

22 They shall mary no widowe; neither one that is put from her husband: but a maide of the seede of the house of Israel, or a widowe that hath had a priest before.

23 They shall shewe my people the difference betweene the holy and vnholly, and cause them to discern betwixt the cleane and vncleane.

24 And in controuersie they shall stand to iudge, and geue sentence after my iudgements: and my lawes and my statutes shall they kepe in al my solempne feastes, and halowe my Sabbathes.

25 * They shall come at no dead person to defile them selues: but with father or mother, soune or daughter, brother or sister, that hath had yet no husband, ^(k)may they be defiled.

26 And when he is cleansed, there shall be reckened vnto him seuen dayes.

27 And when he goeth into the sanctuarie vnto the inner court to minister in the sanctuarie, he shall bring his sinne offering saith

(f) which observed the law of God, and fell not to idolatry.

(g) Sloppes.

(h) In the places of sweate, or els not ouer strait to make them to sweate.

(i) For that, as saunt Jerome saith, was the maner of the Gentiles, and Infidels. Leui. x. b.

Leui. 21. b.

(k) They may be at their burial, which was termed a defiling.

(b) For they had brought idolaters which were of other countries, to teach them their idolatry. Chap. 23. g.

(c) Ye haue not obserued vnto me according to my lawe.

(d) In your place.

(e) That is, the Leuites which had committed idolatry, were put from their dignitie, and could not be receaied into the priestes office, although they had ben of the house of Aaron, but must serue in the inferior offices, as to watch and to kepe doors. 4. Reg. 23. b.

saith the Lorde.

Name. i. s. d.

28 * There shall be to them an inheritance, [euen] of their inheritance: but possession shall ye geue them none in Israel, for I am their possession.

29 The meate offering, sinne offering, and trespass offering shall they eat: & every dedicate thing in Israel shall be theirs.

Exo. 13. 2.

Name. iii. e.

30 * And all the first of all the first borne,

and every oblation, [euen] all of every sort of your oblations shall be the priests: ye shall also geue vnto the priests the first of your dough, that he may cause the blessing to rest in thine house.

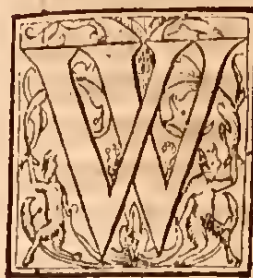
31 But the priests shall eat nothing that * is dead [by it selfe] or torne of foule or of beaste.

Exo. 22. c.
Leui. 22. b.

¶ The .xliv. Chapter.

1 Out of all the lande of promise are there separated foure portions, of which the first is geuen to the priests and to the temple, the seconde to the Leuites, the third to the citie, the fourth to the prince. 9 An exhortation to the heades of Israel. 10 Of iust waightes and measures. 13 Of the first frutes.

21



When ye deuide the land by the lot for inheritance, ye shall offer an oblation to the Lorde, a holy ^(a) portion of the lande, twentie and five thousand canes long,

and ten thousand broade: this shall be holy in all the borders thereof rounde about.

(a) Of all the lande of Israel, the Lorde requireth one: by this portion, by the temple and by the priests, for the citie & for the prince.

2 Of this part there shall belong vnto the sanctuarie five hundred cubites [in length] with five hundred [in breadth] square rounde about: and fiftie cubites rounde about for the suburbs.

3 And of this measure shalt thou measure, [namely] of the length of twentie & five thousand, and the breadth of ten thousand: and in it shall be the sanctuarie and the most holy place.

4 That holy portion of the lande shall parteyne vnto the priests which do serue in the sanctuarie, which come neare to serue the Lorde: and it shall be vnto them a place for their houses, and a holy place for the sanctuarie.

5 And in the twentie and five thousand length, and ten thousand breadth, shall the Leuites that minister in the house haue their possession for twentie chambers.

6 Ye shall geue also vnto the citie a possession of five thousand canes broade, and twentie and five thousand long, ouer against the oblation of the holy portion, that shall be for the whole house of Israel.

23

7 And [a portion shall be] for the prince on this side and on that side of the oblation of the holy portion, and of the possession of the citie, [euen] before the oblation of the holy portion, and before the possession

of the citie, from the west corner westwarde, & from the east corner eastwarde: and the length shall be by one of the portions, from the west border vnto the east border.

8 In this lande shall be his possession in Israel: and my princes shall no more oppresse my people, and [the rest] of the lande shall they geue to the house of Israel according to their tribes.

9 Thus saith the Lorde God, ^(b) Let it suffice you O ye princes of Israel: leaue of crueltie and oppression, and execute iudgement and iustice: take away your exactions from my people, saith the lord God.

(b) The prophete sheweth that the heades must be first reformed, as for any good order can be established among the people.

10 Ye shall haue a true Ballaunce, a true ^(c) Ephah, and a true Bath.

(c) Ephah & Bath were both of one quantite, for the Ephah contained in vnye thinges, that as the Bath was in flour.

11 The Ephah and the Bath shall be alike: one Bath shall containe the tenth parte of an Homer, and an Ephah the tenth parte of an Homer: the equalitie thereof shall be after the Homer.

Leui. v. b.
Exo. 30. c.
Leui. 27. d.

12 * The Sicke maketh twentie Serrahs: & twentie Sicles, and ^(d) twentie & five, and fiteene Sicles make a Maneh.

(d) That is, threecore sicles make a weight called Maneh for he ioyneth these threecore partes to a Maneh.

13 This is the oblation that ye shall offer: the sixt parte of an Ephah out of an Homer of Wheate, and the sixt parte of an Ephah out of an Homer of barley.

14 Concerning the ordinances of the oyle, [euen] of the Bath of oyle, [ye shall offer] the tenth parte of a Bath out of the Coz: ten Bathes [shall be] a Homer, because ten Bathes [fill] a Homer.

15 And one lambe from two hundred sheepe out of the fat pastures of Israel, for a meate offering, burnt offering, and peace offering, to reconcile them, saith the Lorde God.

16 All the people of the lande shall geue this oblation for the prince in Israel.

17 Againe,

The prophecie

17 Againe, it shalbe the princes part to offer burnt offrings, meate offrings, and wine offrings, in the holy dayes, newe moones, Sabbathes, & in all the hie feastes of the house of Israel: he shal prepare the sinne offering, meate offering, burnt offering, and peace offering, to reconcile the house of Israel.

18 Thus saith the Lorde God: The first day of the first^(c) moneth, thou shalt take a young bullocke without blemishe, and cleanse the sanctuarie.

19 So the priest shall take of the blood of the sinne offering, and put it vpon the postes of the house, & vpon the foure corners of the frame of the aulter, & vpon the postes of the gate of the inner court.

20 And thus shalt thou do also the seventh day of the moneth for such as haue sinned of ignorance, or being deceaued, to reconcile the house withall.

21 * Upon the fourteenth day of the first

moneth, ye shall haue the passouer, a feast of seuen dayes, and ye shall eate vncleauened bread.

22 Upon the same day shall the prince prepare for himselfe and all the people of the lande a bullocke for a sinne offering.

23 And in the seuen dayes of the feast, he shall make a burnt offering to the Lord, [euē] of seuen bullockes & seuen rammes without blemishe dayly, for seuen dayes, and a hee goate dayly for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, & an Ephah for a ramme, and a^(d) Hin of oyle for an Ephah.

25 In the seventh [moneth] in the fifteenth day of the moneth on the feast, he shall do according vnto these for seuen dayes: according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

(c) which was sathan, contayning part of March and part of April.

(d) Hebe Exo. 29. 2.

Exo. 12. c.
Leui. xiii. a.
Deu. xvi. a.

The .xlviij. Chapter.

1 The sacrifice of the Sabbathes, and of the newe Moones, & through which doores they must go in, or come out of the temple.

A 1 Thus saith the Lorde God: The gate of the inner court toward the east shall be shut the sixe working dayes: but in the Sabbath & in the day of the new moone it shall be opened.

2 And the prince shall enter by the way of the porche of the gate without, and shall stande by the poste of the gate: and the priestes shall make his burnt offering, and his peace offrings, and he shall worship at the thresholde of the gate, & go forth: and the gate shall not be shut till the evening.

3 On the same maner shall the people of the lande also do their worship before the Lorde, at the doore of this gate vpon the Sabbathes, and new moones.

4 The burnt offering that the prince shall bring vnto the lorde vpon the Sabbath, shall be sixe lambes without blemish, and a ramme without blemishe.

5 And the meate offering shall be an Ephah for a ramme, and the meate offering for the lambes a^(a) gift of his hande, and a Hin of oyle to an Ephah.

6 In the day of the new moneth, [it shall be] a young bullocke without blemishe,

and sixe lambes, and a ramme also without blemishe.

7 With the bullocke he shall geue an Ephah, & with the ramme an Ephah also for a meate offering: but to the lambes^(b) according as his hande shall take, and a Hin of oyle to an Ephah.

8 And when the prince shall enter, he shall go in by the way of the porche of that gate: he shall go forth by the way thereof.

9 But when the people of the lande come before the Lorde in the hie solempne feast, as many as come in by the north gate to do worship, shall go out againe at the south gate: and they that come in at the south gate, shall go forth againe at the north gate: there shall none returne by the gate where he came in, but shall go right forth ouer on the other side.

10 And the prince he shall go in the midst of them when they go in, and so come forth when they come forth.

11 Upon the solempne & hie feast dayes this shall be the meate offering: an Ephah to a bullocke, & an Ephah to a ramme, and to the lambes the gift of his hande, and a Hin of oyle to an Ephah.

12 Nowe when the prince shall make a free burnt offering, or peace offrings freely



(b) According to his habilitie.

(a) That is, as much as he will.

freely vnto the Lord: one then shal open him the gate that turneth toward the east, and he shal make his burnt offerings, and his peace offerings, as he did on the Sabbath day: after he shall go forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt dayly make a burnt offering vnto the Lorde of a lambe of one yere without blemishe, thou shalt do it euery morning.

14 Thou shalt prepare a meate offering for it euery morning, the sixt part of an Ephah, and the thirde part of a hin of oyle to mingle with the fine floure: this meate offering shalbe continually by a perpetuall ordinance vnto the Lorde.

15 Thus shal they prepare the lambe, the meate offering, & oyle, euery morning, for a continuall burnt offering.

16 Moreover, thus saith the Lorde God: If the prince geue a gift vnto any of his sonnes, the inheritaunce thereof shalbe his sonnes: their possession shalbe by inheritaunce.

17 But if he geue a gift of his inheritaunce to one of his seruauntes, then it shalbe his to the yere of libertie, and then returne to the prince: but the inheritaunce thereof is his sonnes and shalbe theirs.

18 The prince also shall take none of the peoples inheritaunce, nor put them

from their possession: but to his sonnes shall he geue his owne possession, that my people be not scattered abroad euery man from his possession.

19 And he brought me through the entrance at the side of the gate, to the holy chambers of the priestes which stood toward the north, & beholde, there was a place vpon the west side of them.

20 Then saide he vnto me: This is the place where the priestes shall see the trespassse and sune offerings, and bake the meate offerings: that they neede not beare them into the outward court, and to sanctifie the people.

21 So he brought me into the vtter court, & caused me to go by the foure corners of the court: and beholde, in euery corner of the court, there was a court.

22 In the foure corners of the court there were courtes ioynd, of fourtie cubites long, and thirtie broade: these foure corners were of one measure.

23 And there went a wall rounde about them, seven about those foure: and vnder the walles there were kitchins made rounde about.

24 Then saide he vnto me: These are the cookes houses, where the ministers of the house shall boyle the sacrifice of the people.

To cause the people to thinke it is lawfull for them to eate them, and so fall into a false opinion of holines and sanctification.

Raneges.

The .xlviij. Chapter.

1 The vision of the waters that came out of the temple. 13 The coastes of the lande of promise, and the deuision thereof by tribes.

A



Afterwarde he brought me againe vnto the doore of the house, and beholde there gushed out waters from vnder the thresholde of the house eastwarde:

for the forefront of the house stood toward the east: & the waters ran downe from vnder the right side of the house, which lyeth to the aulter southwarde.

2 Then led he me out to the north gate, and led me about by the way without vnto the vtter gate, by the way that turneth eastward: and behold, there issued forth waters from the right side.

3 Now when the man that had the line in his hande went forth eastward, he measured a thousand cubites, and then he brought me through the waters, the

waters were to the ankles.

4 So he measured yet a thousande, and brought me through the waters, the waters were to the knees: yet measured he a thousand, and brought me through, the waters were to the loynes.

5 After this he measured a thousand againe, then was it such a river that I might not wade through it, the waters was risen, & the waters did flowe as a river that might not be waded ouer.

6 And he saide vnto me: Hast thou scene this thou sonne of man? and with that he brought me and caused me to returne to the river banke againe.

7 Now when I returned, beholde at the bancke of the river were very many trees on the one side and on the other.

8 Then saide he vnto me: These waters flowe out toward the east countrey, and runne

Signifying that the graces of god should neuer decrease, but euer abounde in his church.

Meaning, the multitude of them that should be refreshed by the spiriual waters.

Which was at the yere of Jubile. li. leui. 25. b.

But be content with this position that God hath assigned him. lxx. 43. b.

Whereby are made the spiriual graces that should be gotten to the church vnder the kingdom of Christe, as Iohn. 4. 1.

The prophecie

runne downe into the plaine, & come into the ^(d) sea: which when it commeth into the sea, the ^(e) waters shalbe hol- some.

9 **¶** Pea, all that liue and moue, whereun- to this riuer commeth, shall liue: and there shalbe a very great multitude of fishe, because these waters shal come thi- ther, for they shalbe holsonie: and euery thing shall liue whyther the riuer com- meth.

10 **¶** By this riuer shall the ^(f) fishers stand, from En gaddi vnto ^(g) En Eglaim, and ther spreade out their nets: for their fishe shalbe according to their kindes as the fishe of the ^(h) maine sea, exceeding ma- ny.

11 **¶** But the ⁽ⁱ⁾ marishes thereof, and the pits thereof, shal not be made holsonie, they shalbe made salt pits.

12 **¶** By this riuer vpon the bankes therof on this side and on that side shall grow all trees for meate, whose leaues shall not fade, neither shall the fruite thereof fall, but shall bring forth newe fruite according to his monethes, for the wa- ters thereof run out of the sanctuarie: and the fruite thereof shalbe for meate, and the leaues thereof for medicine.

13 **¶** Thus saith the Lorde God: Let this be the border whereby ye shall inherite the lande according to the twelue tribes of Israel, * Joseph shall haue two por- tions.

14 **¶** And * ye shall inherite it one adwell as an other, concerning the which I lift vp my hande to geue it vnto your fathers: and this lande shall fall vnto you for in- heritaunce.

15 **¶** This is the border of the ^(k) lande vp-

on the north side, from the maine sea to- ward Bethlon, as men go to Zedada.

16 **¶** [Namely] Hamah, Berotha, Sabarim, which are betweene the borders of Da- mascus, and betweene the borders of Hamah, hazar Hatichon, that lyeth vpon the coastes of Hauran.

17 **¶** Thus the borders from the sea forth shalbe hazar Enan, the border of Da- mascus, and the north northwarde, and the borders of Hamah: this is the north part.

18 **¶** The east side shall ye measure from Hauran and Damascus, from Galead and the land of Israel by Jordane, and from the border vnto the east sea: & this is the east part.

19 **¶** The south side shalbe toward Leman, from Thamar to the waters of strife in Cades, and the riuer to the maine sea: and that is the south part towarde Le- man.

20 **¶** The west part also shalbe the great D sea, from the borders till a man come ouer against Hamah: this is the west part.

21 **¶** This lande shall ye part among you according to the tribes of Israel,

22 **¶** And deuide it by lot to be an heritage for you, & for the straungers that dwell among you and beget children among you: for ye shall take them among the children of Israel lyke as though they were of your owne countrey, and they shall haue ^(l) heritage with you among the children of Israel.

23 **¶** And in what tribe the straunger dwell- leth, in the same tribe shall ye geue him his heritage, saith the Lorde God.

¶ The .xlviii. Chapter.

1 The lots of the seuen tribes. 9 The partes of the possession of the prestes and of the temple, of the Levites, of the citie, and of the prince, are rehearsed. 23 The lots of the other tribes. 31 The gates of the citie.

A 1



These are y names of the tribes: from the north side to the coast towarde Bethlon, till thou comest vnto Ha- mah and hazar, Enan, the borders of Damascus northward, the coast of Hamah, Dan shall haue his portion from the east

quarter vnto the west.

2 **¶** Upon the borders of Dan, from the east side vnto the west, shall Aser haue his portion.

3 **¶** Upon the borders of Aser, from the east part vnto the west, shall Nephthali haue his portion.

4 **¶** Upon the borders of Nephthali, from the east quarter vnto the west, shal Ma- nasses haue his portion.

5 **¶** Upon the borders of Manasses, from

(l) Meaning, that in this spiri- tual king- dome, there should be no difference be- twene Jew nor Gentile, but that all should be pre- cators of this inheritance in their head & harte.

(d) Shewing that the abun- dance of these graces should be so great, that all the worlde should be full thereof, which is here ment by the Persi- an sea or Gen- nezareth, and the sea called Mediterane- um. Jac. 1. 4. b

(e) The wa- ters which of nature are salt & unhol- some, shalbe made sweete and comfortable.

(f) Signifi- ting that when God bestow- eth his mer- cies in such a- boundance, the ministers shall by their preaching win many.

(g) which were cities at the corners of the salt or dead sea.

(h) They shal be here of all sorts, and in as great a- boundance as in the great Ocean where they are bred.

(i) That is, the wicked & exprobate.

Gen 48 d.

Gen. xii b. Deu 34. a.

(k) By the lande of pro- mise, he signi- fied the spiri- tual land, whereof this was a figure.

the east side vnto the West, shall Ephraim haue his portion.

6 Upon the borders of Ephraim, from the east part vnto the West, shall Ruben haue his portion.

B 7 Upon the borders of Ruben, from the east quarter vnto the West, shall Juda haue his portion.

8 Upon the borders of Juda, from the east part vnto the West part, shalbe the ^(a) offering which they shall offer of five and twentie thousand [canes] brode, and of length as one of the partes, from the east side vnto the West side: and the sanctuarie shalbe in the midst of it.

9 The oblation that ye shall offer vnto the Lord, shalbe five and twentie thousand long, and ten thousand brode.

10 And for these [even] for the priestes shalbe this holy oblation: toward the north five & twentie thousand [long] & toward the West ten thousand brode, toward the east ten thousand brode also, and toward the south five and twentie thousand long, & the sanctuarie of the Lord shalbe in the midst thereof.

11 This sanctified portion shalbe the priestes that are of the children of * Sadoe, which haue kept my charge, which went not astray in the errour of the children of Israel like as the Leuites went astray.

12 Therefore this oblation of the lande that is offered, shalbe theirs as a thing most holy, hard vpon the borders of the Leuites.

C 13 And ouer against the border of the priestes, shall the Leuites haue five and twentie thousand long, & ten thousand brode: all the length shalbe five & twentie thousand, and the breadth ten thousand.

14 Of this portion they shall sell nothing, nor make any permutation thereof, nor alienate the first frutes of the lande: for it is holy vnto the Lord.

15 And the five thousande that are left in the breadth ouer against the five and twentie thousand, shalbe a prophane place for the citie, for housing, & for suburbs: and the citie shalbe in the midst thereof.

16 And these shalbe the measures thereof: the north part five hundred and foure thousand, and the south ^(b) part five hundred and foure thousand, and the east part five hundred and foure thousand,

and the West part five hundred & foure thousand.

17 The suburbs of the citie shall haue toward the north two hundred and fiftie, toward the south two hundred and fiftie, toward the east two hundred and fiftie, toward the West also two hundred and fiftie.

18 And the residue in length ouer against the oblation of the holy portion, shalbe ten thousand toward the east, and ten thousand toward the West: and it shalbe ouer against the oblation of the holy portion: and the encrease thereof shalbe for their meate that serue the citie.

19 And they that serue the citie, they shall serue it out of all the tribes of Israel.

20 All the oblation shalbe five and twentie thousand ^(c) With five and twentie thousand: ye shall offer this oblation foure square, for the sanctuarie, and for the possession of the citie.

21 And the residue shalbe for the prince, on the one side and on the other of the holy oblation, and of the possession of the citie ouer against the five and twentie thousand of the oblation toward the east border: and westward ouer against the five and twentie thousand toward the West border, ouer against shalbe the portion for the prince: this shalbe the holy oblation, and the house of the sanctuarie shalbe in the midst thereof.

22 Moreover, from the possession of the Leuites, and the cities possession, that which is in the midst shalbe the princes, betwixt the border of ^(d) Juda and the border of Benjamin shalbe the princes.

23 Nowe of the other tribes: from the east part vnto the West, shall Benjamin haue his portion.

24 Upon the borders of Benjamin, from the east side vnto the West, shall Simeon haue his portion.

25 Upon the borders of Simeon, from the east side vnto the West, shall Issachar haue his portion.

26 Upon the borders of Issachar, from the east side vnto the West, shall Zabulon haue his portion.

27 Upon the borders of Zabulon, from the east part vnto the West, shall Gad haue his portion.

28 Upon the borders of Gad at the south side toward Temanah, the border shalbe from Thamar, vnto the waters of strife to Cades, and to the river that run-

netly

D

(c) Every way it shalbe five & twentie thousand.

(d) So that Juda was on the north side of the princes and Leuites portions, and Benjamin on the south side.

(a) That is, the portion of the ground, which they shall separate and appoint to the Lord, which shalbe deuised into three partes: for the priestes, for the prince, and for the citie.

Chap. 44.

(b) Meaning, that it shoulde be square.

The prophecie

net] into the maine sea.

29 This is the lande which ye shal deuide by lot for an inheritance vnto the tribes of Israel, and these be their portions saith the Lorde God.

30 These be the bondes of the citie, vpon the north part five hundred and foure thousand measures.

31 The gates of the citie shal haue the names of the tribes of Israel, three gates of the north side: one gate of Ruben, another of Iuda, the third of Leui.

32 Upon the east side five hundred and foure thousand measures, with three

gates: the one of Ioseph, another of Benjamin, the third of Dan.

33 Upon the south side five hundred and foure thousand measures, with the three gates: the one of Simeon, another of Issachar, the third of Zabulon.

34 And vpon the west side, five hundred and five thousand measures, with their three gates also: the one of Gad, another of Aser, the third of Nephthali.

35 Thus shal it haue eighteene thousand measures rounde about: and the name of the citie from that time forth, shal be, The Lorde is there.

The booke of the prophete Daniel.

The first Chapter.

1 The prophete sheweth the captiuitie of Jehoachim king of Iuda, 4 Of the children that were in captiuitie, the king commaundeth to choose which of them should be taught the learning and language of the Chaldeans. 5 They are allowed the kinges feeding. 8 Daniel abstaineth from the meate of the king of Babylon.



A 1

(a) 23. 24. a
7. Reg. 24. a
1. 25. a.



In the (a) third yere of the raigne of Jehoachim king of Iuda, came Nabuchodonosor king of Babylon vnto Hierusalem, & besieged it.

And the Lord de-

liuered Jehoachim the king of Iuda into his hande, with part of the vessels of the house of God, which he caried away into the lande of (b) Sennar to the house of his God, and he brought the vessels into his gods treasure.

3 And the king spake vnto Asphenaz the (c) chiefe chamberlaine, that he should bring him certaine of the children

(b) which was a plaine by Babylon, where was the temple of the great god, and is here taken for Babylon.
(c) Of, maister of the Eunuchs.

2

of Israel, of the kinges seeede, and of the yinces,

4 Springaldes without any blemishe, but well fauoured, studious in al wisdom, skilfull for knowledge, able to vtter knowledge, & such as haue liuelinesse in the that they may stand in the kinges palace: & whom they might teache the learning & the tonng of the Chaldeans.

5 Unto these the king appoynted a dayly prouision enery day, of a portion of the kinges meate, and of the wine which he dranke, so to nourishe them thre yeres, that afterwarde they might stande before the king.

6 Among these nowe were certayne of the children of Juda: (namely) Daniel, Ananias, Misael, and Azarias.

7 Unto these the chiefe chamberlayne gaue other names, and called Daniel, Baltassar: Ananias, Sidrach: Misael, Misach: and Azarias, Abednego.

8 But Daniel purposed in his heart that he would not defile hym selfe with the portion of the kinges meate, nor with the wyne which he dranke: therefore he required the chiefe chamberlayne that he might not defile hym selfe.

9 (And God brought Daniel into fauour and tender loue with the chiefe chamberlayne.)

10 And the chiefe chamberlayne sayde vnto Daniel, I am afrayde of my lord the king whiche hath appoynted you your meate and your drinke: wherfore should he see your faces worse liking then the springalds of your age, & so ye shal make me indaunger my head vnto the king.

11 Then Daniel sayde vnto Belassar, whom the chiefe chamberlayne had set

ouer Daniel, Ananias, Misael, and Azarias:

12 Proue but ten dayes with thy seruantes, and let vs haue pulse to eate, and water to drinke.

13 Then let our countenaunces be looked vpon before thee, and the countenaunces of the children that eate of the portion of the kinges meate: and as thou seest, deale with thy seruantes.

14 So he consented to them in this matter, and proued them ten dayes.

15 And at the end of ten dayes, their countenaunces appeared fairer and fatter in fleshe then all the childrens which did eate the portion of the kinges meate.

16 Thus Belassar toke away the portion of their meate, and the wyne that they shoulde drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge and vnderstanding in all learning & wysdome: also he gaue Daniel vnderstanding of all visions and dreames.

18 Nowe when the time was expired, that the king had appoynted to bring them in, the chiefe chamberlayne brought them before Nabuchodonozor.

19 And the king communed with them: but among them all were founde none such as Daniel, Ananias, Misael, and Azarias: therefore stode they before the king.

20 In all matters of wysdome and vnderstanding that the king enquired of them, he founde them ten times better then all the wyse men and soothsayers that were in all his realme.

21 And Daniel abode still vnto the first yere of king Cyrus.

The. ii. Chapter.

1 The dreame of Nabuchodonozor, 2 he calleth vnto him soothsayers, and requireth of them both the dreame and the interpretation therof: 10 they aunswere, they can not shew it. 13 The king commaundeth all the wyse men of Babylon to be slayne. 16 Daniel requireth time to solute the questiō: 19 the Lord openeth the miserie vnto Daniel. 24 Daniel is brought to the king, and sheweth him his dreame and the interpretation therof. 44 Of the euerlasting kingdome of Christ.



2 In the second yere of the raigne of Nabuchodonozor, had Nabuchodonozor a dreame, wherthorowe his spirite was troubled & his sleepe brake from him.

3 Then the king commaunded to cal the wyse men, and soothsayers, & sozterers, and the Chaldees, for to shew the king his dreame: So they came, & stode before the king.

4 And the king sayde vnto them: I haue dreamed a dreame, and my spirite was troubled to knowe the dreame.

5 Upon this the Chaldees aunswere the king in the Syrians speache, O king, God saue thy life for ener: Shewe thy seruantes the dreame, and we shal shewe the interpretation.

(C) D., better liking.

(B) Meaning libtall sciences & naturall knowledge, which was desired where they were conuersant.

(h) So that he only was a prophete, and none of the other, for by dreames and visions God appeared to his prophetes, Num. 12. 6.

(i) Of the thre yeres aboue mentio ned berie. 5.

(k) That is, he was cited in Babylon as a prophete, and in auctourie so long as the common wealth lasted.

(c) That is, the Chaldean tongue, which the prophete mentioned here, because he mynded to write his visions, not in the Hebrew tongue, but in the Chaldean, which was familiar and known in many nations.

The prophecie

5 The king answered and sayde to the Chaldeans, The thing is gone fro me: If ye will not make me vnderstand the dreame with the interpretation thereof, ye shall be drawne in peeces, & your houses made a iakes.

6 But if ye tell me the dreame and the interpretation thereof, ye shall receaue of me giftes, rewarde, and great honour, therefore shewe me the dreame and the interpretation thereof.

7 They answered againe, and said: The king must shewe his seruantes the dreame, and so shal we declare the interpretation thereof.

8 Then the king answered, saying: I perceaue of a trueth that ye would recede me the time, for so much as ye see the thing is gone fro me.

9 Therefore if ye wil not tel me the dreame,

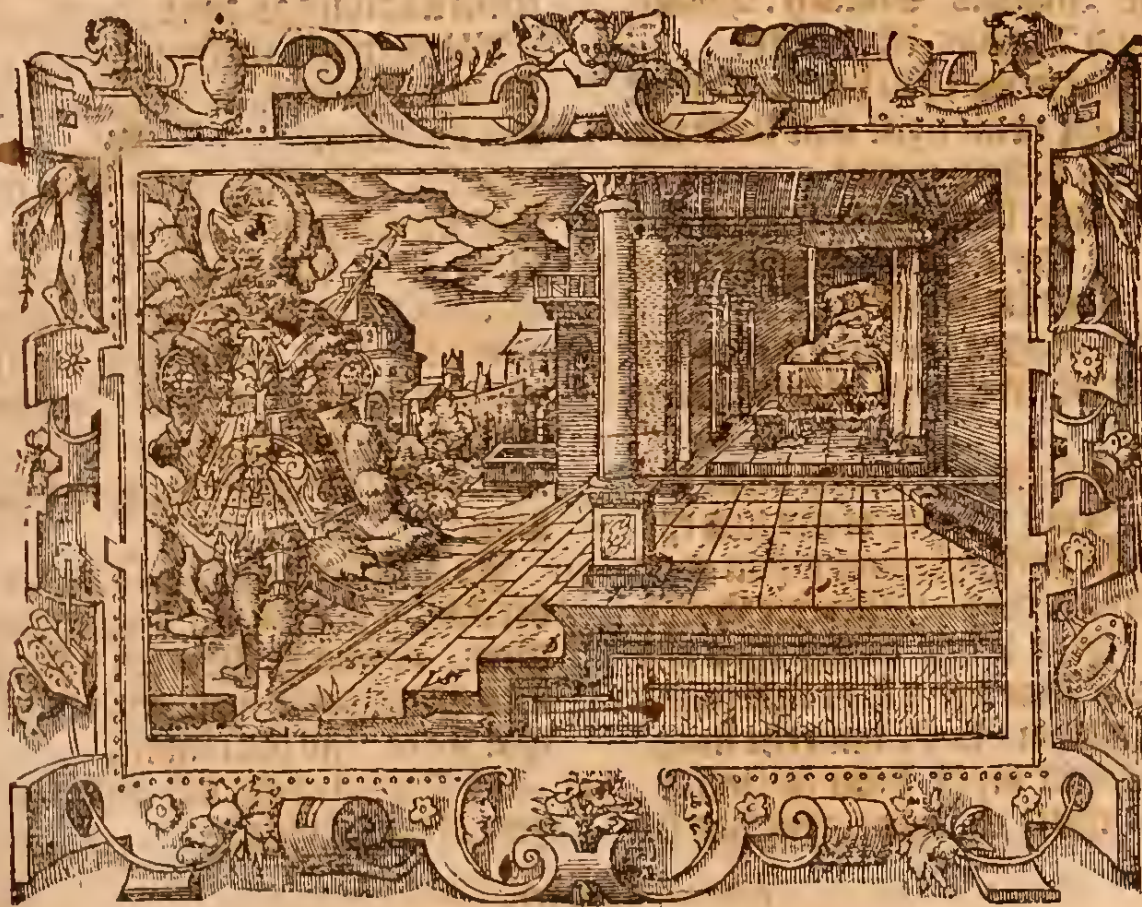
this is your only purpose, ye haue prepared lying & corrupt wordes to speake before me, til the time be chaunged: therefore tell me the dreame, that I may knowe that ye can declare me the interpretation thereof.

10 Upon this the Chaldee gaue answer before the king, and sayde: There is no man vpon earth that can tell the thing which the king speaketh of, yea there is neither king, prince, nor lord, that euer asked such thinges at a wyse man, soothsayer, or Chaldean.

11 For it is a rare matter that the king requireth, neither is there any that can certifie the king thereof, except the gods whose dwelling is not with fleche.

12 For the which cause the king was wroth with great indignation, & commaunded to destroy al the wyse men at Babylon.

(E) Fe sche occasion of delays, vntill some other affaires might happen, and make me forget the matter



13 So the decree went forth, and the wise men were slayne: they sought also to slay Daniel, with his companions.

14 Then Daniel stayed the counsell and decree with Arioch the captayne of the kinges garde, who was gone forth to put to death the wise men of Babylon.

15 He answered and sayde vnto Arioch the kinges captayne: Why is the sentence so hastie from the king: Then Arioch tolde Daniel the matter.

16 Upon this went Daniel, and desired the king that he would geue him licence, and that he would shewe the king the interpretation.

17 Then Daniel went to his house, and shewed the thing to Ananias, Misael, and Azarias, his companions:

18 That they shoulde beseeche the God of heauen for grace in this secrete, that Daniel and his felowes, with other such as were wyse in Babylon, perished not.

19 Then was the secrete revealed vnto Daniel in a vision by night: then Daniel prayled the God of heauen.

20 Daniel also answered, and said: *The name of God be prayled for euer & euer: for wysdome and strength are his.

21 He chaungeth the times and seasons; he

he taketh away kinges, he setteth vp kinges: he geueth wysdome vnto the wyse, and vnderstanding to those that vnderstande.

22 He reuealeth the deepe & secreete thinges, he knoweth the thing that lieth in darknesse, for the light dwelleth with him.

23 I thanke thee and prayse thee O thou God of my fathers, that thou hast geuen me wysdome and strength, and hast shewed me now the thing that we desired of thee: for thou hast declared the kinges matter vnto vs.

24 Upon this went Daniel in vnto Arioch, whom the king had ordeined to destroy the wise men at Babylon: he went and sayde thus vnto him, Destroy not the wise men of Babylon, but bring me before the king, and I shall shewe the king the interpretation.

25 Then Arioch brought Daniel before the king in all the haste, and sayde thus vnto him: I haue founde a man among the children of Iuda that were brought captiues, that will declare vnto the king the interpretation.

26 Then answered the king and sayd vnto Daniel, whose name was Baltassar: Art thou able to shewe me the dreame which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the king, and sayd: As for this secreete for the whiche the king maketh inquisition, there can neither the men of vnderstanding, nor soothsayers, nor the wise men, nor readers of destinies declare it vnto the king:

28 But there is a God in heauen that reuealeth secretes, & sheweth the king Nabuchodonosor what is for to come in the latter dayes. Thy dreame and that whiche thou hast seene in thyn head vpon thy bed, is this.

29 O king, when thou wast in thy bed, thoughtes came into thy mynde what should come hereafter: so he that is the opener of misteries, telleth thee what is for to come.

30 As for me, this secreete is not shewed me for any wysdome that I haue more then any other liuing: but onely that I might shew the king the interpretation, and that thou mightest knowe the thoughtes of thyn owne heart.

31 Thou king sawest, and beholde, there was a great image: this great image

whose brightnesse was excellent, good before thee, and the fourme thereof was terrible.

32 This images head was of fine gold, his brest and armes of siluer, his belly and his thighes of brasse.

33 His legges were of iron, his feete were part of iron and part of clay.

34 Thou beheldest it till a stone was cut without handes, which smote the image vpon his feete that were of iron & clay, and brake them to peeces.

35 Then was the iron, the clay, the brasse, the siluer and gold broken al together, & became like y^e chaffe of sommer floozes, and the winde caryed them away, that no place was found for them: & the stone that smote the image became a great mountayne, and filled the whole earth.

36 This is the dreame: and now will we shew before the king what it meaneth.

37 O king, thou art a king of kinges: for the God of heaue hath geuen vnto thee a kingdome, power, strength, & glorie.

38 And in all places wher soeuer the children of men dwell, the beastes of the fildes, and the foules of the aire hath he geuen into thy hande, and hath made thee ruler in them all: thou art this head of golde.

39 After thee shall arise another kingdome inferior to thee, & another thirde kingdome shalbe of brasse, whiche shall beare rule ouer all the earth.

40 The fourth kingdome shalbe strong as iron: for as iron breaketh in peeces and subdueth all thinges, and as iron bruisseth all these thinges, shall it breake in peeces and bruisse [all].

41 Where as thou sawest the feete & toes, parte of potters clay & part of iron, the kingdome shalbe deuided, but there shalbe in it of the strength of the iron, for so much as thou sawest the iron mixt with the clay and earth.

42 And the toes of the feete were part of iron and part of clay: shall the kingdome be part strong and part broken.

43 And whereas thou sawest iron mixt with clay and earth, they shall mingle them selues with the seede of men, and yet not ioyne one with another, as iron will not be mixt with clay.

44 And in the dayes of these kinges, shall the God of heauen set vp a kingdome, which shall neuer be destroyed, and this kingdome shall not be geuen ouer to

another

(f) By gold, siluer, brasse, and iron, are met the Chaldean, Persian, Macedonian, & Roman kingdome, which should successively rule the world till Christ, which is here called the stone, come hym selfe and destroy the last.

(g) The first monarchie of the Chaldeans

(h) The second of the Persians.

(i) That is, of the Macedonians.

(k) That is, of the Romans

(l) That is, either by civil warres and discordes, or els into two sortes of people: the one should be swarlike, and therefore compared to iron, the other feeble and feeble, and therefore compared to clay & earth. (m) They shall thinke to make them selues strong by marriages & alliances: yet shall they neuer be ioyned in heartes. (n) Meaning the kingdome of Christ.

Interpretation of the text in the left margin, partially cut off.

The prophecie

another people: but it shall breake and destroy all these kingdomes, and it shall stand for ever.

45 Like as thou sawest that without any handes there was cut out of the mount a stone, whiche brake the iron, the brasse, the clay, the siluer and gold in peeces: so the great God hath shewed the king what shall come to passe after this: This is a true dreame, & the interpretation of it is sure.

46 Then the king Nabuchodonozor fell downe vpon his face, and bowed hym selfe vnto Daniel, and commaunded to ordeine rewardes and sweete odours for hym.

47 The king answered Daniel, & sayde: Of a trueth your God is a God of gods, and the Lorde of kinges, and a reuealer of secretes, seing thou couldest reueale this secrete.

48 So the king made Daniel a great man, and gaue him many & great giftes: he made hym ruler of all the countreys of Babylon, and the chiefe of the rulers aboue all the wyse men of Babylon.

49 Then Daniel made request to the king, and he set Sidrach, Misach, and Abednego ouer the charge of the prouince of Babylon: but Daniel sate in the kinges gate.

The. iii. Chapter.

1 The king setteth by a golden image, which he commaundeth to be worshipped. 8 Sidrach, Misach, and Abednego are accused, because they despised the kinges commaundement. 13 They are brought vnto the king, & commaunded to worship the image, 16 they refuse to do it, and are put into a burning ouen. 25 By beleefe in God they are deliuered from the fire. 28 Nabuchodonozor confesseth the power of God, after the sight of the miracle.



A 1



Nabuchodonozor the king made an image of gold, whiche was threescore cubites hie, and sixe cubites thicke: he set it by in the plaine of Dura, in the prouince of Babylon.

2 Then Nabuchodonozor the king sent forth to gather together the dukes, lordes, and nobles, the iudges and officers, the deputies, and sherifes, with all the rulers of the prouinces, that they might come to the dedication of the

image whiche Nabuchodonozor the king had set by.

3 So the dukes, lordes, and nobles, the iudges, & officers, deputies, & sherifes, with all the rulers of the prouince, gathered them together vnto the dedicating of the image that Nabuchodonozor the king had set by, & they stood before the image whiche Nabuchodonozor had set by.

4 Then an herald cryed a loude: To you it is commaunded O people, nations, and languages,

5 That whē ye heare the noyse of the cō-

(r) This confession was but a sodaine motion, as it was alon in Dharo. 270. 9. c. but his heart was not touch'd, as appeared loone afterwarde.

(s) This he did, not for ambition or priuate profite, but for the benefite of his brethren, which before were sore afflicted, & now by these officers cald and religious. (t) Remained in the court as one of the kinges chief counsellours.

(a) Seing that the idol is not knowne for an idol so long as it is with y worke man: but whē the ceremonies and custonies are established, and the consent of the people is there, then of a blocke they thinke they haue made a god.

(b) This was sufficient with the wicked at all times to aproue their religion, if the kinges authority were alleaged for the establishment thereof, not considering in the meane time what gods word byd persone. (c) The two dangerous weapons wherewith Satan assaileth the children of God, is the consent of the multitude, and the cruciety of the purgament.

net, trumpet, harpe, shawme, psaltries, dulcimer, and al maner of instrumentes of musicke, ye fall downe and worshop that golden image that Nabuchodonozor the king hath set vp.

6 Whoso then falleth not downe & worshippingeth, shall euen the same houre be cast into the mids of a hot fire fornaice.

7 Therefore when all the folke heard the noyse of the cornet, trumpet, harpe, shawme, psaltries, and al instrumentes of musicke, then all the people, nations, and languages fell downe and worshipped the golden image that Nabuchodonozor the king had set vp.

8 Nowe were there certayne men of the Chaldees, that went euen then, and cried out an accusation of the Jewes.

9 They spake, and sayde vnto the king Nabuchodonozor: O king, liue for euer.

10 Thou O king, hast made a decree, that euery man that shall heare the sound of the cornet, trumpet, harpe, shawme, psaltries, dulcimer, & all instrumentes of musicke, shall fall downe and worshop the golden image:

11 And who so then fel not downe, & worshipped not, that he shoulde be cast into the mids of an hot fire fornaice.

12 Now are there certayne Jewes, whom thou hast set ouer the charge of the prouince of Babylon: [namely] Sidrach, Misach, and Abednego: these men, O king, regarded not thy commaundement: yea they will not serue thy gods, nor worshop the golden image that thou hast set vp.

13 Then Nabuchodonozor in his anger and wrath commaunded that Sidrach, Misach, & Abednego should be brought vnto hym: so these men were brought before the king.

14 Then Nabuchodonozor spake vnto them, and sayde: Is it true, O Sidrach, Misach, & Abednego, will not you serue my gods, nor worshop the golden image that I haue set vp:

15 Nowe therefore be redy when ye heare the sound of the cornet, trumpet, harpe, shawme, psaltries, dulcimers, and al instrumentes of musicke, to fal downe and worshop the image whiche I haue made: for if ye worshop it not, ye shalbe cast immediatly into the mids of a hot fire fornaice: for who is that God that can deliuer you out of my handes?

16 Sidrach, Misach, and Abednego answered

the king, and sayd: O Nabuchodonozor, We are not carefull to answer thee in this matter:

17 Scholde, our God whom we serue, is able to deliuer vs from the hot fire fornaice: and he wil deliuer vs out of thy hande O king.

18 And though he will not, yet shalt thou knowe O king, that we will not serue thy gods, nor worshop the golden image which thou hast set vp.

19 Then was Nabuchodonozor full of indignation, so that the countenance of his face chaunged vpon Sidrach, Misach, and Abednego: therefore he charged and commaunded that they should heate the fornaice, one seuen times more then it was wont to be heat.

20 And he charged the most valiaunt men of warre that were in his armie, to bind Sidrach, Misach, and Abednego, and to cast them into the hot fire fornaice.

21 So these men were bounde in their coates, hosen, head attire, with their other garmentes, and cast into the mids of the hot fire fornaice.

22 Therefore, because the kinges commaundement was straitte, & the fornaice was exceeding hot, the men that put in Sidrach, Misach, and Abednego, the flamble of the fire destroyed them.

23 And these three men Sidrach, Misach, and Abednego, fel downe in the mids of the hot fire fornaice bounde.

24 Then Nabuchodonozor the king was astonied, & rose vp in all haste: he spake vnto his counsel, and sayd, Wpd not we cast three men bounde into the mids of the fire: They answered and sayde vnto the king: It is true, O king.

25 He answered & sayde: Lo, I see foure men loose, walking in the mids of y fire, and they haue no hurt: and the fourme of the fourth is like the some of God.

26 Upon this went Nabuchodonozor vnto the mouth of the hot fire fornaice, he spake also, and sayd: O Sidrach, Misach, and Abednego, ye seruauntes of the hye God, go forth, and come hyther. And so Sidrach, Misach, & Abednego came forth of the mids of the fire.

27 Then the dukes, lordes, and nobles, and the kinges counsel, came together to see these men, vpon whom the fire had no maner of power in their bodies: in so much that the very heere of their head was not burnt, and their clothes

(c) They shoulde haue done iniurie to God, if they should haue doubted in this holy cause, and therefore they say that they are resolu'd to die for gods cause.

(g) They ground on two pointes: first on the power & prouidence of God ouer the: secondly on their cause, which was gods gloire, and the ceasing of his true religion with their blood, and so make open confession, that they will not so much as outwardly consent to idolatry.

(d) That is, vnto the Jewes with content.

(e) It seemeth that they name not Nabuchodonozor, because he was greater in the kinges honour, than any of these that had ben destroyed, they might haue better occasion to accuse Nabuchodonozor: and he declarerth that this pollution of erecting the image, was committed by the multitude, rather than by the king, which might haue brought out the destruction of the Jewes, whom they accused of such an enormitie.

(h) That is, an angel of God, as verie 28.

The prophecie

unchanged, yea there was no smell of fire felt vpon them.

28 Then spake Nabuchodonozor, and sayde: Blessed be the God of Sidrach, Misach, and Abednego, which hath sent his angel, and deliuered his seruantes that put their trust in him, and haue altered the kinges commaundement, and leoparded their bodies, rather then they would serue or worship any God, except their owne God onely.

29 Therfore I make a decree, that euery people, nation, & language, which speake any blasphemie against the God of Sidrach, Misach, and Abednego, shall be drawn in peeces, and their houses shall be made a iakes: because there is no God that can deliuer after this sort.

30 So the king promoted Sidrach, Misach, and Abednego, in the prouince of Babylon.

The .iiii. Chapter.

4 Nabuchodonozor dreameth againe. 8 Daniel interpreteth it. 29 Nabuchodonozor it put out of his realme, and eateth with beastes. 34 He confelleth the power of God, and is restored vnto his kingdome.

A 1



Nabuchodonozor king, vnto all people, nations, and languages that dwell vpon the whole earth, peace be multiplied among you.

2 I thought it good to shewe the signes & marueylous workes that the hie God hath wrought vpon me.

3 How great are his signes, and howe mightie are his wonders: his kingdome is an euerlasting kingdome, & his dominion is fro generation to generation.

4 I Nabuchodonozor beyng at rest in my house, and flozishing in my palace,

5 Sawe a dreame, whiche made me a frayde, and the thoughtes vpon my bed, with the visions of my head, troubled me.

6 Therfore made I a decree, that they shoulde bring all the wyse men of Babylon before me, that they might declare vnto me the interpretation of the dreame.

7 So came the wyse men, the soothsayers, the Chaldeans, and Wisardes: to whom I tolde the dreame, but they coulde not shewe me the interpretation therof.

8 Till at the last Daniel came before me (whose name was Baltassar, according to the name of my God) which hath the spirite of the holy gods in hym, & before him I tolde the dreame, saying:

9 O Baltassar, thou prince of wyse men, forsomuch as I knowe that thou hast the spirite of the holy gods, & no secreete troubleth thee: tell me therefore the visions of my dreame that I haue scene, and the interpretation therof.

10 Thus were the visions of my head vpon my bed: And behold, I saw a tree in the mids of the earth, and the hepyght therof was great,

11 A great tree and strong, and the hepyght therof reached vnto the heauen,

and the sight thereof to the endes of all the earth.

12 The leaues therof were fayre, and the fruite therof much, and in it was meate for all: the beastes of the fielde had shadowes vnder it, and the foules of the aire dwelt in the bowes therof: al fleshe fed of it.

13 I sawe in the visions of my head vpon my bed, and beholde a watcher and a holy one came downe from heauen,

14 And cryed mightily, saying thus: Hew downe the tree, breake of his braunches, shake of his leaues, & scatter his fruite abroad: that the beastes may get them away from vnder hym, and the foules from his braunches:

15 Neuerthelesse, leaue the stumpe of his rootes still in the earth, and with a band of iron and brasse [binde it] among the grasse of the fielde, & let it be wet with the dewe of heauen, and let his portion be with the beastes among the grasse of the fielde.

16 Let his heart be chaunged from mans [nature] and let a beastes heart be geued vnto hym, and let seuen times be passed ouer hym.

17 This sentence [is] according to the decree of the watchers, and the request according to the word of the holy ones: because liuing men shoulde knowe that the hyghest hath power ouer the kingdome of men, and geueth it to whom it liketh hym, and setteth vpon ouer it the basest among men.

18 This is the dreame that I king Nabuchodonozor haue scene: therfore thou, O Baltassar, declare the interpretation therof, forsomuch as al the wyse men of my kingdome are not able to shewe me what it meaneth: but thou canst do it, for the spirite of the holy gods is in thee.

19 Then

(a) Meaning so farre as his dominion extendeth.

(b) Reade Chap. 2. f.

(c) This was another dreame, beside that which he sawe of the foure empires

(d) which was an angel of God.

(e) That is, let him be depriued of naturall reason and mans vnderstanding.

(f) This was the decree of God hym self as appeareth in the 24. verse following, but it is called the decree of the watchers: because they brought it and revealed it: which the holy ones desire to come to passe, so consenting to the decree of God, that the proude might be brought downe, & the humble exalted.

19 Then Daniel, whose name was Baltassar, held his peace by the space of one houre, and his thoughtes troubled him. So the king spake, and sayde, O Baltassar, let neither the dreame nor the interpretation thereof trouble thee. Baltassar answered, saying: O my Lord, this dreame be to them that hate thee, & the interpretation thereof to thyne aduersaries.

20 As for the tree that thou sawest, which was great and mightie, whose heyght reached vnto the heauen, and the light therof through all the world,

21 whose leaues were sayre, and the fruite therof much, and in it was meate for all: vnder the which the beastes of the felde had their habitation, and vpon whose braunches the foules of the aire did sit:

22 It is thou, O king, whiche art great and mightie, for thy greatnesse increaseth, & reacheth vnto the heauen, so doth thy dominion to the endes of the earth.

23 But wheras the king saw a watcher, and a holy one that came downe from heauen, and sayd, He we downe the tree, & destroy it, yet leaue the stumpe of the rootes therof in the earth, and with a band of iron & brasle binde it among the grasse of the felde, & let it be wet with the dewe of the heauen, and let his portion be with the beastes of the felde, till ^(b)seuen times passe ouer him:

24 This O king is the interpretation, yea it is y very decree of hym that is hyghest of al, and it toucheth my lord the king.

25 Thou shalt be cast out from men, and thy dwelling shalbe with the beastes of the felde: with grasse shalt thou be fed like ^(c)oxen, thou must be wet with the dewe of the heauen, yea seuen times shall passe ouer thee, till thou ^(d)knowe that the hyghest hath power ouer the kingdome of men, & geueth it to whom he list.

26 Moreover, where as it was sayd, that the stumpe of the roote of the tree should be left still: it betokeneth, that thy kingdome shall remayne whole vnto thee, after thou hast learned to knowe that the power commeth from heauen.

27 Wherefore, O king, let my counsel be acceptable vnto thee, and ^(e)breake of thy sinnes by righteousnesse, and thyne iniquities by mercie towarde the poore: lo, let there be a healing of thyne errour.

28 All these thinges touche the king Ra-

buchodonozor.

29 So after ^(m)twelue monethes, the king walked in the palace of the kingdome of Babylon.

30 And the king spake, & sayd: Is not this great Babylon that I haue buylt for the house of the kingdome by the might of my power, and for the honour of my maiestie:

31 Whyle these wordes were yet in the kinges mouth, there fell a voyce from heauen, saying: O king Nabuchodonozor, to thee be it spoken, Thy kingdome is departed from thee,

32 And thou shalt be cast out of mens companie, thy dwelling shalbe with the beastes of the felde: so that thou shalt eate grasse like oxen, and seuen times shall passe ouer thee, vntil thou knowest that the hyghest hath power vpon the kingdome of men, and geueth it vnto whom it pleaseh hym.

33 The very same houre was this matter fulfilled vpon Nabuchodonozor, so that he was cast out of mens companie, & did eate grasse like oxen, and his body was wet with the dewe of heauen, till his heeres were growen as Eagles [fethers] and his nayles like byrdes clawes.

34 When this ⁽ⁿ⁾time was past, I Nabuchodonozor lift by myne eyes vnto heauen, and mine vnderstanding was restored vnto me: then gaue I thankes vnto the highest, I magnified & prayled hym that liueth for euermore, whose power is an euerlasting power, and his kingdome is from one generatio to another.

35 And all they that dwel vpon the earth, are to be reputed as nothing, and according to his will he worketh in the armie of heauen, among the inhabitants of the earth: and there is none that may resist his hand, or say vnto him, what doest thou:

36 At the same time was myne vnderstanding geuen me againe, and I was restored to the honour of my kingdome, my glozie and my beautie was restored vnto me, & my counsellors and ^(o)princes sought vnto me, and I was established in my kingdome, & my glozie was augmented towarde me.

37 Now therfore I ^(p)Nabuchodonozor prayse, and extol, & magnifie the king of heauen, whose workes are all truely, & his wayes iudgement, and those that walke in pryde he is able to abase.

m After that Daniel had declared this vision: this his pryde declared in the next verie, sheweth that it is not in mā to conuert to God, except his spire moue him, seing that this terrible thyratunges could not moue him so recent.

(n) That is, the seuen & 23 or peres mentioned in the verser. 16. and 23. & 25.

(o) By whom it seemeth he was put from his kingdome before. *(p)* He doth not onely prayse God for his deliuerance, but also confesseh his fault, that God only may haue the glorie, and man the shame, and that he may be exalted and man cast downe.

(c) Hardly considering the great iudgement of God in the horrible punishment of this great sinne: & partly moved with part of his grace, whom God had commended the Jewes to wither fast to, and pray for, as Jer. 19. b.

(b) wherby he meant a long space, as from year to year, or from quarter to quarter, or from month to month: for the interpretation is diuine. *(c)* Not that he shalbe changed into a be. but that he was either stricken mad, and so vnder mans companie: or was cast out by his errour, and so was among the beastes and vnder grasse. *(d)* Daniel sheweth the cause why God thus punished him. *(e)* Crete fro punishing god to anger any longer by thy sinne: and where thou hadst crucelly punished many poore, be now merciful to them in thy conscience. so shall the reward of thy mercie be to thee.

The prophecie

The. v. Chapter.

1 Balthasar king of Babylon, abusing the vessels of the temple, seeth an hande wyrt-
 ing in the wal. 8 The soothsayers called of the king, can not expounde the wyrt-
 ing. 13 Daniel is called, which readeth it, and interpreteth also. 30 Balthasar beyng slaine,
 Darius succedeth in his roome.

A 1



King^(a) Balthasar made a great feast to a thousand of his princes, and dranke wine^(b) before the thousande.

And Balthasar when he had tasted the wine, commaunded to bring hym the golden and siluer vessels, whiche his^(c) father Nabuchodonozor had brought from the temple in Hierusalem, that the king and his princes, and his wyues, and his concubines, might drinke therein.

3 So were brought the golde vessels that they had taken out of the temple of the Lordes house at Hierusalem: and the king, and his princes, his wyues, and his concubines dranke in them.

4 They dranke wine, & praysed the gods of golde, siluer, brasse, iron, wood, and stone.

5 In the very same houre there appeared fingers of a mans hande wyrt- ing right oner^(d) against the candlesticke vpon the plaster of the wall of the kinges palace, and the king sawe the knockles of the hande that wrote.

6 Then chaunged the king his counte- nance, & his thoughtes troubled hym, so that the ioyntes of his loynes were loosed, and his^(e) knees smote one against the other.

7 Wherfore the king cryed mightly, that they should bring the soothsayers, Chal- dees, & Wylsardes: the king spake also to the wise men of Babylon, & said, who so can reade this wyrt- ing, & shewe me the interpretation thereof, shall be clothed with purple, and haue a cheyne of golde about his necke, and shall be the third ru- ler in the kingdome.

8 Upon this came al the kinges wise men, but they coule neither reade the wyrt- ing, nor shewe the king the interpreta- tion.

9 Then was king Balthasar greatly troubled, and his countenance was chaunged in him, and his princes were astonished.

10 Now the^(f) queene by reason of the talke of the king & his princes, came into the banquet house: and the queene spake, and

sayde, O king, lyue for euer: let not thy thoughtes trouble thee, and let not thy countenance be chaunged.

11 There is a man in thy kingdome that hath the spirite of the holy Gods within him: & in the dayes of thy father, light, and vnderstanding, & wysdome, like the wysdome of the gods, was founde in hym, whom the king Nabuchodonozor thy father, the king [say] thy father made chiefe of the^(g) wyse men, sooth- sayers, Chaldeans, and Wylsardes.

12 Because that such an aboundaunt spi- rite, knowledge, and vnderstanding, to expound dreames, to open secretes, & to declare harde doubtles, was founde in him, yea euen in Daniel, whom the king named Baltassar: let Daniel be called, and he shall declare the interpretation.

13 Then was Daniel brought before the king: so the king spake vnto Daniel, and sayde, Art thou that Daniel, whiche art of the children of the captiuitie of Iuda, whom my father the king brought out of Iurie:

14 I haue hearde of thee, that thou hast the spirite of the holy gods, & that light and vnderstanding, and excellent wys- dome is founde in thee.

15 Now haue there ben brought before me wyse men and soothsayers to reade this wyrt- ing, and to shewe me the interpre- tation therof: but they could not declare the interpretation of the thing.

16 Then hearde I of thee that thou couldest shewe interpretations, and dissolue doubtles: nowe if thou canst reade his wyrt- ing, & shew me the meaning therof, thou shalt be clothed with purple, and haue a cheyne of gold about thy necke, & be the thirde ruler in the kingdome.

17 Then Daniel answered, and sayd be- fore the king, As for thy rewarde, kepe them to thy selfe, and geue thy giftes to another: yet I wil reade the writing vnto the king, and shewe him the interpre- tation.

18 O thou king, the most high god gaue vnto^(h) Nabuchodonozor thy father a king- dome, and maiestie, and honour, & glorie.

19 And for the maiestie that he gaue him, al people, nations, and languages trembled

and

(a) Daniel recei- veth this his- tory of king Balthasar. (b) That is, some, so that gods iudgements against the wicked, for the deliuerance of his church, and how the prophete of Jeremi was true that they should be deli- uered after se- uentie yeres. (c) That is, not alone, as commonly he was wont, but in a solemne banquet, wher- vnto he recei- ued all his no- bles to accom- panie him. (d) Meaning his graundfa- ther.

(e) That is, might the be- liever be seene.

(f) So he that before con- demned God, was moued by this sight to tremble for feare of gods iudgements.

(g) This some thinke was his mother, or euer his graundmother: of al likelihood a woman of great age, that could re- member the actes of Da- niel.

(g) In the chap. 4. d. and this declareth, both that this name was ob- taind vnto him, and also that he did not vse these vile practises, because he was not among them when all were called.

C

(h) Before he read the wyrt- ing, he declar- eth to the king his great ingratitude toward God, who could not be moued to geue him the glorie, commen- ding his won- derfull works toward his graundfather: and so sheweth that he sin- neth, not of ignorance, but of malice.

and feared before him: he slue whom he would, he smote whom it pleased him: againe, whom he would he set by, and whom he list he put downe.

20 But because his heart was loftie, and his minde strengthened in pride, he was deposed from his kingly throne, and they toke his glory from him.

21 He was driuen out from the sonnes of men, his heart was made lyke the beastes, and his dwelling was with the wilde Asses, they fed him with grasse lyke Oxen, and his body was wet with the dewe of the heauen, till he knewe that the most hie God bare rule ouer the kingdome of men, and that he appoynteth ouer it whom so ever he pleaseth.

22 And thou his sonne, O Balthasar, hast not submitted thine heart, though thou knewest all these thinges:

23 But hast lift by thy selfe against the Lorde of heauen, so that the vessels of his house were brought before thee, that thou and thy princes, with thy wyues and concubines, might drinke wine thereout: and thou hast praysed the gods of siluer and golde, of brasse and iron, of wood and stone, which neither

see, heare, nor vnderstand: As for the God in whose hande consisteth thy breath and all thy wayes, thou hast not glorified him.

24 ⁽¹⁾ Then was the knockles of the hand sent from him, and hath written this writing.

25 And this the writing that he hath writte: MENE^(b) MENE, THECEL, VPHARSIN.

26 Now the interpretation of the thing is this: MENE, God hath numbred thy kingdome, and brought it to an ende.

27 THECEL, thou art wayed in the balaunce, and art founde wanting.

28 PHERES, thy kingdome is deuided, and geuen to the Medes, and Perses.

29 Then commaunded Balthasar, and they clothed Daniel with purple, and a chayne of golde about is necke, and made a proclamation concerning him, that he should be the third ruler in the kingdome.

30 The very same night was Balthasar the king of the Chaldees slaine.

31 And ⁽¹⁾ Darius of the Medes toke the kingdome, being threescore & two yeres of age.

D

⁽¹⁾ After that God had so long time deferred his anger, & patiently wayped for thine amendment.

^(b) This woorde is doubled, not onely to exaggerate the certaintie of the matter, but also as some thinke, the one ro signifie the ende of the king, the other the ende of the kingdome.

⁽¹⁾ Cyrus his sonne in lawe gaue him this title of honour, although Cyrus in effect had the dominion.

¶ The .vi. Chapter.

1 Daniel is made ruler over the lordes. 5 The imagination of an act against Daniel, 7 The proclamation of the act wherof Daniel is accused vnto the king as a transgressour. 16 He is put into a denne of lions by the commaundement of the king. 23 He is deliuered by faith in God. 24 Daniels accusers are put vnto the lions to be torne asunder. 26 Darius by the proclamation of a decree, magnified the God of Daniel.



It pleased Darius to set ouer his kingdome a hundred and twentie governours, which should be ouer the whole kingdome. Aboue these he set three princes, of

^(a) sought an occasion against Daniel concerning the kingdome, but they coulde finde none occasion nor fault: for he was so faithfull, that there was no blame nor fault founde in him.

5 Then saide these men, we shall finde none occasion against this Daniel, except we finde it against him concerning the lawe of his God.

6 Upon this went the princes and lordes together vnto the king, and saide this vnto him: King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and governours, the counsellors and dukes, haue consulted together to make a decree for the king, & to establish a statute, That who so desireth any petition either of any god or man within these thirtie dayes, except of thee O king,

^(a) Thus the wicked can not abide the graces of god in others, but seeke by all occasions to disgrace them, therefore against such offenders there is no better remedie then to walke by righty in the feare of God, and to haue good conscience.

B

whom Daniel was one, that the gouernours might geue accomptes vnto them, and the king shoulde haue no damage.

3 Nowe this Daniel was preferred aboue the princes and gouerners, for the spirite of God was plenteous in him: so that the king was minded to set him ouer the whole realme.

4 wherfore the rulers and gouernours

The prophecie



king, he shalbe cast into the lions denne.

8 Now the king confirme the decree, and seale the writing, that it be not chaunged according to the lawe of the Medes and Persians, which altereth not.

9 Wherefore king Darius sealed the writing and decree.

10 Now when Daniel vnderstoode that he had sealed the writing, he went into his house, and the ^(b) windowes of his chamber toward Hierusalem stood open, there kneeled he downe vpon his knees three times a day, he made his petition, and prayesed his God, as he dyd afore time.

11 Then these men assembled and found Daniel making his petition, and praying vnto his God.

12 So they came to the king, & spake before him concerning his commaundement, saying: O king, hast thou not sealed the decree, that within thirtie dayes whoso requireth his petition of any God or man, but onely of thy selfe O king, he shalbe cast into the denne of lions: The king answered and said, Yea it is true, according to the lawe of the Medes and Perses that altereth not.

^(c) 13 Then answered they, and saide vnto the king: This Daniel which is of the children of the captiuitie of Iuda, O king, regardeth neither thee, nor thy decree that thou hast sealed: but maketh his petition three times a day.

14 When the king heard these wordes, he

was sore displeas'd with him selfe, and set his heart on Daniel to deliuer him, and he laboured till the sonne went downe, to deliuer him.

15 Then these men assembled vnto the king, and said vnto him: Knowe this O king, that the lawe of the Medes & Perses [is] that the commaundement & statute which the king maketh, may not be ^(c) altered.

16 Then the king commaunded, and they brought Daniel, and they cast him into the lions denne. Nowe the king spake vnto Daniel, & saide: Thy God whom thou alway seruest, euen he wyll deliuer thee.

17 And there was brought a stone, & laide vpon the mouth of the denne, this the king sealed with his owne ring and with the signet of his princes, that the purpose concerning Daniel should not be chaunged.

18 So the king went into his palace, and remayned fasting, neither was there any instrumentes of musicke brought in before him, & his sleepe went from him.

19 But betimes in the morning at the breake of the day, the king arose, & went in all haste vnto the denne of the lions.

20 Now as he came nye vnto the denne, he cryed with a pittious voyce vnto Daniel, yea the king spake and saide vnto Daniel: O Daniel, thou seruaunt of the liuing God, is not thy God whom thou seruest alway, able to deliuer thee from the lions?

21 Then

(b) Because he would not by his sentence shew that he consented to this wicked decree, he set open his windowes to ward Hierusalem when he prayed, both to stirre by him selfe with the remembrance of gods promises to his people, when they should pray toward that temple: & also that others might see, that he would neuer consent in heart nor deed, for these seuerall dayes, to any thing contra-ry to gods glory.

(c) Thus the wicked man-kinde yf lawes by conscience & authority, which is oftentimes of stubbornnes, when as the innocents thereby perseuerance: and therefore go ueruous ought neither to feare, nor be ashamed to breake such.

21 Then Daniel saide vnto the king: O king, liue for euer.

22 My God hath sent his angel, which hath shut the lions mouthes, so that they might not hurt me, for myne^(b) vngiltinesse is founde out before him: and as for thee O king, I neuer^(c) offended thee.

23 Then was the king exceeding glad for him, & commaunded to take Daniel out of the denne: So Daniel was brought out of y^e denne, & no maner of hurt was founde vpon him, for he^(d) put his trust in his God.

24 And as for those men which had accused Daniel, the king commaunded to bring them, & to^(e) cast them into the lions denne, them, their children, & their wyues: so the lions had the maisterie of them, and brake all their bones asunder

or euer they came at the grounde of the denne.

25 After this, wrote king Darius vnto all people, nations, & tongues that dwell in all landes: Peace be multiplied vnto you.

26 My commaundement is in all my dominion and kingdome, that men feare and stand in awe of Daniels God: for he is the liuing God which abideth euer, his kindgome shall not fayle, and his power is everlasting.

27 It is he that deliuereth and sauech, he doth wonders and marueylous workes in heauen and in earth, he hath preserved Daniel from the power of the lions.

28 So this Daniel prospered in the raighe of Darius, and in the raighe of Cyrus of Persia.

The .vij. Chapter.

1 A vision of foure beastes is shewed vnto Daniel. The vision is interpreted of foure kingdomes of the worlde. 27 Of the euerlasting kingdome of Christe.



In the first yere of Balthasar king of Babylon, saue Daniel a dreame, & there were visions in his head vpon his bead: which^(a) dreame he wrote, & de-

clared the summe of the matter, Daniel spake and saide: I saue in my vision by night, and beholde, the foure^(b) Windes of heauen stroue vpon the great sea,

3 And foure great beastes came by from

the sea, one diuers from an other.

4 The first was as a^(c) lion, and had Eagles wings: I beheld till his wings were pluckt from him, and he lifted by from the earth, & set vpon his feete like a man, & there was geuen him a mans heart.

5 Behold an other beast, [which was] the second, was lyke a^(d) beare, and stode vpon the one side: betwixt his teeth in his mouth he had three ribbes, and it was saue vnto him thus: Arise, cate by much fleshe.

^(a) The beastes are kinges, kingdomes, or monarchies: By the lion, the kingdome of Babylon is vnderstanded, which speedily is banquished the nations adioyning: but after his wings were pluckt and his kingdome taken away, he returned to the condition of a man, and no lion. ^(b) The second monarchie: of the Persians and Medes.

6 Then

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⁽²⁾ Where...
⁽³⁾ Which sig-...
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⁽¹⁰⁰⁾ The first...

The prophecie

6 Then I looked, and beholde, there was an other lyke vnto a ^(c) leopard, this had winges as a foule, euen ^(d) foure vpon the backe: this beast had foure heads, and there was power geuen him.

7 After this I saw in a vision by night, & beholde, the fourth beast was grimme and horrible, and marueylous strong: it had great iron teeth, it deuoured & destroyed, & stamped the residue vnder his feete, it was vnlke y^e other beastes that were before it, for it had ^(e) ten hornes.

8 As I considered the hornes, beholde, there came by among them another little horne, before whom there were three of the first hornes pluckt away: and behold, this horne had eyes lyke the eyes of a man, & a mouth speaking presumptuous thinges.

9 I behelde till the thrones were set by, & the ^(f) auncient of dayes did sit: whose garment was white as snowe, and the heeres of his head lyke the pure wooll: his throne was like the fire flambe, and his ^(g) wheelles as burning fire.

10 There issued forth a fire streame, and went out from before him: a thousand thousandes ministred vnto him, and ten thousand thousandes stode before him: the iudgement was set, & the ^(h) bookes opened.

11 Then toke I heede therunto, because of the voyce of the proude words which the horne spake: I behelde till the beast was laine, and his body destroyed, and geuen to be brent in the fire.

12 As concerning the other beastes, they had their dominion taken away, but their lines were prolonged for a certaine time and season.

13 I saw in visions by night, and behold there came ⁽ⁱ⁾ one in the cloudes of heauen, lyke the sonne of man: which went vnto the auncient of dayes, before whom they brought him.

14 And he gaue him dominion & honour, and a kingdome, that al people, nations, and languages should serue him: his dominion is an euerlasting dominion which shall neuer be taken away, and his kingdome shall neuer be destroyed.

15 I Daniel was troubled in my spirite in the midst of my body, and the visions of my head made me afraide.

16 I gate me vnto ^(m) one of them that stode by, and asked him the true th^e concerning all these thinges: so he tolde me, and made me vnderstand the interpretation of these thinges.

17 These great beastes which are foure, are foure kinges which shall arise out of the earth:

18 But the ⁽ⁿ⁾ high saintes shall receaue a kingdome, and possesse a kingdome for euer, euen for euer and euer.

19 After this, I required to knowe the truth concerning y^e fourth beast, which was so vnlke the other beastes, and so horrible, whose teeth were of iron, and his nayles of brasse, which deuoured and destroyed, and stamped the residue vnder his feete:

20 [I desired] also [to knowe the truth] as touching the ten hornes that he had by on his head, and this other which came by afterwarde, before whose face there fell downe three, which horne had eyes and a mouth that spake presumptuous thinges, and looked with a grimmer visage then his ^(o) felowes.

21 I behelde, and the same horne made battaile against the saintes, yea & preuailed against them.

22 Until the auncient of dayes came that the iudgement was geuen to the high saintes, and till the time came that the saintes had the kingdome in possession.

23 He gaue me this aunswer: That fourth beast, shall be the fourth kingdome vpon earth, it shall be vnlke to all the kingdomes: it shall deuour, treade downe, and destroy all other landes.

24 The ten hornes, are ten kinges that shall arise out of that kingdome: after whom there shall stande by another, which shall be vnlke to the first, and he shall subdue three kinges:

25 And he shall speake wordes against the highest of all, he shall destroy the high saintes, and thinke that he may change times and lawes: they shall be geuen into his hande vntill a time, and times, and the deuiding of a time.

26 But the iudgement shall sit, and they shall take away his dominion, to consume and destroy it vnto the ende.

27 And the kingdome and dominion, & the greatnes of the kingdome vnder the whole heauē, shall be geuen to the ^(p) people of high saintes, whose kingdome is an euerlasting kingdome, and all powers shall serue and obey it.

28 Hitherto the ende of the wordes: I Daniel had many cogitations [which] troubled me, & my countenance chaunged in me: but the wordes I kept still in my heart.

(c) The third monarchie of the Macedonians.

(d) That is, his foure chiefe captaines, which had the empire after his death deuided among them.

(e) That is, the Romane empire, which was as a monster, & could not be compared to any beast, because the nature of none was able to expresse it.

(g) which signifie ten kinges, as ver. 12.

(h) That is, God, which was before all times.

(i) So was the maner in olde time of princes & honours, to be made so, that they might be moued and remoued the easelice.

(k) This is ment of the first coming of Christ, when as the will of God was plainly revealed by his gospel.

(l) which is met of Christ who had not yet taken vpon him mans nature, neither was the sonne of David according to the fleshy, as he was afterwarde, but appeared then a figure, and a hat in the cloudes.

(m) Meaning, of the angels, as ver. 12.

(n) That is, Gods elect people, which shall haue a kingdome and church to continue in for euer.

(o) That is, the three other empires.

e

(p) That is, to the church.

The .viii. Chapter,

A vision of a strife betweene a ramme and a hee goate. 20 The vnderstanding of the vision is, of the battaile betweene the king of Persia, and the king of the Grecians.

ff of 9th



In the third yere of the raigne of king Salthasar, there appeared a vision vnto me [euen] vnto me Daniel, (a) after that which I had scene in the beginning.

the grounde, and of the starres also, and trode them vnder foote.

11 Mea, it grewe by against the (a) prince of the hoast, from whom the (b) dayly [sacrifice] was taken away, and the places of his sanctuarie caste downe.

12 And power was geuen vnto it ouer the dayly [sacrifice] for the iniquitie, and it shall (c) cast downe the trueth to the grounde: and thus shall it do, and prosper.

13 Upon this, I heard one of the saintes speaking, and one of the (d) saintes spake vnto (e) Palmont, saying: how long shall the vision of the dayly [sacrifice] and of the iniquitie of desolation [endure,] to geue both the sanctuarie and the power to be troden vnder foote:

14 And he answered me: Unto the (f) euening and the morning, two thousand and thre hundred: then shall the sanctuarie be cleansed.

15 Now when I Daniel had scene this vision, and sought for the vnderstanding of it: beholde, there stood before me (g) like the similitude of a man.

16 And I heard a mans voyce (h) betweene Uai, which cryed, and saide: O Gabriel (aa) make this man vnderstande the vision.

17 So he came and stood by me: but I was afraide at his coming, and fell downe vpon my face: Then said he vnto me, Vnderstand O thou sonne of man: for at the (b) time of the ende this vision [shalbe.]

18 Now as he was speaking vnto me, I fell in a slumber vpon my face to the grounde: but he touched me, and set me vp in my place.

19 And he saide, Beholde, I wyll shewe thee what shalbe in the last wrath: for in the time appoynted it shalbe fulfilled.

20 The ramme which thou sawest hauing two hornes, is the king of the Medes and Perses,

21 And the goate, is the king of Grecia: and the great horne that is betwixt his eyes, that is the first king.

22 But where as it brake, & foure other rose vp in the steade: [it signifieth,] that out of this people shall stande by foure kingdomes, but not so mightie as it.

(a) That is, God. (b) He labored to abolish the gods religion, and to cast downe his seruice.

(c) This heere shall abolish the true doctrine, and so corrupt gods seruice. (d) One of the angels. (e) That is, a secrete one, or a marueylous one, whereby is vnderstanded Christe the revealer of all secretes. (f) Evening and morning, do signifie a naturall day, that is, 2400. dayes.

(g) That is, Christe.

(h) That is, betweene the banks of the river Uai. (aa) This power to counte the angel, declared it was God. (b) That is, the vision shalbe fulfilled hereafter in time comenent.

After the vision... I saw in a vision... Then I looked by and saw... I saw that this ramme pushed with his hornes... And as I considered... And he came vnto the ramme... And I sawe him drawe nye vnto the ramme... Therefore the goate wared exceeding great... And out of one of them came fourth a little horne... It grewe by vnto the hoast of heauen...

The prophecie

23 And in the ende of their kingdome, when the wicked are come to the full, a king of a ^(c) fierce countenance, and vnderstanding harde sentences, shall stand by.

24 His power shall be mightie, but not in ^(b) his strength, & he shall destroy wonderfully, he shall prosper & practise, and destroy the ^(c) mightie and the holy people.

25 And through his policie also he shall cause craft to prosper in his handes, he shall extoll him selfe in his heart, and in prosperitie he shall destroy many, & ma-

ny one shall be put to death in his weaknesse: he shall stande by against the ^(c) prince of princes, but he shall be destroyed without ^(a) hande.

26 And the vision of the ^(b) evening and the morning, which is declared, is true: therefore seale thou by the vision, for it shall be after many dayes.

27 Upon this was I Daniel feeble, so that I lay sicke [certaine] dayes: but when I rose by, I went about ^(c) kings busines, and was astonied at the vision, neuerthelesse, no man vnderstoode it.

The .ix. Chapter.

1 Daniel desireth to haue that presourmed of God, which he hath promised concerning the returne of the people from their banishment in Babylon. 15 A true confession.

20 Daniels prayer is harde. 21 Gabriel the angel expoundeth vnto him the vision of the threescore and ten weekes. 24 The annoynting of Christe. 25 The building againe of Hierusalem vnder Nehemia. 26 The death of Christe.



At the first yere of Darius the sonne of ^(a) Ahasuerus, which was of the seede of the Medes, & was made king ouer the ^(b) realme of the Chaldees,

2 Euen in the first yere of his raigne, I Daniel vnderstoode by ^(c) bookes the number of the yeres, wherof the Lorde spake vnto Jeremie the prophete, that he woulde accomplishe seuentie yeres in the desolation of Hierusalem.

3 And I turned my face vnto the Lord God, and sought by prayer and supplication, with fasting, sackcloth, and ashes.

4 I prayed vnto the Lorde my God, & made my confession, saying: O Lorde God, great and fearefull, which kepeth couenaunt and mercie with them that loue him and kepe his commaundementes:

5 We haue sinned and haue committed iniquitie, and haue done wickedly, yea we haue rebelled, & haue departed from thy preceptes, & from thy iudgements.

6 We woulde not obey thy seruantes the prophetes, that spake in thy name to our kinges and princes, to our forefathers, and to all the people of the lande.

7 O Lorde, righteousnesse belongeth vnto thee, vnto vs open shame, as is come to passe this day vnto euery man of Iuda, and to them that dwell at Hierusalem, yea vnto all Israel, whether

they be farre or nye throughout all the landes whither thou hast driuen them, because of their offences that they haue done against thee.

8 Hea O Lorde, vnto vs, to our kinges & princes, to our forefathers that haue offended thee, belongeth open shame.

9 Vnto the Lorde our God pertayneth compassion and forgiveness, though we haue rebelled against him.

10 And we haue not obeyed the ^(b) voyce of the Lorde our God, to walke in his lawes which he layde before vs, by the hande of his seruantes the prophetes.

11 Hea all Israel haue transgressed and gone backe from thy lawe, so that they haue not hearkened vnto thy voyce: wherefore the ^(c) curse and oth that is written in the lawe of Moyses the seruant of God, against whom we haue offended, is poured vpon vs.

12 And he hath confirmed his wordes, which he spake against vs and against our iudges that iudged vs, to bring vpon vs such a great plague as neuer was vnder heauen, lyke as it is now come to passe in Hierusalem.

13 Hea, all this plague as it is written in the lawe of Moyses, is come vpon vs: yet made we not our prayers before the Lorde our God, that we might turne againe from our wickednes, and vnderstand thy trueth.

14 Therefore hath the Lord watched by on the plague, and brought it vpon vs: for

^(c) That is, Antiochus, who should be impudent, Haman, subtil and craftie. ^(b) That is, not like Alexander's strength. ^(c) Both the Gentiles that dwell about him, and the Jewes.

^(c) Against God. ^(b) God would destroy him with a notable plague. ^(c) Which is, the death of Christe.

^(a) Otherwoyse called Astages.

^(b) For Cyrus led with ambition, wot about warres in other countreys, & therefore Darius had the title, though Cyrus were king in effect.

^(c) Though he were an excellent prophete, yet he daily increaseth in knowledge by reading the scriptures.

^(b) He seeth that they rebel against God, which serue him not according to his commaundement and voyce.

^(c) As Deute. 27. c. of the curse confirmed by vs. oth.

thee.

for the Lorde our God is righteous in all his workes which he doth: for we would not hearken vnto his voyce.

15 And now O Lorde our God, thou that with a mightie hande hast brought thy people out of the lande of Egypt to get thy selfe a name, which remaineth this day, we haue sinned, we haue done wickedly.

16 O Lorde, according to all thy righteousnes, I beseeche thee let thyne anger and thy wrath be turned away from thy citie of Hierusalem, thy holy hill: for because of our sinnes, and for the wickednesse of our fathers, Hierusalem and thy people are a reproche to all them that are about vs.

17 Now therefore O our God heare the prayer of thy seruaunt, and his intercession: O let thy face shine ouer thy sanctuarie that lyeth waste, for the Lordes sake.

18 O my God, encline thyne eare & hearken, open thyne eyes, beholde howe we be desolated, yea and the citie also which is called after thy name: for we do not present our prayers before thee in our owne righteousness, but in thy great mercies.

19 O Lorde heare, O forgeue Lorde, O Lorde consider and do it, defer not, for thyne owne sake O my God: because thy name is called vpon thy citie, & vpon thy people.

20 As I was yet a speaking at my prayers, knowledging myne owne sinnes & the sinnes of my people Israel, presenting so myne intercession before the Lorde my God for the holy hill of my God:

21 Yea, while I was yet speaking in my prayer, the man Gabriel (whom I had scene afore in the vision) came fleeing, &

The .x. Chapter.

1 There appeareth vnto Daniel a man clothed in linnen. 11 which seeth him wherfore he was sent.



12 In the third yere of Cyrus king of Persia, there was shewed vnto Daniel, otherwyle called Baltassar, a matter, yea a true matter, but it is yet a long time vnto it: he vnderstoode the matter, and perceained what the vision was.

2 At the same time, I Daniel mourned for the space of thre weekes of dayes. 3 I ate no pleasaunt bread, as for flesh

touched me about the tyme of the evening oblation:

22 And he enfourmed me, & talked with me, and saide: O Daniel, I am now come foorth to geue thee knowledge & vnderstanding.

23 At the beginning of thy supplications, the commaundement came foorth, and I am come to shewe thee, for thou art greatly beloved: therefore vnderstande the matter and consider the vision.

24 Seuentie weekes are determined ouer thy people, & ouer thy holy citie, to finish the wickednes, and to seale vp sinnes, and to reconcile the iniquitie, & to bring in euerlasting righteousness, to seale vp the vision and prophetic, & to annoynt the most holy.

25 Knowe therefore and vnderstand, that from the going foorth of the commaundement, to bring againe the [people] and to builde Hierusalem, vnto Messiah the prince, there shalbe seuen weekes and threescore and two weekes: and the streete shalbe built againe, and the wall, [even] in the straitnes of tyme.

26 After these threescore & two weekes shall Messiah be slaine, & not for himselfe: and the people of the prince that shal come, shall destroy the citie and the sanctuarie, and the ende thereof shalbe with a fludde, and vnto the ende of the battel it shalbe destroyed by desolations.

27 He shall confirme the couenant with many for one weeke, and in the midst of the weeke he shall cause the sacrifice and the oblation to cease, and for the overspreading of the abominations, he shal make it desolate, [even] vntil the consummation determined shalbe poured vpon the desolate.

(a) That is, not for any his owne desertes or offences, as Eia. 43. b. (r) Meaning Titus Vespasianus sonne, who should come & destroy both the temple and the people without all hope of recovery.

and wine there came none within my mouth: no, I did not once annoynt my selfe till the whole thre weekes of dayes were fulfilled.

4 Upon the foure & twentieth day of the first moneth, I was by the side of that great riuer, [even] Hiddekel.

5 I lift vp myne eyes, and looked: and beholde a man clothed in linnen, whose loynes were girded vp with fine golde of Aphaz.

6 His body was lyke the thurkis stone, his

(The alludeth to Jeremies prophetic, wherby he declared there should be seuentie yeres of the Jewes captiuitie for the execution of gods iudgement: but now gods mercie should seuen folde exceede his iudgement, in geuing the seuentie times of a happier state though not altogether void of affliction: which amounteth to foure hundred & thretye yeres, euen to the coming of Christ, & so then it should continue for euer. (m) From the tyme that Cyrus gaue the leaue to depart. (n) And these seuen weekes make fouretye nine yeres, wherof thre are referred to the tyme of laying of the foundation of the temple, & 46 to the building of it, as John. 2. d. (o) That is, in a troublous tyme. (p) Counting from the first yere of Darius, who gaue the second commaundement for the building of the temple to the battell of Antiochus Epiphanes in the last weeke of the seutic, shall Christe ppech, shew miracles, and suffer. (q) By preaching the gospel, he comforted his promise: first to the Jewes, & after to the Gentiles. (r) That is, by Christs sacrifice vpon the crosse all ceremonies of the lawe were fulfilled, full remission of sinnes purchased, so that there remained no more oblation offering for sinnes, as Heb. 10. c.

That is, according to all thy mercifull promises, and the perfect will of thyself.

Wherby thy selfe is made worshipable. (h) That is, for thy Chyrtie sake, in whom thou shalt except all our prayers.

(d) Declaring that the godly are not vnto gods mercies, and renounce their owne feyned, when they seeke for remission of their sinnes. (h) Thus he would not content him selfe with any deservement of his owne, when he was led with a fervent wale, considering gods promise made to the churche, & for the remission of gods sinnes.

(a) He noteth this third yere, because in this tyme the building of the temple began to be hindered by Cambyses sonne, when the father was water in the minor against the Sathians, which was a discouraging to the godly, and a great tye to Darius.

(u) Meaning that Hierusalem and the sanctuarie should be utterly destroyed for their rebellion against God. Or some reade, that the plagues shalbe so great, that they shall all be after them.

The prophecie

his face to loke vpon was lyke lightening, his eyes as lampes of fire, his armes and feete were lyke in colour to pullished brasse, and the voyce of his wordes was lyke the voyce of a multitude.

- 7 And I Daniel alone sawe this vision, for the men that were with me saw not the vision: but a great fearefulnes fell vpon them, so that they fled away and hid them selues.
- 8 Therefore I was left alone, and saw this great vision, and there remayned no strength in me: for my colour was turned in me into corruption, and I receyved no strength.
- 9 Yet heard I the voyce of his wordes: and when I heard the voyce of his wordes, I fell astonied vpon my face and my face toward the earth.
- 10 And beholde a hande touched me, which set me vp vpon my knees, and vpon the paulmes of my handes.
- 11 And he saide vnto me: O Daniel, thou welbeloued man, take good heede to the wordes that I say vnto thee, and stand in thy place: for vnto thee am I nowe sent. And when he had said these wordes vnto me, I stode by trembling.
- 12 Then saide he vnto me, Feare not Daniel: for since the first day that thou didst let thyne heart to vnderstand, and to chasten thy selfe before thy God, thy wordes were hearde, and I am come for thy wordes.
- 13 But the^(b) prince of the kingdome of Persia withstode me one and twentie dayes: but lo, Michael one of the chiefe princes came to helpe me, & I remained

- there by the kinges of Persia.
- 14 And I am come to shew thee what shall come vnto thy people in the latter dayes: for it wyll be long yet or the vision be fulfilled.
- 15 Now whē he had spoken these wordes vnto me, I cast downe my head to the grounde, and held my tongue.
- 16 And beholde, there touched my lippes one very lyke vnto a man: then opened I my mouth and spake, and saide vnto him that stode before me, O my lord, by the vision my ioyntes are turned out of [their] place, and I have receyved no strength.
- 17 For howe can the seruaunt of this my Lorde, talke with my Lorde [being] such a one? And as for me, straight way there remayned no strength in me; neither is there breath left in me.
- 18 Then there came againe and touched me one lyke the apperaunce of a man, and he strengthened me:
- 19 And saide, O man greatly beloued feare not, peace be vnto thee, be strong and of good courage. So when he had spoken vnto me, I was strengthened and saide, Speake on my Lorde: for thou hast strengthened me.
- 20 Thus saide he: Knowest thou wherefore I am come vnto thee: now wyll I returne to fight with the prince of the Perses: alsoone as I go forth, lo, the^(c) prince of Greke lande shall come.
- 21 Neuerthelesse, I wyll shew thee that that is noted in the scripture of trueth: and there is none that helpeth me in these thinges, but^(d) Michael your prince.

The .xj. Chapter.

1 A prophecie of the kinges of Persia. 3 Of the kingdome of Grece. 5 Of the kingdome of Egypt, and of the bonde thereof. 15 Of the battaile with the kingdome of Syria.

(b) Meaning Cambises, who reigned in his fathers absence, did not only hinder thus long the building of the temple, but would have further ragged, if God had not sent me to resist him: and therefore have I layed for the profite of the Church

(c) Meaning, that he would not onely vnderstande the rage of Cambises, but also the other kinges of Persia, by Alexander the king of Macedonia. (d) For this angel was appointed for the defence of the Church, vnder Christ, who is the head thereof.

(a) The angel assisteth Daniel, that god hath given him power to performe these thinges, seeing he appointed him to assist Darius when he overcame the Chaldeans. (b) Whereof Cyrus was the first, the second Cambises, & third Darius the fourth. (c) For he capted vp all the east countreys to fight against the Grecians: and albeit he had in his armie nine hundred thousand men, yet in foure battailes he was discomfited and fled away with shame. (d) That is, Alexander the great.



And in the first yere of Darius of Media^(a) I stode to comfort him and to strength him.

And nowe wyll I shew thee the trueth: Behold, there shall stand by yet^(b) three kinges in Persia, but the fourth shall be farre richer then they all: and by his strength & by his richesse he shall stirre by^(c) all against the realme of Greke lande

the king, that shall rule with great dominion, and do what him list.

4 And when he shall stand by, his kingdome shall be^(d) broken, & shall be deuided toward the foure windes of the heauen, and not toward his posteritie, nor according to his dominion which he ruled: for his kingdome shall be pluckt by, euen for others besides these.

5 And the^(e) king of the south shall be mightie, and^(f) [one] of his princes, and he shall preuaile against him, and beare rule: his dominion shall be a great dominion.

(e) Hebe. Chap. 8. b.

(f) To wit, Dromecus king of Egypt. (g) That is, Antiochus & some of Seleucus & one of Alexanders places shall be more mightie, for he shall haue both Syria and Syria.

6 And

6 And in the ende of yeres, they shalbe ioyned together, & the kinges^(b) daughter of the south shall come to the kyng of the north for to make an agreement, but she shall not retayne the power of the^(c) arme, neither shall he continue noz his arme: but she shalbe deliuered [to death] and they that brought her, and he that begat her, and he that comforted her in these times.

7 But out of the bud of her^(b) rootes, shall one stande vp in his steede, whiche shall^(c) come with an arme, and shall enter into the fortreffe of the kyng of the north, and do with them [as he list] and shall preyale.

8 And shall also cary captiues into Egypt their gods, with their molten images, with their pretious vessels of siluer and of gold, and he shall continue more yeres then the kyng of the north.

9 So the kyng of the south shall come into his kyngdome, and shall returne into his owne lande.

10 Wherfore his sonnes shalbe styrred^(m) by, and shall gather together a mightie great hoast of people, &⁽ⁿ⁾ one shall come and ouerflowe and passe through: then shall he turne agayne and be^(o) stirred by at his fortreffe.

11 Then y^(p) king of the south shalbe angry, and shal come forth to fight with him [euen] with the king of the north, for he shall set forth a great multitude, & the multitude shalbe geuen into his hande.

12 Then the multitude shalbe proude, and their heartes shalbe lifted by, for he shall cast downe thousandes: but he shall not still preyale.

13 For the^(p) kyng of the north shall returne, and shal set forth a greater multitude then afore, and shall come forth (after certayne yeres) with a mightie arme and great riches.

14 And at the same time there shal^(q) manye stande by against the kyng of the south, so that the^(r) seditious chyldren of thy people also shall exalt them selues to establishe the vision, but they shal fail.

15 So the kyng of the north shal come & cast by amount, & take the strong cities: and the^(s) armes of the south shall not resist, neither his chosen people, neither shal there be any strength to withstand.

16 And when he cometh, he shall handle him as he list, and no man shal stand against him: he shall stande in the plea-

saunt^(t) lande, whiche by his hande shalbe consumed.

17 Agayne, he shall set his face to enter with the power of his whole kyngdome, and his confederates with hym, thus shall he do: and he shall geue hym the^(u) daughter of women to destroy her, but she shall not stande [on his side] neither before hym.

18 After this shall he turne his face vnto the^(v) isles, and shall take many: but a^(w) prince shall cause his shame to light vpon him, beside that, he shall cause his owne shame to turne vpon him selfe.

19 For he shal turne his face toward the fortes of his owne lande: but he shalbe^(x) ouerthrowen and fall, and be no more founde.

20 Then shall^(an) stande by in his place a rayser of taxes [in] the glory of the kyngdome, & after a fewe dayes he shalbe destroyed, neither in wrath noz in battel.

21 In his steede there shal stande by a^(bb) vyle person, to whom they shal not geue the honour of the kyngdome: but he shall come in peaceably and obtaine the kyngdome with flatteries.

22 And the^(cc) armes shalbe ouerflowed with a flud before hym, and shalbe broken, & also the prince of the couenaunt.

23 And after the^(dd) leage made with him, he shall worke deceitfully: for he shall come by, and overcome with a^(ee) small people.

24 He shal enter into the quiet and plentifull prouince, and he shal do that which^(ff) his fathers haue not done, noz his fathers fathers: he shall deuide among them the pray, and the spoyle, and the substance, yea and he shall forecast his devices against the strong holdes [euen] for a tyme.

25 Also his power & heart shall he stirre by with a great arme against the kyng of the south, the kyng of the south shalbe moued vnto battayle with a great and a mightie hoast also: neuerthelesse he^(gg) shal not stande, for they shall forecast devices against him.

26 Yea^(hh) they that feede of the portion of his meate, shal destroy him, and his arme shall⁽ⁱⁱ⁾ ouerflowe, and many shall fall and be slaine.

27 These two kinges hartes shalbe to do^(kk) mischief, & they shall talke of deceit at one table, but it shal not prosper, for yet the ende shalbe at y^(ll) time appointed.

28 Then

(t) The she-
werth that he
shall not only
attire & Egypt
Kings, but also
the Jewes, &
shal enter into
their countrey,
wherof he ad-
monisheth the
before, & they
may knowe
that all these
things come
by Gods pro-
uidence.
(u) Antiochus
married his
daughter
Cleopatra to
Ptolomeus
Epiphaneus,
therby the ra-
ther to ouer-
come hym: but
she fauoured
her husbnde,
and obeyed not
the sublel prac-
tises of her fa-
ther.
(v) The
Jewes maner
was to call all
countreys isles,
that were de-
uider from the
by the sea: yet
Antiochus in-
uaded some &
were isles in
deede, as Eu-
boca, Rhodica,
Samos, Cy-
prus &c. and
at length con-
ducted his ar-
mie into Gre-
cia.
(w) Whereas
Antiochus
contemned the
Romanes, &
put their am-
bassadors to
shame in all
places, Antio-
chus the con-
fult
& Scipio put
hym to flight,
and caused his
shame to turne
vpo his owne
head.
(x) When as
vnder the pre-
tence of pover-
tie he woulde
haue robbed
the temple of
Jupiter Do-
nicus, the
countreymen
slew hym.
(aa) That is,
Seleucus shal
succeede his fa-
ther Antio-
chus, who
should shortly
be destroyed by
popson.
(bb) Manly
Antiochus
Epiphaneus,
who was
thought to be
the occasion of
Seleucus his
death, & was
of a vyle, cru-
el, & flattering
nature, and de-
frauded his
brothers son
of the kyng-
dome, & usur-
ped the kyng-
dome with one
consent of peo-
ple.
(cc) Antiochus
shall not only
banquish all
the nydes that
Seleucus shal
procure a-

whiche falsly alleaged that place of Esai. xix. c. certayne of the
Egypt to fulfill his prophetic. Also the angell sheweth
whiche are in the Church, are by the prouidence of God.
the Egyptians with their captiue Scopas, were not able to withstande

gainst him: but also Ptolomeus Philometor, whom he calleth here the prince of the coue-
naunt. (dd) For after that battayle, Philometor and his vncle Antiochus made a leage.
(ee) For Antiochus came vpon Philometor vnawares, wher he suspected nothing. ff) Mean-
ing in Egypt. (gg) Philometor shalbe overcome by treason. (hh) Signifying his princes
and chiefe about him. (ii) Antiochus shall banquish the Egyptians. (kk) The vncle and
nephewes shall take truce and banquet together, yet in their heartes they shall imagine mis-

The prophecie

28 Then shall he go home agayne into his lande with great ⁽¹⁾ substance, and set his heart against the holy covenannt, so shall he do, and returne to his owne lande.

29 At the tyme appointed he shall come agayne, and go towarde the south: but the last shall not be as the first.

30 For the ships of ^(m) Chithim shall come against him, therfore he shall be sore, and returne, and fret against the holy covenannt: so shall he do, he shall [even] returne and haue intelligence with them ⁽ⁿ⁾ that forsake the holy covenannt.

31 And ^(o) armies shall stande on his part, and they shall pollute the sanctuarie of ^(p) strength, and shall take away the dayly [sacrifice] and they shall set vp the abhominable desolation.

32 And such as wickedly breake the covenannt, shall he cause to sinne by flatterie: but the people that knowe their God, shall preuaile and prosper.

33 Those also that haue ^(q) vnderstanding among the people, shall enfourme the multitude, and for a long season they shall ^(r) fall with sworde, with fire, with captiuitie, and with the taking away of their goodes.

34 Nowe when they shall fall, they shall be holpen with a ^(s) litle helpe, but many shall cleaue vnto them faynedly.

35 Yea some of those that haue vnderstanding shall fall, that they may be tryed, purified, and made whyte, tyll the tyme be out: for there is a tyme appointed.

36 And a ^(t) kyng shall do what hym list, he shall exalt and magnifie hym selfe against al that is God, yea he shall speake marneylous thinges against the God of Gods, and he shall prosper ^(u) tyll the wrath be fulfilled: for the determinati-

on is made.

37 He shall not regarde the God of his ^(v) fathers, nor the desires of women, yea he shall not care for any God: for he shall magnifie him selfe aboue all.

38 But in his place shall he honour the God ^(w) Hauzzim, and the God whom his father's knewe not, shall he honour with ^(x) golde and siluer, with pretious stones and pleasaunt thinges.

39 Thus shall he do in the holdes of Hauzzim with a strange God whom he shall acknowledge, he shall encrease his glozy, & shall cause them to rule ouer many, & shall deuide the land for gayne.

40 And at the ende of tyme shall the king of the ^(aa) south puche at hym, & the king of the north shall come against him lyke a Whirlewind, with charets, horsemen, and with many shippes: he shall enter into the countreys, and shall ouerflowe and passe through.

41 He shall enter also into the pleasaunt land, and many countreys shall be ouerthrowen: but these shall escape out of his hande [even] Edom and Moab, and the chiefe of the chyldren of Ammon.

42 He shall stretche forth his hande also vpon the countreys, and the lande of Egypt shall not escape.

43 But he shall haue power ouer the treasures of golde and of siluer, & ouer all the pretious thinges of Egypt, and of the Libyans and Ethiopians in his passing [by them.]

44 Neuerthelesse, the tidinges out of the east ^(bb) and the north shall trouble him, therfore he shall ^(cc) go forth with great wrath, to destroy and roote out many.

45 And he shall plant the tabernacles of his palace betweene the seas, in the glorious and holy mountaine: yet he shall come to his ende, & none shall helpe him.

(1) whiche he shall take of the Jewes in spoiling Hierusalem and the temple, & this is tolde them before, to moue them to patience, knowing all thinges are done by Gods providence.
(m) This is, the Romane power shall come against him: for Publius Popilius ambassadour, appointed him to depart in the Romanes name, to which thing he obeyed though with griefe: & so reuenge his rage, he came against the people of God & seconde time
(n) with the Jewes that shall forsake the covenannt of the Lord: first he was called against the Jewes by Jason the hyepitid, and this seconde tyme by Demetrius
(o) That is, a great faction of the wicked Jewes shall holde with Antiochus.
(p) So called, because the power of God was nothing diminished, though this tyme set vp in the temple & image of Apicler Dimpius, & so began to corrupt the pure service of god.
(q) They that remaine constant among the people, shall scache others by their example, and edifie anon in the true religion.
(r) Whereby he exhorteth the godly to constancie, although they should be persecuted a thousande times, and though their miserie endure neuer so long.
(s) As God will not leaue his Church destitute, so he will not deliue it all at once: but so helpe, as they may still seeme to fight vnder the crosse, as he did in the tyme of the Machabees, wherof he prophesied.
(t) Because the angels purpose is to shewe the whole course of the persecutions of the Jewes, vnto the coming of Christe, he nowe speaketh of the Monarchie of the Romanes, whiche he noteth by the name of a kyng, who were without all religion, & contemned the true God.
(u) So long the tyrantes shall preuaile, as God hath appointed to punish his people: but he sheweth that it is but for a tyme.

(v) The Romanes shall observe no certain forme of religion as other nations, but shall change their gods at their pleasures, pervert them, preferre them selfe aboue their Gods.
(w) That is, the God of power and riches: they shall esteeme their owne power aboue all their gods, and worship it.
(x) Under pretence of worshipping the gods, they shall enrich their curie with the most precious treasures of all the world, because that hereby all men shall haue them in admiration for their power and riches.
(aa) That is, both the Egyptians and the Syrians shall at length fight against the Romanes, but they shall be overcome.

(bb) when he shall heare that Calcas is in Napin, & that he is come out of the east.
(cc) For Jugurthus overcame the Parthians, and recovered that whiche Antonius had lost.

The. xii. Chapter.

2 He prophesieth the resurrection of the dead. 9 The darknesse of the prophecie of Daniel.



At that tyme shall ^(a) Michael stande by, the great prince, which standeth for the chyldren of thy people: for there shall be a tyme of trouble, suche as neuer

was since there began to be a nation, vnto that same tyme: and at that tyme thy people shall be deliuered euery one that shall be found written in the booke.
2 And many of them that sleepe in the dust of the earth, shall ^(b) awake, some to everlasting life, & some to shame & perpetuall

(a) The angel here noteth two thinges: first that the Church shall be in great affliction and trouble at Christes coming, and next that God will sende his angel to declare it, whom here he callith Michael.

(b) Meaning all that shall rise at the generall resurrection, whiche here he mentioneth, that the godly shall map euery haue respect vnto it, for in earth that they finde no comfort.

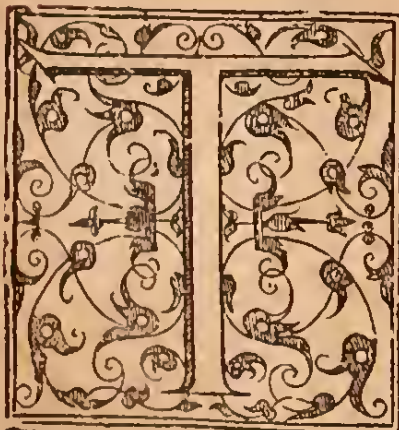
The prophecie

The booke of the prophete Osea.

The first Chapter.



1 The tyme wherein Osea prophced. 2 The idolatrie of the people. 10 The calling of the gentiles. 11 Christe is the head of all people.



HE worde of the Lorde came vnto Osea the sonne of Beerī, * in the dayes of Osea, Joathan, Ahas, and Hezekias, kynges of Iuda, and in the tyme of Jeroboam the sonne of Joas kyng of Israel.

2 When the Lorde spake first vnto Osea, he sayd vnto hym: * Go, take vnto thee a wife of ^(a) fornications, and chyldren of fornications: for the lande hath committed great fornication [departing] from the Lorde.

3 So he went and toke Gomer the daughter of Deblaim: whiche conceaued and bare hym a sonne.

4 And the Lorde sayde vnto hym, Call his name Jezrahel: for * I wyll shortly auenge the blood of * Jezrahel vpon the house of Jehu, and wyll bryng the

kyngdome of the house of Israel to an ende.

5 And in that day wyll I also breake the bowe of Israel, in the valley of Jezrahel.

6 And she conceaued agayne, and bare a daughter: and [the Lorde] sayde vnto hym, Call her name Lozuhamah [that is, not obtayning mercy] * for I wyll no more haue pitie vpon the house of Israel, but I wyll vtterly take them away.

7 * Yet I wyll haue mercy vpon the house of Iuda, and wil saue them, euen thowhe the Lorde their God: and wil not saue them by bowe, sworde, battell, horses, or horsemen.

8 Nowe when she had wayned Lozuhamah, she conceaued agayne, and bare a sonne.

9 Then sayd he, Call his name Loami [that is, not my people]: for ye are not my people, therefore I wyll not be your [God.]

10 Yet the number of the chyldren of Israel

4. Reg. xv. 16. and xvii. 11.

Leui. xxi. b. Eze. xliiii. d. (a) That is, one that of long tyme hath accustomed to play the harlot, not that the prophete did this in dedde, but he sawe this in a vision: or els was commaunded by God, to set forth vnder this parable of figure, the idolatrie of the Israelites. 4. Reg. xv. 16. xvii. xviii. b. iii. Re. xxi. b.

4. Re. xix. b.

Gen. xlix. c. 4. Re. xix. g.

rael shall be as the sand of the sea, which can neither be measured nor tolde: and in the place where it was sayde vnto them, * We are not my people: it shall be saide vnto them, * We are the chyldren of the liuing God.

11 * Then shall the chyldren of Iuda and the chyldren of Israel be gathered together, and appoynt them selues one head, and they shall come by out of the lande: for great shall be the day of Iezrahel. Ezech. 37. c.

The. ii. Chapter.

The people is called to repentaunce. He sheweth their idolaterie, and threatneth them, except they repent.

A 1



All your brethren that they are my people, and your susterne, that they haue obtayned mercy.

As for your mother, ye shall chide with

her and reprove her, * for she is not my wyfe, neither am I her husbände: let her therefore put away her whordome from her face, and her adulterie from her brestes:

Lest I strip her naked, and set her * euen as she came into the worlde, and make her as a wyldernesse, and as a drye lande, and slay her for thyrste.

And I wyll haue no pitie vpon her chyldren: * for they be the chyldren of fornication.

Their mother hath played the harlot, and she that bare them * is come to confusion: for she sayde, I wyll go after my louers, that geue me my bread and my water, my wooll and flaxe, my oyle and my drinke.

Therefore beholde, I wyll stop thy way with thornes, and make a hedge, that she shall not finde her pathes.

And though she runne after her louers, yet shall she not ouertake them: she shall seeke them, but not finde them.

* Then shall she say, I wyll go and returne to my first husbände: for at that tyme it was better with me then now.

And she dyd not knowe that I gaue her corne, and wine, and oyle, and multiplied her siluer and golde, which they bestowed on Baal.

Therefore wyll I returne and take away my corne in the tyme thereof, and my wine in the season thereof, and set agayne my wooll and my flaxe [whiche I

gaue her] to couer her shame.

10 * And nowe wyll I discover her shame [euen] in the sight of her louers, and no man shall deliuer her out of my handes. Iere. xiii. a.

11 Moreover, I wyll take away all her myrth, * her holy dayes, her newe moones, her Sabbathes, and all her solempne feastes. Deut. xvi. c.

12 I wyll destroy her vineyardes and figtrees; whereof she sayde: These are my rewardes that my louers haue geuen me, I wyll make them as a wood, and wyld beasts shall eat them by.

13 I wyll visite vpon her the dayes of Baal wherein she burned incense to hym, and decked her selfe with eare-ringes and iewels, she folowed her louers, and forgate me saith the Lorde. Iudic. ii. b. and. x. b.

14 Wherefore beholde, I wyll allure her and bring her into the wildernesse, and speake frendly vnto her.

15 From thence wyll I geue her her vineyardes agayne, yea and the * valley of Achor for an entry of hope: and she shall sing there * as in the dayes of her youth, and * as in the day when she came by out of the lande of Egypt. Iosu. vii. d.

16 And at that day (saith the Lorde) thou shalt call me, O my husbände, and shalt call me no more Baal. Iudic. v. a.

17 For I wyll take away those names of Baal from her mouth, yea she shall neuer remember their names any more. Ezcc. xv. 4.

18 * Then wyll I make a couenaunt for them, with the beasts of the fielde, with the foules of the ayre, and with euery thing that creepeth vpon the earth: * As for bowe, sworde, and battayle, I wyll destroy out of the lande, Lcui. xxvi. a.

lande; and wyll make them to sleepe safely.

Ezc.xvi.b. 19 And I wyll marry thee vnto myne owne selfe for euer, yea euen to my selfe wyll I marry thee in righteousnes, in iudgement, in louing kindnesse and mercy.

20 In saythfulnesse also wyll I marry thee vnto my selfe, and thou shalt know the Lorde.

21 At the same tyme wyll I shewe my selfe gracious vnto the heauens saith

the Lorde, and the heauens shall helpe the earth:

22 And the earth shall helpe the corne, wine, and oyle: and they shall helpe Jezrahel.

23 And I wyll sorwe her for my selfe in the earth, and wyll haue mercy vpon her that had not obtayned mercy: And to them whiche were not my people, I wyll say, Thou art my people: and they shall say, Thou art my God.

i. Pet. ii. b. Rom. ix. d.

The. iii. Chapter.

The Jewes shalbe cast of for their idolatrie. Afterwarde they shall returne to the Lorde.



When sayd the Lorde to me: *Go yet and loue a woman beloued of her husbände, and yet an aduultresse, according to the loue of the Lorde towarde the chyldren of Israel: and yet they haue respect to straunge gods,* and loue the wine pottes.

2 So I gat her for fyfteeue siluerlinges, and for an homer and an halfe of barley.

3 And sayde vnto her: Thou shalt bide

With me a long season, thou shalt not play the harlot, thou shalt be to no other man, and I wyll be so vnto thee.

4 For the chyldren of Israel shall sit a great whyle without kyng, without prince, without sacrifice, without image, without Ephod, and without Theraphim.

5 But afterward the chyldren of Israel shalbe conuerted and seeke the Lord their God, and David their kyng, and in the latter dayes they shall worship the Lorde, and his louing kindnesse.

The. iiij. Chapter.

A complaynt against the people, and the priestes of Israel.



Hear the worde of the Lorde O ye chyldren of Israel, for the Lord hath a controuersie with the inhabitantes of the lande: for there is no trueth, there is no mercy, there is no knowledge of God in the lande.

2 But swearing, lying, manslaughter, theft, and adulterie, hath gotten the ouer hande, and one bloodgiltinesse foloweth another.

3 Therefore shall the lande mourne, and all they that dwell therein shalbe rooted out, the bestes of the fielde, the foules of the ayre, and the fishes in the sea, shalbe consumed.

4 Yet let no man rebuke or reprove another, for thy people [are] as they that are at controuersie with the priest.

5 Therefore shalt thou fall in the day

tyme, and the prophete with thee in the night, and I wyll bring thy mother to destruction.

6 My people perishe for lacke of knowledge: because thou hast refused knowledge, therfore wyll I refuse thee also, so that thou shalt no more be my priest: and forsomuche as thou hast forgotten the lawe of thy God, I wyll also forget thy chyldren.

7 The more they increased in multitude, the more they sinned against me, [therfore] wyll I chaunge their honour into shame.

8 They eate by the sinnes of my people, and encourage them in their wickednesse.

9 Thus the priest is become lyke the people: wherfore I wyll punish them for their wicked wayes, and rewarde them according to their owne imaginations.

Baru. iii. d. Eza. v. b.

(a) That is, the priestes seeke to eate the peoples offerings, and fasten them in their sinnes. Leui. vi. d. Ezech. xiii. d. Eze. xxviii. a.

xxvi.b
vi.c
12.

10 *They shal eat and not have inough, they haue vsed whordome, but shall not prosper, they haue forsaken the Lorde, and not regarded him.

11 Whordome, wine, and newe wine, take the heart away.

Reg. i. a.

12 *My people aske counsell at their stockes, and their staffe teacheth them: for the spirite of fornication hath caused [them] to go astray, and they haue committed fornication against their God.

Reg. 17. b.

13 *They make sacrifices vpon the tops of the mountaines, and burne their incense vpon the hilles, yea vnder the oaks, poplars, and elmes, for there are good shadowes: therfoze your daughters are become harlots, and your spouses haue broken their wedlocke.

14 I wyll not punishe your daughters for beyng defiled, and your spouses that

became whoozes: * seeing the fathers them selues haue medled with harlots, and sacrificed with whoozes: but the people that wyll not vnderstande, must be punished. Nu xxv.d.

15 Though thou Israel play the harlot, yet let not Juda sinne, come not ye vnto Gilgal, * neither go ye to Bethauen, neither sweare ye, The Lorde liueth. 3. Reg. xii. d. Deut. x. d.

16 For Israel is rebellious like an vnculye heyffer: nowe the Lorde wyll feede them as a lambe in a large place.

17 Ephraim [is become] partaker of idols, let hym alone.

18 Their drunkennesse stinketh, they haue committed whordome: their rulers loue [to say] with shame, Bryng ye.

19 The winde hath bounde them by in her winges, and they shall be ashamed of their sacrifices.

¶ The. v. Chapter.

1 Against the priestes and rulers of Israel. 13 The helpe of man is in bayne.



We priestes heare this, take heede O thou houlholde of Israel, geue care O thou house of the king, for iudgement [is] against you, because you are

8 Blowe with the shawmes at Gibeon, and with the trumpet in Ramah, crye out at Bethauen, after thee O Benjamin. B

9 In the tyme of the plague shall Ephraim be layde waste: in the tribes of Israel haue I shewed the trueth.

10 The princes of Juda haue ben lyke them * that remoue the lande markes: therfore wyll I powre out my wrath vpon them like water. Dani. xix. c. and. xxvii. o

11 Ephraim is oppressed and broken in iudgement, because he wyllingly followed the commandement.

12 Therfore wyll I be vnto Ephraim as a moth, and to the house of Juda as a caterpillar.

13 When Ephraim sawe his sicknesse, and Juda his disease, * Ephraim went vnto Assur, and sent vnto kyng Jareb, yet coulde not he helpe you, nozease you of your payne. 4. Reg. xv. b

14 I wyll be vnto Ephraim as a lion, and as a lions whelpe to the house of Juda: I [euem] I wyll spoyle, and go my away: I wyll take away, and no man shall rescue.

15 I wyll go and returne to my place, tyll they knowledge that they haue sinned and seeke me. In their aduersitie they shall (a) early seeke me. (a) That is, diligently.

Ezech. viii. d
lxx. xii. d

Osea. vi. b.

Deut. iii. e.
Ezech. xii. a

The prophecie

The. vi. Chapter.

1 Affliction causeth a man to turne to God. 9 The wickednesse of the priestes.

Iob.v.b.

A 1



One, let vs turne a-
gayne to the Lorde: *
for he hath smitten vs,
and he shall heale vs,
he hath wounded vs,
and he shall binde vs
vp agayne.

2 After two dayes shall he quicken vs,
in the thirde day he shall rayse vs vp, so
that we shall liue in his sight.

3 Then shall we haue vnderstanding,
and endeouour our selues to knowe the
Lord: he shal go forth as the spring of
the day, & come vnto vs * as the rayne,
and as the latter rayne vnto the earth.

4 O Ephraim, what shall I do vnto
thee: O Iuda, howe shall I intreate
thee: for yonr goodnesse is lyke a mor-
ning cloude, & like a deawe that goeth
early away.

5 Therfore haue I cut downe the pro-
phetes, and let them be slayne for my

wordes sake, so that thy punishment
shall come to light.

6 For I desired mercy, and not sacrifi-
ce: and the knowledge of God moze
then burnt offeringes.

7 But euen like as * Adam did, so haue
they broken my couenaunt, and set me
at naught.

8 Gilead is a citie of wicked doers, and
[is] polluted with blood.

9 And as the eues [armed] wayte for him
that passeth by the way: suche is the
counsell of the priestes, which with one
agreed counsell murther cruelly suche
as kepe the way, yea they dare do all
vnspeakable mischiese.

10 *Horrible thinges haue I seene in the
house of Israel: there is the fornication
of Ephraim, and Israel is defiled.

11 Yea, and thou Iuda kepest an har-
nest for thy selfe, when I returne the
captiuitie of my people.

Prou.xvi.a.

Math. ix.
and. xii. a.
Ier. vii. d.

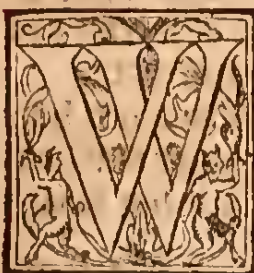
Gene. ii. b.
B

Ier. vii. d.

The. vij. Chapter.

1 Of the vices and wantonnesse of the people. 12 Of their punishment.

A 1



hen I vndertoke to
make Israel whole,
then the vngracious-
nesse of Ephraim, and
the wickednes of Sa-
maria came to light,
for thei go about with

eyes, therfore the theefe robbeth with-
in, and the spoyler destroyeth without.

2 They consider not in their heartes
that I remember al their wickednesse:
nowe their owne inuentions haue be-
set them, whiche I see well inough.

3 *They make the kyng glad with their
wickednesse, and the princes with their
eyes.

4 All these burne in adulterie, as it were
an ouen that the baker heateth when
he hath left kneading, tyll the doue be
leauened.

5 [This is] the day of our kyng, the
princes haue made hym sicke with bot-
tels of wine, he hath stretched out his
hande to scorers.

6 For whyles they lye in wayte, they
haue made redye their heart lyke an
ouen, their baker sleepeth all night, in

the morning it burneth as a flambe of
fire.

7 They are altogether as hotte as an
ouen, and haue deuoured their owne
iudges, all their kinges are fallen, yet is
there none of them that calleth vpon
me.

8 Ephraim hath mixt him selfe among
[heathen] people, Ephraim is become
like a cake that no man turneth.

9 Straungers haue deuoured his
strength, and he regardeth it not: he
wareth full of gray heeres, yet wyll he
not knowe it.

10 And the pryde of Israel testifieth to
his face, yet wyll they not turne to the
Lorde their God, nor seeke hym for all
this.

11 Ephraim is like a doue that is begy-
led and hath no heart: * nowe call
they vpon the Egyptians, now go they
to the Assyrians.

12 But whyle they be goyng here and
there I shal spreade my net ouer them,
and drawe them downe as the foules
of the ayre: and accordyng as they haue
ben warned, so wyll I punish them.

Rom. i. d.

Osa. vi.

4. Reg. 16. b.

Eze. 12.
1 Pet. 2.
Mat. xv. a.
Eze. xx. c.
Ezech. 33. f.

13 *No be vnto them, for they haue forsaken me, they must be destroyed, for they haue set me at naught: I am he that hath redeemed them, yet haue they spoken lyes agaynst me.

14 *They call not vpon me with their heartes, but lye howlyng vpon their beddes: they wyll assemble them selues for corne and wine, but rebel agaynst me.

15 I haue bounde [by] and strengthened their arme: yet do they imagine mischief agaynst me.

16 They turne them selues, but not to the most hyst, and are become as a broken bowe, their princes shalbe slayne with the sworde for the malice of their tongues: this shalbe their decision in the lande of Egypt.

The. viij. Chapter.

The destruction of Iuda and Israel, because of their idolatrie.

1 Pet. 2.

S Et the trumpet to thy mouth, [swiftly] as an Eggle [shall the enemy come] agaynst the house of the Lorde: for they haue broken my * couenaunt, and transgressed my lawe.

2 Israel shoulde haue sayde vnto me: Thou art my God, we knowe thee.

3 But he hath refused the thyng that is good, therfore shall the enemy pursue him.

1 Reg. 16.

4 They haue ordeyned kinges, but not through me, they haue made princes, and I knewe it not: * of their siluer and golde haue they made them idols, therfore shall they be destroyed.

Ezech. 16.

5 Thy Calfe O Samaria hath cast thee of, for my wrathfull indignation is gone foorth agaynst them: howe long wyll they be without innocencie?

6 For [the calfe] came from Israel, the workman made it, therfore can it be no God: but euen in peeces shall the calfe of Samaria be broken.

1 Reg. 12. d.

7 They haue solwen winde, therfore shall they reape a whirlewinde: it hath no stalke, the bud shall bryng foorth no meale: and if haplye it do, straungers

shall deuour it by.

8 Israel is deuoured, nowbe shall they be among the gentiles as a vessell of no reputation.

9 For they haue gone by to Assyria [and are as] a wilde asse solitarie by him selfe: Ephraim hath hired louers.

10 And though they haue hired them among the heathen, yet nowe wyll I gather them, and they shall begyn to be weery with the burthen of the king and the prince.

11 Ephraim hath made many alters to do wickednesse, his alters [I say] he had to his sinne.

12 I haue written to them the great thinges of my lawe, [but] they are counted as a straunge thing.

13 They sacrifice fleshe for the sacrifice of mine offeringes, & eate it, [but] the Lorde hath no pleasure in it: nowe wyll he remember their iniquitie, and visite their sinnes, they shall returne into Egypt.

14 For Israel hath forgotten him that made him, & hath builded faire palaces, and Iuda hath encreased strong cities: but I wyll sende a fire into their cities, and it shall consume their palaces.

3. Reg. 17. c.
Eze. xvi. b.

The. ix. Chapter.

Of the hunger and captiuitie of Israel.

1 Pet. 2.

D not thou triumph O Israel, make no boastyng ouer ioyous thinges as do the heathen: for thou hast committed adulterie agaynst thy God, whoserewardes hast thou loued more then all the corne flookes.

2 The corne flook and the wine presse

shall not feede them: and the newe wine shall fayle them.

3 They shall not dwell in the Lordes lande, but Ephraim shall turne agayne into Egypt, and eate vncleane thinges among the Assyrians.

4 They powre out no wine for a drynke offeryng vnto the Lorde, neither shall their slayne offeringes be pleasaunt vnto him, they shalbe vnto them as the bread

Eze. iii. c.

The Prophecie

bread of mourners; all they that eate shall be defiled: for their bread^(a) for their soules shall not come into the house of the Lorde.

5 What wyll ye do then in the solempne day, and in the feast day of the Lorde:

6 For beholde they are gone away for destruction, [but] Egypt shall gather them, and Memphis shall bury them: the nettles shall possesse the pleasaunt [places] of their siluer, thornes shall be in their tabernacles.

B

7 The dayes of visitation are come, the dayes of recompence are come: and then shall Israel knowe that they were deceaued by a foolish, mad, & franticke prophete: for the multitude of thine iniquitie [God] shall multiplic enemies agaynst thee.

8 The watchman of Ephraim [was] with my^(b) God [but] the prophete [is] the snare of a fouler in all his wayes, and an abhominacion in the house of his God.

9 They haue gone to the bottome, they are corrupt as in the dayes* of Gibeon: [therefore] he wyll remember their iniquitie, and visite their synnes.

10 I founde Israel like grapes in the wilderness, & sawe their fathers as the first ripe in y figge tree at her first season: but they went to Baal Peor, & seperated

them selues to that shame, and became as abhominable as their louers.

11 Ephraim their gloire shall flee away like a birde: for birth, for wombe, and conception.

12 And though they bryng by children, yet I wyll destroy them before they be men: yea wo shall come to them when I depart from them.

13 Ephraim (as me thinke) is planted in a pleasaunt place, like as is Tyrus: but nowe must she bryng her owne children foorth to the manslayer.

Gen. 48. 1.

14 O Lorde geue them: what shalt thou geue them? Geue them an vnfruitfull wombe, and drye breastes.

C

15 All their wickednesse is done at Gulgall, there do I abhorre them: for the vngraciousnesse of their owne inuentions I wyll driue them out of my house, I wyll lone them no more, for all their princes are vnfaithfull.

Iofu. iii. d.

16 Ephraim is hewen downe, their roote is dried vp, so that they shall bryng no more fruite: yea and though they bryng foorth any, yet wyll I slay euen the best beloued of their body.

17 My God shall cast them away, for they haue not ben obedient vnto him, therefore shall they wander among the heathen.

The. x. Chapter.

1 Agaynst Israel and his idols. 14 His destruction for the same.

A



Israel [is] an^(a) emptie vine, [yet] hath it brought foorth fruite to it selfe, accordyng to the multitude of the fruite therof he hath increased allwayes: accordyng to the goodnesse of their lande they haue made them faire images.

2 Their heart is deuided, [therefore] shall they now be destroyed, [the Lorde] shall breake downe their images, he shall destroy their aulter.

3 For nowe shall they say, we haue no king, because we haue not feared the Lorde: and what shoulde then a king do to vs?

4 They haue spoken wordes, wearyng falslye in makyng a^(b) couenaunt: thus iudgement groweth as wormewood in the furrowes of the fiede.

5 They that dwell in Samaria shall feare because of the Calfe of Bethauen,

for the people therof shall mourne ouer it, yea and the priestes also reioyced on it for the gloire therof, because it is departed from it.

6 It shall be brought to the Assyrian for a present to the king Iareb: Ephraim shall receaue shame, and Israel shall be confounded for his owne imaginations.

7 Samaria with his king shall banishe away, as the some vpon the water.

8 The hye places of Auen where Israel doth sinne shall be destroyed, thistles and thornes shall growe vpon their aulter:

* then shall they say to the mountaynes, Couer vs, & to the hylles, Fall vpon vs.

9 O Israel, thou hast sinned from the dayes^(c) of Gabaa: there they stode, the battayle in Gabaa agaynst the children of iniquitie did not touche them.

10 It is my desire that I shoulde chastise them: and the people shall be gathered agaynst them, when they shall ioyne them selues together in their^(d) two furrowes.

B

Luk. xxiii. c. Apoc. vi. c. (b) In that dayes shall thou as wiskeed as the Sabaoites, and halt continue in the same euill silence.

(c) Brynging them selues together by league or ayde one another, as called are poked at the plough.

(a) The sacrifice which they offered for their synnes.

(b) In the beginning the teachers instructed the people out of Gods worde only: but afterwards they trapped them in idolatrie. Iudi. 19. 2.

(c) As the vine spoiled of her grapes beareth now the prece following, so the Israelites enioying rest after afflictions, renewed their former wickednesse and idolatrie.

(d) Promising to be faithfull to God.

(e) They pretend sincerity, but their fruites shewed the contrarye, much like as when wormewood groweth where wheate is sowed for.

farrowes.

11 And Ephraim [is as] an heyffer vled to delyte in treading out the come: but I wyll passe by her faire necke, I wyll make Ephraim to ride: Juda shall plowe, [and] Jacob shall breake his cloddes.

12 Sowte to your selues in righteousnesse, and reape the fruites of well doying, plowe by your freshe lande: for it is tyme to seeke the Lorde tyll he come and rayne righteousnesse vpon you.

13 For you haue plowed vngodlinesse, ye haue reaped iniquitie, you haue eaten

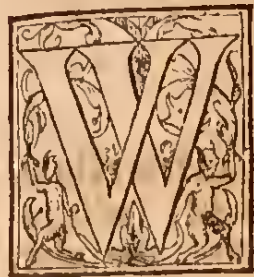
the fruite of lyes, because thou putttest thy confidence in thine owne wayes, and leapest to the multitude of thy strong men.

14 There shall growe a sedition among thy people, all thy strong cities shall be layde waste, euen as Salma destroyed Beth Arbel in the day of battayle, where the mother with the children were dashed in peeces.

15 Euen so shall Bethel do vnto you because of your malicious wickednesse: in a moornyng shall the king of Israel be destroyed.

The .xj. Chapter.

The benefites of the Lorde towarde Israel. Their ingratitude agaynst him.



1 **W**HEN Israel was young, I loued him, *and called my sonne out of the lande of Egypt.

They called them [but] they went thus from them: they sacrificed vnto Baal, and burned incense to images.

3 I gaue to Ephraim one to leade him, who shoulde beare him in his armes: but they knew not that I healed them.

4 I led them with cordes of a man [euen] with bandes of loue: and I was to them as he that taketh of the yoke from their shoulde, and I layde meate to them.

5 He shall no more returne into Egypt, but Asshur shall be his king, because he refused to conuert.

6 Therefore shall the sworde fall on his cities, & shall consume his braunches, and deuour them, because of their owne counsayles.

7 And my people shall stanve in a doubt

whither to turne them: for when the [prophetes] called them to the most hyest, not one yet woulde geue him his glorie.

8 Howe shall I geue thee by Ephraim: [howe] shall I deliuer thee Israel: howe shall I make thee as Adama: [howe] shall I set thee as Zeboim: mine heart is turned within me, my repentinges are kindled within me.

9 I wyll not execute the fiercenesse of my wrath, I wyl not returne to destroy Ephraim: for I am God and not man, the holy one in the middelt of thee, and I wyll not enter into the citie.

10 They shall walke after the Lorde, he shall roze like a lion: when he shall roze, then the children of the west shall feare.

11 They shall feare as a sparowe out of Egypt, and as a doue out of the lande of Asshur, and I wyll place them in their houses, saith the Lorde.

12 Ephraim compasseth me about with lyes, & the house of Israel with deceit: but Juda yet ruleth with God, and is faithfull with the saintes.

(a) which were two of the cities destroyed with Sodome. Gen. xix. d. Deut. 29. a.

(b) Unless their people agreeing to Gods worde.

The .xii. Chapter.

He admonisheth by Jacobs example to trust in God, and not in man.



1 **E**phraim is fed with the wynde, & foloweth after the east wynde, he dayly increaseth lyes & destruction, they be confederate with the Assyrians, *their oyle

is carped into Egypt. The Lorde hath a controuerisie with

Juda, and wyll visite Jacob accordyng to his wayes, accordyng to their owne inuentions wyll he recompence them.

3 *He toke his brother by the heele when he was yet in his mothers wombe, and in his strength he wrestled with God:

4 He *stroue with the angel and gat the victorie, he wept and prayed to him: *he founde him at Bethel, and there he spake

Gen. xxv. c.

Gen. 32. d. Gen. 35. b.

Delivering a pasture a...
To be...
The rem...

Exod. iii. b. Mat. i. c.

The pe...

The mea...

That is...

For their...

Reg. 15. d. 16. 7. b.

The Prophecie

spake with vs.

5 Yea the Lorde God of hostes, euen the Lorde himselve remembred him.

6 Therfore turue to thy God, kepe mercie and iudgement, and hope styll in thy God.

B

(a) More lyke to the wicked Casanites, then so Abraham and the Godly patriarches.
Apoc.iii.c.

7 [He is] (a) Chanaan, the ballaunces of deceit are in his hande, he loneth to oppresse.

8 And Ephraim hath sayde, *Tush I am riche, I haue good enough: in all my workes shall not one iniquitie be founde wherin I haue offended.

9 Yet am I the Lorde thy God from the lande of Egypt, I wyll yet make thee dwell in the tabernacles as in the hye feast dayes.

10 I haue spoken through the prophetes,

and haue multiplied visions, & shewed similitudes by the ministerie of the prophetes.

11 In Galaad is iniquitie, they are fallen to vanitie: at Gilgal they haue sacrificed oren, & their aulters are as heapes in the furrowes of the fielde.

12 *Jacob fled into the lande of Syria, and Israel serued for a wife, and for a wife he kept [weepe.] Gen. 28.b

13 By a prophete the Lorde brought them out of Egypt, and by a prophete was he preserued.

14 But Ephraim hath prouoked him to displeasure through his abhominations, therfore shall his blood be powred vpon him selfe, and the Lorde his God shall rewarde him his blasphemies.

The.xiiij.Chapter.

1 The abhominacion of Israel, 9 and cause of their destruction.

A



When Ephraim spake, there was tremblyng, he was exalted among the Israelites: but he hath sinned in Baal, and is dead.

2 And nowe they sinne more and more, *and of their siluer they haue made them molten images after the imaginatiōs of their owne braynes, [that is] very idols, and yet all is nothing but the worke of the craftesman: they say one to another, whiles they (a) sacrifice a man let them kisse (b) the calves.

3 Therfore they shalbe as the moornyng cloude, and as the deawe that early passeth away, and like as dust that the whylewinde taketh away from the floore, and as smoke that goeth out of the chimney.

4 *Yet I am the Lorde thy God [which brought thee] out of the lande of Egypt, & thou shalt knowe no God but me only, neither is there any sauour besides me.

5 I did knowe thee in the wilderness, in the lande of drought.

6 But when they were well fed, and had enough, they wared proude, & forgat me.

B

Exo.xliii.b.

7 *Therfore wyll I be vnto them as a lion, and as a leopard in the wayes to the Assyrians.

8 I wyll meete them as a she beare that is robbed of her whelpes, and I wyll breake that stubburne heart of thees, there wyll I deuour them like a lion,

yea the wyld beasts shall teare them.

9 *O Israel [thine iniquitie] hath destroyed thee: but in me [only is] thy helpe. Iob. xxii.a

10 I am: where is thy king nowe that shoulde helpe thee in all thy cities: Yea and thy iudges of whom thou saydest, *Geue me a king and princes.

11 I gaue thee a king in my wrath, and in my displeasure I toke him from thee agayne.

12 The wickednesse of Ephraim is bound together, and his sinne lyeth hyd.

13 Therfore shall sorowes come vpon him as vpon a woman that trauayleth: an budiscrete sonne is he, els woulde he not stande styll at the tyme (c) of birth of children.

14 I wyll redeeme them from the power of the graue, and deliuer them from death: *O death, I wyll be thy death: O hell, I wyll be thy styng: yet can I see no comfort.

15 Though he grewe among his brethren, the east wynde [euen] the wynde of the Lorde shall come by from the wilderness, and drye by his veyne, and his fountaynes shalbe dryed by: he shall spoyle the treasure of all pleasaunt vessels.

16 Samaria shalbe made waste, for she is disobedient vnto her God: they shall perishe with the sworde, their children shalbe dashed in peeces, and their women great with childe shalbe ript by.

Esa. xlvi.a.
Ezec. xvi.b.
Ozea. ii.b.

(a) When they sacrificed their children to Moloch.
(b) That is, worship the Calves set vp by King Acherobam. 3. ec. 12.

Exod. xxx.a.

Esa. xliii.b.

1. Reg. 8.a.

(c) If a woman not labouring at the birth of her childe, descease and the childer do the people if they do not repent when God punisheth by sinnes, are the cause of their owne destruction. 1. Cor. 13.f.

The. xiiii. Chapter.

The destruction of Samaria. He exhorteth the Israelites to turne to God, who requireth prayse and thankes.

21



Israel, *returne vnto the Lorde thy God, *for thou hast fallen through thine owne wickednesse.

2 Take these wordes with you, whē ye turne to the Lorde, and say vnto him, O forgeue vs all our sinnes, reteane vs graciously, *and then wyll we offer the Calues of our lippes vnto thee.

3 Ashur shalbe no more our helper, neither wyll we ride vpon horses any more, neither wyll we say any more to the worke of our handes, We are our gods: for in thee the fatherlesse findeth mercie.

4 I wyll heale their rebellon, I wyll loue them freely: for mine anger is turned away from hym.

5 I wyll be vnto Israel as the deaw, and he shall growe as the lillie, and his

roote shall breake out as the [trees] of Libanus:

6 His braunches shal spreade out abroad, and be as faire as the oliue tree, & smell as Libanus.

7 They that dwell vnder his shadowe, shall returne & growe vp as the corne, and florithe as the vine: he shall haue as good a name as the wine of Libanus.

8 Ephraim [shall say] what haue I to do with idols any more: I haue hearde him, and looked vpon him, I am like a greene firre tree, vpon me is thy fruite founde.

9 *who so is wise, shall vnderstande these thinges, and he that is right instruct wyll regarde them: *for the wayes of the Lorde are righteous, such as be godly wyll walke in them: as for the wicked, they shall stumble therein.

B
D, facit.

Ierc. ix. b.
Psal. xviii. c.

The ende of the prophecie of Osea.

The booke of prophete Ioel.

The first Chapter.

A prophecie agaynst the Jewes. He exhorteth the people to prayer and fastyng for the miserie that was at hande.

21



The worde of the Lorde that came to Joel the sonne of Pethuel.

Hearce ye this you elders, & hearken with your eares all you that dwell in this lande: was

there euer such a thyng in your dayes, or in the dayes of your fathers:

3 Of this thyng tell your children, and let your children [heare it] to their children, and their children to [their] posteritie afterwarde.

4 That which the caterpillar hath left the grasshopper hath eaten, and what the grasshopper left hath the canker worme eaten, and what the canker

worme left the locust hath deuoured.

5 Awake ye drunkardes, & weepe, howle all ye wine bibbers for lacke of newe wine: for it is cleane taken away from your mouth.

6 For a nation is comie by vpon my lande, mightie and without number: his teeth are as the teeth of a lion, and he hath the talwes of a great lion.

7 He hath destroyed my vine, & barked my figge tree, he hath pilled it and cast it from him, and hath left bowes therof whyte.

8 Lament as a virgin girded with sackcloth, for the husbände of her youth.

9 The meate offeryng and drinke offeryng is cut of from the house of the Lorde, the priestes [I meane] the Lordes ministers mourne.

B

The Prophecie

10 The fielde is wasted, the lande mourneth: for corne is destroyed, the newe wine is dryed vp, the oyle is bitterly taken away.

11 We ye ashamed O ye husbandemen, howle O ye wine dressers for y^e wheate and for the barley: for the harvest of the fielde is perished.



12 The wine is dryed vp, and the figge tree is decayed, the pomgranate tree, and the paulme, & the apple tree, [euen] all the trees of the fielde are withered vp: for ioy is withered away from the sonnes of men.

13 Girde your selues and lament O ye priestes, howle ye out ye ministers of the aulter, come and lye all night in sackcloth ye seruauntes of my God: for the meate and drynke offerynge are taken away from the house of your God.

E 14 Proclayne a fast, call a congregation, gather the elders together, [with] all the inhabitauntes of the lande vnto the house of the Lorde your God, and crye vnto the Lorde,

15 Alas for this day, for the day of the Lorde is at hande, euen as a destruction from the almightie shall it come.

16 Is not the meate cut of before our eyes, [yea] mirth and ioy from the house of our God:

17 The seede is rottē vnder their cloddes, the garneres are destroyed, the barnes are ouerthrowen: for the corne is withered.

18 O howe cattell mcurne: the hearde of beastes are in wofull case for lacke of pasture, and the flockes of sheepe are destroyed:

19 Vnto thee O Lorde wyl I crye, for feare hath destroyed the fruitfull places of the desert, and the flambe hath burnt vp all the trees of the fielde.

20 The beastes also of the fielde crye out vnto thee: for the riuers of waters are dryed vp, and fire hath deuoured vp the fruitfull places of the desert.

The.ij. Chapter.

1 He prophecieth of the commyng and crueltie of their enemies. 13 An exhortation to moue them to conuert. 18 The loue of God towarde his people.

A



Blowe vp a trumpet in Sion, and showte in my holy hyll, let all the inhabitauntes of the earth tremble: for the day of the Lorde is come, for it is nye at

hande.

2 A darke and glomie day, a cloude and blacke day: as the morning is spread ouer the mountaynes [so is this] populus & strong people, like it there was none from the beginning, nor shalbe hereafter for euermore.

3 Before

- 3 Before him is a deuouryng fire, and behynde him a burnyng flambe: the lande is as a pleasaunt garden before him, and behinde him a waste desert, yea and nothyng shall escape him.
- 4 The shewe of him is as the shewe of horses, and like horsemen, so shall they runne.
- 5 Lyke the noyse of charrettes vpon the toppes of the mountaynes they shall skip, like the noyse of a flamyng fire deuouryng the stubble, [and] as a strong people prepared to battayle.
- 6 Before his face shall the people tremble, the countenaunce of all folkes shall waxe [blacke] as a pot.
- 7 They shall runne like strong men, and climbe the Walles like men of warre: & euery one shall march on in his way, and they shal not linger in their pathes.
- 8 No man shall thrust another, but euery one shall walke in his path: and if they shall fall on the sworde, they shall not be wounded.
- 9 They shall runne to and fro in the cite, they shall runne vp & downe vpon the wall, they shall climbe into the houses, they shall enter in at the windowes like a theefe.
- 10 The earth shall quake before him, the heaucens shall tremble, the sunne and the moone shalbe darke, and the starres shall withdrawe their shynyng.
- 11 And the Lorde shall geue his voyce before his hoast, for his campe is exceeding great, for he is mightie that executeth his commaundement: for the day of the Lorde is great and very terrible, and who can abide it?
- 12 But now he saith y^e Lord, turne you vnto me with all your heartes, with fasting, with weepynge, and with monnyng.
- 13 And rent your heartes and not your garmentes, & turne you vnto the Lorde your God, for he is gracious & mercifull, slowe to anger, and of great goodnesse, and he wyll repent him of the euyll.
- 14 Who knoweth whether the Lorde wyll retorne and take compassion, and wyll leaue behinde him a blessing, [euery] meate offeryng and drynke offeryng vnto the Lorde your God?
- 15 Blowe vp a trumpet in Sion, proclayne a fast, call an assemblie, sanctifie the congregation.
- 16 Gather the people, gather the elders, assemble the children & suckyng babes:

- let the bridegrome come forth of his chamber, and the byde out of her closet.
- 17 Let the priestes the Lordes ministers weepe betwixt the porche & the aulter, and let them say, Spare thy people O Lord, and geue not ouer thine heritage to reproche, that the heathen shoulde rule ouer them: wherfore shoulde they say amongst the heathen, where is their God?
- 18 And [then] the Lorde wyll be ielous ouer his lande, & wyll spare his people.
- 19 Hea the Lorde wyll aunswere, and say to his people, Beholde I wyll sende you corne, and wine, and oyle, and wyll satisfie you therewith, and wyll not geue you ouer any more to be a reproche among the heathen.
- 20 And I wyll remoue farre of from you the northen [armie] and I wyll drue him into a lande barren and desolate, with his face towardes the east sea, and his hinder partes towardes the bittermost sea: and his stinch shall arise, and his corruption shall ascende, because he hath exalted him selfe to do this.
- 21 Feare not O thou lande, be glad and reioyce: for the Lorde wyll do great thinges.
- 22 Be not afrayde ye beastes of the field, for the fruitfull places of the desert are greene: for the tree beares her fruite, the figge tree and the vine yeelde their strength.
- 23 Be glad then ye children of Sion, and reioyce in the Lorde your God: for he hath geuen you moderate ^(a) rayne, & he wyll sende downe for you the rayne, [euery] the first rayne & the latter rayne, in the first [moneth.]
- 24 And the barnes shalbe fylled with corne, and the presses shall ouerflowe with wine and oyle.
- 25 And I wyll restore to you the yerres which the grasshopper, the canker worme, the locust, and the caterpiller haue deuoured, my great armie which I sent amongst you.
- 26 And you shall eat in plentie and be satisfied, and shall prayse the name of the Lorde your God which hath dealt wonderously with you, and my people shall not be ashamed any more.
- 27 And you shall knowe that I am in the middle of Israel, and [that] I am the Lorde your God, and none but I: and my people shall neuer be ashamed.
- 28 And

(a) At the first beginning belonging to summer, and in the first beginning belonging to hardyng of corne, that there be no hinderance for lacke of necessarie rayne.

The Prophecie

- 28 And it shall come to passe after this: I will powre out my spirite vpon all flesh, and your sonnes and your daughters shall prophete, your olde men shall dreame dreames, your young men shall see visions.
- 29 Also in those dayes vpon the seruantes and vpon the handmaydens will I powre out my spirite.
- 30 And I will shewe wonders in heauen and in earth, blood, and fire, and pillars

of smoke.

- 31 The sunne shall be turned into darknesse, and the moone into blood, before that great and terrible day of the Lord come.
- 32 But whosoever shall call on the name of the Lord, shall be saued: for there shall be deliuerance in mount Sion and in Hierusalem, as the Lord hath promised, and [also] in the remnant whom the Lord shall call.

The. iij. Chapter.

Of the iudgement of God agaynst the enemies of his people.

A 1



Or beholde, in those dayes and in that time when I shall bring agayne the captiuitie of Iuda & Hierusalem, I will also gather all the gentiles, and cause

them to come into the valley of ^(a) Jehosaphat, and I will pleade with them there for my people and heritage Israel, which they haue scattered amongst the nations, and haue parted my lande.

3 And they haue cast lottes for my people, and chaunged the boy for an ^(b) harlot, and solde the gyrl for wine, that they might drynke.

4 And what haue you to do with me O Tyre and Sidon, and all the coastes of Palestine: will ye render me recompence: and if you recompence me, I shall swiftly [and] speedily returne your recompence vpon your owne heades.

5 For ye haue taken my siluer and my golde, my pleasaunt & pretious thinges, & haue carped them into your temples.

6 You haue solde also the children of Iuda and the children of Hierusalem to the Grecians, that you might send them farre from their owne countrey.

B 7 Beholde, I will rayse them out of that place whither you haue solde them, and will returne your recompence vpon your owne heades.

8 And I will sell your sonnes and your daughters into the handes of the children of Iuda, and they shall sell them vnto the Sabeans, to a nation that dwelleth farre of: for the Lord hath spoken it.

9 Publishe this thyng among the gentiles, proclayme warre, wake vp the mightie men, let all the men of warre

drawe neare and come vp.

10 Breake your plowe shares into swordes, and your sithes into speares, let the weake say, I am strong.

11 Assemble your selues and come all you heathen, and gather your selues together rounde about, there shall the Lord cast downe thy mightie men.

12 Let the heathen arise and come vp to the valley of Jehosaphat: for there will I sit to iudge all nations rounde about.

13 Put in your sithes, for y^e harvest is ripe: come ye [and] descende, for the ^(c) wine presse is full, [yea] the presses ouerflowe: for their wickednesse is multiplied.

14 O people, people [come] into the valley of finall iudgement: for the day of the Lord is at hande in the valley of finall iudgement.

15 The sunne and the moone shall be darkened, and the starres shall withdrawe their light.

16 The Lord also shall roze out of Sion, and out of Hierusalem shall he geue his voyce, the heauens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.

17 So shall you knowe that I am the Lord your God dwelling in Sion my holy mountayne: then shall Hierusalem be holy, and there shall no straungers passe through here any more.

18 And in that day shall the mountaynes drop downe sweete wine, and the hylles shall flowe with mylke, & all the riuers of Iuda shall runne with water, and a fountayne shall come out of the house of the Lord, and shall water the valley of Sittim.

19 Egypt shall be waste, and Edom shall be a desolate wilderness: for the iniuries [done]

(a) He alludeth to the victorie described. 2. Par. 20.

(b) They bestowed the spoyle of gods people on whoredome & drunkennesse.

(c) When the measure of wickednesse is full, then destruction is at hande.

[done] to the children of Juda : because they haue shed innocent blood in their lande.
 20 But Juda shal dwel for euermore, and Hierusalem from generation to genera-

tion.
 21 I wil also cleanse the blood of them [that] I haue not cleansed, and the Lord dwel- leth in Ston.

The booke of the prophete Amos.

The first Chapter.

1 The condition and state of Amos, and the time of his prophete. 3 The worde of the Lorde against Damascus, the Philistines, Cyprus, Idumea, and Ammon.



The wordes of Amos, who was among the shepheardes at Thecua, whiche he sawe vpon Israel in the dayes of Ozia king of Juda, and in the dayes of Jeroboam the sonne of Ioas king of Israel, two yere before the earth quake.
 2 And he sayde, The Lord shal roare out of Sion, and vtter his voyce from Hierusalem: and the dwelling places of the shepheardes shall mourne, & the top of Charniel shall wyther.
 3 Thus sayth the Lord, For three wickednesses of Damascus, and for foure I will not spare her: because they haue threshed Gilead with iron flales.

4 But I will send a fire into the house of Hazael, and it shall deuoure the palaces of Benhadad.
 5 I will breake also the barres of Damascus, and roote out the inhabitoures from the playne of Auen, and him that holdeth the scepter out of the house of Eden, and the people of Syria shall go into captiuitie vnto Kir, sayth the Lord.
 6 Thus sayth the Lorde, For three wickednesses of Azza, and for foure I will not spare her: because they caried away prisioners into captiuitie to shut them vp in Edom.
 7 Therefore will I sende a fire vpon the walles of Azza, whiche shall deuoure her palaces.
 8 And I will cut of the inhabiter from Afsod, and him that holdeth the scepter from Alcalon, & turne my hande to Ecron, & the remnaunt of the Philistines shall perishe, sayth the Lorde God.

iii. Re. viii. 6

"Or, cut of
 "Or, valley:

"Or, picture.

"Or, Gaza.

"Or, way
 prisioners the
 whole capti-
 uitie.

"Or, Gaza.

"Or, Becca-
 rra.

The prophetic

¹¹ Or, transgressions.

^(b) For Esau (of who came the Edomites) Jacob were brethren.

¹¹ Heb. corrupt his compassions. ¹² Or, his anger spoiled.

^(c) He noteth the great crueltie of the Ammonites, that spared not the women with child.

- 9 Thus sayth the Lorde, For three Wickednesses of Tyre, and for foure I will not spare her: because they shut the whole captiuitie in Edom, and haue not remembred the^(b) brotherly couenaunt.
- 10 Therfore will I send a fire vpon the wall of Tyre, and it shall consume the palaces therof.
- 11 Thus sayth the Lorde, For three Wickednesses of Edom, and for foure I will not spare him: because he pursued his brother with the sword, and did cast of al pitie, and in his anger spoyled him continually, and his indignation he kept allwayes.
- 12 Therfore will I send a fire into The-

man, which shall deuoure the palaces of Bozra.

13 Thus saith the Lord, For three Wickednesses of the children of Ammon, and for foure I will not spare them: because they^(c) haue ript by the women with childe of Gilead, that they might enlarge their borders.

14 Therefore will I kindle a fire in the walles of Rabbah that shall consume her palaces with a great crye in the day of battell, and with a tempest in the day of the whirlewinde.

15 And their king shall go into captiuitie, he and his princes together, sayth the Lorde.

The .ii. Chapter.

He prophecieth against Moab, Juda, and Israel.

A I



Thus sayth the Lorde, For three Wickednesses of Moab, & for foure I will not spare him: because he burnt the bones of the king of Edom into^(a) lime.

2 Therfore will I send a fire into Moab, which shall consume the palaces of Carioth, and Moab shall die with tumult, with showing, and with the sounde of the trumpet.

3 And I will cut of the iudge out of the mids therof, and wil slay all the princes therof with him, sayth the Lorde.

4 Thus sayth the Lorde, For three Wickednesses of Juda, and for foure I will not spare hym: because they haue cast away the lawe of the Lord, and haue not kept his ordinaunces, and their lies caused them to erre, after the which their fathers walked.

5 Therfore will I send a fire into Juda, which shall consume the palaces of Hierusalem:

6 Thus sayth the Lorde, For three Wickednesses of Israel, and for foure I will not spare hym: because they solde the righteous for siluer, and the poore for a paire of shoes.

7 They gape for breath over the head of the poore in the dust of the earth, & peruert the way of the meke: A man and his father will go in to one mayde, to dishonour my holy name.

8 And they lye vpon clothes¹¹ layde to pledge by euery aulter: and in the house of their god, they drinke the wine¹² of the condemned.

9 ¹³ Yet destroyed I the Amozite before them, whose heyght was like the height of the Cedar trees, and he was strong as the okes: notwithstanding I destroyed his fruite from aboue, and his roote from beneath.

10 Also I brought you by from the lande of Egypt, & led you fourtie yeres thozow the wildernesse, to possesse the lande of the Amozites.

11 And I rayled by of your sonnes for prophetes, and of your young men for Nazarites: Is it not euen thus, O ye children of Israel, sayth the Lorde:

12 But ye gaue the Nazarites wine to drinke, and commaunded the prophetes, saying, Prophecie not.

13 Beholde, I am pressed vnder you, as a cart is pressed that is full of sheaues.

14 Therfore the flight shall perithe from the swift, and the strong shall not strengthen his force, neither shall the mightie saue his life.

15 For he that handleth the bowe shall stande, nor he that is swift of foote shall escape, neither shall he that rydeth the horse, saue his life.

16 And he that is of mightie courage among the strong men, shall flee away naked in that day, sayth the Lorde.

¹¹ Or, turne to him.

^(a) That is, into ashes.

¹¹ Or, as

downe.

Exo. xxx. i. d.

¹² Or, of sack

as they haue

spred or

mulled.

Num. xi. d.

Deut. i. f.

¹³ Or, abhaye

ners.

¹⁴ Or, swift

by flight

and

not escape.

⁷ Or, menste into the head, or tread vpon the head. ¹¹ Or, wretched. ¹² Or, young woman.

The .iii. Chapter.

He reproveth the house of Israel of ingratitude, foreshewing gods most iust punishment for the same. 9 Strangers are called to see the equitie of gods indgements against Israel.

A 1



Heare this worde that the Lord pronounceth against you O children of Israel [even] against the whole familie whiche I brought vp from the lande of

Egypt, saying:

Deut. iiii.

2 * You only haue I knowen of al the families of the earth, therefore I will visite you for all your iniquities.

3 Can two walke together, except they be agreed:

4 Wyl a lion roare in the forest when he hath no pray: or wil a lions whelp crye out of his denne, if he haue taken nothing:

5 Can a birde fal in a snare vpon the earth where no fouler is: or wil he take vp the snare from the earth, and haue taken nothing at all:

That is, calamitie, or chastitie.

6 Or shall a trumpet be blowen in the citie, & the people be not afrayde: or shall there be^(a) euill in a citie, and the Lord hath not done it:

Deut. 32.

7 Surely the Lord God wil do nothing, but he reuealeth his secreete vnto his seruantes the prophetes.

Deut. who wil not be afrayde.

8 The lion hath roared, who wil not be afrayde: The Lord God hath spoken, who can but prophetic:

9 Proclame in the palaces at Alood, and in the palaces in the lande of Egypt, and say: Assemble your selues vpon the mountaynes of Samaria, and beholde the great tumultes in the mids thereof, and the oppressed in the mids therof:

10 For they know not to do right, sayth the Lorde, they stole vp violence and robberie in their palaces.

Deut. in iustis.

11 Therefore thus sayth the Lord God, An aduersarie [shall come] even roand about the countrey, and shall bring downe thy strength from thee, and thy palaces shalbe spoyled.

12 Thus sayth the Lorde, As the sheepe hearde taketh out of the mouth of the lion two legges or a peece of an eare: so shall the children of Israel be taken out that dwell in Samaria, in the corner of a bed, and in Damascus [as in] a couche.

13 Heare and testifie in the house of Jacob, saith the Lord God, the God of hoastes:

14 That in the day that I shall visite the transgressions of Israel vpon hym, I wil also visite the alters of Bethel, and the hornes of the autler shalbe broken of, and fall to the grounde.

Deut. with wickednesse.

Deut. cut of.

15 And I will smite the winter house with the sommer house, and the houses of yuozie shall perish, and the great houses shalbe consumed, saith the Lord.

C

The .iiii. Chapter.

Under the name of fat kyne of Basan, he inuepeth against the gouernours of Samaria, and foresheweth their punishment. 4 He laugheth to skorne their idolatrie. 8 He sheweth that notwithstanding they had ben plagued with hunger, drought, blasting, caterpillers, pestilence, and warre, yet were they not turned vnto God.

A 1



Heare this worde ye kyne of Basan, that are in the mountaine of Samaria, which oppresse the poore, & destroy the needy, which say to their^(a) maisters, Bring and let vs drinke.

That is, to the rich and to whom the poore are indebted.

2 The Lord God hath sworne by his holinesse, that lo, the dayes shal come vpon

you, that he will take you away with^(b) thornes, and your posteritie with fishe hookes.

(b) Deut. allubeth to fishers, which catche fishe by hookes and thornes.

3 And ye shall go out at the breaches, euery [howe] forward: and ye shal cast your selues out of the palace, sayth the Lorde.

Deut. cast downe the palace.

4 * Come to Bethel, and transgresse: to Gilgal, and multiplie transgression: and bring your sacrifices in the morning, and your tythes after thre yeres.

Deut. comit wickednesse. 11. Re. 21. 5.

Deu 14. d.

Leu. vii. b.

(c) That is, lacke of bread and meate.

(d) That is, caterpillar.

- 5 And offer a thankes geuing of *leauen, publishe & proclayme the free offrings: for this liketh you O ye children of Israel, sayth the Lorde God.
- 6 Therfore haue I geue you^(c) cleannesse of teeth in all your cities, & scarfenesse of bread in all your places: yet haue ye not returned vnto me, sayth the Lorde.
- 7 And also I haue withholden the rayne from you when there were yet three monethes to the harvest, and I caused it to rayne vpon one citie, and haue not caused it to rayne vpon an other citie: one peece was rained vpon, & the peece wher vpon it rayned not, withered.
- 8 So two^(o) three cities wandred vnto one citie to drinke water, but they were not satisfied: yet haue ye not returned vnto me, sayth the Lorde.
- 9 I haue smitten you with blasting and mildeaw, your great gardens, and your vineyardes, and your figge trees, & your oliue trees, byd the⁽ⁿ⁾ palmer worme deuoure: yet haue ye not returned vnto me

- sayth the Lorde.
- 10 Pestilence haue I sent among you after the maner of Egypt: your young men haue I slayne with the sworde, & haue taken away your horses, and I haue made the stinke of your tentes to come euen by into your nostrils: yet haue ye not returned vnto me, sayth the Lorde.
- 11 I haue ouerthrowen⁽ⁿ⁾ you, as God ouerthrowe Sodoma and Gomorra: and ye were as a fire brande pluckt out of the burning: yet haue ye not returned vnto me, sayth the Lorde.
- 12 Therfore thus will I do vnto thee O Israel, [and] because I will do this vnto thee, ^(o) prepare to meete thy God O Israel.
- 13 For lo, he that fowmeth the mountaynes, and createth the winde, and declareth vnto man what is his thought, whiche maketh the⁽ⁿ⁾ morning darkenesse, and walketh vpon the hie places of the earth, the Lorde God of hostes is his name.

(n) O, among you, meaning some part of their countrey to haue ben ouerthrowen.

(o) Come to him by repentance.

(n) O, morning and darkenesse.

The. v. Chapter.

The prophete lamenteth the captiuitie of Sion. 4 He calleth to repentance. 8 He describeth the power of God. 14 He exhorteth to good workes. 16 He describeth the heauie day of the Lorde. 21 And reiecteth their feast dayes and sacrifices.

A



Care ye this worde whiche I lift vp vpon you, [euen] a lamentation⁽ⁿ⁾ of the house of Israel.

The virgin Israel is fallen, & shall no more rise: she is left vpon her lande, and there is none to rayse her vp.

For thus sayth the Lorde God, The citie which went out by a thousand, shall leaue an hundreth, & that whiche went forth by an hundreth, shall leaue ten, to the house of Israel.

For thus sayth the Lord vnto the house of Israel, Seke ye me, and ye shall liue.

But seke not Bethel, nor enter into Gilgal, and go not to Beerleba: for Gilgal shall go into captiuitie, and Bethel shall come to naught.

Seke the Lord, and ye shall liue: lest he breake out like fire in the house of Joseph, and deuoure it, and there be noone

(n) O, O ye house.

- to quenche it in Bethel.
- 7 They turne iudgement to wormewood, and forsake righteousnesse in the earth.
- 8 He maketh the leuen starres and Orion, and he turneth^(a) the shadowe of death into the morning, and he maketh the day darke as night: he calleth the waters of the sea, and poureth them out vpon the open earth, the Lorde is his name.
- 9 He strengthneth the destroyer against the mightie, & the destroyer shall⁽ⁿ⁾ come against the fortresse.
- 10 They hate him that rebuketh^(b) in the gate, and they abhorre him that speaketh vprightly.
- 11 Forasmuch then as your treading is vpon the poore, and ye^(c) take from hym burdens of wheate: ye haue buylt houses of hewen stone, but ye shall not dwell in them: ye haue planted pleasaunt vineyardes, but ye shall not drinke wine of them.

(a) That is, the thickest darknesse into the morning light.

(n) O, assault.

(b) That is, in open assemblies.

(c) Ye take both his money, and also his goods soberly with ye should liue.

12. For I knowe your manyfolde transgressions, and your mightie sinnes: they afflict the iust, they take rewarde, and they oppresse the poore in the gate.

13 Therfore the wise shall kepe silence in that time: for it is an euill time.

14 Seke good and not euill, that ye may liue: for the Lord God of hoastes shall be with you, as you haue spoken.

15 Hate the euill and loue the good, and establishe iudgement in the gate: it may be, that the Lord God of hoastes wilbe mercifull vnto the remnaunt of Joseph.

16 Therfore the Lorde God of hoastes the Lord sayth thus, Mourning shall be in all streetes, and they shall say in all the hye wayes, Alas, alas: and they shall cal the husbandman to lamentation, and such as can mourne, to mourning.

17 And in all the vines shall be lamentation: for I will passe through thee, sayth the Lorde.

18 Wo vnto you that desire the day of the Lorde, what haue ye to do with it: the day of the Lorde is darkenes, and not light.

19 As if a man dyd flee from a lion, and a beare meete him, & went into the house, and leaned his hand vnto the wal, and a

serpent bite hym.

20 Shall not the day of the Lorde be darkenesse, and not light: euen darkenesse and no light in it.

21 I hate, I abhorre your feast dayes, and I will not smell in your solemne assemblies.

22 Though ye offer me burnt offerings, and meate offerings, I will not accept them, neither will I regarde the peace offering of your fat beastes.

23 Take thou away from me the multitude of thy tongues, for I will not heare the melodie of thy vioules.

24 And let iudgement run downe as water, and righteousnesse as a mightie riuer.

25 Haue ye offered vnto me sacrifices and offrings in the wilderness fourtie yeres, O house of Israel?

26 But ye haue borne sicke your king, and chun your images, and the starre of your gods, which ye made to your selues.

27 Therfore will I cause you to go into captiuitie beyonde Damascus, sayth the Lorde, whose name is the God of hoastes.

^u D^r, hinc.

^(b) That is, I wil not de- site in the smell of your incense

^u D^r, iudgement shall run downe.

^(c) That is, which ye esteemed, as your king, and carried about as ye did chun: in the whiche images ye thought that there was a certeyne diuinitie.

The .vi. Chapter.

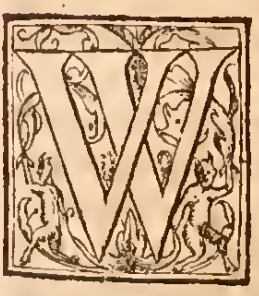
He prophecieth against the princes of Israel liuing in pleasures. The Lord sweareth that he will bring to passe the thinges that are purposed against Israel.

Wo to them that are at ease in Sion, and trust in the mountayne of Samaria, which were famous at the beginning of the nations, & the house of Israel came to them.

2 Go you vnto Calneh, and see, and from thence go you to Hemath the great, then go downe to Gath of the Philistines: be they better then these kingdomes: or the border of their lande greater then your border:

3 He that put farre away the euill day, and approche to the seate of iniquitie.

4 They lye vpon beddes of yuorie, and stretche them selues vpon their couches, and eate the lambes out of the flocke,



^(a) If God haue destroyed the excellent cities in thye vnters kingdome, as in Babylon, Syria, and of the Philistines, he hath brought their wyde borders into a greater streynesse then yours: therefore thinke you to be better: or to escape.

^(b) The kingdome of Tyre, & the kingdome of Sidon, & the kingdome of the Philistines.

and the calves out of the stall.

5 They sing to the sounde of the vioule, they inuent to them selues instrumentes of musicke, like Dauid.

6 They drinke wine in bowles, and annoynt them selues with chiefe ointmentes: but no man is sorie for the affliction of Joseph.

7 Therfore now shall they go captiue with the first that go captiue, and the sorowe of them that stretched them selues is at hande.

8 The Lorde God hath sworne by hym selfe, sayth the Lorde God of hoastes: I abhorre the excellencie of Jacob, and hate his palaces, therfore will I deliuer vp the cite, with all that is therein.

9 And if there remayne ten men in one house, they shall dye.

^(b) D^r, the joy of them that stretched the selues, shall depart.

^u D^r, magnificence, that is the riches and pompe.

The prophecie

- 10 And his vncle shall take him by , and burne him , to cary out the bones out of the house , & shall say vnto him that is by the ^(c)sides of the house , Is there yet any with thee : And he shall say , None . Then shall he say , Hold thy tongue : for we may not remember the name of the Lorde .
- 11 For behold the Lorde commaundeth , and he will smyte the great house with breaches , & the litle houses with cleftes .
- 12 Shal horses run by the ^(d)rocke : or wil

- one plowe there with oxen : for ye haue turned iudgement into gall , & the fruite of righteousnesse into wormewood .
- 13 Be reioyce in a thing of naught , ye say : haue not we gotten vs homes by our owne strength :
- 14 But behold , I wil rayse by against you a nation O house of Israel , sayth the Lorde God of hostes , and they shall afflict you from the entring of ^(e)He-math , vnto the river of the wildernesse .

The .vii. Chapter.

1 God sheweth certayne visions , wherby he signifieth the destruction of the people of Israel . 10 The false accusation of Amazia the priest . 12 His craftie counsell . 14 The testimonie of Amos of him selfe . 17 His prophecie against Amazia and of the captiuitie of the people .

A I



Thus hath the Lorde God shewed vnto me , & beholde , he fourmed grasshoppers in the beginning of the shooting by of ^(a)latter growth , and lo it was in the latter growth , after the ^(b)kinges mowing .

2 And when they hath made an end of eating the grasse of the lande , then I sayde , O Lorde God , spare I beseeche thee : who shall rayse by Jacob : for he is smal .

3 So the Lorde ^(c)repented for this : it shall not be , sayth the Lorde .

4 Thus also hath the Lorde God shewed vnto me , and behold , the Lorde God called to iudgement , by fire , & it deuoured the great deepe , and did eate by a part .

5 Then sayde I , O Lorde God , cease I beseeche thee : who shall rayse by Jacob : for he is smal .

6 So the Lorde repented for this : this also shall not be , sayth the Lorde God .

7 Thus againe he shewed me , & beholde the Lorde stode vpon a wall [made] by line , ^(d)with a line in his hande .

8 And the Lorde sayde vnto me , Amos what seest thou : And I sayde , A line . Then sayd the Lorde , Beholde I will set a line in the mids of my people Israel , and wyll passe by them no more .

9 And the hie places of Isaac shall be desolate , and the ^(e)temples of Israel shall be destroyed , and I will rise against the

house of Jeroboam with the sworde .

10 Then Amazia the priest of Bethel sent to Jeroboam king of Israel , saying : Amos hath conspired against thee in the mids of the house of Israel : the lande is not able to beare all his wordes .

11 For thus Amos sayth : Jeroboam shall die by the sworde , and Israel shall be led away captiue out of their owne lande .

12 Also Amazia sayde to Amos , O thou the sear , Go , flee thou away into the lande of Iuda , and there eate thy bread , and prophecie there .

13 But prophecie no more at Bethel : for it is the kinges chappell , & it is the kinges court .

14 Then answered Amos , and sayde to Amazia , I was no prophete , neither was I a prophetes sonne : but I was an heardeman , and a gatherer of wilde figges .

15 And the Lorde toke me as I folowed the flocke , and the Lorde sayde vnto me , Go , prophecie vnto my people Israel .

15 Now therfore heare thou the word of the Lorde : Thou sayest , Prophecie not against Israel , and speake nothing against the house of Isaac .

17 Therfore thus sayth the Lorde , Thy wyfe shall be an harlot in the cite , and thy sonnes and thy daughters shall fall by the sworde , and thy land shall be deuiled by line , and thou shalt die in a polluted land , and Israel shall surely go into captiuitie forth of his lande .

The

(c) That is, to some neighbour that dwelleth neare about.

(d) The compareth them to barren rockes, wher vpon it is in vayne to bestow labour, shewing that gods benefites can haue no place among them.

(a) After the publicke commaundement for mowing was geuen, or as some reade after the kinges sheepe were shorne.

(b) That is, stayed this plague at my prayer.

(c) The possession, meaning the whole fielde.

(d) Signifying that this shoulde be the last measuring of the people, and that he would differ his iudgement no longer.

(e) Sanctuaries, or holy places.

(e) That is, from one corner of the country vnto another. For Antioche, which is here called He-math, and the well sea which is here signified by the river of the wildernesse, are the vnter borders of the country of the ten tribes. See 4. Re. 1. 4.

The .viii. Chapter.

1 By a vision of a basket of sommer fruite, thende of the kingdome of Israel is shewed,
4 He speaketh against the oppressours of the pooze. 9 And describeth the bitternesse of the plague of Israel. 11 And prophecieth of the famine of the worde of God.

1 Thus hath the Lorde God shewed vnto me: and beholde, a basket of sommer fruite.



2 And he sayde: Amos, what seest thou: And I sayde: A basket of

3 sommer fruite. Then sayd the Lord vnto me, The end is come vpon my people of Israel, I wil passe by them no more.

4 And the songues of the temple shalbe howlinges in that day sayth the Lorde God: many dead bodies shalbe in euery place, they shal cast them forth with silence.

5 Heare this, O ye that swallow by the pooze, that ye may make the needy of the lande to fayle,

6 Saying, When will the new moneth be gone, that we may sell corne: & the Sabbath, that we may set forth wheate, and make the Ephra small, & the sicke great, & fallisie the wayghtes by deceite:

7 That we may bie the pooze for siluer, and the needy for shoes, yea and sell the refuse of the wheate:

8 The Lorde hath sworne by the excellencie of Jacob, surely I will neuer forget any of their workes.

9 Shall not the lande tremble for this, and euerie one mourne that dwelleth

therin: And it shall rise by wholly as a flood, and it shalbe cast out, and drowned, as by the flood of Egypt.

10 And in that day, sayth the Lord God, I will euen cause the sunne to go downe at noone, and I wil darken the earth in the cleare day.

11 And I will turne your feastes into mourning, and all your songues into lamentation: and I will bring sackcloth vpon all loynes, and baldnesse vpon euery head, & I will make it as the mourning of an only sonne, and the end thereof as a bitter day.

12 Behold the dayes come sayth the Lord God, that I will sende a famine in the land, not a famine of bread, nor thirst for water, but of hearing the worde of the Lorde.

13 And they shall wander from sea to sea, & from the north euen vnto the east shal they run to and fro to seke the worde of the Lord, and shall not finde it.

14 In that day shall the fayre virgins, and the young men perishe for thirst.

15 They that swere by the sinne of Sarmaria, & that say, Thy God O Dan liueth, & the maner of Beerseba liueth, euen they shall fall, and neuer rise by againe.

(c) That is, the inhabiteantes of the land shalbe drowned, as Nilus drowneith many when it ouerfloweth. (d) In the mids of their prosperitie, I will send great affliction.

The .ix. Chapter.

1 Treatninges against the temple. 5 The subuertion of the people. 7 That they be not able to escape gods iudgementes. 10 He reproveth the unkindenesse of Israel. 11 The restoring of the church is promised.

1 Saw the Lorde standing vpon the aulter, and he sayd: Smite the lintel of the dooze, that the postes may shake, & cut them in peeces, euen the heades of



2 them all, and I wil slay the last of them with the sworde: he that fleeth of them, shall not flee away, and he that escapeth of them, shall not be deliuered.

3 Though they dig into hell, thence shall my hande take them, though they climbe

by to heauen, thence will I bring them downe.

4 And though they hyde them selues in the top of Charniel, I will searche, and take them out thence: and though they be hyd from my sight in the bottome of the sea, thence will I commaunde the serpent, and he shall bite them.

5 And though they go into captiuitie before their enemies, thence wil I commaunde the sworde & it shall slay them: and I will set myne eyes vpon them for euill, and not for good.

(c) That is, the inhale of some other huge beast of the sea.

The prophecie

- 5 And the Lorde God of hoastes shall touche the land, and it shall melt away: and all that dwell therein shall mourne, and it shall rise vp whole like a flood, and shall be drowned as by the flood of Egypt.
- 6 He buyldeth his spheres in the heauen, & hath layde the foundation of his globe of elementes on the earth: he calleth the waters of the sea, and poureth them out vpon the open earth, the Lorde is his name.
- 7 Are ye not as the Ethiopians^(c) vnto me O children of Israel, sayth the Lorde: haue not I brought vp Israel out of the lande of Egypt: & the Philistines from Cappadocia, and the Syrians from Cyrene:
- 8 Behold, the eyes of the Lorde God are vpon the sinful kingdom, and I wil destroy it cleane out of the earth: neuertheless, I wil not vtterly destroy the house of Jacob, sayth the Lorde.
- 9 For lo, I will commaunde, and I will sift the house of Israel among all nations, like as corne is sifted in a sieue: yet shall not the least stone fall vpon the earth.
- 10 But all the sinners of my people shall

- die by the sword, which say, The euill shall not come, nor hasten for vs.
- 11 In that day will I raise vp the tabernacle of David that is fallen downe, and close vp the breaches thereof, and I will raise vp his ruines, & I will buyld it, as in the dayes of olde:
- 12 That they may possesse the remnant of Edom, & of all the heathen, because my name is called vpon them, sayth the Lorde that doeth this.
- 13 Behold the dayes come, sayth the Lord, that the plowman shall^(d) touche the mower, and the treader of grapes hym that soweth seebe, and the mountaynes shall^(e) drop sweete wine, & all the hilles shall melt.
- 14 And I wil bring againe the captiuitie of my people of Israel, and they shall buyld the wast cities, and inhabite them: and they shall plante vineyardes, and drinke the wine therof, they shall also make gardens, and cate the fruites of them.
- 15 And I will plant them vpon their land, and they shall no more be pulled vp againe out of their lande which I haue genen them, sayth the Lorde thy God.

^(c) Or, ascents of degrees.

^(d) That is, am I more bound vnto you, then to the Ethiopians, or blacke Moors: yet haue I be- lowed vpon you greater benefites.

^(e) Meaning that none of his should be perished in his way.

^(d) Or, vpon whom my name is called.

^(f) Signifying that there shall be great plenty of all things, so that when one kinde of fruit is ripe, another should followe, and curre one in course.

^(g) The meaning is that the plenty of goods giues shall not be common and vniuersal, but about al hope, pea and about the order of nature, as though the hilles should melt, & flowe with wine and milke.

The booke of the prophete

Abdias.

Against Edom, and the trust that they had in riches.

1



The vision of Abdias, thus sayth the lord God against Edom: We haue hearde a rumoz from the Lorde, & an ambassadour is sent among the heathen: arise, and

- let vs ryse vp against her to battayle.
- 2 Behold, I haue made thee smal among the heathen, thou art vtterly despised.
- 3 The pride of thyne heart hath deceaued thee, thou that dwellest in the cleftes of

the rockes, whose habitation [is] hie, that saith in his heart, who shall bring me downe to the grounde:

- 4 Pea though thou exalt thy selfe as the eagle, and make thy nest among the starres, thence wil I bring thee downe, sayth the Lorde.
- 5 Came theeues to thee, or robbers by night: how wast thou brought to silence: woulde they not haue stolen till they had inough: If the grape gatherers came to thee, woulde they not leaue [some] grapes:
- 6 Howe are the thinges of Esau sought vp,

- vp, [and] his treasures searched:
- 7 All the men of thy confederacie haue
 druen thee to the borders, the men that
 were at peace with thee haue deceaued
 thee, and preuailed against thee, [they
 that eate] thy bread haue layd a wounde
 vnder thee, there is none vnderstanding
 in him.
- 8 Shal not I in that day, saide the lord,
 euen destroy the wise men out of Edom,
 and vnderstanding from the mount of
 Esau:
- 9 And thy strong men O Theman shal
 be afraid: because euery one of the mouit
 of Esau shalbe cut of by slaughter.
- 10 For thy crueltie against thy brother
 Jacob shame shall couer thee, and thou
 shalt be cut of for euer.
- 11 When thou stoodest on the other side,
 in the day that the straungers caried a-
 way his substaunce, and straungers en-
 tred into his gates, and cast lottes vpon
 Hierusalem, euen thou wast as one of
 them.
- 12 But thou shouldest not haue beholden
 the day of thy brother in the day that
 he was made a straunger, neither shoul-
 dest thou haue reioyced ouer the childre
 of Iuda in the day of their destruction,
 thou shouldest not haue spoken proudly
 in the day of affliction:
- 13 Thou shouldest not haue entred into
 the gate of my people in the day of their
 destruction, neither shouldest thou haue
 once loked on their affliction in the day
 of their destructio, nor haue layd handes
 on their substaunce in the day of their
 destruction:
- 14 Neither shouldest thou haue stand in

the crosse wayes to cut of them that
 shoulde escape, neither shouldest thou
 haue shutte vp the remnaunt thereof in
 the day of affliction.

- 15 For the day of the Lorde is neare vp-
 on all the heathen: as thou hast done, it
 shalbe done to thee, thy rewarde shall
 returne vpon thyne head.
- 16 For as ye haue^(a) drunke vpon myne ho-
 ly mountaine, so shall all the heathen
 drinke continually: yea, they shal drinke
 and swalowe vp, and they shalbe as
 though they^(b) had not ben.
- 17 But vpon mount Sion shalbe deliue-
 raunce, and it shalbe holy, and the house
 of Jacob shal possesse their possessions.
- 18 And the house of Jacob shalbe a fire,
 and the house of Joseph a flambe, and
 the house of Esau as stubble, and they
 shall kinde in them and deuoure them,
 and there shalbe no remnaunt of the
 house of Esau: for the Lorde hath spo-
 ken it.
- 19 And they shall possesse the south side
 of the mount of Esau, and the plaine of
 the Philistines, and they shall possesse
 the fieldes of Ephraim, and the fieldes
 of Samaria, and Benjamin [shall haue]
 Gilead.
- 20 And the captiuitie of his hoast of the
 children of Israel, which were among
 the Chanaanites [shall possesse] vnto Za-
 rephath, and the captiuitie of Hierusa-
 lem which is in Sepharad, shall pos-
 sesse the cities of the south.
- 21 And they that shall^(c) saue, shall come
 vp to mount Sion to iudge the mount
 of Esau, and the kingdome shalbe the
 Lordes.

(a) That is,
 reioyced and
 triumphed.

(b) That is,
 at the length
 they shall be-
 come peccate.

(c) Meaning
 that God will
 raise vp in his
 Church suche
 as shall rule &
 gouerne, for
 the defence of
 the same, and
 destruction of
 his enemies,
 vnder Christe
 as.

The booke of the prophete Ionas.

The first Chapter.

3 Jonas fled when he was sent to preache. 4 A tempest ariseth, and he is cast into the sea for his disobedience.

(c) It is a ha-
 ven house in
 the which Pe-
 ter lodged.
 Act. 10.

(d) It is the
 name of a place
 wherby to be
 called, for
 there was a
 great cite of
 that name,
 where also
 Paul was
 borne.

(e) As the
 Leuites whi-
 che minister to
 the Lorde are
 saide to stande
 before hym: so
 they whiche
 forsake his
 commandme-
 ntes are saide
 to flee before
 his presence.



1 The worde of the
 Lorde came vn-
 to^(a) Jonas the
 sonne of Amittai, saying:
 Arise, & go to^(b)
 Ninive that great
 citie, and crye a-
 gainst it: for their
 wickednesse is come vp before me.

- 3 And Jonas rose vp to flee into Char-
 liss from the presence of the Lorde,
 and went downe to^(c) Joppa, and
 founde a ship going to^(d) Charliss: so he
 payed his fare, and went downe
 into it, that he might go with them
 vnto Charliss from the^(e) presence of
 the Lorde.
- 4 But the Lorde sent out a great winde
 into the sea, and there was a mightie
 tempest

(a) He pro-
 phesied vnder
 Jeroboam the
 second. 1. Re-
 g. 14.
 (b) It was
 the greatest ci-
 tie of the 3. In-
 dians, situate
 by the riuere
 Tigris, as
 Strabo saye
 and, having
 in number a
 hundred and
 threescore.



tempest in the sea, so that the shippe was in daunger of splitting in sunder.

5 Then the maryners were afrayde, and cryed euery man vnto his God, and cast the wares that were in the shippe into the sea, to lighten it of them: but Jonas was gone downe into the sides of the shippe, & he laye downe sleeping.

6 And the shippe maister came to him, and saide: what meanest thou sleeper? Up, and call vpon thy God, if so be that God wyl shine vnto vs, that we perishe not.

7 And they saide euery one to his fellow, Come, let vs cast ⁽¹⁾ lottes: that we may know for whose cause this euil is on vs. And they cast lottes: and the lotte fel on Jonas.

8 Then saide they vnto him: Tell vs for whose cause is this euil come vpon vs: What is thyne occupation: Whence comest thou: What countrey man art thou, and of what nation:

9 And he answered them: I am an hebrue, and I feare the Lorde God of heauen, which hath made the sea, and the drye lande.

10 Then were the men exceedingly afrayde, & saide vnto him: why hast thou done this: (for the men knewe that he

fled from the presence of the Lorde, because he had tolde them.)

11 And they saide vnto him: what shal we do vnto thee, that the sea may be calme vnto vs: For the sea wrought and was troublous.

12 And he saide vnto them, Take me, and cast me into the sea, and the sea shalbe calme vnto you: for I know that for my sake this great tempest is vpon you.

13 Neuerthelesse, the men assayed with rowing to bring the shippe to lande, but they could not, because the sea wrought, and was troublous against them.

14 Wherfore they cryed vnto the Lorde, and saide: we beseeche thee O Lord, we beseeche thee, let not vs perishe for this mans lyfe, and lay not to our charge innocent blood: for thou O Lorde hast done as it pleased thee.

15 So they toke vp Jonas, and cast him into the sea, and the sea left raging.

16 And the men feared the Lorde exceedingly, and offered a sacrifice vnto the Lorde, and made ⁽²⁾ vowes.

17 And the Lorde prepared a great fishe to swallowe vp Jonas: & Jonas was in the belly of the fishe three dayes and three nightes.

⁽¹⁾ It was the maner of the Gentiles to cast lottes, and so to enquire the iudgment of God: the Romanes deuised prouinces by lottes: the Grecians enquired by lot who should combat with Hector, and some kinde of lottes are spoken of in scriptures. Psal. 18. Eccl. 10.

⁽²⁾ To serue the Lorde and call vpon him, as Dauid oftentimes in the psalmes maketh mention, none other vowes.

The .ij. Chapter.

1 Ionas is in the fishes belly. 3 His prayer. 11 He is deliuered.

A 1



AND Ionas pray- ed vnto the Lorde his God out of the (a) fishes belly.

And saide : In affliction I cryed vnto the Lorde, and he heard me: out of the belly of

hell cryed I, and thou heardest my voyce.

2 Thou haddest cast me downe into the deepe, into the middest of the sea, and the floods compassed me about : all thy billowes and waues passed ouer me.

3 And I saide: I am cast away out of thy sight, yet wyll I loke againe toward thyne holy temple.

4 The waters compassed me euen vnto the soule, the deapth closed me on euery

side, and the weedes were wrapt about my head.

5 I went downe to the bottome of the mountaines, the earth with her barres was about me for euer : yet hast thou brought by my lyfe from corruption, O Lorde my God.

6 When my soule fainted within me, I remembred the Lorde, and my prayer came in vnto thee into thy holy temple.

7 They that holde vpon (b) lying vanitie, forsake his mercie.

8 But I wyll sacrifice vnto thee with the voyce of thankesgeuing, and wyll pay that that I haue vowed: for saluation is of the Lorde.

9 And the Lorde spake vnto the fishe, and it cast out Ionas vpon the (c) drye lande.

(b) All that is lying vanitie that a man inuenteth of him selfe to trust in.

(c) Josephus in the ninth booke of antiques saith, he was cast out on the shore of the sea Cerynum, which is not farre from Tarsus.

The .iii. Chapter.

1 Ionas is sent againe to Ninue. 3 The repentaunce of the king of Ninue.

A 1



AND the worde of the Lorde came vnto Ionas the second time, saying:

Arise, and go to Ninue that great cite, and preache against it

the preaching which I speake vnto thee.

2 So Ionas arose, and went to Ninue according to the word of the Lord (Ninue was a great cite and (a) excellent, of three dayes iourney.)

3 And Ionas began to enter into the cite a dayes iourney, and he cryed & saide: Yet fourtie dayes, & Ninue shalbe destroyed.

4 And the men of Ninue beleued God, and proclaymed a fast, and put on sackcloth from the greatest of them to the leaste of them.

5 And worde came vnto the king of Ni-

nue: which arose from his throne, and put of his robe, and covered him selfe with sackcloth, & sate downe in ashes.

6 And he caused a cryer to crye, and say through the cite by the counsell of the king & his nobles, Let neither man nor beast, bullocke nor sheepe, taste ought at all, neither feede, nor drinke water.

7 And let both man & beast put on sackcloth, and crye mightly vnto God: yea let euery man turne from his euill way, and from the wickednesse that is in his handes.

8 Who can tel whether God wyl turne and be moued with (b) repentaunce, and turne from his fierce wrath, that we perish not:

9 And God sawe their workes, that they turned from their euil wayes, and he repented of the (c) euill that he saide he woulde do vnto them, and did it not.

(b) God is saide to repent when he doth those thinges that men do repenting.

(c) Of the euill, that is, of the plague which is euill to our selfe, although not in his owne nature,

The

(a) He after words calleth a hell, and the worde is taken often by the grace bring come to him selfe, by in great affliction called vpon the Lord.

(a) In the he tyme it is a great cite to God: but to the hebreues call great and excellent thinges. So the hill of god the Cedar of God, for a great hill and Cedar.

The prophecie

The .iiij. Chapter.

The great goodnesse of God toward his creatures.

A 1



AND this displeas-
ed Jonas great-
ly, and he was ^(a)
angrye [within
him selfe.]

And he prayed
vnto the Lorde,
and saide: I pray
thee O Lorde,

Was not this my saying when I was
yet in my countrey: therfore I hasted to
flee into Tharsis: For I knewe that
thou art a gracious God, and mercifull,
long suffering, and of great kindnesse,
and repentest thee of euill.

3 And nowe O Lorde, take I beseeche
thee my lyfe from me: for it is better for
me to dye, then to lyue.

4 Then saide the Lord, Doest thou wel
to be angry?

5 And Jonas went out of the citie, and
sate him downe on the east side thereof,
and there made him a boothe, and sate
vnder it in the shadowe, till he might see
what should be done in the citie.

6 And the Lord God prepared a gourd,
and made it spring vp ouer Jonas, that

it might be a shadowe ouer his head, to
deliuer him from his griefe: So Jonas
was exceeding glad of the gourde.

7 But God prepared a worme, when the
morning rose the next day, which smote
the gourde, that it withered.

8 And when the sunne rose, God prepa-
red a feruent east winde, and the sunne
beat vpon the head of Jonas that he
fainted: and wished vnto his soule, that
he might dye, and saide, It is better for
me to dye, then to lyue.

9 And the Lord saide vnto Jonas: Doest
thou well to be so angry within thy selfe
for the gourde: And he saide: I do well
to be angry euen vnto death.

10 Then saide the Lorde, Thou hast had
compassion on the gourde about the
which thou bestowdest no labour, nei-
ther madest it growe: which came vp in
a night, and perished in a night:

11 And shall not I spare Ninive that
great citie, in the which are more then
sixscore thousand persons that knowe
not their right hand and their left, and
also much cattaille:

The booke of the prophete

Micheas.

The first Chapter.

Of the destruction of Samaria because of their idolatrie.

A 1



THE worde of
the Lorde
came vnto
Micheas the
Morasthite, in
the dayes of
Iotham, A-
has, & Heze-
kiah, kinges
of Iuda,

which he saue concerning Samaria
and Hierusalem.

2 Heare all ye people, marke this: Well

O earth and all that therein is: yea let
the Lorde God him selfe be witness a-
gainst you, [euen] the Lorde from his
holy temple.

3 For beholde, the Lorde shall come out
of his holy place, and come downe and
treade vpon the hie thinges of y^e earth.

4 The mountaines shall melt vnder him,
and the valleyes shall cleaue a sunder,
lyke as wax [melteth] before the fire, and
as the waters runne downeward.

5 And all this shall be for the wickednes
of Iacob, and the sinnes of the house of
Israel:

(a) Because
hereby he
should be take
as a false pro-
phete, and so
the name of
God which he
preached,
should be blas-
phemed.

4. Reg xv. a
ii. Par 27. a
iii. Reg 16. a.
4. Reg 18. a.

Israel: but what is the wickednesse of Jacob: is not ^(a) Samaria: which are the hie places of Juda: is not * Hierusalem:

Therefore I wyll make Samaria an heape of the fieldes ^(b)meete for the planting of a vineyarde: her stones wyll I tumble downe into the valley, and discover her foundations.

7 All her images shalbe broken downe, and all her garmentes shalbe brent in the fire, yea: al her idols wyl I destroy: for they are gathered out of the hyre of an ^(c)harlot, and into an harlots hyre shall they be turned againe.

8 Wherefore I wyll mourne and make lamentation, bare and naked wyl I go: I wyll mourne lyke the Dragons, and take sorowe as the Ostriches.

9 For their wounde is past remedie, it is come into Juda, and hath touched the gate of my people at Hierusalem alre: die.

10 Declare it not at Gath, neither weepe ye: for the house of Aphra roule thy selfe in the dust.

11 Thou that dwellest at Saphir gette thee hence naked with shame: she that dwelleth at ^(d)Zaanan, shall not come forth in the mourning of Bethzezel: [the enemy] shal receave of you for his ^(e)standing.

12 For the inhabitants of Maroth wayled for good, but the plague shall come from the Lorde, even vnto the gates of Hierusalem.

13 O thou ^(f)inhabitant of Lathis, binde the charette to the swiftest ^(g)beast, she is the beginning of the sinne of the daughter of Sion: for the transgressions of Israel were founde in thee.

14 Therefore shalt thou bring presentes to ^(h)Bozetheth Gath: & houses of Achzib [shalbe] as a lye to the kinges of Israel.

15 And as for thee O thou that dwellest at Maresa, I shall bring a possessor vpon thee, he shal come to Adullam, the glory of Israel.

16 Make thee baulde, ⁽ⁱ⁾and shaue thee because of thy tender children: make thee cleane baulde as an Egle, for they shalbe caried away captiue from thee.

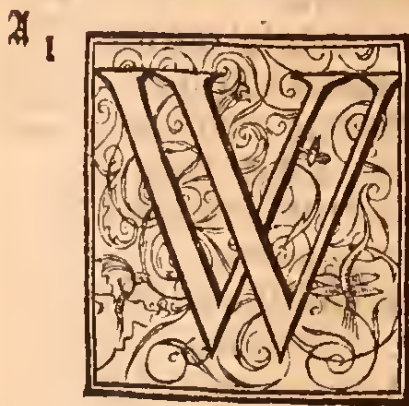
(e) Names of cities that should be first annoyed by the enemies.
(d) The long continuance of an armie in one place is hurtfull.

(f) Make haste to flee away.
(g) It appeareth that this citie was one of the first which receaved the woze shipping of the golden calves, see by Jerohoain.
(h) A citie is named.

(i) Shaving and plucking of heere, was used in time of mourning.

The .ii. Chapter.

Threatninges against the sinfull people. & They would teache the prophetes to preache.



1 O vnto them that imagine iniquitie, and worke wickednesse vpon their beddes: when the morning is light they practise it, because their hande hath

uide thee thy portion in the congregati: on of the Lorde.

6 He shal not ^(a)prophecie [say they] to them that prophecie: ^(b)they shal not prophecie to them, neither shall they take shame.

7 O thou that art named the house of Jacob, is the spirite of the Lorde shortened: are these his workes: are not my words good vnto him that walketh by: rightly:

8 But he that was yesterday my people, is rysen vp on the other side [as] against an enemy: they spoyle the beautifull garment from them that passe by peaceably, as though they returned from the warre.

9 The women of my people haue ye shut out from their pleasaunt houses, and taken away myne excellent gistes from their children.

10 Up, get you hence, for here shall ye haue no rest: because [the lande] is defiled, it shall destroy [you] which utter destruction.

11 If a man ^(c)walke in the spirite, and would lye falsely [saying] I wyl proph: cie

(a) The people take vpon them to forbid the prophetes to preache and rebuke sinne.
(b) God threateneth he wyl sende no mo prophetes to preache vnto them, which is the greatest plague that can come to a nation.

(c) Taking vpon them the office of a prophete, and pretending that he is directed by the spirite of god.

(a) Samaria and Hierusalem were the chief cities of the king: dom: Iosephus writeth a generall report through all.

(b) East gate in wall of Ierusalem.

The prophecie

cie to thee of ^(b) wine and strong drinke: that were a prophete for this people.

12 I wyll surely gather thee wholly O Jacob, I wyll surely gather the remnant of Israel, I wyll put them together as the sheepe of Bozra, as the flocke in the middes of their folde, they

shall make great noyse by reason of the [multitude] of men.

13 The ^(a) breaker shall come by before them, they shall breake out, and passe by the gate, and go out by it: and their king ^(b) shall go before them, and the Lorde shall be vpon their ^(c) heades.

The .iiij. Chapter.

Against the tyranny of princes and false prophetes.

A 1



And I saide, heare I pray you O heads of Jacob, & ye princes of the house of Israel, shoulde not ye know iudgement:

[But] they hate the good, and loue the euill, they plucke of their skinnes from them, and their fleshe from their bones.

3 And they eate also the fleshe of my people, & slay of their skinnes from them: and they breake their bones, and chop them in peeces as for the pot, and as fleshe within the cauldron.

4 Then shall they crye vnto the Lorde, but he wyll not heare them: he wyll euen hide his face from them: at that time, because they haue done wickedly in their workes.

5 Thus saith the Lorde concerning the prophetes that deceaue my people ^(a) and bite them with their teeth, and crye peace: but if a man put not into their mouthes, they prepare warre against him.

6 Therefore ^(b) night [shalbe] vnto you for a

vision, and darkenesse [shalbe] vnto you for a diuination: and the sunne shall go downe ouer the prophetes, and the day shall be darke ouer them.

7 Then shall the sears be ashamed, and the soothsayers confounded: yea, ^(c) they shall al couer their lippes, for they haue none answer of God.

8 Yet notwithstanding, I am full of power by the spirite of the Lorde, and of iudgement, and of strength, to declare vnto Jacob his transgression, and to Israel his sinne.

9 Heare this I pray you ye heades of the house of Jacob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie.

10 ^(d) They bulde by Sion with blood, and Hierusalem with iniquitie.

11 (The heades therof iudge for rewarde, and the priestes thereof teache for hyre, and the prophetes thereof prophetic for money: yet wyll they leane vpon the Lord, and say, Is not the Lord among vs: no euill can come vpon vs.)

12 Therefore shall Sion for your sake be plowed [as] a fielde, & Hierusalem shall be an heape, and the mountaine of the house as the hie places of the forest.

The .iiij. Chapter.

The calling of the Gentiles and conuersion of the Jewes.

A 1



At in the ^(a) latter dayes it wyll come to passe that the hill of the Lordes house shall be prepared in the toppe of the mountaines, and shall be set by hygher then any mountaynes or hilles, and people shall prease vnto it.

2 Yea, the multitude of the Gentiles shall haste them thither, saying: Come, let vs go by the to hill of the Lorde, and to the house of the God of Jacob, and he shall teache vs his wayes, and we wyll walke in his pathes: for the lawe shall come out of Sion, and the word of God from Hierusalem.

3 And he shall iudge many people, and rebuke mightie nations of farre countreys: so that of their swordes they shall make

(a) Flattering
them, by pro-
mising plente
and not repro-
uing their
sinnes.
(e) To make
an vniuersall
destruction.
(f) Where was
great plentie of
sheepe, by rea-
son of the good
pastures.

(g) To breake
downe their
gates, to car-
ry them away
captiues by
heapes.
(h) To a py-
soner, or cap-
tine.
(i) To stre-
the his wrathful
indignation a-
gainst the Ji-
racites, for
their old man-
ner such con-
uice.

(b) They shall
couer their faces
for shame.

(d) They for-
gette and care-
lesse their ac-
tion with goods
soughtly
gotten, so they
there are cal-
led blood and
iniquitie.

(a) False pro-
phetes deuou-
red the sub-
stance of
their follow-
ers, and make
game of reli-
gion.
(b) The know-
ledge which
ye now pre-
tend, shall be
known to be
grosse igno-
rance.

(a) When
Christe shall
come.

make ploughshares, and sythes of their speares: one people shall not lift up a sword against another, yea they shall no more learne to fight.

4 But every man shall sit vnder his vinegarde, and vnder his figtree, and no man shall make them afraide: for the mouth of the Lorde of hostes hath spoken it.

5 Therefore all people wyll walke every man in the name of his God: and we wyll walke in the name of our lord God for euer and euer.

6 At the same time saith the Lorde, Wyl I gather up the lame and the outcast, and such as I haue chastened,

7 And wyll geue a remnaunt vnto the lame, and make of the outcast a mightie people: and the Lorde him selfe shall be their king vpon the mount Sion, from this time forth for euer more.

8 And vnto thee O thou towre of the flocke, thou strong holde of the daughter Sion, vnto thee shall it come, euen the lordship and kingdome to the daughter Hierusalem.

9 Why then dost thou crye and lament:

is there no king in thee: are thy counsellors perished, that thou art so payned as a woman in her trauaile:

10 And now O thou daughter Sion, sorowe and lament as a woman in her trauaile: for now we must thou get thee out of the citie, & dwelt vpon the plaine field: yea vnto Babylon shalt thou go, [but] there shalt thou be deliuered,* and there the Lorde shall redeeme thee from the hande of thyn enemies.

11 Now also are there many people gathered together against thee, saying: Sion shall be condemned, and our eye shall loke vpon Sion.

12 But they know not the thoughtes of the Lorde, they vnderstand not his counsel: for he shall gather them together as the sheaves in the barne.

13 Therefore get thee up, O thou daughter Sion, and thresh the out the corne: for I wyll make thy horne iron, and thy hooues brasse, that thou mayst breake in peeces many people: their goodes shalt thou consecrate vnto the Lorde, and their substance vnto the ruler of the whole worlde.

¶ The .v. Chapter.

Of the destruction of Hierusalem.

1 **N**ow shalt thou be robbed thy selfe O thou robbers daughter: they shall laye siege against vs, & smyte the iudge of Israel with a rodde vpon the cheeke.

2 And thou Bethlehem Ephrata art little among the thousandes of Juda, out of thee shall he come forth vnto me which shall be the gouernour in Israel, whose out going hath ben from the beginning, and from euerlasting.

3 Therefore wyll he geue them up for a season, vntill the time that he which shall beare haue borne: then shall the remnaunt of his brethren be conuerted vnto the children of Israel.

4 He shall stande faste, and geue foode in the strength of the Lorde, and in the maiestie of the name of the Lorde his God: and when they be conuerted, he

shall be magnified vnto the farthest partes of the worlde.

5 And he shall be our peace: when the Assirians shall come into our lande, when he shall treade in our palaces, then shall we raise against him seuen shepheardes, and eyght principall men.

6 These shall subdue the lande of Assur with the sword, and the lande of Nimrod with their naked weapons: thus shall he deliuer vs from the Assirian when he cometh within our lande, and setteth his foote within our borders.

7 And the remnaunt of Jacob shall be among the multitude of people as the dewe of the Lorde, and as the droppes vpon the grasse, that taryeth for no man and wayteth on no body.

8 Yea the residue of Jacob shall be among the gentiles and the multitude of people, as the lion among the beastes of the wood, and as the lions whelp among the flockes of sheepe: which when he goeth through, treadeth downe, teareth

The prophecie

- reth in peeces, and there is no man that can deliuer.
- 9 Thyne hand shalbe lyft by vpon thyne enemies, and all thyne aduersaries shall perishe.
- 10 And it shall come to passe in that day saith the Lorde, that I wyll take thyne horses from thee, and destroy thy charrettes.
- 11 I wyll breake downe the cities of thy lande, and ouerthrowe all thy strong holdes.
- 12 All Witchcraftes wyll I roote out of thyne hande, there shall no mo soothsayinges be within thee.
- 13 Thyne idols and thyne images wyll I destroy out of thee, so that thou shalt no more bowe thy selfe vnto the workes of thyne owne handes.
- 14 Thy groues wyll I plucke by by the rootes, and breake downe thy cities.
- 15 And I wyll execute a vengeance in my wrath & indignation vpon the heathen, such as they haue not heard.

The .vi. Chapter.

¹ An exhortation to heare the iudgement against Israel being behinde. ⁸ what maner of sacrifices do please God.

A **H**earken ye now what the Lorde sayth: Arise thou, and contend with the mountaynes, and let the hilles heare thy voyce.

2 **H**earce **O** ye mountaynes the Lordes quarrell, and ye mighty foundations of the earth: for the Lorde hath a quarell against his people, and wyll pleade with Israel.

3 **O** my people what haue I done vnto thee: or wherein haue I greued thee: geue me aunswere.

4 For I brought thee out of the lande of Egypt, & deliuered thee out of the house of bondage, and I made Moyses, Aaron, and Miriam to leade thee.

5 Remember **O** my people, what Balach the king of Moab had deuised against thee, and what aunswere that Balaam the sonne of Beor gaue him, from Sethin vnto Galgal, that ye may knowe the righteousnesse of the Lorde.

6 Wherewith shall I come before the Lorde, and bowe my selfe to the hye God: Shall I come before him with burnt offeringes, and with calves of a yere olde:

B 7 Hath the Lorde a pleasure in many thousandes of Rammies, or innumerable streames of oyle: shall I geue my first borne for myne offences, and the fruite of my body for the sinne of my soule:

8 He hath shewed thee **O** man what is good, and what the Lorde requirerth of

thee: [namely] to do iustly, to loue mercie, and to humble thy selfe to walke with thy God.

9 The Lordes voyce cryeth vnto the citie, and the man that shalbe saued considereth thy name: hearken what is your rodde, & heare him that warneth you.

10 Are not yet the treasures of wickednesse in the house of the wicked, and the scant measure which is abhominable:

11 Should I iustifie the false balaunces, and the bagge of deceitfull weightes:

12 For the riche men thereof are full of crueltie, and the inhabitantes thereof haue spoken lyes, and haue deceitfull tongues in their mouthes.

13 Therefore I wyll take in hande to punish thee, and to make thee desolate, because of thy sinnes.

14 Thou shalt eat, and not haue inough: yea, thou shalt bring thy selfe downe in the middes of thee, thou shalt flee, but not escape, and those that thou wouldest saue, wyll I deliuer to the sword.

15 Thou shalt sowe, but not reape, thou shalt presse out Oliues, but oyle shalt thou not haue to annoynt thy selfe with: all: thou shalt tread out sweete must, but shalt drinke no wine.

16 We kepe the ordinaunces of Amri, and all the customes of the house of Ahab, ye walke in their counsels: therefore wyll I make thee waste, and cause thy inhabitants to be hissed at, and ye shall beare the reproche of my people.

The . vii . Chapter .

1 A complaynt of the litle number of the righteous. 5 Against the trueth ought we not to holde with our greatestt friendes. 14 The prosperitie of the church.

A 1



Dis me, I am become as one that goeth a gleanynge in the harvest: there are no mo grapes to eate, yet would I saine with al my hearte haue of the

best fruite.

Rom. iii. d.

2 *There is not a godly vpon earth, there is not one righteous among men: they all ye in wayte for blood, and euery man hunteth his brother to death.

(a) Both the prince and rages for some peruert iudice: and so the mightie and the riche escape unpunished, though they committe grievous crimes.

3 Yet they say they do wel, when they do euill: the prince (a) asketh, and the iudge [udgeth] for a rewarde, therefore the great man speaketh out of the corruption of his soule, and so they wrappe it vp.

Ier. ix. a.

4 The best of them is as byer, and the most righteous of them is [warper] then a thorne hedge: the day of thy watchmen, [and] of thy visitation cometh: then shall be their confusion.

Mch. x. c. Deut. xxi. b. & xxxiii. b. Psal. 37. b. and liii. b.

5 *Let no man beleue his friende, nor put his confidence in his brother: kepe the doore of thy mouth from her that lyeth in thy bosome.

6 *For the sonne dishonoreth his father, the daughter riseth against her mother, the daughter in law against her mother in lawe: and a mans foes are euen they of his owne houholde.

Pro. xvii. a.

7 Neuerthelesse, I wil looke vp vnto the Lorde, I wil patiently abyde God my saulour: my God shall heare me.

8 *O thou enemye of myne reioyce not at my fall, for I shall rise againe: & though I sit in darkenesse, yet the Lorde is my light.

9 I will beare the wrath of the Lord, for I haue offended hym till he sit in iudgement vpon my cause, and see that I haue right: then will he bring me forth to the light, and I shall see his righteousness.

10 She that is myne enemye, shall loke vpon it and be confounded, which nowe

sayth, *Where is the Lorde thy God: myne eyes shall beholde her when she shall be troden downe as the myze in the streets. 4. Reg. 19. a.

11 *This is the day that thy walles shall be buylt, this day shall dyue farre away the (b) decree. Amos ix. c.

12 And at that time shall they come vnto thee from Assur, from the strong cities, and from the strong holdes, euen vnto the riuer: from the one sea to the other, and from mountayne to mountayne.

(b) Thou shalt no more be subject to the forrayne vicaritie of the Babylonians

13 Notwithstanding, the land must be wasted, because of them that dwell therein, and for the fruites of their owne imaginations.

14 Therefore feede thy people with thy rod, the flocke of thyne heritage whiche dwel desolate in the wood, that they may be fed vpon the (c) mount of Carmel, Basan, and Gilead, as afozetime.

(c) That the people may returne out of the captiuitie of Babylon, and enjoy the land of promise as they did before. Exo. xiii. a.

15 Maruelous thinges wil I shewe thee, *like as when thou camest out of the lande of Egypt.

16 This shall the heathen see, and be ashamed for all their power: *so that they shall lay their hande vpon their mouth, and stoppe their eares.

Iob 39 d.

17 *They shall licke the dust like a serpente, and as the wormes of the earth that tremble in their holes: they shall be afraid of the Lorde our God, and they shall feare thee.

Gen. iii. c.

18 Who is such a God as thou, that pardonest wickednesse, and forgeuest the offences of the remnaunt of thyne heritage: he kepeth not his wrath for ever: for his delite is to haue compassion.

19 *He shall turne againe, and be merciful to vs, he shall put downe our wickednesse, and cast all our sinnes into the bottome of the sea.

Ier. ix. d.

20 Thou wilt persourne to Jacob thy trueth, and thy mercie to Abraham, like as thou hast swozne vnto our fathers in olde time.

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The prophecie

The booke of the prophete

Nahum.

The first Chapter.

Of the destruction of the Assyrians, and of the deliuerance of Israel.



A 1
(a) The Ninivites were spared, because they repented at the preaching of Jonas: but afterwarde they returned to their former wickednesse, therefore god threateneth them by this prophete.



1 The burden of ^(a) Ninive: The booke of the vision of Nahum the Elkoshite.

2 God is ielous, & the Lorde auengeth, the Lorde auengeth and hath

Wrath in store: the Lorde auengeth vpon them that trouble hym, and he remembereth his enemies.

3 The Lorde is slowe to anger, and [also] of great power, and in no case will not acquite [the wicked,] the Lordes dealing is with blustering tempest and whirlewinde, and the cloudes are the dust of his secte.

4 He rebuketh the sea and dryeth it by, all the riuers also he maketh drye: Basan and Carmel are destroyed, the spring also of Libanon is destroyed.

5 The mountaynes quake at his power and the hilles are resolued: the earth also burneth at his countenance, the worlde, and all that dwelleth therein.

6 Who can stande before his wrath: or who can rise vp before the anger of his countenance, his fiercenesse is powred out like fire, yea the rockes cleave in peeces at his might.

7 The Lorde is gracious, a strong holde in the day of trouble, and knoweth them that trust in hym.

8 But with an ouerrunning flood he will destroy her place, and will pursue his enemies with darkenesse.

9 What imagine ye against the Lorde: he makes an vtter destruction: ye shall not be troubled twyse.

10 For whyles the thornes cleave together, and whyles they banquet out their feastes, they are deuoured by as very drie stubble.

11 There came out of thee such as thought euill against the Lorde, such as gaue wicked counsell.


12 Thus sayth the Lorde: Though ye be in concorde, and also many, yet so shall ye be cut downe, and passe: & [though] I haue afflicted thee [O Hierusalem] yet will I trouble thee no more.

- 13 And nowe I will breake of his yoke from [vpon] thee, and I will breake thy bondes in sunder.
 14 The Lorde also hath geuen a commaundement touching thee that, there shalbe no more offspring of thy name: from the house of thy God, I will cut of earued and molten image, I will

make [it] thy graue, for thou art vile.
 15 Behold vpon the mountaynes the secte of him that bringeth good tidings, that preacheth peace: kepe thy festiual dayes O Iuda, paye thy bowes: for the wicked [traunt] shal hereafter passe no more through thee, he is vtterly cut of.

The .ij. Chapter.


He describeth the victories of the Chaldeans against the Assyrians.

- 1  He destroyer is come vp before thy face, kepe thy forte, see to the way, strenghten [the] loynes, increase [the] strength mightly:
 2 For the Lord restores againe the glorious estate of Iacob, as [also] the glorious estate of Israel: for spoylers hath spoyled them, and hath wasted their braunches.
 3 The shilde of his valiaunt soulblours [is] died red, his captaynes of warre are clad with scarlet: the charret is [compassed] with flaming torches in the day of his expedition, and the firre stauces are drenched in poyson.
 4 The charrets shal rage in the streetes, they shal make a terrible noyse in the broade wayes, to loke to like [flaming] cressets, shooting as lightning.
 5 He shall remember his notable soulblours, they shal stumble in goyng, they shall hasten to the wall, the couering fence is prepared.
 6 The riuer gates are opened, and the palace dissolued.
 7 Huzab is brought forth captiue, made to ascend [into the charrets] her handmaydens

also leading [one another] as in the voyce of doves, knocking vpon their brestes.
 8 Hea many a day Ninue was as a ponde full of water, yet [now] they flee, stand ye, stande ye, and no man loketh backe.
 9 Take your spoyle of siluer, take your spoyle of golde, for there is no ende of riches: treasure, pashing all treasure.
 10 Sacking, resacking, raling, a dissolued heart and collision of knees, sorrow in all loynes also, and the faces of them all as blacke as a pot.
 11 Where is the abiding place of lions, and the feding plot of lions whelpes [become,] whyther the young and olde lion had their resort: there dwelt the lion, & there was no man to put him in feare.
 12 The lion made his praye aboundantly for his whelpes, and strangled for his she lions, and hath filled his dennes with pray, and his abyding places with spoyle.
 13 Behold me against thee sayth the Lord of hoastes, & I will burne in smoke her charrets, and the sworde shall deuoure thy lions, I will roote out also from the earth thy spoyling, and the voyce of thy messengers shalbe hearde no more,

The .ii. Chapter.

1 Of the fall of Ninue. 8 No power can escape the hande of God.

- 1  Bloody citie, stuffed throughout with falsehood, with extreme dealing, nor wilbe brought from spoyling.
 2 The noyse of the whippe, the noyse of rattling of wheales, the praunsing of horses, and the iumping of charrets:
 3 The horsleman lifting vp both the glister

ring blade of the sword & also the shining speare, many wounded, many corpses, and no end of carcasses, they shall stumbe at dead bodies.
 4 Because of the manyfolde fornication of the beautifull harlot, ful of charmes, that selles nations by the meanes of her whordome, and the people through her charmiuges.

The prophecie

- 5 Lo I against thee sayth the Lorde of hoastes, and wil turne vp thy skirtes ouer thy face, and wil shewe the gentiles thy fylth, and kingdomes thy shame:
- 6 And wil cast vpon thee abominable filth, and wil bring thee downe, and wil make thee as vile as dung.
- 7 And it shall come to passe that all that shall behold thee, shall flee from thee, and shall say, Ninue is destroyed, and who is greued therewith: from whence shall I seke out comforters for thee?
- 8 Wilt thou count thy selfe better then Alexandria the great, that was situate amonges the riuers, compassed round about with water, whose fortreffe was the sea [and had] her wall from the sea:
- 9 Ethiopia and Egypt [were thy] strength, and there was none end [of ayde,] Phut and Lubim were thy helpers.
- 10 Notwithstanding she passed away, she went into captiuitie, her children also were dashed in peeces in the top of all the streetes: for her horrible men they cast lottes, and all her great states they chayned in fetters.
- 11 And thou [also] shalt be drunke [with trouble] thou shalt be hyd: thou also shalt seke after strength against thine enemye.
- 12 All thy strong aydes [are as] figge trees with the first ripe figges: if they be str-
- red, they fall into the mouth of the eater.
- 13 Behold thy men [are as baren] women in the middelt of thee, the gates of thy lande shall be set wyde open to thine enemies, fire hath deuoured thy barres.
- 14 Drawe thee water for the siege, strengthen thy fortes, go into the clay, treade the mortar, make strong the brickyll.
- 15 There the fire shall deuoure thee, the sword shall cut thee of, shall deuoure as the locust, though [thou] be multiplied as the locust, though thou be as many as the grasshopper.
- 16 Thou hast increased thy marchauntes as the starres of heauen, the locust spoylith, and fleeth away.
- 17 Thy princes are as grasshoppers, and thy rulers as great locustes, they swarme in hedges in cold weather, the sunne ariseth and they flee, and the place where they were is not knowen.
- 18 Thy shepherdes O king of Assur slumber, thy noble men shall dwell [in death] thy people is scattered vpon the mountaynes, & there is none to gather them together.
- 19 Thy wound [shall] not be healed, thy plague is great, all that heare of thee, clap their handes: For to whom hath not thy euil dealing pearled continually?

The booke of the prophete

Habacuc.

The first Chapter.

A complaynt against the wicked that persecute the iust. 6 He sheweth that the Chaldeans are rayled by of the Lorde for the chastisement of the Jewes, and describeth their armie. 12 He comforteth the saythfull, declaring that God will also destroy the Babylonians, because they shall abuse their victorie and become proude and insolent, attributing the prayle thereof to their idoles.

A



he burde which Habacuc the prophete dyd see.

O Lorde, how long shall I crye, and thou wilt not heare: [even] crye out vnto thee for violence, and thou

wilt not helpe:

- 3 Why doest thou shew me iniquitie, and cause me to beholde sorowe: for spoyling and violence are before me, & there are that rayle by stryfe and contention.

4 Therefore the law is dissolved, & iudgement doth neuer go forth: for the wicked doth compass about the righteous, therefore wrong iudgement proceedeth.

5 Behold among the heathen, and regarde, and wonder, and marueyll: for I will worke a worke in your dayes, ye will not beleue it though it be tolde you.

6 For lo, I rayle by the Chaldeans, that bitter and furious nation, whiche shall go vpon the breadth of the land, to possess the dwelling places that are not theirs.

7 They

Dr. more

(a) That is, the great calamitie which he prophesied to come on Babilon, as a most greuous burde, whiche they were not able to beare.

Dr. more

Act. xlii. f.

Dr. more



B 7 They are terrible and fearfull: ^(b)their iudgement and their dignitie shall procede of them selues.

8 Their horses also are swifter then the leopardes, and are more fierce then the Wolues in the ^{*}evening, and their horsemen shall come from farre : they shall flee as the Eagle hasting to meate.

9 They come all to spoyle : before their faces shall be an ^(c)eastwinde , and they shall gather the captiuitie as the sande.

10 And they shall mocke the kinges , and the princes shall be a scozne vnto them: they shall deride euery strong hold, for they shall gather ^(d)dust, and take it.

11 Then shall they take a courage , and transgresse, and do wickedly, [imputing] this their power vnto their god.

12 Art not thou of olde, O Lord my God, my holy one: We shall not dye, O Lord thou hast ordeined them for iudgement, and O God thou hast established them

^(b) That is, they them selues shall be your iudges in this cause, and none shall haue authority ouer them to controule them. Zoph.iii.a.

^(c) For the Jews most feared this name, because it destroyed their fruites.

^(d) They shall call by monies against it. Change their spiritus.

for correction.

13 Thou art of pure eyes, and canst not see euyl, thou canst not behold wickednesse: ^{*}Wherfore [then] doest thou loke vpo the transgressours, and holdest thy tongue, When the wicked deuoureth the man that is more righteous then he:

14 And makest men as the ^(e)fish of the sea , and as the creeping thinges that haue no ruler ouer them.

15 They take vp all with the angle , they catche it in their net , and gather it in their yarne: Wherof they reioyce and are glad.

16 Therfore they sacrifice vnto their ^(f)net, and burne incense vnto their yarne : because by them their portion is fat , and their meate ^{*}plenteous.

17 Shall they therfore stretche out their net , and not spare continually to slay the ^(g)nations:

Ier.xiia. Iob.xxi.a.

^(e) That is, the great deuour the small.

^(f) Granting that the enimies sacrifice them selues, and gloie in their owne force, power, wit, and practises. ^(g) Or, derantie. ^(h) Or, empty. ⁽ⁱ⁾ Or, deaning. It is they should not.

The .ii. Chapter.

A vision against pryde, couetousnesse, drunkennesse, and idolatrie.



A will stande vpon my ^{*}watche, and set me vpon the towre, & will loke, and see what he will say vnto me, and what I shall aunswere to ^{*}him that rebuketh me.

2 And the Lord answered me, and said: Write the vision, and make it plaine vpon

^(a) Concerning my feet: because such rebukes as the wicked obiecte vnto him.

tables, that he may run that ^(a)readeth it.

3 For the vision is yet for an appoynted time, but at the last it shall speake , and not lye: though it tary, wayte: for it shall surely come , and shall not stay.

4 Behold, ^(b)he that listeth vpon him selfe, his minde is not vpriight in him : but the iust shall liue by his fayth.

^(a) Write it in great letters, that he that runneth may reade it. ^(b) To trust in him selfe, or in any world. ^(c) To be neuer to be quiet: for the only rest is to stay vpon god by fayth. Iob. 1. b. Gal. 3. b. ^(d) Or, fortitudo. ^(e) Or, iusticia. ^(f) Or, iusticia. ^(g) Or, iusticia. ^(h) Or, iusticia. ⁽ⁱ⁾ Or, iusticia.

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(c) The compa-
reth the proud
and courtois
man to a
drunkard that
is without
reason & sense,
whom God
will punishe
and make him
a laughing
stocke to all
the worlde.
"D, haue no
seft.
"D, plute
saunt.
(d) Signifi-
ing that al the
worlde shall
withe the de-
struction of
iraunte, and
that by their
oppression and
courtoisnesse,
they heape
but upon the
selues more
heauy burdenes:
for the more
they gett, the
more are they
troubled.
(e) That is,
the yherdes
and yherians
cha shoulde
destroy the
Babylonians.
"D, reoden
hnde their
feete.
"D, too vna-
to him that
couereth euill
gapne.
"D, mistoz-
sunt.
"D, taken
counsell to the
shame of
thyne house.
(f) He shew-
eth what the
stone shall crye,
and what the
wood shall
answer.
"D, habile
thep.

5 **W**ea in deede ^(c)the proude man ^(is as) he
that transgresseth by wine, therefore shall
he "not endure, because he hath enlar-
ged his desire as the hell, & is as death,
and can not be satisfied, but gathereth
vnto him all nations, and heapeth vnto
him all people.
6 Shall not all these take by a parable a-
gainst him: and a "taunting prouerbe a-
gainst him, and say: woe he that increa-
seth that which is not his: ^(c)how long:
and he that ladeth him selfe with thicke
clay?
7 Shall ^(c)they not rise by sodenly that
shall byte thee: and awake that shall
stirre thee, & thou shalt be "their pray:
8 Because thou hast spoyled many na-
tions, all the remnaunt of the people
shall spoyle thee, because of mens blood,
and for the wrong ^(done) in the lande, in
the citie, and vnto all that dwell therein.
9 "wo he that coueteth an euill co-
uctousnesse to his house, that he may set
his nest on hie, to escape from the power
of "euill.
10 Thou hast "consulted shame to thyne
owne house, by destroying many people,
& hast sinned against thyne owne soule.
11 For the stone shall crye out of the wal,
and the beame out of the timber shall
answer it.
12 ^(c)wo vnto him that buyldeth a towne
with blood, and "erecteth a citie by ini-
quitie.

13 Behold, is it not of the Lord of hosties
that the people shall labour "in the ve-
ry ^(c)fire: the people shall euen weery
them selues for very vanitie.
14 For the earth shall be ^(c)filled with the
knowledge of the glorie of the Lorde, as
the waters couer the sea.
15 Woe vnto him that geueth his neygh-
bour drinke, thou ioynest thy "heate, and
makest ^(him) drunken also, that thou
mayest see their priuities.
16 Thou art filled with shame for glorie,
drinke thou also "and be made naked:
the cup of the Lordes right hand shall be
turned vnto thee, and shamefull spuyng
shall be for thy glorie.
17 For the crueltie of ^(c)Libanus shall co-
uer thee: so that the spoyle of the beastes
"which he made afrayde, because of
mens blood, and for the wrong done
in the land, in the citie, and vnto all that
dwell therein.
18 What profiteth the image: for the ma-
ker thereof hath made it an image and a
teacher of lyes, though he that made it
trust therein when he maketh dumbe
idoles.
19 Woe vnto hym that sayth to the wood,
Awake: and to the dumbe stone, Rise
by, "it shall teache ^(thee:) beholde it is
layde ouer with gold and siluer, & there
is no breath in it.
20 But the Lord is in his holy temple: let
all the earth kepe silence before hym.

"D, for the
fir.
(g) That is,
God will de-
stroy all their
laboure, as
though they
were colliery
with fire.
(h) In the
destruction of
the Babyl-
onians his glo-
rie shall ap-
peare through
all the worlde.
"D, the
bottle.
"D, till thou
dumber with-
all.
(i) By Liba-
nus and the
beastes therof
he meaneth
the land and
people of Au-
rie.
"D, whiche
he destroyed.
"D, shall it
teache thee

The .iiij. Chapter.

A prayer for the saythfull.

(a) That is,
of the people
of Israel.
(b) That is,
the date of
thy church,
where is
now redy to
perishe before
it come to
hauke a perishe
age, whiche
shoulde be vi-
der Christe.
(c) Theman
and Paran
were neare
Sinal where
the law was
geuen: wherby
is signified
that his deli-
uerance was
no recent
nowe, as it
was then.



1 **A** Prayer of Habacuc the
prophete for ^(c)the ig-
norances.
2 O Lord I haue heard
thy voyce, and was
afrayde: O Lorde re-
uiue thy ^(c)worke in the
middes of the yeres, in the middes of the
yeres make it knowen, in wrath re-
member mercie.
3 God commeth from ^(c)Theman, and
the holy one from mount Paran, Se-
lah. his glorie couereth the heauens, and
the earth is full of his prayse.
4 And ^(his) brightnesse was as the light:

5 He had hornes ^(c) [comming] out of his
handes, and there was the hyding of
his power.
5 Before him went the pestilence, and
burning coales went soorth before his
feete.
6 He stode, and measured the earth, he
behelde, and dissolued the nations, and
the euerlasting mountaynes were bro-
ken, and the auncient hilles did bowe,
his wayes are euerlasting.
7 For iniquitie I saw the tentes of Chu-
san, ^(and) the ^(c)curtaynes of the lande of
Badian dyd tremble.

(d) wherby is
ment a priuile-
that was
topned with
his bright-
nesse, whiche
was by the
the rest of the
worlde, but
was reucaled
in mount Si-
nai to the pe-
ple.
(e) That is,
the times.
s was

8 Was the Lorde angry against the ri- uers: or was thyne anger against the floodes: or was thy wrath against the sea, that thou diddest ryde^(b) vpon thy hoyses: thy charets [brought] saluation.

9 Thy^(b) bow was manifestly reuealed, and the^(c) othes of the tribes [were] a sure word. Sela h. thou diddest cleaue the earth with riuers.

10 The mountaynes sawe thee and they trembled, the streame of the water^(h) passed by, the deepe made a noyse, and lift vp his handes on hye.

11 The sonne [and] moone stode still in [their] habitation,⁽ⁱ⁾ at the light of thyne arrowes they went, [and] at the bright shining of thy speares.

12 Thou trodest downe the land in anger: [and] dydest threshe the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, [euen] for saluation with thyne^(m) annoynted: thou hast wounded the head of the house of the wicked, and discoueredst the foundations vnto the⁽ⁿ⁾ necke. Selah.

14 Thou diddest^(o) strike thozow with his owne staues the heades of his villages, they came out as a whirlewinde to scatter me: their reioyeyng was as to deuour the poore secretly.

15 Thou diddest walke in the sea with thyne hoyses, vpon the heape of great waters.

16 When I^(p) hearde, my belly trembled, my lippes shoke at the voice, rottenesse entred into my bones, & I trembled in my selfe, that I might rest in^(q) the day of trouble: for when^(r) he commeth vnto the people, he shall destroy them.

17 For the figgetree shall not flourish, nei- ther shall fruite be in the vines: the la- bour of the oliue shall fayle, & the fieldes shall yelde no meate: the sheepe shall be cut of from the folde, and there shall be no bullocke in the stalles.

18 But I will reioyce in the Lord, I will ioy^(s) in the God of my saluation.

19 The Lord God is my strength, he will make my feete like hindes [feete] & he will make me to walke vpon my hie places. ^(t) To the chiefe singer on Peginothat, [or vpon the instrumentes of musicke,]

(o) God de- stroyed his enemies both great & small with their owne wea- pons, though they were ne- uer so fierce against his church. (p) The returne- ment to that which he spake in the second verse, and the word how he was afraid of gods iudgements. (q) He shew- eth that the faithfull can neuer haue true rest, ex- cept they feele before the weyght of gods iudgements. (r) That is, the enemy: but the godly shall be quiet, knowing that all things shall turne to good vnto the (s) He decla- reth wherem standeth the comfort & top of the faithfull, though they see neuer so great afflictions prepared. (t) The chiefe singer vpon the instru- mentes of musicke shall haue occasion to praise God for this great deliuerance of his church. Peginoth is a tunc of in- strument of musicke so called.

And hearing the word was angry with the waters, but that by this means he would destroy his enemies, & deliver his church. (h) And so vnder the all the elements is instrument by the de- struction of some enemies (i) That is, the power. (j) For he had no enemy made a covenant with Abrahā, but rather he had his po- tence. (k) He allo- weth to the red sea Jordan, which gaue passage to gods people, and the word signifieth their obedience, as it were by lift- ing up of their handes (l) According to gods com- mandment the sunne was darkened by the weapons of gods pro- phet which fought in his cause, as

though it durst not go forward, whose weapons are here called the arrowes and speares of God. " Or, biddest walke vpon. (m) Signifying that there is no saluation, but by Christ. (n) From the top to the toe thou hast destroyed the enemies.

The booke of the prophete

Sophonja.

The first Chapter.

Threatninges against Iuda and Hierusalem, because of their idolatrie.



The worde of the Lord which came vnto Sophoni the sonne of Chusi, the sonne of Gedaliah, the sonne of Amariah, the sonne of Hezekiah in the time of* Josia the sonne of* Amon king of Iuda.

1 I will surely destroy all thinges in the land, sayth the Lorde.

2 I will destroy man and beast, I will destroy the foules in the ayre, and the fishe in the sea, and great ruine shall fall on the wicked, and I wil vtterly de- stroy the men out of the land, sayth the Lorde.

3 I wil stretch out myne hand vpon Ju-

da and vpon all such as dwell at Hieru- salem: thus will I roote out the rem- nant of Baal from this place, and the names of the * Beniurins and priestes:

4 Yea & * such as vpon their house toppes worship and bowe them selues vnto the hoast of heauen, whiche sweare by the Lorde, and by their^(a) Balchoni also:

5 Which start backe from the Lorde, and neither seke after the Lorde nor regard hym.

6 * Be still at the presence of the Lorde God, for the day of the Lorde is at hand: yea the Lorde hath prepared a sacrifice, and called his ghestes therto.

7 And thus shall it happen, in the day of the Lordes sacrifice I will visite the princes* and the kinges children, and al- such as weare straunge clothing.

4. Re. 11. and xxiii. e. Deut. xvi. b. Iere. v. d.

(a) That is, the idol Moloch, and mixing idola- trie with true religion.

Zachi a.

2. Re. 27. b. Ier. xxxix. b

4. Re. 11. a. 4. Re. 11. b.

The prophecie

- 9 In the same day also will I visite all those that leape ouer the thresholde so proudly; whiche fill their lordes house with robberie and falshood.
- 10 At the same time sayth the Lord, [there shalbe hearde] a great crye from the *fische porte; and an howling from the seconde porte, and a great destruction from the hylles.
- 11 Howle ye that dwel in the lowe places, for al the marchaunt people are destroyed, and all they that were laden with siluer, are rooted out.
- 12 At the same time will I searche Hierusalem with lanternes, and visite them that continue in their dregges, and say in their heartes, *Lush, the Lord will do neither good nor euill.
- 13 Therefore their goodes shalbe spoyled, & their houses layed waste: *they shall buylde houses, and not dwell in them, they shall plante vineyardes, but not drinke the wine therof.

- 14 For the great *day of the Lorde is at hande, it is harde by, and cometh on a pace, euen the bitter voyce of the Lordes day, then shall the strong man crye out.
- 15 That day is a day of wrath, a day of trouble and heauinesse, a day of bitter destruction and miserie, a darke & glomming day, a cloudy and stormie day.
- 16 A day of the trumpet and alarum against the strong cities, and hic towres.
- 17 I will bring the people into such vexation, that they shall go about like blinde men, because they haue sinned against the Lorde, their blood shalbe powred out as dust, & their bodies as the myze.
- 18 *Neither their siluer nor their gold shalbe able to deliuer them in that wrothful day of the Lorde, but the *who e lande shalbe consumed thoro we the fire of his ielousie: for he shall soone make cleane riddaunce of all them that dwell in the lande.

Ioel.ii.a.

Eze.vii.d.

Sopho.iii.b.

The .ii. Chapter.

1 He moueth to returne to God, & prophesying vnto the one destruction, and to the other deliuerance.

A 1



ather your selues, euē gather you, O nation not worthy to be lo-ued,

Before the decree go forth that God hath concluded [and ye be] as

chaffe that passeth in a day, & before the fearfull wrath of the Lorde come vpon you, & before the day of the Lordes soze displeasure come vpon you.

3 Seke the Lorde all ye meeke hearted vpon earth, ye that worke after his iudgement: seke righteousnesse, *seke lowlinesse, that ye may be defended in the wrothfull day of the Lorde:

4 *For Gaza shalbe destroyed, and Ascalon shalbe layde waste; they shall cast out Asdod at the noone day, and Accaron shalbe rooted by.

5 Wo vnto you that dwell vpon the sea coast, the nation of the Cherethims: the worde of the Lord shal come vpon you O Chanaan thou lande of the Philistines, I will destroy thee, so that there shall no man dwell in thee any more.

6 And as for the sea coast, it shalbe heard: mens cotages, and sheepfoldes.

7 Vea it shalbe a portion for such as remaine of the house of Juda, to feede there vpon, in the houses of Ascalon shall they rest towarde night: for the Lorde their God shall visite them, and turne away their captiuitie.

8 *I haue heard the despite of Moab, and the blasphemies of the children of Ammon, how they haue shamefully intreated my people, & magnified them selues within the borders of their lande.

9 Therefore as I liue, sayth the Lord of hoastes the God of Israel, Moab shalbe as Sodoma, & Ammon as Gomorra, euen the breeding of netles, and salt pittes, & a perpetuall wildernes: The residue of my folke shal spoyle them, the remnaunt of my people shall haue them in possession.

10 *This shall happen vnto them for their pryde, because they haue dealt so shamefully with the Lorde of hoastes people, and magnified them selues about them.

11 The Lord shalbe terrible vnto them, *and destroy all the gods in the lande: and all the Iles of the heathen shall worship hym, euery man in his place.

B

Esa.45.16.c.
Ier.xlviii.a.
Ezec.xxv.b.

Za.ii.b.

Esa.ii.c.

12 The Moabians also shall perishe with my sworde.

13 Yea he shall stretch out his hande ouer the north, and destroy Assur: * As for Ninue he shall make it desolate, drye, and waste.

14 The flockes and all the beastes of the people shall lye in the middest of it, pellicanes and owles shall abide in the vpper

postes of it, foules shall sing in the wyndowes, and desolation shall be vpon the postes, for the Cedars are vncouered.

15 This is the proude and carelesse citie that sayd in her heart, * I am, and there is els none besides me: O howe is she made so wast that the beastes lie in her: who so goeth by, mocketh her, & poynteth at her with his finger.

4. Reg. 19. c. Esa. xlvii. b.

The .iiij. Chapter.

4 Against the gouernours of Hierusalem, 11 A comfort to the residue of Israel.

8 of the calling of all the gentiles.

1 **W**o to that abhominable, filthy, and cruel citie.

She hearde not the boyce, she receaued not correction, she trusted not in the Lorde, she drew not neare to her God.

2 Her rulers within her are as roaring lions, her iudges are as wolues in the euening, whiche leaue nothing behinde them till the morowe.

3 Her prophetes are light persons & vnfaithful men, her priestes haue polluted the sanctuarie, & haue wrested the law.

4 But the iust Lord that doth no vnright, was in the middes therof, euery morning shewing them his lawe clearly, and ceassed not: but the vngodly will not learne to be ashamed.

5 I haue destroyed the nations, their towres are desolate, I haue made their streetes wast, that none shall passe by: their citie is destroyed, without man, and without inhabitaunt.

6 I sayde vnto them, O feare me, and be content to be resourncied, so their dwelling shoulde not be destroyed howe soeuer I visited them: But neuerthelesse, they rose vp early, and corrupted all their workes.

7 Therefore wayte ye vpon me, sayth the Lorde, vntill the time that I ryle vp to the pray: for I am determined to gather the people, & to bring the kingdomes together, that I may poure out myne anger, yea all my wrathfull displeasur vpon them: * For all the earth shall be consumed with the fire of my ielousie.

8 And then will I cleanse the lippes of the people, that they may euery one call

vpon the name of the Lorde, and serue him with one consent.

9 From beyonde the riuers of Ethiopia, the daughter of my displeasur praying vnto me, shall bring me an offering.

10 In that time shalt thou no more be confounded, because of all the imaginations wherethorowe thou haddest offended me: for I will take away the proude boasters of thyne honour from thee, so that thou shalt no more triumph because of my holy hill.

11 In thee also will I leaue a smal poore simple people, whiche shall trust in the name of the Lorde.

12 The renmaunt of Israel shall do no wickednesse, nor speake lyes, neither shall there any deceytfull tongue be found in their mouthes: For they shall be fed, and take their rest, and no man shall make them afraid.

13 Reioyce O daughter Sion, be ioyfull O Israel: reioyce and be glad from thy whole heart O daughter Hierusalem,

14 For the Lorde hath taken away thy punishment, & hath east out thyne enemies: The king of Israel, euen the Lord him selfe is with thee, so that thou needest no more to feare any misfortune.

15 In that time it shall be sayde to Hierusalem, Feare not: and to Sion, Let not thyne handes be slacke:

16 For the Lorde thy God in the mids of thee is mightie, he will saue thee he will reioyce ouer thee with ioy, he will quiet him selfe in his loue, he will reioyce ouer thee with gladnesse.

17 After a certayne time will I gather the afflicted that were of thee, and them that bare the reproche for it.

18 And behold, in that time will I destroy

" OZ, Horta dcf,

Ierc. i. b.

Job xliii. c.

Eze. xxii. c. Mich. iii. b. Aba. i. b.

Nom. i. a. Sepho. i. c.

The prophecie

all those that were thee, I will helpe the lame, and gather by the castaway: yea I will get them prayse and honour in all landes, where they haue ben put to shame.

20 At the same time will I bring you a

gaine, & at the same time will I gather you: I will get you a name and a good report among all people of the earth, when I turne backe your captiuitie before your eyes, sayth the Lorde.

The booke of the prophete Aggeus.

The first Chapter.

1 The time of the prophecie of Aggeus. 8 An exhortation to buylde the temple againe.



A I



In the second yere of king Darius, in the sixth moneth, the first day of the moneth, came the word of the Lord by the ministerie of y^e prophete Aggeus ^(a) vnto Zo-

robabel ^(b) the sonne of Salathiel a prince of Iuda, and to Iosua the sonne of Josedeck the hye priest, saying:

2 Thus speaketh the Lorde of hoastes, saying: This people sayth, ^(c) The time is not yet come for the Lordes house to be buylde.

3 Then came the worde of the Lorde by the ministerie of the prophete Aggeus, saying:

4 Is it time for you your selues to dwell in seled houses, and this house lie wast:

5 Nowe thus sayth the Lorde of hoastes, Consider your owne wayes in your heartes.

6 Ye ^(d) haue sowed much, but ye bring litle in: ye eate, but ye haue not inough: ye drinke, but ye are not filled: ye cloth you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bagge.

7 Thus sayth the Lorde of hoastes, Consider your owne wayes in your heartes.

8 ^(e) Get you by to the mountayne, and fetch wood, and buyld this house, & I ^(f) wil take pleasure in it, and ^(g) I wil be glorified, sayth the Lorde.

9 Ye looked for much, and lo it came to litle, and when ye brought it home, I dyd blowe vpon it: and why, sayth the Lorde of hoastes: because of my house that is waste, and you run euery man into his his owne house.

^(d) God is the geuer of increase, nothing may any thing prosper without his blessing.
^(e) It is a paynfull thing to climb by the hilles, to caw down trees, and to buyld: such is their labour that buyld the church.
^(f) In Christe only is God mercifull vnto vs, and in his church only is saluation: both the which are here signified by this temple.
^(g) The end whye Christe buyldeth his church is: that we may haue hym favourable to vs, and he be glorified.

^(a) Though y^e people transgressed: yet the prophete is sent to the prince, & priest, whose negligence often times is the cause of the peoples sinne.
^(b) Zerobabel was the sonne of Shadara as 1. Par. 7. and ver. 18. his fathers name is left out, & his grandfathers name supplied, because it was not so obscure as was the other.
^(c) And yet there were now seuteene yeres past since Cyz^r had granted them libertie to buyld.

10 Therefore vpon you the heauen is stayed from deawbe, & the earth is stayed from yeelding her increasc.

11 And I haue called for a ^(b) drought vpon the land, and vpon the mountaynes, and vpon the corne, & vpon the wine, and vpon the oyle, and vpon al that the ground bringeth forth, vpon men, & vpon cattel, and vpon all the labour of the handes.

12 When Zorobabel the sonne of Salathiel, and Josua the sonne of Josedeck the hye priest, with all the ^(c) remnaunt of the people, hearde the voyce of the Lorde their God, and the ^(d) wordes of

the prophete Haggeus, as the Lorde their God had sent him, then the people dyd feare before the Lorde.

13 Then Haggeus the ^(e) Lordes messenger sayd in the Lordes message vnto the people, saying: I ^(m) am with you saith the Lorde.

14 And the Lorde stirred by the ⁽ⁿ⁾ spirite of Zorobabel the sonne of Salathiel a prince of Iuda, and the spirite of Josua the sonne of Josedeck the hye priest, and the spirite of all the people: & they came and dyd the worke in the house of the Lorde of hoastes their God.

The .ii. Chapter.

1 He sheweth that the glozie of the seconde temple shall exceede the first.

Ch. Soth is the almightie power of god, that he needeth but to call for his plagues, and they be at commaundes went.

(a) They had but three dayes to heare the prophete, and to prepare their rootes for their worke, so diligent were they after the preaching of the prophete.

(b) They had not wrought a full moneth per they had receyved the word of the prophete, who was therefore now sent againe.

(c) As were Shalah, Zephaniah, and others. 1. Re. cap. 7. ver. 18 which saw the old temple, and now were returned with Zorobabel. 1. Esdr. 3. ver. 7.

(d) Strong arguement whye should be of good courage, when they are sure that God is with them.

(e) So made many promises to his people after their departure out of Egypt: but in almightie he goeth about to speake of Christe in this place, it may well be thought that he meanech here the promise made.

De. 1. ver. 15 and repeated 2. cor. 7. ver. 27 (f) Before he returned his promise made to Christe, now he promiseth his spirite: therefore there is no cause of feare. (g) There passed .519. yeres after this prophete, before Christe was in respect of eternitie, or in the sight of God, with whom a thousand yeres is but as one day. (h) I will cause great feare to be: the deawbe shall be stirred at the birch of Christe, his baptisme, ascension, at his coming to iudgement: but chiefly it ferreteth out the maner of Christe, to whom heauen, earth, & sea shall obey. (i) It is not the want of riches that causeth this house to be buyt in this way, saying that I haue all treasures at my commaundement.

(1) This should be remembered of all ministers, that they be gods messengers, & therefore must be faithful, diligent, and constant.

(2) The present are not forsaken, God comforteth them, and assisteth them of his owne presence.

(3) God is sayd to stirre vp our spirites, which he moueth our hartes by the power of his spirite boldly to take in hande and perfectly to finish that which he commaundeth.

(4) This is spoken, not of this house, but of the spiritual Ierusalem. 1. Pe. 2. ver. 22

(5) In the sixth moneth & in the tenth had Haggeus prophesied: in the eighth moneth Zachary now in the ninth is Haggeus sent againe, such care hath God ouer his, and such neede haue the people of instruction.

(6) Some they neuer so perfect in their owne eyes, yet to God who knoweth them, they are yere as they are.



In the ^(a) twentieth and fourth day of the first moneth, in the seconde yere of king Darius,

In the ^(b) seventh moneth in the twentieth and one day of the

moneth, came the worde of the Lord by the ministerie of the prophete Haggeus, saying:

3 Say nowe to Zorobabel the sonne of Salathiel prince of Iuda, and to Josua the sonne of Josedeck the hye priest, and to rest of the people, saying:

4 ^(c) Who is among you left, whiche sawe this house in her first glozie, and howe do you see it now? Is it not in your eyes in comparison of it, as nothing?

5 Yet nowe be of good cheare O Zorobabel, sayth the Lord, and be of good comfort O Josua thou hye priest sonne of Josedeck, and be strong all ye people of the lande, sayth the Lorde, and worke: for ^(d) I am with you sayth the Lorde of hoastes,

6 According to the ^(e) worde that I commaunded with you, when ye came out of Egypt: and my ^(f) spirite shall remayne with you, feare ye not.

7 For thus sayth the Lorde of hoastes ^(g) Yet a litle whyle, and I will ^(h) shake the heauens, and the earth, and the sea, and the drie lande:

8 And I will moue all nations, and the desire of all nations shall come, and I will fill this house with glozie, sayth the Lorde of hoastes.

9 ⁽ⁱ⁾ The siluer is myne, and the golde is

myne, sayth the Lorde of hoastes.

10 The glozie of the ^(j) seconde house, shall be greater then the glozie of the first, sayth the Lorde of hoastes: and in this place will I geue peace, sayth the Lorde of hoastes.

11 In the twentieth and fourth day of the ^(k) ninth moneth in the second yere of king Darius, came the word of the Lord vnto the prophete Haggeus, saying:

12 Thus sayth the Lord God of hoastes, Aske nowe ye priestes [concerning] the lawe, saying:

13 If one beare holy fleshe in the skirt of his coate, & with his skirt do touche the bread, potage, wine, oyle, or any other meate, shall it be holy? And the priestes answered and sayde, No.

14 And Haggeus sayd: If a polluted person touche any of these, shall he not be polluted? And the priestes answered, and saide, He shall be polluted.

15 Then Haggeus answered, and sayde: So is this people, and so is this nation ^(l) before me sayth the Lord, and so is al the worke of their handes: & that which they offer there is vncleane.

16 And nowe consider I pray you in your mindes from this day, and vpward, before there was layed one stone vpon another in the house of the Lorde,

17 Before these thinges [were done] when one came to a heape of twentieth [measures] there were but ten: so who came to the wyne presse for to drawe out fiftie [bessels of wyne] out of the presse, there were but twentieth.

18 I smote you with blasting, and with mildeawe

mildeawe, and with hayle, in all the worke of your handes, and you turned not vnto me, sayth the Lorde.

19 Consider nowe in your mindes from this day, and afoze, from the foure and twentie day of the nynt^h [moneth] vnto the day that the foundation of the lordes temple was layde, consider it in your mindes:

20 Is the seede yet in the barne: as yet the vines, and the figge tree, and the pomegranate, & the oliue tree hath not brought forth: from this day will I blesse [you.]

21 And ⁽ⁿ⁾ againe the worde of the Lorde came vnto Haggel in the foure & twentie [day] of the moneth, saying:

22 Speake to Zorobabel the pynce of Iuda, and say, I will shake the heauens and the earth:

23 And I will ouerthrow the "throne of" ^{Or. seat,} kingdomes, & I wil destroy the strength of the kingdomes of the heathen, and I will ouerthrowe the charettes and the sitters thereon, and the horse and the riders shall fall downe euery one by the sworde of his brother.

24 In that day, saith the Lord of hoastes, will I take thee Zorobabel my seruaunt sonne of Salathiel, sayth the Lord, & will make thee as a signet: for I haue chosen thee, sayth the Lorde of hoastes.

The booke of the prophete

Zacharias.

The first Chapter.

He moueth the people to returne to the Lord and escheue the wickednesse of their fathers. 36 He prefigureth Chryste and his Apostles.

1



In the eyght moneth of the seconde yere of king Darius, came the worde of the Lord vnto * Zacharias the sonne of Barachias the sonne of Addo the prophete,

saying:

2 The Lorde hath ben sore displeased with your forefathers.

3 And say thou vnto them, thus sayth the Lorde of hoastes: * Turne you vnto me, sayth the Lorde of hoastes, & I wil turne vnto you, sayth the Lorde of hoastes.

Ier. xxxi. c.
Malac. iii. b.

Ier. xliiii. a.
Psa. 78. a.

Ose. xliiii. a.

Tob. xliiii. b.
Ier. xliiii. a.

4 * We ye not like your forefathers, vnto whom prophetes cryed, saying, thus sayth the Lorde of hoastes,

* Turne you from your euyl wayes, and from your wicked imaginations: * But they woulde not heare nor regarde me, sayth the Lorde.

5 What is nowe become of your forefathers: & do the prophetes liue for euer:

6 But did not my wordes and statutes whiche I commaunded by my seruantes the prophetes take hold of your forefathers: and they returned, & sayde: Like as the Lorde of hoastes determined to do vnto vs according to our owne

wayes and imaginations, euen so hath he dealt with vs.

7 Upon the twentie and fourth day of the eleuenth moneth, (whiche is the moneth Sebah) in the seconde yere of Darius, came the word of the Lord vnto Zacharias the sonne of Barachias the sonne of Addo the prophete, saying:

8 I sawe by night, and behold, there sate one vpon * a red horse, and stode still among the myrre trees that were in a botome: and behinde hym were there red, speckled, and whyte horses,

Zach. vi. a.
Apoc. vi. b.

9 Then sayde I, O my Lorde, what are these: And the angel that talked with me, sayde vnto me: I will shewe thee what these be.

10 And the man that stode among the myrre trees answered, and said: These are they whom the Lorde hath sent to go thorowe the world.

11 And they answered the angel of the Lorde that stode among the myrre trees, and sayd: We haue gone thorowe the world, and beholde all the world sitteth still, and is carelesse.

12 Then the lordes angel gaue answer, and sayde: O lorde of hoastes, how long wilt thou be vnnmerciful to Hierusalem, and to the cities of Iuda, * with whom thou hast ben displeased now these thre

Ier. xxv. b.
and xxix. b.
i. Efd. i. a.

In the 10 sent
wyse in one
day to prophete
sic vnto the
people.

Mar. 23 d.

score and ten yeres:

13 So the Lorde gaue a louing and a comfortable aunswere vnto the angel that talked with me.

14 And the angel that communed with me, saide vnto me: Crye thou, & speake, Thus saith the Lorde of hoastes: I am exceeding telous ouer Hierusalem and Sion,

15 And soze displeased at the carelesse heathen: for where as I was but a litle angry, they helped forward the affliction.

16 Therfore thus saith the Lorde: * I Wyl returne vnto Hierusalem in tender mercie, so that my house shalbe builded in it, saith the Lorde of hoastes: yea, and the lyne shalbe stretched vpon Hierusalem.

17 Crye also and speake, thus saith the Lorde of hoastes: My cities shalbe in

good prosperie againe, the Lorde shall yet comforte Sion, & choose Hierusalem.

18 Then lyst I bp myne eyes and sawe, and beholde, soure hornes.

19 And I saide vnto the angel that talked with me, what be these: he aunswere red me, * These are the hornes which haue scattered Iuda, Israel, and Hierusalem.

Dani.vii.d.

20 And the Lorde shewed me soure carpenters.

21 Then saide I: what wyll these do: he aunswere d & said: These are the hornes which haue scattered Iuda, so that no man durst lyst bp his head: but these are come to fray them away, and to cast out the hornes of the Gentiles which lyst bp their horne ouer the lande of Iuda to scatter it abroade.

The .ij. Chapter.

The renewing of Hierusalem and Iuda.

1 **L**yst bp myne eyes agayne and loked: and beholde * a man, with a measure lyne in his hande.

2 Then saide I: Whyther goest thou: And he saide vnto me: To measure Hierusalem, that I may see how long and how broade it is.

3 And behold, the angel that talked with me, went his way foorth: Then went there out another angel to meete him,

4 And saide vnto him, Runne, speake to this young man, and say: Hierusalem shalbe inhabited without any wall for the very multitude of people and cattasse that shalbe therein.

5 * For I my selfe, saith the Lorde, Wyl be vnto her a wall of fire rounde about, & Wyl be the glory in the midst of her.

6 I get you foorth, I flee from the land of the north, saith the Lorde: for I haue scattred you into the soure Windes of the heauen, saith the Lorde.

7 Saue thy selfe O Sion, thou that dwellest with the daughter of Babylon:

8 For thus saith the Lorde of hoastes, After this glory hath he sent me out to the heathen which spoyled you: * for who so toucheth you, shal touche the apple of his owne eye.

Iere.ii.a.

9 Beholde, I Wyl lyst bp myne hande ouer them, * so that they shall be spoyled of those which afore serued them: and ye shall knowe that the Lorde of hoastes hath sent me.

Psal.xvii.b.

10 Be glad and reioyce O daughter Sion: for lo, * I am come to dwell in the middest of thee, saith the Lorde.

Exo.lxxv.a.

11 At the same time there shal many heathen cleane to the lord, & shalbe my people: Thus Wyl I dwell in the middest of thee, and thou shalt knowe that the lorde of hoastes hath sent me vnto thee.

12 The Lorde shall haue Iuda in possession for his part in the holy lande, and shall choose Hierusalem yet againe.

13 * Let all fleshe be still before the Lorde: for he is raysed bp out of his holy place.

Sopho.i.a.

The .iiij. Chapter.

1 Of the lve and hie estate of Chryste vnder the figure of Josua the priest, & a prophete of Chryste.

1 **A**nd he shewed me Josua the hie priest standing before the angell of the Lord, * and Satan stode at his right hande to resist him.

2 And the Lorde saide vnto Satan: The Lorde reprove thee

thou Satan, yea the Lorde that hath chosen Hierusalem reprove thee: Is not this a brand taken out of the fire?

3 Now Josua was clothed in vncleane rayment, and stode before the angel.

4 And he aunswere d & saide vnto those that stode before him, Take away the soule clothes fro him. And vnto him he saide;

Zach.iii.a.

Eze.iii.a. Apo.xxi.c.

Dru.ii.d.

Psal.lxx.a.

The prophecie

saide: Beholde, I haue taken away thy sinne from thee, and I wyll clothe thee with chaunge of rayment.

5 And I saide, Let them set a sayre mitre vpon his head: So they set a sayre mitre vpon his head, & put on clothes vpon him, and the angell of the Lorde stode there.

6 Then the angell of the Lorde testified vnto Iosua, and spake,

^{27, Iosua.}

7 Thus saith the Lorde of hostes: If thou wilt walke in my wayes, & keepe my watch, thou shalt iudge my house, & keepe my courtes, and I wyll geue thee

place among these that stande here.

8 Heare O Iosua thou hie priest, thou & thy felowes that sit before thee, for they are monstrous persons: behold, I wyll bring foorth the ^{*}braunche my seruaunt.

^{Esaia. 54. 1. cre. 32.}

9 For lo, the stone that I haue layde before Iosua, vpon one stone shalbe seuen eyes: beholde, I wyll cut out the grauing therof, saith the Lorde of hostes, and I wyll take away the sinne of the lande in one day.

10 In that day shall euery man call his neighbour vnder the vine, and vnder the figtree, saith the Lorde of hostes.

The .iiii. Chapter

The vision of the golden candelsticke, and the exposition thereof.

A 1



And the angell that talked with me, came againe, and waked me, as a man that is raysted out of his sleepe,

2

And saide vnto me: What seest thou: And I

saide: I haue looked, and beholde, a candelsticke all of golde, with a boule vpon it, and his seuen lampes therein, & vpon euery lampe seuen pypes.

3

And ^{*}two olyue trees thereby: one vpon the right side of the boule, & the other vpon the left side.

^{Apo. xi. a.}

4

So I aunswered, and spake to the angell that talked with me, saying, O my Lorde, what are these:

5

The angell that talked with me answered and saide vnto me: Knowest thou not what these be: And I said, No my Lorde.

6

He answered and saide vnto me: This is the worde of the Lorde vnto Zorobabel, saying, ^{*} Neither through an host of men, nor through strength: but through my spirite, saith the Lorde of hostes.

^{Esa. xi. a.}

7 What art thou great mountaine before

Zorobabel: thou must be made euen, and he shall bring foorth the head stone therof, with showtinges, crying, Grace grace vnto it.

8 Moreover, the word of the Lord came vnto me, saying:

^{Phil. i. a.}

9 ^{*} The handes of Zorobabel haue layde the foundation of this house, his handes shal also finishe it: and thou shalt knowe that the Lorde of hostes hath sent me vnto you.

10 For who hath despised the day of small thinges: they shall reioyte, and shall see the stone ^(a) of tynne in the hande of Zorobabel: these seuen are the eyes of the lord, which go through [¶] whole worlde.

^{(a) A plummet of tynne, as now men use plummetts of lead.}

11 Then answered I, & saide vnto him: What are these two olyue trees vpon the right & left side of the candelsticke:

12 I spake moreover, and saide vnto him: What be these two olyue braunches which through the two golden pypes emptye them selues into the golde:

13 He answered me & said: Knowest thou not what these be: & I said, no my lord.

14 Then said he: ^{*} These are the two oliue braunches, that stand with the ruler of the whole earth.

^{Apo. xi. a.}

The .v. Chapter.

1 The vision of the fleeing booke, signifying the curse of theeues, and such as abuse the name of God. 6 By the vision of the measure, is signified the bringing of Iuda to Babylon.

1



I turned me, lifting vpon myne eyes, & looked, and beholde, a fleeing booke.

2

And he saide vnto me: What seest thou: I answered: I see a fleeing

booke of twentie cubites long, and ten cubites broade.

3 Then saide he vnto me, This is the curse that goeth foorth ouer the whole earth: for al theeues shalbe iudged after this booke, & al periured persons shalbe iudged according to the same.

4 And I wil bring it foorth saith the lord of hostes, so that it shall enter into the house of the theefe, and into the house of him that falsely sweareth by my name: and

and shall remayne in his house, and consume it, with the timber & stones therof.

5 Then the angel that talked with me, went forth, and saide vnto me: Lyst vp thyne eyes, and see what is this that goeth forth.

6 And I said, what is it? he answered: This is a "measure going out. he saide moreover: Euen thus are they that dwell vpon the whole earth to loke vpon.

7 And behold, there was lyst vp a talent of lead: and lo, a woman sate in the midst of the "measure.

8 And he said, This is vngodlinesse: So he cast her into the midst of the "mea-

sure, and threwe the lumpe of lead into the mouth of the "measure.

9 Then lyst I vp myne eyes, and loke, & beholde, there came out two women, and the winde was in their winges: for they had winges lyke the winges of a stork, and they lyst vp by the "measure betwixt the earth and the heauen.

10 Then spake I to the angel that talked with me: whyther wyll these beare the measure?

11 And he saide vnto me: Into the land of * Sinnaar to builde it an house, & it shal be established, & set there vpon her owne place.

¶ The .vi. Chapter.

1 By the foure charrets he describeth the prosperitie of foure kingdomes.



Moreover, I turned me, lysting vp myne eyes, and loke, and behold there came foure charrets out from betwixt two hylles, which hylles were of brasse.

2 In the first charret were * red horses, in the seconde charret were blacke horses,

3 In the third charret were white horses, in the fourth charret were horses of diuers colours, and strong.

4 Then spake I, and saide vnto the angel that talked with me: O Lord, what are these?

5 The angel answered & saide vnto me: * These are the foure spirites of the heauen, which be come forth to stand before the ruler of all the earth.

6 That with the blacke horse went forth into the lande of the north, & the white folowed them, and the speckled horses went forth toward the south:

7 And the strong horses went out, & required to go and take their iourney ouer the whole earth: And he saide, Get you hence, & go through the worlde: So they went throughout the worlde.

8 Then cryed he vpon me, & spake vnto me, saying: Beholde, these that go toward the north, shal stil my wrath in the north countrey.

9 And the worde of the Lorde came vnto me, saying:

10 Take of the prisoners that are come from Babylon, namely, Heldai, Tobiah, & Iddai: and come thou the same day, and go vnto the house of Josiah the sonne of Zophonia.

11 Then take golde and siluer, & make crownes therof, and set them vpon the head of Josua the sonne of Josedech the hie priest,

12 And speake vnto him, thus saith the lord of hostes: Behold the man whose name is * the braun, & he shal growe vp out of his place, and he * shal build the temple of the Lorde.

13 Yea, euen he shal builde by the side of the lord, & * he shal beare the yoke shal sit vpon the lordes throne, & the domination: * A priest shal vpon his throne, & a peaceable shal be betwixt them both.

14 And the crowne shal be to Tobiah, & to Iddai, & to Heldai of Zophoni, for a memoriale of the Lorde.

15 And such as be farre of shal build in my temple of the lord, know how that the lord o sent me vnto you: And thou passe, if ye wyll hearken, the voyce of the Lorde ye

¶ The .vij. Chapter.

1 The true faking. 11 The rebellion of the people, is the cause of their affliction.



And in the fourth yere of king Darius, the word of the lord came vnto Zacharia in the fourth [day] of the ninth moneth, which is cal-

led Caslen,
2 What time as Sarac-lech, and the men that I sent vnto the house of before the Lorde:
3 And that they shoul

"D1, Ephab

"D1, Ephab

Gene.xv.b.

Zacha.i.b.
Apo.vi.a.

Zacha.iii.b.

Zacha.iii.1

The prophecie

priestes which were in the house of the
 Lorde of hoastes, and to the prophetes,
 saying: should I wepe in the *fifth mo-
 neth, & abstayne as I haue done nowe
 certaine yerres:

4 Then came the worde of the Lorde of
 hoastes vnto me, saying:

5 Speake vnto al the people of the land,
 and to the priestes, & say: when ye fast-
 ed and mourned in the fifth * & seuenth
 moneth now this threescore & ten yerres,
 did ye fast vnto me:

6 When ye did eate also & drinke, did ye
 not eate & drinke for your owne selues:

7 Are not these the wordes which the
 Lord spake by his prophetes afozetime,
 when Hierusalem was yet inhabited &
 wealthy, she and the cities round about
 her, whē there dwelt men both toward
 the south and in the playne countreys:

8 And the worde of the Lorde came vn-
 to Zachari, saying:

9 Thus saith the Lorde of hoastes: * Exe-
 cute true iudgement, shew mercie & lo-

uing kindnes euery man to his brother.

10 Do the Wydow, the fatherlesse, the
 straungers and poore no wrong, and let
 no man imagine euil against his brother
 in his heart.

11 * Neuerthelesse, they would not take
 heede, but turned their backes, & stopped
 their eares that they should not heare:

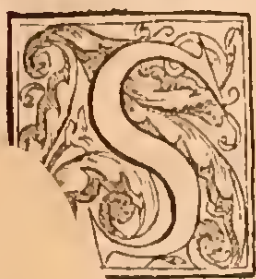
12 Yea, they made their heartes as an A-
 damant stone, lest they should heare the
 law and wordes * which the Lorde of
 hoastes sent in his holy spirite by the
 prophetes afozetime: wherfore the lord
 of hoastes was very wroth at them.

13 And thus is it come to passe, * that like
 as he cryed, and they would not heare:
 euen so they cryed, & I would not heare
 saith the Lord God of hoastes:

14 But scattred them among al the nati-
 ons whom they knew not: Thus the
 land was made so desolate after them,
 that there trauallyed no man in it nei-
 ther to nor fro: for that plesant lande
 was vtterly layd waste.

The .viiij. Chapter.

2 Of the returne of the people vnto Hierusalem, and of the mercie of God toward them.
 16 Of good workes. 20 The calling of the Gentiles.



Of the word of the lord
 of hoastes came vnto
 me, saying:

Thus saith the lorde
 of hoastes: I was in
 great ielousie for Si-
 on, yea I haue ben be-
 s for her with great wrath.

with the Lorde: I wyl returne
 vnto her, & wyll dwell in the middelt
 of ierusalem: * so that Hierusalem shal-
 be called a faithful and true citie, the hil
 of hoastes, an holy hill.

the lord of hoastes: There
 shall men & olde women dwell a-
 mong the streets of Hierusalem: yea,
 they shall haue their staves in their handes

of the citie also shalbe ful
 of children and damselfs playing in
 the street.

the Lorde of hoastes: If
 I shall build the walles of
 Hierusalem, shall I not
 build the temple also? shall I
 not geue it a wall of
 ierusalem?

the Lorde of hoastes: If
 I shall build the walles of
 Hierusalem, shall I not
 build the temple also? shall I
 not geue it a wall of
 ierusalem?

the Lorde of hoastes: I
 shall deliuer my people from
 all their iniquities, I shall
 purge them, and I shall
 restore them to their
 land, and I shall
 multiply them, and I shall
 bring them againe, that they

may dwell in the middelt of Hierusalem:
 * they shalbe my people, and I wyl be
 their God in trueth and righteoulesse.

9 Thus saith the Lorde of hoastes: Let
 your hands be strong ye that now heare
 these wordes by the mouth of the pro-
 phetes which are in these dayes, that
 the foundation of the house of the Lorde
 of hoastes is layde, that the temple may
 be builded.

10 For * before these dayes neither men nor
 cattaille could winne any^(a) thing, neither
 might any man come in and out in reste
 for trouble: but I let euery man go a-
 gainst his neighbour.

11 Neuerthelesse, I wyl now intreate the
 residue of this people no more as afoze-
 time, saith the Lorde of hoastes.

12 For the seele shal prosper, the vine shal
 geue her fruite, the grounde shal geue
 her encrease, and the heauens shal geue
 their deawe, and I shall cause the rem-
 naunt of this people to haue all these in
 possession.

13 And it shal come to passe, that like as ye
 were a curse among the heathen, so shall
 I be a blessing: feare not, but let your
 handes be strong:

Re.xxv.b.

Jer.xli.a.
Rei.xxv.b.

Zach.xiii.b.
Exo.xxii.c.

Jer.viii.g.

ii.Pet.ii.b.

Jer.xii.b.

Jer.iii.e.
Apo.xxi.c.

Agge.i.a.
(a) They laboured & sowed the seed, but they did not increase, because they did not for gods glory in reedifying of the temple, but went about their private gayne.

and shall remayne in his houle, and consume it, with the timber & stones therof.

5 Then the angel that talked with me, went forth, and saide vnto me: Lyst vp thyne eyes, and see what is this that goeth forth.

6 And I said, what is it: he answered: This is a measure going out. he saide moreover: Euen thus are they that dwell vpon the whole earth to loke vpon.

7 And behold, there was lyst vp a talent of lead: and lo, a woman sate in the midst of the measure.

8 And he said, This is vngodlinesse: So he cast her into the midst of the measure,

and threwe the lumps of lead into the mouth of the measure.

9 Then lyst I vp by myne eyes, and looked, & beholde, there came out two women, and the winde was in their winges: for they had winges lyke the winges of a stork, and they lyst vp by the measure betwixt the earth and the heauen.

10 Then spake I to the angel that talked with me: whyther wyll these beare the measure?

11 And he saide vnto me: Into the land of ^{*} Sinnaar to builde it an house, & it shall be established, & set there vpon her owne place.

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10 Take of the prisoners that are come from Babylon, namely, Heldai, Tobiah, & Jdaia: and come thou the same day, and go vnto the house of Josiah the sonne of Zophonia.

11 Then take golde and siluer, & make crownes therof, and set them vpon the head of Josua the sonne of Josedech the hie priest,

12 And speake vnto him, thus saith the lord of hostes: Behold the man whose name is ^{*} the braunche, & he shall growe vp out of his place, and he shall build vp the temple of the Lorde.

13 Yea, euen he shall build vp the temple of the lord, & he shall beare the prayse: he shall sit vpon the lordes throne, and haue the domination: ^{*} A priest shall he be also vpon his throne, & a peaceable counsell shall be betwixt them both.

14 And the crowne shall be to Heleni, & to Tobiah, & to Jdaia, & to Hen the sonne of Zophoni, for a memoriall in the temple of the Lorde.

15 And such as be farre of shall come, and build in the temple of the lord, that ye may know how that the lord of hostes hath sent me vnto you: And this shall come to passe, if ye wyll hearken diligently vnto the voyce of the Lorde your God.

The .vij. Chapter.

The true saking. The rebellion of the people, is the cause of their affliction.



1 And in the fourth yere of king Darius, the word of the lorde came vnto Zacharia in the fourth day of the ninth moneth, which is called

led Caslen, 2 What time as Sarasar & Rogommelech, and the men that were with them, sent vnto the house of God for to pray before the Lorde:

3 And that they shoulde speake vnto the priestes

21, Ephab

21, Ephab

21, Ephab

Zachai b. Apo. vi. a.

Le. iiii. b.

21, Ephab

21, Ephab

Gene. xv. b.

Zacha. iiii. b.

Psal. 127. a.

Apo. iiii. b.

Psal. cx. b. Heb. v. vi. vii.

C

The prophecie

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 Lorde of hoastes, and to the prophetes,
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The .viij. Chapter.

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2 Thus saith the lorde
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3 Thus saith the Lord: I wyl returne
 vnto Sion, & wyl dwell in the middest
 of Hierusalem: * so that Hierusalem shal-
 be called, A faithfull and true citie, the hill
 of the Lorde of hoastes, an holy hill.

4 Thus saith the lord of hoastes: There
 shal yet olde men & olde women dwell a-
 gaine in the streetes of Hierusalem: yea,
 & such as go with staves in their handes
 for very age.

5 The streetes of the citie also shalbe ful
 of young boyes and damselfs playing in
 the streetes thereof.

6 Thus saith the Lorde of hoastes: If
 the residue of this people thinke it to be
 vnpossible in [their] eyes in these dayes:
 * should it therfore be vnpossible in my
 sight, saith the Lorde of hoastes:

7 Thus saith the Lorde of hoastes: Be-
 holde, I wyl deliuer my people from
 the countreys of the east and west,

8 And wyl bring them againe, that they

may dwell in the middest of Hierusalem:
 * they shalbe my people, and I wyl be
 their God in trueth and righteoulesse.

9 Thus saith the Lorde of hoastes: Let
 your hands be strong ye that now heare
 these wordes by the mouth of the pro-
 phetes which are in these dayes, that
 the foundation of the house of the Lorde
 of hoastes is layde, that the temple may
 be builded.

10 For * before these dayes neither men nor
 cattaille could winne any^(a) thing, neither
 might any man come in and out in reste
 for trouble: but I let every man go a-
 gainst his neighbour.

11 Neuerthelesse, I wyl now intreate the
 residue of this people no more as afoze-
 time, saith the Lorde of hoastes.

12 For the seede shal prosper, the vine shal
 geue her fruite, the grounde shal geue
 her encrease, and the heauens shal geue
 their deawe, and I shall cause the rem-
 naunt of this people to haue all these in
 possession.

13 And it shal come to passe, that like as ye
 were a curse among the heathen O ye
 house of Iuda and ye house of Israel,
 euen so wyl I deliuer you, that ye shal
 be a blessing: feare not, but let your
 handes be strong:

xxv.b.

xlia.
xxv.b.

h.xiii.b.
Ei.xxii.c.

Jer.viii.g.

ii.Pet.i.b.

Jer.xi.b.

Jer.iii.e.
Apo.xxi.c.

Agge.i.a.
(a) They laboured & toiled the selues and their cattaille without encrease, because they cared not for gods glory in rebuilding of the temple, but went about their private gayne.

i.b.

lat.xix.b.

14 For thus saith the Lorde of hostes: Like as I thought to punish you, what time as your fathers prouoked me vnto wrath, saith the Lorde of hostes, and spared not:

15 Euen so am I determined now in these dayes for to do well vnto the house of Juda & Hierusalem: [therfore] feare ye not.

16 Now the thinges that ye shall do, are these: * Speake euery man the trueth vnto his neighbour, execute iudgement truly & peaceably within your portes:

17 And let none of you imagine euil in his heart against his neighbour, and loue no false othes: for all these are y^e thinges that I hate, saith the Lorde.

18 And the word of the Lorde of hostes came vnto me, saying:

19 Thus saith the Lorde of hostes: The fast of the fourth [moneth] the fast of the

fifth, the fast of the seuenth, and the fast of the tenth, shalbe ioy & gladnesse and prosperous hie feastes vnto the house of Juda: onely loue the trueth & peace.

20 Thus saith the lord of hostes: There shal yet come people, and the inhabitants of many cities:

21 And they that dwell in one citie shall go to another saying, * Up, let vs go and pray before the Lorde, let vs seeke the Lorde of hostes: I wyll go with you.

22 Pea much people and mightie nations shal come to seeke the lorde of hostes at Hierusalem, & to pray before the Lorde.

23 Thus saith the Lorde of hostes: In that time shall ten men (out of al maner of language of the Gentiles) take one Jewe by the hemme of his garment, and say, we wyll go with you: for we haue heard that God is among you.

Esa. ii. a.
Psal. 122. a.

The .ix. Chapter

1 The conuersion of the Gentiles. 9 The comming of Chryste sitting on an Ass.

A 1 **T**he burden of the word of the lord in the lande of hadrach: & Damascus shalbe his rest, when the eyes of man, euen of all the tribes of Israel shalbe towards the Lorde.

2 The borders of Hemath shalbe harde therby, Tyrus also and Sidon, for they are very wyle.

3 * Tyrus shall make her selfe strong, heape vp siluer as the sand, and golde as the clay of the streetes.

4 Beholde, the Lorde shall spoyle her, he shall smite downe her power in the sea, and she shalbe consumed with fire.

5 This shall Ascalon see, and be afraide: * Gaza shalbe very sozy, so shal Accaron also, because her hope is come to confusion: For the king of Gaza shall perithe, and at Ascalon shall no man dwell.

6 Straungers shall dwel at Asdod, and as for the pride of the Philistines I shal roote it out:

7 * Their blood wyl I take away from their mouth, & their abhominatiōs from betweene their teeth: Thus they that shalbe left shalbe for our God, he shalbe as a prince in Juda, and Accaron like as a Jebusite.

8 And I wyll pitche a campe ^(*) about myne house against the armie, against him that passeth by, & against him that returneth, and no oppressour shall come

vpon them any more: For now I haue scene with myne eyes.

9 Reioyce thou greatly O daughter Sion, be glad O daughter Hierusalem: For lo, the king commeth vnto thee, euen the righteous and sauour, lowly & simple is he, he rydeth vpon an Ass and vpon the foale of an Ass.

10 I wyl roote out the charretts from Ephraim, and the horse from Hierusalem, the battaile bowes shalbe destroyed, he shal geue the doctrine of peace vnto the heathen: * and his dominion shalbe from the one sea to the other, & from the ryuer to the ende of the worlde.

11 Thou also [shalt be saued] through the blood of thy couenant: I haue loosed thy prisoners out of the pit wherin is no water.

12 Turne you now to the strong holde ye that be in prison & long soze to be deliuered: euen this day I bring thee word that I wyl reward thee double againe.

13 For Juda haue I bent as a bowe for me, Ephraim [his hande] haue I filled, & thy sonnes O Sion wyl I rayle by against the Grekes, and make thee as a Giauntes sword.

14 The Lorde God shalbe scene aboue them, and his dartes shal go forth as the lightning: the Lorde God shall blowe the trumpet, & shall come forth as a storme out of the south.

15 The lord of hostes shal defend them, they shal consume & deuour, and subdue them

Esa. lxii. e.

Psal. 39. b.

Eph. iiii. c.
Zacha. vii. b.

Ier. lxxiii. a.

Esa. xliii. e.

Ier. xlviii. a.
Amos. i. b.

Ier. xv. b.

Ier. li. a.
Ier. li. b.
Ier. li. c.

The prophecie

them with * sling stones, they shall drinke & rage as it were through wine, they shall be filled lyke the basons, and as the hornes of the altar.

16 The Lorde their God shall deliuer them in that day, as the flocke of his

people: For as precious stones of a Diamende they shall be set vp ouer his lande.

17 How prosperous and goodly a thing shall that be: For the corne shall make the young men cheareful, and the newe wine the maydens.

¶ The .x. Chapter.

1 The people is moued to require the doctrine of trueti of the Lorde. 3 The Lorde promyseth to visite and comfort the house of Israel.

A I



Ray the Lorde then betimes to geue the latter rayne, so shall the Lorde make bright cloudes, and geue you rayne inough, and to euery one grasse in the

fielde.

2 For vaine is the aunswere of idols, the soothsayers see lyes, & the dreamers tell but vaine thinges, the comfort that they geue is nothing worth: therefore they went away lyke a flocke of sheepe, and were troubled, * because they had no shepheard.

3 By wrothfull displeasure was moued against the shepherdes, and I wyll visite the goates: for the Lorde of hostes wyll visite his flocke the house of Iuda, and wyll make them as a goodly fayre horse in the battaile.

4 Out of * Iuda shall come the corner, the naye, the battel bowe, and the apoyuter of tribute also.

5 They shall be as giauntes, which in the battaile treade downe their enemies in the myre of the streetes: they shall fight, for the Lorde shall be with them, and the horsemen shall be confounded.

6 I wyll comfort the house of Iuda, & preserue the house of Ioseph, I wyll bring them againe, for I pittie them, and they shall be like as they were when I had not cast them of: for I the lord am their God, and wyll heare them.

7 Ephraim shall be as a giaunt, and their heart shall be cheareful as through wine: yea their children shall see it, and be glad, and their heart shall reioyce in the Lord.

8 I wyll hisse for them, & gather them together, for I wyll redeeme them: they shall encrease, as they encreased afore.

9 I wyll sowe them among the people, that they may thincke vpon me in farre countreyes, they shall liue with their children, and turne againe.

10 I wyll bring them againe also from the land of Egypt, and gather them out of Assyria: I wyll cary them into the lande of Silead & to Libanus, and place ^(a) shall not be founde for them.

11 He shall go vpon the sea of trouble, and smyte the sea waues, so that all the depe floodes shall be dzyed vp: the proude boating of Assur shall be cast downe, & the scepter of * Egypt shall be taken away.

12 I wil comfort them in y lord, that they may walke in his name, saith the Lord.

¶ The .xj. Chapter.

1 The destruction of the temple. 4 The care of the faithfull is committed to Chryste by the father. 7 A greuous vision against Hierusalem and Iuda.

I



When thy doores of Libanus, that y fire may consume thy Cedar trees.

2

Howle ye fire trees, for the Cedar is fallen, yea all the proude are wasted away: Howle ye Oke trees of Basan, for the mightie strong wood is cut downe.

3 Men may heare the shepherdes mourne, for their glory is destroyed: men may heare the lions whelpes roare, for the pride of Iordane is wasted away.

4 Thus saith the Lorde my God: Feede

the sheepe of the slaughter,

5 which haue ben slaine of those that possessed them, yet they [toke it] for no sinne, but they that solde them said, The Lorde be thanked, for I am riche: yea their owne shepherdes spare the not.

6 Therefore wyll I no more spare those that dwell in the lande saith the Lorde: but lo, I wyll deliuer the people, euery man into his neighbours hande, and into the hande of his king, that they may smite the lande, and out of their handes I wyll not deliuer them.

7 I my selfe fed the slaughter sheepe, a poore flocke verily, and toke vnto me two

(a) The multitude shall be so great.

Esa. x. a. Ezc. xxix. a.

two

Zach. ii. a. i. Re. xvii. f.

Deu. x. b.

Ezc. xiii. a.

Gen. xlix. b. Esa. xxii. d.

two staves: the one called *Beautie*, the other called *Wandes*: and so fedde the sheepe.

8 Three shepherdes I put out of office in one moneth, for I might not away with them: neither had they any delight in me.

9 Then saide I, I wyll feede you no moze: * the thing that dyeth, let it dye: and that that wyll perishe, let it perishe: and let the renmaunt eat every one the fleshe of his neighbour.

10 I toke also my staffe [euem] *Beautie*, and brake it, that I might disanull the couenaunt which I made with all people.

11 And so it was broken in that day: Then the pooze simple sheepe that had a respect vnto me, knewe therby that it was the worde of the Lorde.

12 And I saide vnto them, If ye thinke it good, bring hither my wages: if no, then leaue. * So they wayed downe thirtie siluer pence, the value that I was payed at.

13 And the Lorde saide vnto me, Cast it vnto the potter, a goodly pyece for me to be valued at of them. And I toke the thirtie siluer pence, and cast them to the potter in the house of the Lorde.

14 Then broke I my other staffe also [namely] *Wandes*, that I might loose the brotherhood betwixt *Juda* and *Israel*.

15 And the Lorde saide vnto me: Take thee also the staffe of a foolish shepherde.

16 For lo, I wyll rayse vp a shepherde in the lande, which shal not seeke after the thinges that be lost, nor seeke the tender lambes, he shal not heale the wounded, he shal not nourish the thinges that are whole: but he shal eat the fleshe of such as be fat, and teare their clawes in peeces.

17 A fool shepherde that leaueth the flocke, the sword shall come vpon his arme, and vpon his right eye: his arme shalbe cleane dyled vp, and his right eye shalbe soze blynded.

¶ The .xij. Chapter.

1 Of the destruction and building againe of Hierusalem.

A heavy burthen which the Lorde hath deuised for *Israel*. Thus saith the Lorde * which spread the heauens abroad, layde the foundatiō of the earth,

* and gaue man the breath of lyfe,

2 Beholde, I wyll make *Hierusalem* a cuppe of surfet vnto all the people that are rounde about her: * yea *Juda* himselfe also shalbe in the siege against *Hierusalem*.

3 At the same time wyll I make *Hierusalem* an heavy stone for all people, so that as such as lyft it vp shalbe torne and rent, and all the people of the earth shal be gathered together against it.

4 * In that day saith the Lorde, I wyll make al horses astonyed, and those that ryde vpon thē to be out of their wittes: I wyll open myne eyes vpon the house of *Juda*, and smite all the horses of the people with blindnesse.

5 And the princes of *Juda* shall say in their heartes, The inhabiteres of *Hierusalem* shall geue me consolation in the Lorde of hostes their God.

6 In that time wyll I make the princes of *Juda* lyke an hot burning ouen

with wood, and like a fire brand among the strawe, so that they shall consume all the people rounde about them both vpon the right hande and the left: *Hierusalem* also shalbe inhabited againe, [namely] in the same place where *Hierusalem* standeth.

7 The Lorde shall preserue the tentes of *Juda* as afore time, so that the gloze of the house of *Dauid* and the gloze of the citezins of *Hierusalem* shal not be exalted against *Juda*.

8 In that day shall the Lorde defende the citezins of *Hierusalem*, so that the weakest then among them shalbe as * *Dauid*: and the house of *Dauid* shalbe as gods house, and as the angel of the Lorde before them.

9 At the same tyme wyll I go about to destroy all such people as come against *Hierusalem*.

10 Moreover, vpon the house of *Dauid* & vpon the citezins of *Hierusalem* * wyll I poure out the spirite of grace & compassion, so that they shall loke vpon me whom they haue pearced, and they shall lamēt for him as men mourne for their onely begotten soune: yea, and be soze for him, as men are soze for their first childe.

11 Then



Apo. xxii. e.

Eccl. i. e.

Ma. xxvii. c.

Eccl. x. a.

Zach. xiii. c.

Abd. i. c.

25

25

i. Re. xvii. f.

Eze. 36. c.


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- 11 * Then shall there be a great mourning at Hierusalem, * like as the lamentation at Abadremmon in the fielde of Baggedon.
- 12 And the lande shall bewaile, every kindred by them selues alone: the kindred of the house of David by them selues, and their wyues by them selues: the kindred of the house of * Nathan them

- selues, and their wyues by them selues:
- 13 The kindred of the house of Leui them selues alone, and their wyues by them selues: the kindred of the house of Seimei them selues alone, and their wyues by them selues.
- 14 In lyke maner, all the other generacions euery one by them selues alone, and their wyues by them selues.

The .xiii. Chapter

1 Of the well of grace and trueth. 2 Of the cleane riddaunce of Idolatrie, and of false prophetes.

A 1  That time shall the house of David and the citezins of Hierusalem have an open well to washe of sinne and vncleannesse.

2 And then saith the Lorde of hoastes, * I wyll destroy the names of the idols out of the lande: so that they shall no more be put in remembrance: * As for the false prophetes also, and the vncleane spirites, I wyl take them out of the lande.

3 So that if any of them prophetic any more, * his owne father and mother that begat him, shall say vnto him, Thou shalt dye, for thou speakest lyes vnder the name of the Lorde: yea his owne father and mother that begat him shall wounde him, when he propheticeth.

4 And then shall those prophetes be confounded euery one of his vision when he propheticeth: neither shall they weare heere cloth any more to deceaue men withall.

5 But he shall be fayne to say, * I am no prophete, I am an husbandman: for so am I taught by * man from my youth by.

6 And if it be saide vnto him, how came these woundes then in thyne handes: he shall aunswere: Thus was I wounded in the house of myne owne friendes.


7 Arple O thou sworde vpon my shepheard, and vpon the man that is my fellow, saith the lord of hoastes: * smite the shepheard, & the sheepe shall be scattered abroad: and so wyl I turne my hande to the litle ones.

8 And it shall come to passe saith the Lorde, that in all the lande two partes shall be rooted out, * but the third part shall remayne therein.

9 * And the same third part wyl I bring through the fire, & wyl cleanse them as the siluer is cleansed, yea and trye them lyke as golde is tryed: then shall they call vpon my name and I wyl heare them, I wyl say it is my people, and they shall say, Lorde my God.

The .xiiij. Chapter.

1 The walling of the Church under the figure of Hierusalem. 9 Of the kingdome of the Lorde.

A 1  Holde, the day of the Lorde cometh, and thy spoyle shall be deuided in the middes of thee.

2 For I wyl gather together all the heathen to fight against Hierusalem, so that the cite shall be womme, the houses spoiled, and the women defiled: the halfe of the cite shall go away into captiuitie, and the residue of the people shall not be carped out of the cite.

3 After that, shall the Lorde go forth to fight against those heathen, as men vse to fight in the day of battaile.

4 Then shall his feete stand vpon the mount Olmet that lyeth vpon the east

side of Hierusalem, and the mount Olmet shall cleaue in two eastwarde and westwarde, so that there shall be a great valley: and the halfe mount shall remoue toward the north, & the other towarde the south.

5 And ye shall flee vnto the valley of my hylles, for the valley of the hylles shall reache vnto Asal: yea, flee shall ye * lyke as ye fled for the earthquake in the dayes of Oziah king of Iuda: and the Lorde my God shall come, and all the sainctes with him.

6 In that day shall there be no cleare light, but darke.

7 * This shall be that speciall day which is knowen vnto the Lorde, neither day nor night: but about the enening time it shall be

Amos.vii.c.

Gen.iii.d.

Mat.xxvi.c.

Amos.ix.b.

Iob.xvii.a.

Esa.xliii.a.

Psal.xvii.a.

i Pet.i.b.

Sapi.iii.a.

Eccle.ii.a.

Pro.xvii.

Amos.ia.

Mat.24.c.

Luk.23.e.
ii.Par.35.c.

7.Reg.21.

Fze.xlvii.a.
Zach.14.b.
Iohn.xix.d.

Esa.ii.c.
Eze.xxx.c.

Ien.xiii.c.

Deu.xiii.b.

shalbe light.

Zach. xiii. 2.
Apo. xxii. 2.

Abel. d.

2. Eld. iii. a.
1. x. b. f.

Zach. xiii. 2.

2. 1.

2.

3. From
Lacomb to
the great
stone to us
before the
door.

8 * In that time shall there waters of life runne out from Hierusalem: the halfe part of them towarde the east sea, and the other halfe towarde the vttermost sea, and shall continue both sommer and winter.

9 * And the Lorde him selfe shal be king ouer all the earth: At that time shall there be one Lorde onely, and his name shall be but one.

10 All the lande shalbe turned as a plaine from Gibe a to Remmon, towarde the south of Hierusalem: She shalbe set vp, and inhabited in her place, from Beniamins port vnto the place of the first port, and vnto the corner port, and from the towre of * Hananeel vnto the kinges wine presses.

11 There shal men dwell, and there shal be no more destruction, but Hierusalem shalbe safely inhabited.

12 This shalbe the plague wherewith the Lorde wyl smyte all people that haue fought against Hierusalem, Their fleshe shal consume away, though they stand vpon their secte, their eyes shalbe corrupt in their holes, and their tongue shall consume in their mouth.

13 In that day shall the Lorde make a great sedition among them: so that one man shall take another by the hande, and laye his handes vpon the handes of his neighbour.

14 * Juda shall fight against Hierusalem, and the armies of al the heathen shalbe gathered together rounde about, with

golde and siluer, and a very great multitude of apparell.

15 And this plague shall go ouer horses, mules, cammels, asses, & all the beastes that shalbe in the hoast, like as yonder plague was.

16 Euery one that remaineth then of all the people which came against Hierusalem, shall go vp early to worship the king [euen] the Lorde of hoastes, * and to kepe the feast of tabernacles.

Leui. xxiii. f
Nume. 29. b.

17 And loke what generation vpon the earth goeth not to Hierusalem for to worshippe the king the Lorde of hoastes, vpon the same shall come no rayne.

18 If the kindred of Egypt go not vp, and come not, it shall not [rayne] vpon them: This shalbe the plague wherewith the Lorde wyl smyte all the heathen that come not vp to kepe the feast of tabernacles,

19 Bea this shalbe the plague of Egypt, and the plague of all people that go not vp to kepe the feast of tabernacles.

D

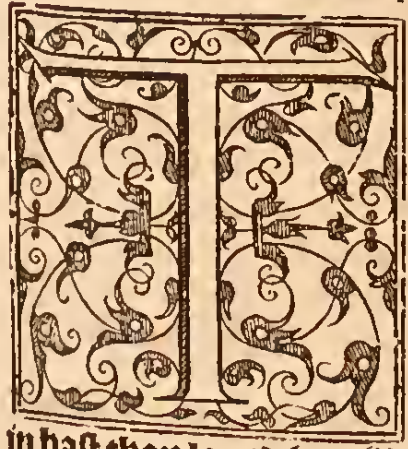
20 At that time shall the ryding geare of the horses be holy vnto the Lorde: the kettels in the lordes house shalbe lyke the basons before the altur.

21 Bea, all the kettels in Hierusalem and Iuda shalbe holy vnto the Lorde of hoastes: and al they that slay offringes, shall come and take of them, and see the therein: And at that time there shalbe no mo Chanaanites in the house of the Lorde of hoastes.

The booke of the prophete Malachias.

The first Chapter.

A complaint against Israel, and chiefly the priettes.



The burthen of the word of the Lorde to Israel, by the ministerie of Malachi.

I haue loued you saith the Lord: yet ye say, where in hast thou loued vs: was not Esau Jacobs brother, saith the Lorde, yet loued I Jacob:

3 And I hated Esau, & made his moun-

taines waste, and his heritage a wildernesse for Dragons.

4 Though Edom say, we are impouertished, but we wil returne and bulde the desolate places: yet saith the Lorde of hoastes, They shal bulde, but I wil destroy: & they shal cal them, The border of wickednes, & the people with whom the Lorde is angry for euer.

5 And your eyes shall see: and you shal say, The Lorde wylbe magnified vpon the borders of Israel.

6 A sonne honoureth his father, and a seruaunt his maister: If then I be a father ther

The prophecie

ther, where is myne honour: if I be a maister, where is my feare: Saith the Lorde God of hoastes to you O ye pristes that despise my name, and ye say, wherein haue we despised thy name:

7 We offer vpon myne aulter^(c) vncleane bread, and say, wherein haue we polluted thee: In that ye say, The table of the Lorde is not to be regarded.

8 When ye bring the blinde for sacrifice, [you say] it is not euil: and when ye bring the lame and sicke, [you say] it is not euil: offer it now^(d) to thy prince, wyl he be content with thee, or accept thy person, saith the Lorde of hoastes:

9 And now I pray you, pray before God, that he may haue mercie vpon vs: (this [euil] hath ben done by your meanes) wyl he regarde your persons, saith the Lorde of hoastes:

10 Who is there euen among you that would shutte the doozes, and kindle not fire on myne aulter in vaine: ^(e) I haue no pleasure in you, saith the Lorde of hoastes, neither wyl I accept an offer-

ring at your hande.

11 From the ryling of the sunne vnto the going downe of the same my name is great among the gentiles, and in euery place^(f) incense shalbe offered to my name, & a pure offering: for my name is great among the very heathen, saith the Lorde of hoastes.

12 But ye haue^(g) polluted it, in that ye say, The table of the Lorde is polluted, & the fruite thereof, [euen] his meate is not to be regarded.

13 And ye saide, beholde [it is] a weerynesse, and you haue snuffed at it saith the Lorde of hoastes, and ye haue offered the stolne, and the lame, and the sicke, ye haue offered an offering: shoulde I accept this of your handes, saith the lorde:

14 Cursed be the deceitfull which hath in his flocke a male, and boweth, and sacrificeth a corrupt thing to the Lorde: because I am a great king, saith the lord of hoastes, and my name is fearefull among the heathen.

¶ The .ij. Chapter.

Threatninges against the priestes, being seducers of the people.

1 And now O ye priestes this commaundement is for you.

2 If ye wyl not heare it nor regard it, to geue the glory to my name, saith the Lorde of hoastes, I wyl sende a curse vpon you, and wyl curse your blessinges, yea I haue cursed them alredie, because ye do not consider it in your heart.

3 Beholde, I wyl^(a) corrupt your seede, and cast^(b) doung on your faces, [euen] the doung of your solempne feastes, & you shalbe like vnto it.

4 And you shall know that I haue sent this commaundement vnto you, that my couenaunt which I haue made with Leui might stand, saith the Lorde of hoastes.

5 My couenaunt was with him, of lyfe and peace, and I gaue them him [for] the feare wherwith he feared me and was astrayde before my name.

6 The lawe of trueth was in his mouth, and there was no iniquitie found in his lippes, he^(c) walked with me^(d) in peace and^(e) in equitie, and he turned many from their iniquitie.

7 ^(f) For the priestes lippes shall kepe knowledge, and they shall seeke the lawe at his mouth: because he is the messenger of the Lorde of hoastes.

8 But ye haue gone out of the way, ye haue caused many to fall by the lawe: ye haue corrupted the couenaunt of Leui, saith the Lorde of hoastes.

9 Therefore haue I also made you despised and vyle before all the people, because you kept not my wayes, but haue ben parcial in the lawe.

10 Haue we not all one father: hath not God made vs al: why then is euery one deceaued of his brother, to violate the couenaunt of our fathers:

11 Juda hath offended, & abomination is committed in Israel and in hierusalem: for Juda hath defiled the holynesse of the Lorde which he loued, and hath married the daughter of a straunge God.

12 The Lorde wyl destroy the man that doth this, both the rayser by and the aunswerer out of the tabernacle of Iacob, and him that offereth an offering vnto the Lorde of hoastes.

13 ^(g) And this againe haue ye done, in couering the aulter of the Lorde with teares, with weeping and mourning, and

(c) Vncleane sacrifices: for by bread in scripture, are signified all thinges that nourish.

(d) Thou offerest that to me, which thou art offered to geue to a mortall man, so great is thy doct thou contemne my lawe.

(e) Against those that forsake religion for lukewarm sake.

(f) Nations shall call vpon my name: for incense both signifye the worship of God. (g) The gentiles shall honour me: but you despise my name. There are goodly things, whom you iudge most vile. "D", weyde.

C

(h) The priest therefore must be learned in the lawe, otherwyse the people seeke an answer at his mouth in vaine.

B

(a) God is the author of feare, lest they should impute it to any other cause. (b) I wyl bring you to confusion and shame.

(c) To walke with God, is to walke according to his will. (d) Towards God, and towards men. (e) All peace is not comended, but that which is in equitie: the content of the wicked is to be auoyded, because it is not in truth.

(f) Not contented with one wickednesse, you will fall into another.

and therefore there is no more respect to the offering, neither acceptable receaving of it at your handes.

14. Yet ye say, Wherin: Because the Lord hath ben witnesse betweene thee and thy wyfe of thy youth, against whom thou hast transgressed, yet is she thyne owne companion, and the wyfe of thy couenaunt.

15. And did not he make one: yet had he aboundaunce of spiritie: And wherfore one: Because he sought a godly seede: therefore kepe your selues in your spiritie, and let none transgresse against the

Wyfe of his youth.

16. If thou hatest her, put her away, saith the lord God of Israel: yet he couereth the iniurie vnder his garment, saith the Lord of hoastes, and be ye kept in your spirite, and transgresse not.

17. Ye haue weeryed the Lord with your wordes; and you haue sayde, wherewith haue we weeryed him: whylest you say, Euery one that doth euil, is good in the sight of the Lord, and he is pleased in them: or Where is the God of iudgement:

The .iii. Chapter

Of the messenger of the Lorde John Baptist, and of Christs office.



Beholde, I wyll sende my messenger, and he shall prepare the way before me, and the lord whom ye seeke, shall speedily come to his temple, and the messenger of the couenaunt whom ye desire,

beholde he cometh, saith the Lord of hoastes.

2. But who may abyde the day of his coming: and who shall stand when he appeareth: for he is lyke a purging fire, and lyke fullers sope.

3. And he shall sit downe to trye and fine the siluer, and he shall purge the children of Leui, and purifie them as golde and siluer: and they shall bring vnto the lord offerings in righteousnesse.

4. Then shall the offerings of Iuda and Hierusalem be acceptable vnto the Lord, as in olde tyme, and as in the yeres afore.

5. And I wyl come neare to you in iudgement, and I wyl be a swift witnesse against the soothsayers, and against the adulterers, and against false sweaers, and against those that wrongfully keepe backe the hirelynges wages, and bere the widowe and the fatherlesse, and oppresse the straunger, and feare not me, saith the Lord of hoastes.

6. For I am the Lord, I chaunge not: and you sonnes of Iacob are not confuted.

7. From the dayes of your fathers ye are gone away from myne ordinaunces, and haue not kept [them:] turne you to

me, and I wyl turne to you, saith the Lord of hoastes. And ye saide, wherewith shall we returne:

8. Wyl a man spoyle his Gods: yet ye haue spoyled me: and ye say, wherewith haue we spoyled thee: In tythes and offerings:

9. We are cursed with a curse, & we haue ye spoyled, euen this whole nation.

10. Bryng euery tythe into the store house, that there may be meate in myne house, and prooue me withal, saith the Lord of hoastes: if I wyl not open the windowes of heauen vnto you, and poure you out a blessing without measure.

11. And I wyl reprocue the deuourer for your sakes, and he shall not destroy the fruite of the grounde, neither shall your vine be barren in the field, saith the Lord of hoastes.

12. And al nations shall call you blessed: because you shall be a pleasaunt lande, saith the Lord of hoastes.

13. Your wordes haue ben stout against me, saith the lord: and you saide, wherewith haue we spoken against thee:

14. Ye haue saide: [it is but] bayne to serue God, and what profite [is it] that we haue kept his commaundement, & that we haue walked humbly before the face of the Lord of hoastes:

15. And nowe we call the proude happie: yea the workers of wickednesse are set vp, and also they that tempt God, yea they are deliuered.

16. Then they that feared God, saide euery one to his neighbour: and the Lord considered and heard, and there was written

(c) Such regard hath God to his ministers and poore members, that he thurbereth him selfe robbed when they are defrauded.

(a) Though not as you desire: for you seeke an earthly benefite, and a worldly kingdome.

(b) When Christe shall be cleansed his record. led them to his father againe: then shall they receive be accepted.

(c) Sunders thinketh them selfe safe, if they may deuyne their fault: But when the iudge shall sit in a iudgement, then they shall not escape.

(d) Soothsayers are not interested in abstinence, fasts, and such like byes, as with words is here written.

The prophecie

Written a booke of remembrance before him for them that feared the Lord, and for them that thinke upon his name.

17 And they shall be to me, saith the Lord of hostes, in that day wherein I shall do [iudgement,] a flocke: and I will spare

them as a man spareth his owne sonne which serueth him.

18 Then shall ye returne, and discern betweene the iust and the wicked, betweene him that serueth God, and him that serueth him not.

The .iiij. Chapter.

The day of the Lord, before the which Elias should come.

1 **MARK**ke, the day cometh burning like an oven: and all the proude, and all that worke wickednesse shall be stubble, and the day that is for to come shall burne them, saith the Lord of hostes, and shall leaue them neither roote, nor brynche.

2 But to you that feare my name shall that sunne of righteousnesse aryse, and health shall be vnder his winges: and ye shall go forth and skippe lyke fatte calves.

3 And ye shall treade downe the vngodly, for they shall be dust vnder the soles of your feete in the day that I shall do this, saith the Lord of hostes.

4 Remember the lawe of Moyses my seruaunt, which I commaunded him in Horeb for all Israel, with the ordinances and iudgements.

5 Beholde, I will send you Elias the prophete, before the coming of the great and fearefull day of the Lord.

6 He shall turne the heart of the fathers to their children, and the heart of the children to their fathers, lest I come and smite the earth with cursing.

The ende of the prophecie of Malachias, and consequently of all the prophetes.

E. L.

☛ The volume of the bookes called
Apocrypha, contaynyng
these bookes folowing.

The thirde booke of Esdras.
The fourth booke of Esdras.
The booke of Tobia.
The booke of Iudith.
The rest of the booke of Hester.
The booke of wysdome.
Ecclesiasticus.

Baruch the prophete.
The song of the three chyldren.
The storie of Susanna.
The storie of Bel and the Dragon.
The prayer of Manasse.
The first booke of Machabees.
The second booke of Machabees.



The thirde booke of Esdras.

The first Chapter.

1 Jofias appointeth priestes, and kepeth the passouer. 7 Offeringes for the priestes and the people. 11 The order of the Levites. 23 The byright lyfe of Jofias. 25 His death and the occasion therof, and the lamentation for hym. 34 Joachas appointed kynge. 35 The destruction of Hierusalem.

A 1 **A**d* Jofias held the feast of Easter in Hierusalem vnto his Lord, and offered the passouer the foureteenth day of the first moneth.

2 He set the priestes also in order according to their dayly courses, beyng arayed in long garmetes, in the temple of the Lorde.

3 And he spake vnto the Levites the holy ministers of Israel, that they shoulde halowe them selues vnto the Lorde, to set the holy arke of the Lord in the house that kynge Solomon the sonne of Dauid had buylded.

4 And sayd: Ye shall no more beare the arke vpon your shoulders: and now be serue the Lorde your God, and take the charge of his people Israel, and prepare you after your villages and tribes,

5 According as king Dauid the king of Israel hath left in writing, and according as Solomon his sonne hath honourably prepared: And standing eche of you in that degree of auctoritie whiche in the distribution was appointed vnto your fathers the Levites in the presence of your brethren the chyldren of Israel:

6 Offer the passouer in order, and make redye the sacrifices for your brethren, and kepe the passouer, according to the commaundement of the Lorde whiche was geuen vnto Moyses.

B 7 And vnto the people that was founde there, Jofias gaue thirtie thousande lambes and kiddes, and thre thousand calues. These things were geuen of the kings owne possessions, according as he promised, to the people, to the Priestes, and to the Levites.

8 And Helkias, and Zacharias, and Syel the gouernours of the temple, gaue to the priestes for the passouer tivo thousande and sixe hundred sheepe, and thre hundred calues.

9 Moreover Jechonias, and Samaias,

and Nathanael his brother, and Sabias, and Ochiel, and Joram, captaynes ouer thousandes, gaue to the Levites for the passouer, fise thousande sheepe, and seuen hundred calues.

10 And when these things were brought to passe, the Priestes & Levites stode goodly in their order, and had the breleauened bread throughout the tribes.

11 And after the degrees of preheminnence appoynted to their fathers, to offer to the Lorde in the sight of the people, according as it is written in the booke of Moyses: and thus dyd they in the moornyng.

12 And they roasted the Easter lanibe with fire, as according was: As for the offeringes, they dight them in kettels and pottes with good sauours,

13 And set them before all them of the people, and afterwarde they prepared for them selues and the priestes their brethren the sonnes of Aaron.

14 For the priestes offred the fat, " vntyll the tyme was expired, and the Levites prepared for them selues, and for the priestes their brethren the chyldren of Aaron.

15 The holy singers also the chyldren of Asaph, stode in their orders, according as Dauid deuised, to wit, Asaph, Zacharias, and Juthun, which was appointed by the kynge.

16 Moreover, the [porters and] dooze keepers stode by the doozes [and that diligently,] so that none went out of his standing and seruices, for their brethren the Levites prepared for them.

17 Thus were all thinges perfournied that belonged to the offering of the Lorde in that day, that they myght holde the passouer,

18 And offer sacrifices vpon the aulter of the Lorde, according to the commaundement of king Jofias.

19 So the chyldren of Israel which were then present, helde a [honourable] passouer, and the feast of sweete bread, seuen dayes long:

20 Bea suche a passouer was not kept in

Par. 25. 2. 6. Reg. 23. 6.

" Or, accepte
why to holde
than his
kings great
honour." Or, vntyll
the euenyng
tyme." Or, Jofias
and Edomus." Or, his
watche, or
turne and
course.

Israel, from the tyme of the prophete Samuel.

21 And all the kinges of Israel helde not such an Easter as this Which king Josias held, and the Priestes, the Leuites, the Jewes, and all Israel, of all them that were at Hierusalem.

22 In the eyghteenth yere of the raigne of Josias, was this passouer kept.

23 And with an heart full of godlynes dyd kyng Josias rightly order all his workes before the Lorde.

24 And the thinges that came to passe in his tyme, they were wyrtten of olde before those dayes, concerning those that sinned and were vngodly against the Lorde above all people and kingdomes, and howe they greened hym in seruing sensible thinges, so that the wordes of the Lorde rose by against Israel.

25 Nowe after all these actes of Josias, it came to passe that Pharaos the king of Egypt came to Carchamis vpon Euphrates to moue warre: and Josias went out against hym.

26 But the kyng of Egypt sent to hym, saying: what haue I to do with thee, O king of Iudea:

27 I am not sent of the Lorde God against thee, for my warre is vpon Euphrates; and nowe the Lorde is with me, yea the Lorde maketh diligent speede with me: depart from me, and be not against the Lorde.

28 Howbeit Josias woulde not turne backe his chariot from hym, but vnder-toke to fight with him, and hearkened not to the wordes of the prophete Jeremie, spoken by the mouth of the Lorde:

29 But pitched a battayle against him in the fielde of Mageddo: And the princes preassed to king Josias.

30 Then sayd the king vnto his seruauntes: Cary me away out of the battayle, for I am very weake. And immediatly his seruauntes toke hym away out of the frunt of the battayle.

31 Then gate he by vpon the second charret, came to Hierusalem, dyed, and was buried in his fathers sepulchre.

32 And in all Iurie they mourned for Josias, yea Jeremie the prophete lamented for Josias, and the rulers also with their wyues made lamentation for hym vnto this day, and it became a custome to be done continually in all the kindred of Israel.

33 These things are written in the booke of the stories of the kinges of Iuda: and all the actes of Josias, & his glory, and vnderstanding in the lawe of the Lorde, and the thinges which he had done before, and that was nowe [rected] are written in the booke of the kynges of Israel and Iuda.

34 And the people toke Iechonias the sonne of Josias, and made him king in steede of Josias his father, when he was twentie and thre yeres olde.

25 And he raigned in Iuda and in Hierusalem thre monethes, and then the kyng of Egypt put hym downe from raigning in Hierusalem:

36 And rayled by a tax of the people, namely an hundred talentes of syluer, and one talent of golde.

37 The kyng of Egypt also made Joachim his brother king of Iuda and Hierusalem.

38 And thus he bounde Joachim and his gouernours: but Zaracen his brother he apprehended & led away with him into Egypt.

39 Fyue and twentie yeres olde was Joachim when he was made kyng in the lande of Iuda and Hierusalem, and he dyd euill before the Lorde.

40 Wherefore against hym Nabuchodonosor the king of Babylon came by, and bounde hym with bandes of iron, and caryed hym vnto Babylon.

41 Nabuchodonosor also toke of the holy vessels of the lord, caryed them away, & set the in his owne temple at Babylon.

42 But all his actes, and his prophanation and reproche, are written in the chronicles of the kinges.

43 And Joachim his sonne raigned in his steede: he was made king beyng eyghteene yeres olde,

44 And raigned but thre monethes and ten dayes in Hierusalem, and dyd euill before the Lorde.

45 So after a yere Nabuchodonosor sent and caused him to be brought vnto Babylon with the holy vessels of the Lorde.

46 And made Zedechias king of Iuda and Hierusalem when he was twentie and one yeres olde, and he raigned a lxxiiij yeres.

47 And he did euill also in the sight of the Lorde, and cared not for the wordes that were spoken vnto him by the prophete Jeremie from the mouth of the Lorde.

48 And

3. Reg. 23.
2. Par. 26.2

(a) This place is corrupt, & thus seemeth to be, as for Joachim and his rulers he bounde, and hauing taken his brother Zaracen, led them away into Egypt. D. other blishe. 4. Reg. 24.1

Iere. xxvii

" D. founde dwelling at Hierusalem.

" D. hille.

" D. Mageddo.

- 48 And where he had made an oth vnto king Nabuchodonosor, he forswore him selfe by the name of the Lorde, and hazarded his necke and heart, and transgressed the lawes of the Lorde God of Israel.
- 49 The governours also of the people & priestes, dyd many thinges against the lawes, and passed all the pollutions of all nations, and defiled the temple of the Lorde whiche was sanctified in Hierusalem.
- 50 Wherefore the God of their fathers sent his messenger to call them backe, because he spared them and his tabernacle also.
- 51 But they had his messengers in derision: and loke when the Lorde spake vnto them, they made a sport of his prophetes.
- 52 This drewe on so long tyll the Lorde was wroth with his people for their great vngodlynes, so that he caused the kinges of the Chaldees to come vp against them:
- 53 which slue their young men with the

- sworde, yea euen in " the compasse of their holy temple, and spared no body, neither young man nor mayden, olde man nor chyld among them:
- 54 But they were all deliuered into their handes, and all the holy vessels of the Lorde both great and small, with the vessels of the arke of god: and they toke and carped away the kinges treasure into Babylon.
- 55 As for the house of the Lorde, they went vp into it, & brent it, brake downe the walles of Hierusalem, set fire vpon her towres,
- 56 Destroyed all her " noble buyldinges, and brought them to naught, and the people that were not slayne with the sworde, he carped vnto Babylon:
- 57 which became seruauntes to him and his chyldren, tyll the Persians raigned, to fulfill the worde of the Lorde [spoken] by the mouth of Jeremias:
- 58 Tyll the lande had fully " taken her ease from them, whiche toke that ease all the time she lacked her inhabitauntes, to the end & terme of seuentie yeres.

" D^r, rounde about.


G

" D^r, priestes ouer thinges.

" D^r, kept her sabbathes

¶ The. ij. Chapter.

1 Cyrus gaue leaue to the Jewes to returne. 10 He sent the holy vessels. 13 The names of them that returned. 16 Their aduersaries did let their buylding, and the kinges letters for the same,

A 1  Owe when king Cyrus raigned ouer the Persians in his first yere, when the Lorde would perfourme the worde that he had promysed by the mouth of

[the prophete] Jeremie:

- 2 The Lorde rayled vp the spirite of Cyrus the king of Persians, so that he caused this wytyng to be proclaymed throughout his whole realme,
- 3 Saying, thus saith Cyrus king of the Persians: The Lorde of Israel, that hye Lorde, hath made me king of the whole worlde:
- 4 And commaunded me to buylde hym an house at Hierusalem in Iurie.
- 5 If there be any nowe of you that are of his people, let the Lorde euen his Lorde be with hym, and let him go vp to Hierusalem that is in Iudea, and buylde the house of the Lorde of Israel, that is, the Lorde that dwelleth in Hierusalem.

- 6 And all they that dwell rounde about that place shall helpe him, all that dwell in his place I say, whether it be with golde, with siluer,
- 7 with gyftes, with horses and necessarye cattell, and all other thinges that are brought with a free wyll to the " house of the Lorde at Hierusalem.
- 8 Then the principall men out of the tribes and billages of Iuda & Benjamin stode vp: so did the Priestes also and the Leuites, & al they whose minde the Lorde had moued to go vp, & to buylde the house of the Lorde at Hierusalem.
- 9 And they that dwelt about them helped them in all thinges, with siluer and golde, horses & cattell, and with " many free gyftes of many men whose mindes were stirred by thereto.
- 10 King Cyrus also brought forth the vessels and ornamentes that were hallowed vnto the Lorde, whiche Nabuchodonosor had caried away from Hierusalem, and consecrated them to his idol [and image.]

B

" D^r, temple

" D^r, sundry bowes of sunne by men.

- 11 And hauing brought them forth, he deliuered them to Bithridates his treasurer.
- 12 And by hym they were deliuered to Abassar the deputie in Iurie.
- 13 And this was the number of them: a thousande golden cuppes, and a thousande of siluer, basens of siluer twentie and nine for the sacrifices, vials of gold thirtie, and of siluer two thousande foure hundred and ten, and a thousande other vessels.
- C** 14 So all the vessels of golde and siluer whiche they caryed away, were five thousand, foure hundred, threescore & nine.
- 15 These were brought by Salmanasar, with them of the captiuitie from Babylon to Hierusalem.
- 16 But in the tyme of Artaxerxes king of the Persians, Belemus, and Bithridates, and Tabeus, and Rathumus, and Beeltethmus, and Semellius the secretarie, with other that were ioyned to them dwelling in Samaria & other places, wrote vnto hym against them that dwelt in Iudea and Hierusalem, these letters folowing:
To the king Artaxerxes our lord.
- 17 Thy seruantes, Rathumus the storyer wyter, and Semellius the secretarie, and the rest of their counsell, and the iudges that are in Coelosyria & Phenice:
- 18 Be it nowe knowen to our lord the king, that the Jewes whiche are come by from you vnto vs into the rebellious & wicked cite, begin to buylde the market places, and to make by the walles about it, and to set by the temple a newe.
- 19 Now if this cite and the walles thereof be set by agayne, they shall not onely refuse to geue tributes [and taxes] but also rebell vtterly against kinges.
- 20 And forsomuche as they take this in hand now about y^e temple, we thought it reason to thinke no scoone of it:
- 21 But to shewe it vnto the lord the king, to the intent that if it please the king, he may cause it to be sought in the bookes of olde,
- 22 And thou shalt finde in recordes hereof wytten, and shalt vnderstande that this cite hath alway ben rebellious and disobedient, that it hath troubled kinges and citie,
- 23 And that the Jewes were rebellious, and rayled alwayes warres therein: for the whiche cause this cite is wasted.
- 24 Wherefore nowe we certifie our Lord the king, that if this cite be buylde [and occupied] agayne, and the walles therof set by a newe, thou canst haue no passage into Coelosyria and Phenice.
- 25 Then wrote the king to Rathumus the storyer wyter, to Beeltethmus, to Semellius the scribe, and to the other officers and dwellers in Samaria, and Syria, and Phenice, after this maner.
- 26 I haue read the epistle which ye sent vnto me: therefore I commaunded to make diligent searche, and haue founde that this cite hath euer resisted kinges,
- 27 That the same people are disobedient and haue caused much warre, and that mightie kinges haue raigned in Hierusalem, which also haue raylen by taxes of Coelosyria and Phenice.
- 28 Wherefore I haue commaunded to forbyd those men that they shall not buylde by the cite, and heede to be taken that there be no more done in it:
- 29 And that they proceede no further in those wicked workes, forsomuche as it myght be occasion of trouble vnto princes.
- 30 Nowe when Rathumus and Semellius the scribe had read the wytyng of king Artaxerxes, they gat them together, and came in all the haste to Hierusalem, with an hoast of horsemen, and with muche people on foote,
- 31 And forbad them to buylde: And so they left of from buyldyng of the temple, vnto the seconde yere of king Darius, king of the Persians.

The .iii. Chapter.

1 The feast of Darius. 16 The three wyse sentences.

A 1



King Darius made a great feast vnto his seruantes, vnto all his court, and to al the officers of Medea and Persia,

2

yea to all the gouernours, & captaynes, and liefetenautes,

that were vnder him, from India vnto Ethiopia, an hundred and twentie and seuen countreys.

3 So when they had eaten and drunken, being satisfied, & were gone home agayne, Darius the king went into his chaumber, layde hym downe to sleepe, and after that awaked.

4 Then

- [¶] **4** Then the thre young men that kept the kinges person, and watched his bo-
dye, [communed among them selues, and] spake one to another.
- 5** Let euery one of vs speake a sentence, and looke who shal ouercome, & whose sentence may seeme wyser then the others, vnto him shal king Darius geue great giftes, and great thinges, in token of victorie:
- 6** As to weare purple, to drinke in gold, and to slepe in gold, and a chariot with bydles of golde, and an head tye of fine linnen, and a chayne about his necke:
- 7** ^B Bea he shal sit next to Darius because of his wysdome, and shalbe called Darius cosin.
- 8** So euery one wrote his meanyng, sealed it, and layde it vnder king Darius pelowe,
- 9** And sayd, when the king aryseth they woulde geue hym the wytynges, and looke whose worde the king & the thre princes of Persia shall iudge to be the most wisely spoken, the same shall haue the victorie as it was appoynted.
- 10** One wrote: Wine is a strong thyng.
- 11** The seconde wrote: the king is strong.
- 12** The thirde wrote: Women haue very muche strength, but aboue all thinges the trueth beareth away the victory.
- 13** Nowe when the king was rylen vp, they toke their wytynges and deliuered them vnto him, & so he read them.
- 14** Then sent he forth to cal al his chiefe lordes of Persia, and of Media, and the rulers, and the captaynes, and liefete-

nauntes and consuls:

- 15** And when he had set hym downe in the counsell, the wytynges were read before them. ^C
- 16** And he commaunded to call for the young men, that they myght declare their meaninges the selues by mouth. So they were sent for, and came in. [¶]
- 17** And then he sayde vnto them: shewe vs and make vs to vnderstande what the thinges are that ye haue written. Then began the first whiche had spoken of the strength of wine,
- 18** And said thus: O ye men, how strong is wine, that deceaueth all men whiche drinke it:
- 19** It maketh the kinges myndz and the fathers to be both one, the bondmans and the free, the poore mans and the riche.
- 20** It turneth also euery thought into ioy and gladnes, so that a man remembreth neither heauines nor debt. ^D
- 21** And it maketh euery heart [thinke it selfe] riche, so that a man remembreth neither king nor gouernour, and it maketh to speake all thinges by talentes.
- 22** Moreover when men haue dronke, they forget all frendship and brotherly faythfulnes, and a litle after they draw out wordes:
- 23** And afterwards when they are from the wine, they remember nothing what was done.
- 24** O ye men, is not wine the strongest, that thus enforceth [men] to do: And when he had spoken this, he helde his peace.

¶ The. iiij. Chapter.

¹ Of the strength of a kyng. ¹³ Of the strength of woment. ³⁴ Of the strength of trueth, whiche sentence is approued. ⁴⁷ And his petition graunted.

A 1  Then the seconde that had spoken of the strength of the king, began to say:

2 O ye men, are not men the strongest of all, that conquer both by land and sea, and all the thinges that are in them:

3 Nowe is the king stronger, as lorde of all these thinges, and that hath the dominion ouer them: and loke what he

commaundeth them, it is all done.

4 If he byd them the one against the other to make warre, they do it: if he send them out against the enemies, they go and breake downe mountaynes, walles, and towres.

5 They slay and are slayne, and overpasse not the kinges commaundement: if they get the victorie, they bryng all to the king, so well the spoyle as other thinges.

The thirde booke

6 Likewise the other that medle not with warres and fighting, but tyll the grounde: when they haue sowne and reaped, they bring to the king, and compell one another to pay his tribute vnto the king.

B 7 And if the king, though he be but one man, commaunde to kill, they kill; if he commaunde to " forgeue, they forgene:

8 If he commaund to smite, they smite, if he byd " driue away, they driue away, if he commaund to buyde, they buyde:

9 If he commaunde to breake downe, they breake downe, if he commaunde to plant, they plant.

10 " So the common people and the rulers are obedient vnto hym, and the king in the meane season sitteth hym downe, eateth and drinketh, and taketh his rest.

11 And these kepe hym rounde about, and not one of them dare get hym out of the way to do his owne busines, " but must be obedient vnto the king at a worde.

12 Judge ye now **O** ye men, how should not the king go farre aboue, when in such sort he is obayed: And [when he had spoken thus] he helde his tongue.

13 The thirde (whose name was Zorobabel) which had spoken of women, and of trueth, began to say [after this maner.]

C 14 **O** ye men, it is not the great king, it is not the multitude of men, neither is it wine that excelleth. Who is it then that ruleth them, or hath the lordship ouer them: is it not women:

15 Women haue borne the king, and all the people, which beare rule by sea and by lande.

16 And euen of them were they borne, and they brought those by that planted the vines, wherof the wine commeth.

17 They make garmentes for men, they get honour vnto men, and without women can not men continue.

18 Peca, if they haue gathered together golde and siluer, or any other pretious thing, do they not loue a woman for her comely shape and beautie:

19 And letting all those thinges go, do they not gape & euen with open mouth fixe their eyes fast on her: and haue not all men more desire vnto her, then vnto siluer and golde, or any maner of pretious thing:

20 *A man leaueth his owne father that brought hym by, leaueth his owne na-

turall countrey, and cleaueth vnto his wyfe.

21 Peca he " ieopardeth his lyfe with his wyfe, and remembreth neither father nor mother, nor countrey.

22 By this also ye must needes knowe, that women haue dominion ouer you: Do ye not labour & trauayle, and geue and byng all to the woman:

23 A man taketh his sworde, and goeth his way to steale, [to kyll.] to murther, to sayle vpon the sea, and vpon riuers,

24 And seeth a lion, & goeth in the darcknes: & when he hath stollen, " deceaued, and robbed, he bringeth it vnto his loue.

25 Wherefore, a man loueth his wife better then father and mother.

26 Peca many there be that runne out of their wittes, and became bondmen for their " wyues sakes.

27 Many one also haue perished, haue erred, and sinned also for women.

28 And nowe do ye not beleue me: is not the king great in his power: do not all regions feare to touche hym:

29 Yet dyd I see hym, and Apame the daughter of the great king Bartacus the kinges concubine, sate besyde the king vpon the right hande,

30 And toke of his crowne from his head, and set it vpon her owne head, and stroke the king with her left hand.

31 And there whyle stedyly the king looked vpon her with open mouth: if she laughed vpon him, he laughed also: but if she toke any displeasure with hym, the king was fayne to flatter her [and to geue her good wordes] tyll he had gotten her fauour agayne.

32 **O** ye men, are not women then stronger that do these thinges:

33 Then the king and the princes looked one vpon another: So he began to speake of the trueth:

34 **O** ye men, are not women stronger: Great is the earth, hys is the heauen, swift is the course of the sunne, " he compasseth the heauen rounde about, and fetcheth his course agayne to his owne place in one day.

35 Is he not excellent that maketh these thinges: Therefore great is the trueth, and stronger then all thinges.

36 All the earth calleth vpon trueth, the heauen prayseth it, all workes shake and tremble at it, and with it is no vnrightheous thing.

" O, to spare, they spare.

" O, make waste, they make waste.

" O, so all his people and all his armies obay vnto one.

" O, neither disobayd they hym in any thing.

C " O, paffeth

" O, spore

" O, by mens.

D

Eccle. i. a.

E 37 **W**aine is Wicked, the kyng is Wicked, Women are Wicked, all the children of men are Wicked, yea & such are all their wicked workes, and there is no trueth in them, in their vnrightheousnesse also shall they ^[be destroyed and] perishe:

E 38 **A**s for the trueth * it endureth and is alway strong, it lyueth and conquereth for euermore worlde without ende.

E 39 **W**ith her there is no exception or difference of persons, but she doth that iust is, and refrayneth from all vniust and wicked thynges, and all men do well lyke of her workes.

E 40 **I**n the iudgement of it there is no vnrightheous thyng, & she is the strength, kyngdome, power, and maiestie of all ages. Blessed be the God of trueth.

E 41 **A**nd with that he helde his peace: and all the people cryed, and then sayde: Great is trueth, and aboue all.

E 42 **T**hen sayde the kyng vnto hym: Aske what thou wilt more then is appoynted in the wrytyng, and we shall geue it thee, for thou art founde wyser ^[then thy companions] thou shalt sit next me, and shalt be called my kinsman.

E 43 **T**hen sayde he vnto the kyng: Remember thy ^[promise and] bowe which thou hast bowed ^[and promised] in the day when thou camest to the kyngdome, to builde by Hierusalem:

E 44 **A**nd to sende agayne all the vessels ^[and iewels] that were taken away out of Hierusalem; which Cyrus set apart when he bowed to destroy Babylon, and to sende them agayne thither.

E 45 **A**nd thy mynde was also to bulde by the temple, which the Edomites burnt when Judea was destroyed by the Chaldees.

E 46 **A**nd nowe this onely ^[O kyng] is the thing that I require and desire of thee, this is the princely liberalitie that I aske of thee, I desire therfore that thou perfourme the bowe which thou with thine owne mouth hast made vnto the kyng of heauen.

E 47 **T**hen Darius the kyng stode by and kyssed hym, * wrote hym letters vnto all the deputies and lieftenautes, to all the lordes and nobles, that they shoulde conuey hym forth and all them that went by with hym, to build Hierusalem.

E 48 **H**e wrote letters also vnto all the lieftenautes that were in Coelosyria and Phenices, and vnto them in Libanus,

that they shoulde bryng Cedar trees from Libanus vnto Hierusalem, and bulde the citie with hym.

E 49 **M**oreouer, he wrote for all the Jewes that were gone out of his realme into Turie concernyng their freedome, that no officer, no ruler, nor lieftenaunt, nor steward, should enter into their doores:

^u D, byng dome.

E 50 **A**nd that all their iande whiche they kept, shoulde be free and not tributarie: and that the Edomites shoulde geue ouer the ^[cites and] villages of the Jewes which they had taken in:

E 51 **B**ea and that there shoulde be yerely geuen twentie talentes to the building of the temple, vntyll the tyme that it were finished:

E 52 **A**nd to maynteyne the burnt offerynges vpon the aulter every day, (as they had a commaundement to offer seuentaene) other ten talentes every yere.

E 53 **A**nd that all they which come from Babylon to bulde the citie, should haue free libertie, they and their children, and all the priestes that went away.

E 54 **H**e wrote also concerning the charges, and the priestes garment wherin they minister,

E 55 **A**nd likewise for the charges of the Leuites to be geuen them, vntyll the day that the house were finished, and Hierusalem builded by.

E 56 **A**nd he commaunded that all they that watched the citie, shoulde haue their pensions and wages.

E 57 **H**e sent away also all the vessels that Cyrus had separated from Babylon: and all that Cyrus had geuen in commaundement, the same charged he also that it shoulde be done, and sent vnto Hierusalem.

E 58 **N**owe when this young man was gone forth, he lyfted by his face to heauen toward Hierusalem, and praysed the kyng of heauen,

E 59 **A**nd sayde: * Of thee commeth victorie, of thee commeth wisdom, and thine is the glorie, and I am thy seruaunt.

Eccle. i. a.

E 60 **B**lessed art thou which hast geuen me wisdom, for to thee I acknowledge it O Lorde ^[thou God] of our fathers.

E 61 **A**nd so he toke the letters, and went out, and came vnto Babylon, and tolde it all his brethren.

E 62 **A**nd they praysed the God of their fathers,

fathers, that he had geuen them freedom and libertie,

63 To go vp, and to bulde Hierusalem and the temple, " Wherin the name of

the Lorde is called vpon: and they reioyced with instrumentes of musicke and gladnesse seuen dayes long.

² Or, where his name is remembred.

The .v. Chapter.

1 The number of them that returne from the captiuitie, 42 their bowes and sacrifices.

54 The temple is begun to be built. 65 Their enemies would craftily ioyne with them.

A. 1



After this, were the principall men of the houses of their fathers, chosen in the tribes and kinredes, that they shoulde go with their wiues, and sonnes and

daughters, with their seruauntes and maydens, with all their cattell and substance.

2 And Darius [the kyng] sent with them a thousande horsemen, to conuey them safely vnto Hierusalem, and with musical instrumentes, with tabers & flutes.

3 And all their brethren played, and he made them go by together with them.

4 And these are the names of the men which went by out of the villages, according to the tribes, and after the order of their dignitie.

5 The priestes, the sonnes of Phinehes the sonne of Aaron, Jesus the sonne of Iosedec, the sonne of Sariab, and Joachim the sonne of * Zorobabel, the sonne of Salathiel, of the kinrede of Dauid, out of the kinrede of Phares of the tribe of Iuda,

Math. i. b.

² Or, wyse.

6 which spake " wonderfull wordes before Darius the kyng of Persia, in the seconde yere of his raigne in the first moneth [called] Nisan.

7 And these are they of Iurie that came by from the captiuitie of the transmigration, whom Nabuchodonosor the kyng of Babylon had brought away vnto Babylon,

8 And returned vnto Hierusalem to the rest of Iurie, euery man to his owne citie, which came with Zorobabel, with Jesus, Rehemias, & Zacharias, Reesaias, Eneuius, Mardocheus, Beelsarus, Alpharasus, Reelius, Roimus, and Baana their guides.

9 The number of them of the nation and their gouernours: the sonnes of Phares, two thousande an hundred seuentie and two, the sonnes of Saphat

four hundred seuentie and two.

10 The sonnes of Arah, seven hundred fiftie and sixe.

11 The sonnes of Phaath moab, two thousande eyght hundred and twelue.

12 The sonnes of Gilani, a thousande two hundred fiftie and foure, the sonnes of Zathui, nine hundred fourtie and five, the sonnes of Corbe, seven hundred and five, the sonnes of Bani, sixe hundred fourtie and eyght.

13 The sonnes of Bibai, sixe hundred twentie and thre, the sonnes of Azgad, thre thousande two hundred twentie and two.

14 The sonnes of Adonkam, sixe hundred sixtie and seven, the sonnes of Bagoi, two thousande sixtie and sixe, the sonnes of Adini, foure hundred fiftie and foure.

15 The sonnes of Aterhezeta, nintie and two, the sonnes of Ceilani and Azota, threescore and seven, the sonnes of Azurani, foure hundred thirtie & two.

16 The sonnes of Ananias, an hundred and one, the sonnes of Arom, and the sonnes of Bassa, thre hundred twentie and thre, the sonnes of Arsihurith, an hundred and two.

17 The sonnes of Meterus, thre thousande & five, the sonnes of Bethlehem, an hundred twentie and thre.

18 They of Petrophah, fiftie and five, they of Anathoth, an hundred fiftie and eyght, they of Bethsamos, fourtie and two.

19 They of Bariathiarin, twentie and fve, they of Caphiras and Beroth, seuen hundred fourtie and thre, they of Pirah, seven hundred.

20 They of Chadias and Amudiot, fve hundred twentie & two, they of Cirana, and Gabdes, sixe hundred twentie and one.

21 They of Macamos, an hundred twentie and two, they of Bethel, fiftie & two, the sonnes of Rebus, an hundred fiftie and sixe.

22 The sonnes of Calamolaus & Onus, seven hundred twentie & fiue, the sonnes of Jerechus, three hundred fourtie and fiue.

23 The sonnes of Sanaah, three thousande three hundred and thirtie.

24 The priestes, the sonnes of Jeddu the sonne of Jesus, which are counted among the sonnes of Sanassib, nine hundred seuentie and two, the sonnes of Meruth, a thousande fiftie and two.

25 The sonnes of Phalhur, a thousande fourtie and seven, the sonnes of Charim, a thousande and seventeene.

26 The Leuites, the sonnes of Jessue, Cadmiel, Banua, and Suia, seuentie and foure.

27 The sonnes [which were] holy singers, the sonnes of Alaph, an hundred fourtie and eyght.

28 The porters, the sonnes of Salum, the sonnes of Jatal the sonnes of Talmon, the sonnes of Dacobi, the sonnes of Teta, the sonnes of Sami, all [were] an hundred thirtie and nine.

29 The ministers of the temple, the sonnes of Esau, the sonnes of Asipha, the sonnes of Tabaoth, the sonnes of Ceras, the sonnes of Sud, the sonnes of Phaleu, the sonnes of Labana, the sonnes of Hagaba,

30 The sonnes of Acub, the sonnes of Uta, the sonnes of Cetab, the sonnes of Agab, the sonnes of Sibe, the sonnes of Anan, the sonnes of Cathua, the sonnes of Geddur,

31 The sonnes Baia, the sonnes of Daisan, the sonnes of Peroda, the sonnes of Chaleba, the sonnes of Gazema, the sonnes of Azias, the sonnes of Phinees, the sonnes of Asara, the sonnes of Baste, the sonnes of Asana, the sonnes of Meunim, the sonnes of Raphison, the sonnes of Bacubnb, the sonnes of Acupha, the sonnes of Assur, the sonnes of Pharacim, the sonnes of Baraloth,

32 The sonnes of Mehida, the sonnes of Coutha, the sonnes of Charescha, the sonnes of Bareus, the sonnes of Alerar, the sonnes of Thomoth, the sonnes of Rasib, the sonnes of Atipha,

33 The sonnes of the seruantes of Solomon, the sonnes of Hazophereth, the sonnes of Pharuda, the sonnes of Geelah, the sonnes of Lozon, the sonnes of Ildacl, the sonnes of Staphelia,

34 The sonnes of Agia, the sonnes of

Pharareth, the sonnes of Sabin, the sonnes of Spartia, the sonnes of Basias, the sonnes of Gar, the sonnes of Addu, the sonnes of Subah, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Allon:

35 All the ministers of the temple, & the sonnes of the seruantes of Solomon, were three hundred seuentie and two.

36 These came vp from Thelmelah and Thelharla, Carathalat, and Alar, lea- dyng them:

37 Neither coulde they shewe their families nor their stocke howe they were of Israel. The sonnes of Dalaias, the sonnes of Thubia, the sonnes of Perodan, sixe hundred fiftie and two.

38 Of the priestes that executed the office of the priesthood, and were not founde, the sonnes of Hobia, the sonnes of Haco, the sonnes of Addus, which married Augia, one of the daughters of Barzeleus,

39 And was named after hym: The writing of the same kinrede was sought in the register of their generation, but it was not founde, and therfore were they forbidden to execute the office of the priesthood.

40 For vnto them sayde Nehemias and Atharias, that they shoulde haue no portion in the sanctuarie, tyll there rose vp an hie priest that were well instruct in the playne clearnesse and truethe.

41 So of Israel from them of twelue yeres olde, and children, they were all in number fourtie and two thousand three hundred and threescore, besides men seruantes and women seruantes.

42 Their seruantes and handmaydens were seven thousande three hundred fourtie & seven. The singyng men and singyng women, two hundred fourtie and fiue.

43 Foure hundred thirtie & fiue camels, seven thousande thirtie and sixe horses, two hundred fourtie & fiue mules, fiue thousand fiue hundred twentie and fiue beastes vled to the yoke.

44 And of their rulers also after their families, when they came to the temple of God that is in Hierusalem, there were that bowed to set vp the house agayne in his owne place, accordyng to their abilitie:

45 And to geue into the holy treasure of the workes, a thousande poundes of golde,

golde, five thousande of siluer, and an hundred pretious garmentes.

46 And so dwelt the priestes and the Levites and the people in Hierusalem, and in the countrey [there about,] the singers also and the porters, and all Israel in their villages.

Esd.iii.a.

47 *But when the seventh moneth came, and when the children of Israel were every man in his owne, they came altogether with one consent into the open place of the gate which is towardes the east.

48 And there Jesus the sonne of Josedec and his brethren the priestes, and Zorobabel the sonne of Salathiel and his brethren, rising up, made redy the aulter of the God of Israel,

49 To offer burnt sacrifices vpon it, so as it is written in the lawe of Moyses the man of God.

50 And thither were gathered agaynst them, diuers of other nations of the lande: but they dressed the aulter in his owne place, although all the nations in the lande were enemies to them and vexed them: and they offered sacrifices to the Lorde both mornynge & euenynge.

51 And also they helde the feast of tabernacles as it is commaunded in the lawe, and sacrifices dayly as it was appointed.

52 And after that also the continuall oblations, and the offerynge of the Sabbathes, and of the newe monethes, and of all holy feastes.

53 And all they which had made any vowe to God, began to offer sacrifice to God from the first day of the seventh moneth, although the temple of the Lorde was not yet built up.

54 And they gaue vnto the masons and carpenters, money, meate and drynke, with chearfulnesse.

55 Vnto them of Sidon also and Tyre they gaue carres, that they should bring Cedar trees from Libanus, whiche should be brought by flote to the hauen Joppe, according as it was commaunded them by Cyrus kyng of the Persians.

56 And in the seconde yere and seconde moneth came into the temple of God at Hierusalem, * Zorobabel the sonne of Salathiel, and Jesus the sonne of Josedec and their brethren, and the priestes and Levites, and all they that were come vnto Hierusalem out of the cap-

tivitie [of Babylon.]

57 And they layde the foundation of the house of God in the newe moone of the seconde moneth, in the seconde yere that they were come to Iurie and Hierusalem.

" 07. in 174
174. 177.

58 And they appoynted the Levites that were aboute twentie yeres olde ouer the workes of the Lorde: So Jesus and his sonne, & brethren, assisted, and Cadmiel also his brother, and the sonnes of Gadadon, with the sonnes of Joda, the sonne of Eliadon, and his sonnes & brethren, euen all the Levites with one accord, folowed on earnestly to aduance the workes in the house of God: so the workmen built up the temple of the Lorde.

59 And the priestes stode and had their garmentes with muscical instrumentes and trumpettes, and the Levites the sonnes of Asaph had Cymbales,

60 Geuyng thankes and prayles vnto the Lorde, according * as Dauid the kyng of Israel had ordeyned.

i.Para.xvii

61 And they song with loude voyces songes to the prayse of the Lorde, because his mercie and glorie is for euer in Israel.

62 And all the people blew out with trumpets, and cryed with loude voyce, praysynge the Lorde together for the rearyng up of the house of the Lorde.

63 * There came also from among the priestes and Levites, and of the chiefest according to the tribes and kinredes, to wit, the elders which had seene the former house,

i.Esd.iii.a.

64 To the buildyng of this, with great crye and great mournynge, many also with trumpettes and [great] ioy cryed with loude voyce:

65 Insonmuch that the trumpets myght not well be hearde for the weepynge and mournynge of the people: yet there was a great multitude that blew trumpets marueylouslye, so that it was hearde farre of.

66 * Wherefore when the enemies of the tribes of Juda and Benjamin hearde it, they came to knowe what that noyse of trumpettes shoulde meane.

i.Esd.iii.a.

67 And they perceaued that they which were come againe out of captivitie, built the temple by a newe vnto the Lorde God of Israel.

68 So they went to Zorobabel & Jesus, and

Ecd.xxix.b

and to the rulers of the villages, and sayd vnto them: Shall We bulde with you also:

69 For we lyke wyse as you, do obey your Lorde, and do sacrifice vnto hym from the dayes of Asbazareth the kyng of Assyria, which brought vs hither.

70 Then Zorobabel and Jesus and the rulers of the villages of Israel sayde vnto them: It doth not agree that ye shoulde bulde the temple of our God with vs.

71 We our selues alone wyll bulde vnto

the Lorde of Israel as is meete, and like *as Cyrus the kyng of the Persians hath commaunded vs.

72 But the heathen in the lande made them sluggish that were in Iurie, and sundred them, & letted their buildinges.

73 And by their embushmentes, seditions, and conspiracies, stopped, that the building could not be finished all the tyme that kyng Cyrus lyued: so that they put of the building for the space of two yeres, vntyll the raigne of king Darius.

The .vi. Chapter.

1 Of Aggeus and Zacharias. 2 The building of the temple. 3 Sisinnes woulde let them. 7 His letters to Darius. 23 The kynges aunswere to the contrarie.

1



Withstandyng, in the seconde yere of the raigne of Darius, * Aggeus & Zacharias the sonne of Addo the prophetes, prophesied vnto the Jewes, and

to them in Iurie and Hierusalem, euen in the name of the Lord God of Israel.

2 *Then Zorobabel the sonne of Sala-thiel, and Jesus the sonne of Josedec stood by and began to bulde the house of the Lorde at Hierusalem, when the prophetes of the Lord were with them and helped them.

3 At the same tyme came Sisinnes the gouernour of Syria and Phenice, with Sathrabuzanes and his companions, and sayde vnto them:

4 Who hath bydden [and commaunded] you to bulde this house, to make this roofe and all other thinges againe: And who are the workmen that bulde the? Neuerthelesse, the elders of the Jewes had [such] grace of the Lorde, after he had visited the captiuitie,

6 That they were not letted from building, vntill the tyme that kyng Darius was certified therof, and an aunswere receaued [from hym.]

7 The copie of the letters which he wrote and sent vnto Darius. Sisinnes gouernour of Syria and Phenice, and Sathrabuzanes with their companions, which are head rulers in Syria & Phenice, sende their salutation vnto Darius the kyng.

8 We certifie our Lord the kyng, that we came into the lande of Iurie, and went

to Hierusalem, where we founde the auncientes of the Jewes that were of the captiuitie in the cite of Hierusalem,

9 Building an house vnto the Lorde, great and newe, of heuen and costlye stones, and the timber already layde vpon the walles:

10 Pea they make great haste with the worke, and it goeth forth prosperously in their handes, and with great diligence and worshyp is it made.

11 Then asked we the elders, saying: By whose commaundement bulde you by this house, and lay the foundations of these workes?

12 Which we demaunded of them, to the intent that we myght geue knowledge vnto thee, & write vnto thee of those that gouerned it: and we required of them their names in writyng that were their chiefe leaders to it.

13 So they gaue vs this aunswere: we are the seruautes of the Lorde which made heauen and earth:

14 And as for this house, *it was bulded many yeres agone by a kyng of Israel great and strong, and was finished.

15 But when our fathers prouoked God vnto wrath, and sinned agaynst the Lorde of Israel which is in heauen, *he gaue them ouer into the power of Nabuchodonosor kyng of Babylon, of the Chaldees:

16 which brake downe the house and burnt it, and caryed away the people prisoners vnto Babylon.

17 * Neuerthelesse, in the first yere that kyng Cyrus raigned ouer the countreys of Babylon, Cyrus the kyng wrote, [and

i.Esdr.2

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Esdr.2

Aggeus

10. hall. vnto that did the thinges.

iii.Reg.vi.a.

4.Reg.24. Iere.xxxix

i.Esdr.v.a.

[and commaunded] to bulde by this house
[agayne:]

D 18 And the holy vessels of golde and of siluer that Nabuchodonosor had carryed away out of the house at Hierusalem, and had dedicated them in his owne temple: those brought Cyrus fourth agayne out of the temple at Babylon, and deliuered them to Zorobabel and to Sanabassarus the ruler:

19 Commaundyng hym that he shoulde carry away those same vessels, and put them in the temple at Hierusalem, and that the temple of the Lorde shoulde be built in his [owne] place.

20 Then the same Sanabassarus beyng come hyther, layde the foundations of the house of the Lorde at Hierusalem, and from that to this, beyng styll a busydyng, it is not yet fully ended.

21 Nowe therfore O King, if thou thinkest it good, let it be sought in the libraries [and rolles] of kyng Cyrus:

22 And yf it be founde then that the busydyng of the house of the Lorde at Hierusalem hath ben done with the [counsel and] consent of kyng Cyrus, and yf our Lorde the kyng be so mynded, let hym geue aunswere vnto vs therof.

23 * Then commaunded kyng Darius to seeke in the kynges libraries at Babylon: and so at Ecbatane a towre in the region of Medea, there was founde a place where these thynges was layde vp for memorie.

E 24 In the first yere of the raigne of Cyrus, [the same] kyng Cyrus commaunded that the house of the Lorde at Hierusalem shoulde be bulded agayne, where they do sacrifice with the continuall fire.

25 whose heyght shalbe sixtie cubites, and the breadth sixtie cubites, with three rowes of hewen stones, and one rowe of wood, newe, and of that countrey, and the expenses therof to be geuen out of the house of kyng Cyrus:

26 And the holy vessels of the house of the Lorde, both of golde and of siluer, that Nabuchodonosor toke out of the house at Hierusalem and brought to Babylon, shoulde be restored to the

house at Hierusalem, and be set in the place where it was [before.]

27 And also he commaunded that Sinesines the gouernour of Syria & Phenice, and Sathrabuzanes, with their companions, and others constituted rulers in Syria and Phenice, shoulde take heede not to meddle with that place, but to suffer Zorobabel the seruaunt of the Lorde and gouernour of Judea, and the elders of the Jewes, to bulde that house of the Lorde in that place.

28 I haue commaunded also to haue it built by whole agayne, and that they be diligent to helpe those that be of the captiuitie of the Jewes, tyll the house of the Lorde be finished:

29 And out of the tribute of Coelosyria and Phenice, a portion diligently to be geuen those men vnto the offeringes of the Lord, & the same to be deliuered vnto Zorobabel the officer, that he therewithall may ordeyne oxen, rammes, lambes,

30 And also corne, salt, wine, and oyle, and that continually euery yere, after the expences* which the priestes that be at Hierusalem shall testifie to be made dayly [this shalbe geuen vnto them] without delay.

31 That they may offer sacrifices dayly to the hiest God for the kyng and for his children, and to pray for their liues.

32 And he commaunded also that whoesoever shoulde breake any poynt of the foresayde and foredecreed thynges, or make it voyde, of his owne goodes shoulde a tree be taken, and he thereon be hanged, and all his goodes seasoned vnto the kyng.

33 The Lorde therfore whose name is there called vpon, roote out and destroy euery kyng & nation that stretcheth out his hande to hinder, or [hurt and] endamage that house of the Lorde in Hierusalem.

34 I Darius the kyng haue ordeyned, that accordyng to these thynges it be done with diligence.

The .vij. Chapter.

1 **S**isinnus and his companions folowe the kynges commaundement, and helpe the Jewes to builde the temple. 5 The tyme that it was built. 10 They kepe the Passouer.

A 1



hen Sisinnus the gouernour in Coelosyria & Phenice, and Sathrabuzanes with their companions obeyed the thynges that kyng Darius had ordeyned,

2 And were diligent assisters in the holy workes, workyng with the auncientes and gouernours of the sanctuarie:

3 And so the holy workes went forth and prospered when Aggeus and Zacharias the prophetes propheted.

4 And they perfourmed all thynges through the commaundement of the Lorde God of Israel, and with consent of Cyrus, Darius, and Artaxerxes kynges of Persia.

5 And thus was the holy house finished in the twentie and thre day of the moneth Adar, in the sixt yere of Darius kyng of the Persians.

6 And the children of Israel, the priestes and the Leuites, and other that were of the captiuitie, that had any charge, dyd accordyng to the thynges wrytten in the booke of Moyses.

7 And to the dedication of the temple of the Lorde, they offered an hundred oxen, two hundred rammes, foure hundred lambes,

8 And twelue goates, for the synnes of all

[the people of] Israel, after the number of the chiefe of the tribes of Israel.

9 The priestes also and the Leuites stood arayed in their long robes after their kinredes in all the workes of the Lorde God of Israel, accordyng to the booke of Moyses, and the porters at euery doore.

10 And the children of Israel, with those that were come out of captiuitie, helde the Passouer the fourteenth day of the first moneth, after that y priestes and the Leuites were sanctified.

11 They that were of the captiuitie were not all sanctified together: but the Leuites were all sanctified together.

12 And so they offered the Passouer for all them of the captiuitie, and for their brethren the priestes, & for them selues.

13 And the children of Israel that came out of captiuitie dyd eate, all they that had separated them selues from the abominations of the people of the lande, and sought the Lorde,

14 And they kept the feast of the breake- ned bread seuen dayes long, makyng mery before the Lorde,

15 That the Lorde had turned the counsayle of the kyng of Assyria towarde them, to strengthen their handes vnto the workes of the Lord God of Israel.

The .viij. Chapter.

1 Esdras commeth from Babylon to Hierusalem. 10 The copie of the commission geuen by kyng Artaxerxes. 29 Esdras geueth thanks to the Lorde. 32 The number of the heades of the people that came with hym. 76 His prayer and confession.

A 1
i Esd. viij. d.



And after these, when Artaxerxes the kyng of the Persians raigned, there went vnto hym Esdras the sonne of Saraias, the sonne of Ezerias, the sonne of Helchiach, the sonne of Salum,

2 The sonne of Sadoch, the sonne of Achitob, the sonne of Amarias, the sonne of Ezias, the sonne of Denderath, the sonne of Saraias, the sonne of Sauias, the sonne of Boccas, the sonne of Abisim, the sonne of Phinees, the sonne

of Eleazar, the sonne of Aaron the first priest:

3 This Esdras went by from Babylon beyng a scribe of good vnderstandyng in the lawe of Moyses that was geuen by the Lorde God of Israel.

4 And the kyng fauoured hym, and dyd hym great [worshyp and] honour after all his desires.

5 There went by with hym also certayne of the children of Israel, of the priestes, of the Leuites, of the singers, porters and ministers of the temple, vnto Hierusalem.

" Or, in all his suites.

- 6 In the seventh yere of the raigne of kyng Artaxerres in the fifth moneth, which was the seventh yere (for they went from Babylon in the first day of the first moneth,
- 7 And came to Hierusalem, accordyng as God gaue the speede in their iourney,)
- 8 For Esdras had gotten great knowledge to omit nothyng of that was in the lawe and the commaundementes of the Lorde, and to teache all Israel all the ordinaunces and iudgements.
- 9 The copie of the commission whiche Artaxerres the kyng wrote, and that was geuen to Esdras the priest and reader of the lawe of the Lorde, this is it that foloweth.
- 10 Kyng Artaxerres sendeth his greeting vnto Esdras the priest and reader of the lawe of the Lorde.
- 11 I hauyng wayed thynges with pitie, haue ordeyned and charged, yf there be any of the Jewes, of the priestes & Leuites in my realme, which desireth and is content to go with thee vnto Israel, that he may do it.
- 12 Therefore, so many as long thereafter, let them depart together, and go with thee like as I am content and my seuen friendes my counsaylers,
- 13 To see what they do at Hierusalem and in Iurie, conveniently, accordyng as thou hast in the lawe of the Lorde:
- 14 And to byng the gyftes vnto the Lorde of Israel, that I & my friendes haue promised to Hierusalem, and all the siluer and golde that in the countrey of Babylon may be founde to the Lorde in Hierusalem,
- 15 With the thyng that is geuen of the people to the Lorde their Gods temple at Hierusalem: that the same siluer and golde maye be gathered, for oxen, rammes, sheepe, and goates, and other that belong to these thynges,
- 16 That they may offer sacrifices vnto the Lorde, vpon the aulter of the Lorde their God which is at Hierusalem.
- 17 And whatsoeuer thou and thy brethren wyll do with the siluer and golde, that do accordyng to the wyll of thy God:
- 18 And the holy vessels of the Lorde, which are geuen thee for the seruice of the temple of thy God which is in Hierusalem, thou shalt set before thy God in Hierusalem.
- 19 And whatsoeuer thyng els thou shalt remember for the vse of the temple of thy God, thou shalt geue it out of the kynges treasure.
- 20 And I kyng Artaxerres haue also commaunded the keepers of the treasures in Syria and Phenice, that whatsoeuer Esdras the priest and the reader of the lawe of the hyghest God shall sende for, they shoulde geue it hym with speede:
- 21 Euen to the summe of an hundred talentes of siluer: of corne also an hundred measures, and till an hundred vessels of wine, & other thinges aboundantly.
- 22 Let all thinges be done after the lawe of God diligently, vnto the highest God, that wrath come not vpon the kyngdome of the kyng and of his sonnes.
- 23 I commaunde you also, that ye require no tare nor tribute of the priestes, Leuites, holy singers, porters, and ministers of the temple, nor of any that haue doynge in this temple, and that no man haue auctoritie to put any inpost vpon them.
- 24 As for thee O Esdras, set thou iudges and arbiters to iudge in the whole lande of Syria and Phenice after the wilidome of God, all skilfull in the lawe of God, & teache such as are ignoraunt.
- 25 And let all them which shall offende agaynst the lawe of God and the kyng, be diligently punished, whether it be by death or other payne, by punishment in money, or els by banishment.
- 26 Then sayd Esdras the scribe: Blessed be the only Lorde God of my fathers that hath geuen so good a mynde & will into the heart of the kyng, to magnifie his house that is at Hierusalem,
- 27 And hath made me to be accepted in the syght of the kyng, of his counsayle, of his friendes, and of his nobles.
- 28 And so I was stedfast in my mynde accordyng as the Lorde my God helped me, and I gathered vp men of Israel to go by with me.
- 29 And these are the guides after their families and orders of dignities, that went by with me from Babylon, in the raigne of kyng Artaxerres.
- 30 Of the sonnes of Phinees, Gerson: of the sonnes of Ithamar, Gamaliel: of the sonnes of Dauid, Hattus the sonne of Cechemah:
- 31 Of the sonnes of Phares, Zacharias, and with hym there returned agayne an

Di. rpgj
teouthelle.

Di. kinge
dunc.

Di. bowrd.

Di. cozen.
Di. pccer.

D

i. Efd. vii. a.

Di. honore
red me.

Di. of a
good courage.

i. Efd. vii. b.

an hundred and fiftie men.

32 Of the sonnes of Pahath, Hoab Elto-
ani, the sonne of Zacharias, and with
him two hundred men.

33 Of the sonnes of Zathoe, Shechenias
the sonne of Jezolus, & with hym three
hundred men: & of the sonnes of Adin,
Obed the sonne of Jonathau, and with
him two hundred and fiftie men.

34 Of the sonnes of Elam, Jeshias, some
of Gotholias, & with him seuentie men.

35 Of the sonnes of Saphattias, Zarias,
sonne of Machael, & with him. lxx. men.

36 Of the sonnes of Joab, Badias, sonne
of Jezelus, and with hym two hun-
dred and twelue men.

37 Of the sonnes of Banid, Assalimoth,
sonne of Josaphias, and with hym an
hundred and threescore men.

38 Of the sonnes of Babi, Zacharias,
sonne of Sebai, & with him. xxviii. men.

39 Of the sonnes of Astath, Johannes,
sonne of Acatan, and with hym an c.

40 Of the sonnes of Adoniam the last:
and these are the names of them, Eli-
phalet, Jeouel, and Haias, and with
them seuentie men.

41 Of the sonnes of Bagouthi, sonne of
Jscacourus, and with hym. lxx. men.

42 All these called I together by the wa-
ter Chia, where we pitched our tentes
three dayes, & there I mustered them.

43 *As for the sonnes of the priestes and
leuites, I founde none there.]

44 Then sent I vnto Eleazar, & beholde
there came Baasman, and Maloban,

45 And Alnathan, and Samaian, and
Joribon, and Nathan, Ennatan, Za-
charian, and Hosollamion the chiefe
and best learned.

46 And I bad them that they should go
vnto Daddeus the captayne, whiche
was in the place of the treasure:

47 And commaunded them that they
shoulde speake vnto Daddeus, and to
his brethren, and to those that were the
treasurers, to sende vs suche men as
might execute the priestes office in the
house of our Lorde.

48 And with the mightie hande of our
lord [God] they brought vnto vs men of
good experience, from among y sonnes
of Boli, the sonne of Leui, the sonne of
Israel, Seredia and his sonnes and
his brethren whiche were eyghteene.

49 And Asebia and Amon, and Olaiian
his brethren of the sonnes of Cananeus,
their sonnes were twentie men.

50 And of them that serued in the tem-
ple whom David had ordayned, and
the principall men to the worke of the
Leuites that were ministers in the
temple, two hundred & twentie, whose
names are all signed by in writing.

51 And then commaunded I a fasting
vnto the young men before the Lorde,
that I might desire of him a prosperous
iourney [and a good way] both for vs and
them that were with vs, for our chyl-
dren, and for the cattell.

52 For I feared to desire of the king men
of horse and of foote, to conuey vs safely
against our enemies.

53 For we had sayde vnto the kyng, that
the power of the Lord our God should
be with them that seeke hym, to direct
them in all thinges.

54 And therfore we besought our Lorde
agayne as touching these thinges, and
founde him fauourable vnto vs.

55 Then I separated from among the
chiefe of the tribes and from the priestes
xij. men [to wit] Ezebias, and Assanias,
& ten men of their brethren with them.

56 And I wayed them the golde and the
siluer, and the holy vessels of the house
of our Lorde, whiche the kyng and his
counsell, and his princes, and whole Is-
rael had geuen.

57 And when I had wayed it, I deliue-
red it vnto them sixe hundred and fiftie
talentes of siluer, and an hundred ta-
lentes in siluer vessels, and an hundred
talentes of golde,

58 And twentie golden basens, & twelue
vessels of brasse, euen fine brasse, like shi-
ning golde.

59 And I sayde vnto them: Ye are holy
vnto the Lord, and the vessels are holy,
and the golde and the siluer is promit-
sed vnto the Lord [God] of our fathers.

60 Be diligent nowe and kepe it, vntyll
the tynie that ye deliuer it to the chiefe
of the priestes and leuites, and to the
principall men of the families of Israel
in Hierusalem, in the chaumbers of the
house of our God.

61 *So the priestes and the leuites which
receaued of me the golde, the siluer, and
the vessels, brought it vnto Hierusalem
vnto the temple.

62 And from the riuier Chia we brake
by the twelfth day of the first moneth,
according to the mightie hande of our
Lorde whiche was with vs, and from
the beginning of our iourney the Lord
deliuered

delivered vs from euery enemye: so that we came vnto Hierusalem.

63 And when the thirde day was past there, the wayed golde and silver was delivered in the house of the Lorde on the fourth day vnto Barimoth the priest and sonne of Jozl.

64 And with him was Eleazar the sonne of Phinees, and with them were Josabbus the sonne of Jesu, and Moeth the sonne of Sabbanus, Leuites: all was delivered them by number and wayght.

65 And all the wayght of them was witten by the same houre.

66 After that, they that were come out of captiuitie, offered sacrifice vnto the Lord God of Israel, euen twelue oxen for all Israel, fourescore & sicteene rammes,

67 Threescore and twelue sheepe, twelue goates for saluation, all in sacrifice to the Lorde.

68 And the kinges commission delivered they vnto the kinges stewardes, and to the gouernours of Coelosyria and Phenicie, who honoured the people and the temple of God.

69 Now when these thinges were done, the rulers came vnto me, and sayde:

70 The nation of Israel, the princes, the priestes, and leuites, haue not put away from them the straunge people of the lande, nor the vncleannes of the Gentiles, to wit, of the Chanaanites, Hethites, Pherezites, Jebusites, and the Moabites, Egyptians, and Edonites.

71 For both they and theyr sonnes haue mingled them selues with the daughters of them, and the holy seede is mixt with the straunge people of the lande: and since the beginning of the affaires, the rulers and head men haue ben partakers of this wickednesse.

72 And as soone as I had heard these thinges, immediatly I rent my clothes, and the holy garment, and pulled out the heere of my head & my bearde, and sat me downe forowfull and heauie.

73 So all they that were moued thow the worde of the Lorde God of Israel, came vnto me whyles I wept for the iniquitie: but I sate styll full of heauinesse vntyll the euening sacrifice.

74 Then stode I vp from fasting, hauing rent clothes & the holy garment, and kneeled downe vpon my knees, & helde out my handes vnto the Lorde,

75 And sayde: O Lorde, I am confounded and ashamed before thy face.

76 For our sinnes are become many, euen as aboute our heades, and our ignoraunces are lifted vp euen vnto heauen:

77 For since the tyme of our fathers, we are in great sinne vnto this day.

78 And for the sinnes of vs and our fathers, we with our brethren, and with our kinges, and with our priestes, haue ben geuen vp vnto the kynges of the earth, into the sworde, and into captiuitie, and became a spoyle with confusion [and shame] vnto this day.

79 And now O Lord God, howe great is the mercy that we haue gotten of thee: in that thou hast lefte vs a roote and a name in the place of thy sanctuarie,

80 And that thou hast discovered to vs a light in the house of the Lord our God, and hast geuen vs meate in the tyme of our seruitude.

81 And when we were in captiuitie, we were not forsaken of the Lord our god: but he made the kynges of Persia gracious and fauourable vnto vs, so that they gaue vs victuals [and meate,]

82 Mea, and honoured the temple of our Lorde, and repayred the wasted places of Sion, and gaue vs assuraunce in Iurie and Hierusalem.

83 And now O Lorde, what shall we say hauing all these things [in possession:] For we haue broken thy commaundementes, whiche thou gauest vnto vs by the handes of thy seruantes the prophetes, saying:

84 Because the lande whiche ye go to possesse as an heritage, is a lande defiled with the vncleannes [and filthynes] of the straungers of the land, and with their abomination they haue polluted it altogether:

85 Therefore now shall ye not toyne their daughters vnto your sonnes, neither marry your daughters to their sonnes.

86 Moreover, ye shall neuer seeke to make peace with them, that ye may increase and eat the best in the lande, and that ye may leaue the inheritance of the lande vnto your chyldren for euermore.

87 As for the thinges that are come to passe, they come all for our wicked workes and great sinnes: for thou O Lorde hast made our sinnes light.

88 And

"D", were strong, and ate the good thinges of the land.

88 And geuen vs suche a roote: but we haue turned backe agayne, so that we haue broken thy lawe, and mingled our selues with the vncleannesse of the outlandishe heathen.

89 Mightest not thou be angry with vs, to destroy vs: so that thou shouldest leaue vs neither roote, seede, nor name:

90 O Lord God of Israel, thou art true: for our roote endureth yet vnto this present day.

91 And beholde, now we are we before thee in our sinnes, neither can we stande before thee for them.

92 *And when Esdras with this prayer had knowledged the sinne, weeping and lying flat vpon the grounde before the temple, there gathered vnto hym from Hierusalem a great multitude of men and women, of young men and maydens: for there was a very great weeping and mourning among the multitude.

93 Then Iechonias the sonne of Jeheli, one of the chyldren of Israel, cryed out and sayd: O Esdras, we haue sinned against the Lord God, (because) we haue maryed straunge women of the nations of the laude.

94 And now al Israel hangeth in doubt: we wyll sweare an othe therefore vnto the Lorde, that we shall put away all our wyues which we haue taken of the heathen, with their chyldren:

95 Like as it may seeme good to thee, and to all those that obey the lawe of the Lorde,

96 Stande by and put it in execution: for to thee doth this matter appertayne, and we are with thee to adde thee strength.

67 So Esdras arose, and toke an othe of the chiefe of the Priestes and Leuites of all Israel, to do after these thynges: and they sware.

"Dr, strange gets.

The ix. Chapter.

After Esdras had read the lawe for the straunge wyues. is they promised to put them away.

1 **W**hen Esdras rising fro the court of the temple, went to the chamber of Ioannan, the sonne of Elisib,

2 And remayned there and did eate no meate, nor dronke drinke, weeping for the great wickednesse of the people.

3 And there was made a proclamation in all Iurie, and at Hierusalem, for all them that were of the captiuitie, that they shoulde gather together at Hierusalem,

4 And that whosoever met not there within two or three dayes, according as the elders that bare rule appointed, their cattell shoulde be sealed to the vse of the temple, and he be excluded from them that were of the captiuitie.

5 And in three dayes were all they of the tribe of Iuda and Benjamin gathered together at Hierusalem, the twentieth day of the ninth moneth.

6 And the whole multitude sate trembling in the court of the temple, for it was wynter.

7 So Esdras arose by, and sayde vnto them: We haue done vnrightheously, in that ye haue taken outlandishe wines

to mariage, and so to encrease the sinnes of Israel.

8 And now we knowlege the same, and geue prayse vnto the Lorde God of our fathers:

9 And perfourme his wyll, departing from the heathen of the land, and from the outlandishe wiues.

10 Then cryed the whole multitude, and saide with a loude voyce: Like as thou hast spoken, so wyll we do.

11 But forsomuche as the people are many, and wynter season, so that we may not stande without the house: and because this worke is not a thing that can be finished in a day or two, seing we be many that haue sinned in these thynges:

12 Ordayne therefore that the rulers of the multitude, and they of our families that haue straunge wyues, tarry.

13 And let the priestes and iudges come out of euery place in their tyme appoynted, tyll they swage the wrath of the Lorde in this businesse.

14 Then Jonathas the sonne of Azaiel, and Ezechias the sonne of Thecan, receaued the charge of this matter, and Hosollani, and Lewis, and Sabatheus helped them therto.

B

"Dr, strange.

C 15 And they that were of the captiuitie, dyd according to all these thinges.
 16 And Esdras the priest chose vnto hym the principall men from among the fathers, and them all by name: and in the first day of the tenth moneth they sate together, to examine this matter.
 17 And so the matter was a determining concerning the men that had maryed straunge wyues vntill the newe moone of the first moneth:
 18 [And of the priestes that had mixt them selues with "outlandishe wyues, there were founde,
 19 *Of the sonnes of Jesu the sonne of Iosedec and his brethren, Bathelas, Eleazar, Jozibus, and Joadanus:
 20 Whiche offered them selues to put away their wyues, and to offer a ramme vnto reconclement for their purgation.
 21 And of the sonnes of Emmer, Ananias, and Zabdeus, and Canes, and Samaius, and hereel, and Azarias.
D 22 And of the sonnes of Phaisu, Elionas, Bassias, Elmaelus, and Nathanael, and Dadelus, and Tallas.
 23 And of the Leuites, Jozabadus, and Semis, and Colius, who was called Calitas, and Patheus, and Doudas, and Jonas.
 24 Of the holy singers, Eliazurus, Bachurus.
 25 Of the porters, Sallumus, and Tolbants.
 26 Of them of Israel, of the sonnes of Phorus, Hiermas, and Eddias, & Melchias, and Maclus, and Eleasar, and Asibias, and Banaias.
 27 Of the sonnes of Ela, Matthanias, Zacharias, and Hierielas, and Hieremoth, and Aedias.
E 28 And of the sonnes of Zamoth, Eliadas, Elisimus, Othomas, Jarimoth, and Sabatus, and Sardeus.
 29 Of the sonnes of Sebai, Joannes, & Ananias, and Josabad, & Eniatheas.
 30 Of the sonnes of Bani, Olanus, Manuchus, Jedaias, Jasubus, Jafael, and Jeremioth.
 31 And of the sonnes of Addi, Raathus, Hoochas, Laccunus, and Raidus, and Matthanias, and Seschel, and Balnusus, and Banasteas.
 32 And of the sonnes of Annas, Elionas, and Aseas, and Melchias, and Sabbeus, and Simon a Cholanite.
 33 And of the sonnes of Aloni, Altaneus,

and Matthias, and Banaias, Eliphallet, and Banastes, and Semi.
 34 And of the sonnes of Baani, Jeremias, Homidis, Omairus, Juel, Damai, and Paclias, and Amos, Carabason and Cuasibus, & Mamminata, Rarius, Elisiasis, Uanius, Eliali, Samis, Selemias, Nathanias: & of the sonnes of Ozoras, Sesis, Esril, Ezailus, Samatas, Sambis, Josiphus.
 35 And of the sonnes of Ethna, Bazittas, Zabadias, Ethes, Juel, Banaias.
 36 All these had taken "outlandishe women to maryage, and they put them away with their chyldren.
 37 And the Priestes and Leuites, and [all] they that were of Israel, dwelt at Hierusalem, and throughout all the lande, in the " newe moone of the seuenth moneth: and the chyldren of Israel were in their " dwellinges.
 38 And the whole multitude came together with one accorde into the wyde place before the east gate of the temple.
 39 And they spake vnto Esdras the hie priest and reader, that he woulde bring the lawe of Moyses which had ben geuen of the Lorde God of Israel.
 40 So Esdras the hie priest brought the law vnto the whole multitude, to man, and woman, and to al priestes, that they myght heare the lawe, * in the " newe moone of the seuen moneth.
 41 And he read in the first wyde place that is before the port of the temple, from the morning early vnto midday before men and women: And they applyed their minde all vnto the lawe.
 42 And Esdras the priest and reader of the law stode by vpo a pulpit of wood, whiche was made therfore:
 43 And vpon his right hand there stode by hym Matthias, Samus, Ananias, Azarias, Urias, Ezechias, and Basalasan:
 44 Upon his left hande stode Faldens, Sael, Melchias, Aothaliphus, and Nabarias.
 45 Then toke Esdras the booke of the law before the whole multitude (for he was the principall, and had in most honour of them all.)
 46 And when he expounded the law, they stode all straight vpon their secte. So Esdras " prayled the Lorde the most hie God, the almightie God of hoastes.
 47 And all the people answered, Amen.
 48 And

" Or, strange.

i. Eld. xc.

" Or, strange.

" Or, first day.

" Or, some houses.

ii. Eld. iii. a.
" Or, begreting.

G

" Or, blinde.

48 And Jesus, Anus, Sarabias, Adimus, Jacobus, Battaias, Autamas, Gaianias, Calitas, Azarias, Johasabudus, Ananias, and Biatas, the Levites, lyft vp their handes, and fell downe on the grounde, and worshipped the Lord, 49 And taught the lawe of the Lord, and were earnestly occupied together in the reading thereof. 50 Then spake Atharates vnto Esdras the hye priest and reader, and to the Levites that taught the multitude, saying: 51 This day is holy vnto the Lord: and all when they hearde the lawe, wept. 52 [So Esdras sayde:] *Depart your way therfore, and eate the fat meates, and

drinke the sweete drinckes, and sende gyftes vnto them that haue nothing. 53 For this day is holy vnto the Lord, and be not ye sozy: for the Lord wyll bryng you to honour. 54 So the Levites published all these thinges to the people, saying: This day is holy to the Lord, be not sozy: 55 Then went they their way euery one to eate and drinke, and were mery, and sent presents to them that had nothing, and made very good cheare: 56 For they were as yet filled with the wordes that had ben taught them, and for the whiche they had ben assembled,

" D2, com=maunded.

" D2, infla=med.

¶ The ende of the thirde booke of Esdras.

The fourth booke of Esdras.

¶ The first Chapter.

8 The people is reprovod for their unthankfulness. 30 God wyll haue another people, if these wyll not be reformed.

A 1
1 Esd. vii. a.
2 Esd. viii. a.



THE second booke of the prophete * Esdras, the sonne of Saraias, the sonne of Azarias, the sonne of Helchia, the sonne of Sadanias, the sonne of Sadow,

the sonne of Achitob,

2 The sonne of Achia, the sonne of Phinees, the sonne of Heli, the sonne of Amerias, the sonne of Aziei, the sonne of Barimoth, the sonne of Arna, the sonne of Ozias, the sonne of Borith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar,

3 The sonne of Aaron of the tribe of Levi, whiche [Esdras] was prisoner in the lande of Medes, in the raigne of Artaxerxes kyng of Persia.

4 *And the worde of the Lord came vnto me, saying:

5 Go thy way, and shewe my people their sinnefull dedes, and their chyldren their wickednesses whiche they

haue done against me, that they may tell their chylders chyldren the same:

6 For the synnes of their fathers are increased in them: And why: they haue forgotten me, and haue offered vnto straunge gods.

7 Am not I euen he that brought them out of the land of Egypt, from the house of bondage: But they haue prouoked me vnto wrath, & despised my counsels.

8 Pull thou out than the heere of thy head, and cast all euyl vpon them, for they haue not ben obedient vnto my lawe: But it is a people without [learning and] nurture.

9 Howe long shall I forbear them, vnto whom I haue done so muche good:

10 *Many kynges haue I destroyed for their sakes: *Pharao with his seruantes and all his power haue I smitten downe [and slayne.]

11 All the nations haue I destroyed [and rooted out] before them, and in the east haue I brought tivo landes and people to naught, euen Tyre and Sidon, and haue slayne all their enemies.

B

" D2, of.

Num. xxi. d
Iosu. viii. x.
and. xii.
Exo. xliii. g.
" D2, armie

12 Speake thou therfore vnto them, say-
ing, Thus saith the Lord:

13 *I led you thoroꝝe the sea, and haue
geuen you sure streetes since the begin-
ning: *I gaue you Moyses to be your
captayne, and Aaron to be the priest:

14 *I gaue you light in a pillar of fire, and
great wonders haue I done among
you: yet haue ye forgotten me, saith the
Lorde.

15 Thus saith the almightie Lorde: The
*quayles were as a token for you, I
gaue you tentes for your succour, ue-
uerthelesse in them ye murmured:

16 And ascribed not the victoꝝy of your
enemies vnto my name, but euer to this
day do ye yet murmur.

17 Where are the benefites that I haue
done for you: when ye were hungry in
the wyldernesse, *dyd ye not crye vnto
me,

18 Saying: why hast thou brought vs
into this wyldernesse to kill vs: It had
ben better for vs to haue serued the E-
gyptians, then to die in this wyldernes.

19 Then had I pitie vpon your mour-
ninges, and gaue you Manna to eate:
*so ye dyd eate angels foode.

20 *when ye were thirstie, dyd not I
cleaue the rocke, & waters flowed out
to satisfie you withall: For the heate,
I couered you with the leaues of the
trees.

21 A good pleasaunt fat lande gaue I
you: I cast out the Chanaanites, the
Pherozites and Philistines before you:
*what shall I do more for you, saith
the Lorde:

22 Thus saith the almightie Lorde:
*when ye were in the wyldernesse, "in
the water of the Amozites, beyng a-
thirst, and blaspheming my name,

23 I gaue you not fire for your blasphe-
mies, but cast a tree into the water, and
made the riuer sweete.

24 what shal I do vnto thee O Jacob:
Thou Juda wouldest not obay me: *I
will turne me to other nations, and vn-
to those wyll I geue my name, that
they may kepe my statutes.

25 Seyng ye haue forsaken me, I wyll
forsake you also. when ye desire me to
be gracious vnto you, I shall haue no
mercy vpon you.

26 *when ye call vpon me, I wyll not
heare you: For ye haue defiled your
handes with blood, and your feete are

wylt to commit manslaughter.

27 Ye haue not as it were forsaken me,
but your owne selues, saith the Lorde.

28 Thus saith the almightie Lorde:
haue I not prayed you, as a father his
sonnes, as a mother her daughters, and
as a nurse her young babes,

29 That ye woulde be my people, and I
shoulde be your God, that ye woulde be
my chyl dren, & I should be your father:

30 *I gathered you together, as an hen
gathereth her chickens vnder her win-
ges: But nowe what shall I do vnto
you: I wyll cast you out from my face.

31 when you offer vnto me, I wyll turne
my face from you: for your solempne
feast dayes, your newe moones, & your
circumcissions haue I forsaken.

32 I sent vnto you my seruauntes the
prophetes, whom ye haue taken and
slayne, and torne their bodies in peeces,
whose blood I wyll require of your
handes, saith the Lorde.

33 Thus saith the almightie lord, Your
house shalbe desolate, I wyll cast you
out as the winde doth stubble:

34 Your chyl dren shall not be fruitefull,
for they haue despised my commaunde-
ment, and done the thing that is euill
before me.

35 Your houses wyll I geue to a people
that shall come, whiche not hauyng
hearde of me, yet shall beleue me: to
whom I haue shewed no signes, yet
they shall do that I haue commaun-
ded them.

36 They haue seene no prophetes, yet
shall they call their sinnes to remen-
braunce and knowledge them.

37 I wyll declare the grace that I wyll
do for the people that is to come, whose
chyl dren reioyce in gladnes: and though
they haue not seene me with bodyly
eyes, yet in spirite they beleue the thing
that I say.

38 And now brother, behold what great
"worship: and see the people that com-
meth from the east.

39 Vnto whom I wyll geue for leaders
* Abraham, Isahac, & Jacob, Oseas,
Amos, and Micheas, Joel, Abdias,
and Jonas,

40 Naum, and Abacuc, Sophonias, Ag-
geus, Zacharie, and Malachie, whiche
is called also an angell [or messenger] of
the Lorde.

Exo. xiiii. g
Exod. iiii. b
C Num. i8. a.
Exod. xiiii. d
Exod. xvi. c
" D, safe
gardc.
" D, and
triumphed
not in my
name, for the
destruction of
your caciuep.
Num. xiiii a
Sapi. xvi. e.
Num. xx. b.
Esa. v. a.
Exod xv. d.
" D, at the
bitter waters
" D, wood.
Deut. 31. b.
Esa. i. d.

C
E
Mat. 23. d
Esa. i. d.
aud. lxx. a.
" D, re-
uenge.
" D, haue
procreation.
F
" D, hate
their iniqui-
ties.
" D, glori-
ous.
Esa. xii. d.
Luk. xiii. f.
Mat. viii. d.

2 The Sinagogue findeth fault with her owne chyldren. 18 The Gentiles are called.



Thus saith the Lorde:
I brought this people
out of bondage, I
gaue them my com-
maundements by my
seruauntes the pro-
phetes, whom they

would not heare, but despised my coun-
sayles.

2 The mother that bare them, saith vn-
to them: Go your way ye chyldren, for
I am a wydowe and forlaken.

3 I brought you by with gladnesse, but
with sorowe and heauinesse haue I lost
you: for ye haue sinned before the Lord
your God, and done that thing that is
euill before hym.

4 But what shall I now do vnto you:
I am a wydowe and forlaken: go your
way O my chyldren, and aske mercy of
the Lorde.

5 As for me, O father, I call vpon thee
for a wytnesse ouer the mother of these
chyldren, whiche woulde not kepe my
couenaunt:

6 That thou byng them to confusion,
and their mother to a spoyle, that she
beare no more.

7 Let their names be scattered abroad
among the Heathen, let them be put
out of the earth: for they haue thought
scorne of my couenaunt.

8 Wo be vnto thee Assur, thou that hy-
dest the vnrightheous in thee: thou wic-
ked people, remember * what I did vn-
to Sodome and Gomorre,

9 whose lande is turned into cloddes of
pitche and heapes of ashes: Euen so al-
so wyll I do vnto all them that heare
me not, saith the almightie Lorde.

10 Thus saith the Lorde vnto Esdras:
Tell my people that I wyll geue them
the kingdome of Hierusalem, whiche I
woulde haue geuen vnto Israel.

11 Their glory also wyll I take vnto me,
and geue them the euerlasting taberna-
cles whiche I had prepared for those.

12 They shal haue the tree of life at wyl,
as in the sweete sauour of oymnt,
they shal neither labour nor be weerie.

13 Go ye your way, and ye shall receaue
it: Pray that there may be but fewe
dayes, and the long time may be shorte-
ued for thee: The kingdome is already

prepared for you, therefore watche.

14 Take heauen and earth to witnesse,
for I haue broken the euill in peeces,
and created the good: for I liue, saith
the Lorde.

15 Mother embrace thy chyldren, and
byng them by with gladnesse, make
their feete as fast as a pyller: for I haue
chosen thee, saith the Lorde.

16 And those that be dead, wyll I rayse
by agayne from their places, and byng
them out of the graues: for I haue kno-
wen my name in Israel.

17 Feare not thou mother of the chy-
ldren: for I haue chosen thee, saith the
Lorde.

18 And for thy helpe I shall sende thee
my seruauntes Esai and Jeremie, af-
ter whose counsaile I haue sanctified
and prepared for thee twelue trees, la-
den with diuers frutes,

19 And as many fountaynes flowyng
with mylke and hony, and seuen migh-
tie mountaynes, wherbyon there grow
roses and lyllyes, whereby I wyll fill
thy chyldren with ioy.

20 Execute iustice for the wydowe, iudge
for the fatherlesse, geue to the poore, de-
fende the fatherlesse, clothe the naked,

21 Heale the wounded and sicke, laugh
not a lame man to scoorne, defende the
creple, and let the blynde come into the
light of my clearenes.

22 Kepe the olde and young that are
within thy walles:

23 * Wheresoener thou findest the dead,
take them and bury them, and I shall
geue thee the first place in my resurrec-
tion.

24 Abyde styll O my people, and take
thy rest, for thy quietnes shall come.

25 Feede thy chyldren O thou good nurse,
stabilishe their feete.

26 As for the seruauntes whom I haue
geuen thee, there shall not one of them
perishe: for I wyll seeke them from a-
mong thy number.

27 Be not weery: for when the day of
trouble and heauinesse cometh, other
shall weepe and be sorowfull, but thou
shalt be niery and plenteous.

28 The Heathen shalbe ielous [at it] but
they shalbe able to do nothing against
thee, saith the Lorde.

E 29 My handes shall couer thee, so that thy chylde shall not see the " fire euerlasting.

D 30 Be ioyfull O thou mother with thy chylde, for I wyll deliuer thee, saith the Lorde.

E 31 Remember thy chylde that sleepe, for I shall byng them out of the sides of the earth, & shewe mercy vnto them: for I am mercifull, saith the Lorde almightie.

E 32 Embrace thy chylde vntyll I come, and shewe mercy vnto them: for my Welles runne ouer, and my grace shall not fayle.

E 33 I Edras receaued a charge of the Lorde vpon the mount Oreb, that I shoulde go vnto Israel: But when I came vnto them, they set me at naught, and despised the commaundementes of the Lorde.

E 34 And therefore I say vnto you O ye heathen that heare and vnderstande, " Looke for your shepheard, he shall geue you euerlasting rest: for he is nye at hande that shall come in the ende of the worlde.

E 35 We redye to the rewarde of the kingdome, for the euerlasting light shall shine vpon you for euermore.

F 36 Flee the shadowe of this worlde, receaue the ioyfulnes of your glory: I testifie my sauour openly.

E 37 Receaue the gyft that is geuen you, and be glad, geuing thankes vnto hym that hath called you to the heauenly kingdome.

E 38 Aryse vp and stande fast: beholde the number of those that be sealed " in the feast of the Lorde.

E 39 Whiche are departed from the shadowe of the worlde, and haue receaued

glorious garmentes of the Lorde.

E 40 Take thy number O Sion, and shut vp " thy purified, whiche haue fulfilled the laue of the Lorde.

E 41 The number of thy chylde whom thou longedst for, is fulfilled: besech the power of the Lorde, that thy people whiche haue ben called from the beginning, may be halowed.

E 42 * I Edras sawe vpon the mount Sion a great people, whom I coulde not number: and they all prayled the Lorde with songes [of thankesgeuing.]

E 43 And in the myddest of them there was a young man of an hye stature, more excellent then al they, and vpon euery one of their heads he set crownes, and was euer " higher and higher, which I marueyled at greatly.

E 44 So I asked the angell, and said: Sir, what are these?

E 45 He aunswered & sayd vnto me: These be they that haue put of the mortall clothyng, and put on the immortall, and haue " testified and knowledged the name of God: Now are they crowned, and receaue the " rewarde.

E 46 Then sayde I vnto the angell: what young person is it that crowneth them, and geueth them the palmes in their handes?

E 47 So he aunswered and sayd vnto me: It is the sonne of God, whom they haue " knowledged in the world: Then began I greatly to commende them, that stode so stiffely for the name of the Lorde.

E 48 Then the angell sayde vnto me: Go thy way and tell my people what manner of thinges & howe great wonders of the Lorde thy God thou hast seene.

" D, those of thyme that are clothed in whyte.

Apoc. vii.

G

" D, and was hygher then thother.

" D, have confessed.

" D, the palmes.

" D, confessed.

¶ The. iij. Chapter.

4 The wonderous workes whiche God dyd for the people, are recited. 31 Edras marueyleth that God suffereth the Babylonians to haue rule ouer his people, whiche yet are sinners also.

A I



In the thirtieth yere after the fall of the cite, I was at Babylon, and lay troubled vpon my bed, and my thoughtes came vpon ouer my heart:

2 For I sawe the desolation of Sion, and the plenteous wealth of them that dwelt at Babylon.

3 And my spirite was sore moued, so

that I began to speake feareful wordes to the most hiest, and sayde:

4 O Lorde Lorde, thou spakest at the beginning, when thou plantedst the earth (and that thy selfe alone) and gapest vnto the people,

5 And a body vnto Adam without soule, whiche was a " creature of thy handes, and hast breathed in hym the breath of lyfe, and so he liued before thee:

6 And thou leddest hym into Paradise, which

" D, without man's help.

which thy ryght hande had planted, or
euer the earth brought frutes.

26 7 And vnto him thou gauest commaun-
dement to loue thy way, which he trans-
gressed, and immediatly thou appoyntedst
death in hym, and in his generati-
ons: Of whom came nations, tribes,
people, and kinredes, out of number.

Gen.vi.b. 8 *And euery people walked after their
owne wyll, and did wonderfull thinges
befoze thee: and as for thy commaunde-
mentes they dispised them.

Gen.vii.b. 9 *But in processe of tyme thou brough-
test the water fludde vpon those that
dwelt in the worlde, & destroyedst them.

10 So that by the fludde, that was
wrought in eche of them, that was by
death in Adam.

11 Neuerthelesse, one of them thou leftest,
namely, Noe with his householde, of
whom came all ryghteous men.

12 And it happened that when they that
dwelt vpon the earth, began to multi-
plye, and had gotten them many chil-
dren, and were a great people, they be-
gan to be more vngodly then the first.

13 Howe when they liued so wickedly be-
foze thee, thou didst choose thee a man
from among them, whose name was
Abraham.

14 Hym thou louedst, and vnto hym only
thou shewedst thy wyll,

15 And madest an euerlasting couenaunt
with hym, promisyng hym that thou
wouldest neuer forsake his seede.

Gen.xxi.a. 16 *And vnto hym thou gauest Isahac:
Gen.xxv.c. *vnto Isahac also thou gauest Jacob
and Esau. As for Jacob thou dydst
choose him to thee, and put backe Esau:

Gen.xxxii.a. *And so Jacob became a great multi-
tude.

17 And it came to passe, that when thou
leddest his seede out of Egypt, * thou
broughtest them by to the mount Sina,

Exod.xix.a. 18 Bowing downe the heauens, * setting
Deut.iii.b. fast the earth, mouyng the grounde,
* setting
19 making the deapthes to shake, and
* setting
troublyng the worlde:

19 And thy glorie went through foure
* setting
portes, of fire and earthquakes, and
windes, and colde: that thou myghtest
geue the lawe vnto the seede of Jacob,
and diligence vnto the generation of
Israel.

20 And yet tokest thou not away from
them that wicked heart, that thy lawe
myght byyng foorth fruite in them.

21 For the first Adam bearyng a wicked
heart, transgressed and was ouercome:
and so be all they that are borne of him.

22 * Thus remayned weaknesse still, and
the lawe in the heartes of the people,
with the wickednesse of the roote: so
that the good departed away, and the
euyl abode styll.

Rom.viii.a.

23 So the tymes passed away, and the
yeres were brought to an ende: * Then
dyddest thou rayse thee by a seruaunt
called Dauid,

i.Reg.xv.c.
ii.Reg.v.a.

24 Whom thou commaundedst to bulde
a citie vnto thy name, and to offer by
incense and sacrifice vnto thee therin.

25 When this was done nowe many
yeres, then the inhabiteurs of the citie
forsoke them,

26 And in all thynges, dyd euen as Adam
and all his generations had done: for
they also had a wicked heart.

27 And so thou gauest the citie ouer into
the handes of thine enemies.

28 But do they of Babylon then any
thyng better, that they shoulde therfore
haue the dominion in Sion:

29 For when I came thither, and sawe
there so great wickednesse that it coulde
not be numbred: then my soule sawe
many euyl doers in this thirteth yere, so
that my heart fayled me:

30 For I saw howe thou sufferedst them
in such vngodlinesse, and sparedst the
wicked doers: but thine owne people
hast thou rooted out, and preserued
thine enemies, and this hast thou not
shewed me.

D

31 I can not perceauue howe this hap-
peneth. Do they of Babylon then better
then they of Sion:

"Dz, it
"Dz, cometh
to passe.

32 Or is there any other people that
knoweth thee, sayyng the people of Is-
rael: or what generation hath so be-
leued thy couenautes, as Jacob:

"Dz, testis
monis.

33 And yet their rewarde appeareth not,
and their labour hath no fruite: For I
haue gone here and there through the
heathen, and I see that they be riche
and wealthy, and thynke not vpon thy
commaundementes.

"Dz, howe
in wealthy.

34 Waygh thou therfore our wickednesse
nowe in the ballaunce, and theirs also
that dwell in the worlde: and so shall
thy name be no where founde but in
Israel.

35 Or when was it that they which dwell
vpon earth, haue not sinned in thy
syght:

Gen.vi.b.

Gen.vii.b.
"Dz, at time
appointed.

"Dz, came
to passe.

Gen.xxi.a.
Gen.xxv.c.

Gen.xxxii.a.

Exod.xix.a.
Deut.iii.b.
"Dz,
abiding.

"Dz, as
before.

"Dz, gates.

"Dz, and
that which
the generati-
on of Israel
haue recei-
ued by
diligence.

The thirde booke


light: or what people hath so kept thy
commandmentes:

36 Thou shalt finde that Israel by name

hath kept thy preceptes: but not the
[other people and] heathen.

The .iiij. Chapter.

5 The angel reprooueth Edozas, because he seemed to enter into the profounde
iudgementes of God.

- A** 1  ND the angel that
was sent vnto me,
whose name was Uri-
el gaue me an answer,
2 And sayd: Thy heart
hath taken to much
vpon it in this worlde,
and thou thinkest to comprehend the
way of the hyghest.
- 3 Then sayde I: Yea my Lorde. And
he aunswered me, and sayde: I am sent
to shewe thee three wayes, and to set
foorth three similitudes before thee:
- 4 wherof yf thou canst declare me one,
I wyl shewe thee also the way that
thou desirest to see: and I shall shewe
thee from whence the wicked heart
commeth.
- 5 And I sayde: Tell on my Lord. Then
sayde he vnto me: Go thy way, waygh
me the wayght of the fire, or measure
me the blast of the winde, or call me
agayne the day that is past.
- 6 Then aunswered I, and sayde: what
man borne is able to do that, that thou
shouldest aske such thynges of me:
- 7 And he sayde vnto me: If I shoulde
aske thee howe deepe dwellynges are
in the middest of the sea, or howe great
water springes are in the begynnynge
of the deepe, or howe great water springes
are vpon the stretchynge out of the
heauens, or which are the " outgoinges
of Paradise:
- 8 Peradventure thou wouldest say vn-
to me: I neuer went dowbne yet into the
deepe nor hel, neither did I euer climbe
vp into heauen.
- B** 9 Neuerthelesse, nowe haue I asked
thee but onely of fire, and winde, and of
the day, wherthrough thou hast tra-
uayled, and from the which thou canst
not be separated: and yet canst thou geue
me no aunswere of them.
- 10 He sayde mozeouer vnto me: Thyne
owne thynges, and such as are growen
vp with thee, canst thou not knowe:
- 11 howe shoulde thy vessell then be able
to comprehend the way of the highest,

- and nowe outwardly in the corrupt
worlde to vnderstande the corruption
that is euident in my syght:
- 12 Then sayde I vnto hym: It were
better that we were not at all, then that
we shoulde lyue in wickednesse, and to
suffer, and not to knowe wherfore.
- 13 He aunswered me, and sayde: I came
to a forrest in a playne, and * the trees
toke such a deuice,
- 14 And sayde: Come, let vs go, and fyght
against the sea, that it may depart away
before vs, and that we may make yet
moze woods.
- 15 The fluddes of the sea also in lyke
maner toke counsaile, and sayd: Come,
let vs go by, and fyght against the trees
of the wood, that there we may make
vs another countrey.
- 16 The thought [and deuise] of the wood
was but bayne [and nothyng worth:] for
the fire came and consumed it.
- 17 The thought of the fluddes of the sea
came lyke wylde to naught also: for the
lande stode by and stopped them.
- 18 If thou were iudge nowe betwixt
these two, whom wouldest thou iustifie,
or whom wouldest thou condempne?
- 19 I aunswered and sayde: Verily it is
a foolish thought that they both haue
deuised: for the grounde is geuen vnto
the wood, and the sea also hath his
place to beare his fluddes.
- 20 Then aunswered he me, and sayde,
Thou hast geuen a ryght iudgement:
but why iudgest thou not thy selfe also?
- 21 For lyke as the grounde is geuen vnto
the wood, and the sea to his fluddes:
euen so * they that dwell vpon earth,
may vnderstande nothyng but that
which is vpon earth: and he that dwel-
leth aboue the heauens, may only vn-
derstande the thynges that are aboue
the heauens.
- 22 Then aunswered I, and sayde: I be-
seche thee O Lorde, let me haue vnder-
standynge.
- 23 For it was not my mynde " to be cu-
rious of thy hye thynges, but of such as
we

Iudi. ix. b.
ii. Par. xxv. c

" D1,
boord. 118.

Esa. xlv. c.
Ioh. iii. c.
i. Cor. ii. b.

" D1,
inquire.

We dayly meddle Withall, namely, as wherfore Israel is geuen by as a re-
proche to the heathen, and for what cause the people whom thou hast loued is geuen ouer vnto vngodly nations, and why the lawe of our forefathers is brought to naught, and the written couenauntes come to none effect:

D 24 And we passe away out of the worlde as the grasshoppers, and our lyfe is a very feare, and we are not worthy to obteyne mercie.

25 What wyll he do then vnto his name which is called vpon ouer vs: Of these thynges haue I asked question.

26 Then answered he me, and sayde: The more thou searchest, the more thou shalt maruaile: for the worlde hasteth fast to passe away,

27 And can not comprehend the thinges that are promised to the ryghteous in tyme to come: for *this worlde is full of vnyghteousnesse and weakenesse.

28 But as concernyng the thinges wherof thou askest me, I wyll tell thee: The euyll is sowen, but the destruction thereof is not yet come.

29 If the euyll now be that is sowen be not turned bpsyde downe, and yf the place where the euyll is sowen passe not away: then can not the thing come that is sowen with good.

30 For the corne of euyll seede hath ben sowen in the heart of Adam from the begynnyng: and howe much vngodlynesse hath he brought by vnto this tyme: and howe much shall he yet bring forth, vntyll he come into the barne:

31 Ponder now by thy selfe howe great fruite of wickednesse the corne of euyll seede byngeth forth:

32 And when the stalkes shalbe cut downe, which are without number, howe great a barne shall it fyll:

33 Then I answered and sayde: howe and when shall these thinges come to passe: wherfore are our yeres fewe and euyll:

E 34 And he answered me, saying: *Haste not thou to much aboue the most highest: for thy hastinesse to be aboue hym is but vayne, though thou do all that thou canst for it.

35 Dyd not the soules also of the ryghteous aske question of these thynges in their chambers, saying: *Howe long shall I hope on this fashion: when commeth the fruite of my barne, and

our rewarde:

36 And vpon this Jeremiel tharchangel gaue them aunswere, and sayde: Euen when the number of the seedes is fylled in you, for he hath wayghed the worlde in the ballaunce,

37 In measure and number hath he measured the tymes, and moneth it not; nor shaketh it, vntyll the sayde measure be fulfylled.

38 Then answered I, & sayde: O Lorde, Lorde, now we are we all full of sinne:

39 And for our sake peradventure it is that the barne of the ryghteous are not fulfylled, because of the sinnes of them that dwell vpon the earth. **F**

40 So he answered me, and sayde: Go thy way to a woman with childe, and aske of her when she hath fulfylled her nine monethes, if her wombe may kepe the birth any longer within her:

41 Then sayde I: No Lorde, that can she not. And he sayde vnto me: In the graue the secreete places of soules are like the wombe of a woman.

42 For like as a woman that trauayleth, maketh haste to escape the necessitie of the tranayle: euen so do these places haste to deliuer those thynges that are committed vnto them.

43 Like what thou desirest to see, it shalbe shewed thee from the begynnyng.

44 Then answered I, and sayde: If I haue founde fauour in thy syght, and yf it be possible, and if I be meete therfore,

45 Shewe me then whether there be more to come then is past, or more past then is for to come.

46 What is past, I knowe: but what is for to come, I knowe not.

47 And he sayde vnto me: Stande by vpon the ryght syde, and I shall expounde the similitude vnto thee. **G**

48 So I stode, and beholde an hotte burnyng ouen passed by before me: and it happened that when the flambe was gone by, I loked, and behold the smoke had the vpper hande.

49 After this there passed by before me a watery cloude, and sent downe much rayne with a storme: and when the stormie rayne was past, the droppes remayned styll.

50 Then sayd he vnto me, Consider with thy selfe: lyke as the rayne is more then the droppes, and as the fire exceedeth the smoke: euen so the measure of the thynges that are past, hath the vpper hande,

"Or, the litle droppes came after."

The fourth booke

hande, and the droppes and smoke worke much in quantitie.

51 Then I prayed, and sayde: May I lyue thynkest thou vntyll that tyme: or what shall happen in those dayes:

52 He answered me, and sayde: As for the tokens wherof thou askest me, I may tell thee of them in part: but as touchyng t hy lyfe, I am not sent to shewe thee: for I do not knowe it.

The .v. Chapter.

1 In the latter tymes trueth shall be hyd, 6 Unrighteousnesse and all wickednesse shall raigne in the worlde. 23 Israel is reiected, and God deliuereth them. 35 God doth all thyng in season.

A¹



Euerthelesse, as concernyng the tokens [marke this:] Behold the dayes shall come that they which dwell vpon earth shall be taken in a great number, and

the way of the trueth shall be hyd, and the lande shall be barren from faith:

2 But* iniquitie shall be increased aboue that which nowe thou seest, or that thou hast hearde long ago.

3 And the lande that thou seest nowe to haue rule, shalt thou shortly see waste.

4 But yf God graunt thee to lyue, thou shalt see after the thirde trumpet, that the sunne shall sodaynly shyne agayne in the night, and the moone thre tymes in the day:

5 And blood shall droppe out of wood, and the stone shall geue his voyce, and the people shall be vniquieted:

6 And euen he shall rule, whom they hope not that dwell vpon earth, and the foules shall flitte:

7 And the Sodomitishe sea shall cast out the fishe, and make a noyse in the nyght, which many haue not knowen: but they shall all heare the voyce therof.

8 There shall be a confusion also in many places, and the fire shall be oft sent out agayne: and the wyld beasts shall chaunge their places, and menstruous women shall beare monsters,

9 And salt waters shall be founde in the sweete, and all friendes shall fyght one agaynst another: then shall all wyt and vnderstandyng be hyd and put asyde into their secreete places:

10 And shall be sought of many, and yet not be founde: then shall vnryghteousnesse and voluptuousnesse haue the vpper hande vpon earth.

11 One lande also shall aske another, and say: Is ryghteousnesse that maketh a man righteous gone through thee? And it shall say, no.

12 At the same tyme shall men hope, but nothyng obteyne: they shall labour, but their wayes shall not prosper.

13 To shewe thee such tokens I haue leaue: and if thou wilt pray agayne, and weepe as nowe, and fast seuen dayes, thou shalt heare yet greater thynges.

14 Then I awaked, and a fearfulnesse went through all my body, & my mynde was feeble, so that I almost sowned withall:

15 So the angel that was come to talke with me, helde me, comforted me, and set me by vpon my feete.

16 And in the seconde nyght it came to passe, that Salathiel the captayne of the people came vnto me, saying: Where hast thou ben: and why is thy countenance so heauy?

17 Knowest thou not that Israel is committed vnto thee in the lande of their captiuitie:

18 Up then and eate, and forsake vs not, as the shepherde that leaucth his flocke in the handes of wicked wolues.

19 Then sayde I vnto hym: Go thy wayes fro me, and come not nye me. And he hearde it, and as I sayde, so went he his way from me.

20 And so I fasted seuen dayes mourning and weepyng, lyke as Uriel the angell commaunded me.

21 And after seuen dayes so it was, that the thoughtes of my heart were very greuous vnto me agayne:

22 And my soule receaued the spirite of vnderstandyng, and I began to talke with the most hyghest agayne,

23 And sayde: O Lorde Lorde, of enery wood of the earth, and of all the trees thereof thou hast chosen thee one only vineyarde:

24 And of all landes of the whole worlde thou hast chosen one pyt, and of all floures of the grounde thou hast chosen thee one lillie:

25 And of all the deapthes of the sea thou

Mat. 24.2

* Or, incon-
sistent.

* Or, that
is, that
Or, that both
rightwisely.

* Or, cruel.

C

thou hast fylled thee one river: and of all builded cities, thou hast halowed Sion vnto thy selfe:

26 And of all the foules that are created, thou hast named thee one doue: and of all the cattell that are made, thou hast prouided thee one sheepe:

27 And among all the multitudes of peoples, thou hast gotten thee one people: & vnto this people whom thou louedst, thou gauest a lawe that is proued of all.

28 And nowe O Lorde, why hast thou geuen this one people ouer vnto many: and vpon the one roote thou hast prepared others, and why hast thou scattered thy one only people among many:

29 which treade them downe, yea which haue euer withstande thy promises, and neuer beleued thy couenauntes.

30 If thou didst so much hate thy people, yet shouldst thou punishe them with thine owne handes.

31 Nowe when I had spoken these wordes, the angell that came to me the nyght afore, was sent vnto me,

32 And sayde vnto me, heare me, and I wyll instruct thee: hearken to the thyng that I say, and I shall tell thee more.

33 And I sayde: Speake on my Lorde. Then sayde he vnto me: Thou art soze troubled in mynde for Israels sake: Louest thou that people better then he that made them:

34 And I sayde, No Lorde, but of very griefe [and compassion] haue I spoken: for my reynes payne me every houre, because I woulde haue experience of the way of the most hyst, and seke out part of his iudgement.

35 And he sayde vnto me: That thou mayest not. And I sayde: wherfore Lorde: wherunto was I borne then: or why was not my mothers wombe then my graue, that I myght not haue seene the miserie [and trouble] of Jacob, and the wearyng out of the stocke of Israel:

36 And he sayde vnto me: Number me the thynges that are not yet come, gather me together the droppes that are scattered abroad, make me the floures greene agayne that are withered,

37 Open me the places that are closed, and bring me forth the wyndes that in them are shut vp, shewe me the image of a voyce: and then I wyll declare to

thee the thyng that thou labourrest to knowe.

38 And I sayde: O Lorde, Lorde, who may knowe these thynges, but he that hath not his dwelling with men: J

39 As for me, I am vnwise: howe may I then speake of these thynges whereof thou asked me:

40 Then sayd he vnto me, Lyke as thou canst do none of these thynges that I haue spoken of: euen so canst thou not fynde out my iudgement, or in the ende the loue that I haue promised vnto my people.

41 And I sayde: Beholde O Lorde, yet art thou nye vnto them that be reserved tyll the ende: and what shall they do that haue bene before me, or we that be nowe, or they that shall come after vs:

42 And he sayde vnto me, I wyll lyken my iudgement vnto a ryng: Lyke as there is no slacknesse of the last, euen so there is no wittnesse of the first.

43 So I aunswered and sayde: Couldst thou not make those that haue ben made, and be nowe, and that are for to come, at once, that thou mightest shewe thy iudgement the sooner:

44 Then aunswered he me, and sayde: "Or, before" The creature may not haste aboute the maker, neither may the worlde holde them at once that shalbe created therein.

45 And he sayde: As thou hast sayde vnto thy seruauant, that thou which quicke- nest all thynges, hast geuen lyfe at once to the creature [or worke] that thou hast created, and the creature bare it: euen so myght it nowe also beare them that nowe be present at once.

46 And he sayd vnto me: Aske the wombe of a woman, and say vnto her, If thou bringest forth children, why doest thou it not together, but one after another: pray her therefore to bryng forth ten children at once. G

47 And I sayde, She can not: but must do it by distaunce of tynie.

48 Then sayde he vnto me: Euen so haue I denided by distaunce of tynie the childbed of the earth for those that be sown vpon her.

49 For lyke as a young childe may not bryng forth the thynges that belong to the aged: euen so haue I ordeyned the worlde which I created. "Or, this tyme"

50 And I asked and sayde: Seyng thou hast

The fourth booke

hast nowe geuen me the way, I wyll proceede to speake before thee: for our mother of whom thou hast tolde me that she is young, draweth she nowe nye vnto age:

51 He aunswered me, and sayde: Aske a woman that beareth children, and she shall tell thee.

52 Say vnto her: wherefore are not they whom thou hast nowe brought forth, like those that were before thee, but lesse of stature?

53 And she shall aunswere thee: They that be borne in the youth of strength, are of

one fashion: and they that are borne in the tyme of age (when the wombe fayleth) are otherwise.

54 Consider nowe thy selfe, howe that ye are lesse of stature then those that were before you:

55 And so are they that come after you lesse then ye, as the creatures which nowe begyn to be olde, and haue passed ouer the strength of youth.

56 Then sayde I: Lorde I beseeche thee yf I haue founde fauour in thy syght, shewe thy seruaunt by whom thou visitest thy creature:

The.vj. Chapter.

1 God hath foreseene all thynges in his secreete counsaile, and is aucthour therof, and hath created them for his children. 25 The felicitie of the age to come.

A 1



And he sayde vnto me:

In the begynnyng when the grounde was made, before the borders of the worlde stode, or euer the windes blewe,

2 Before it thundred and lyghtened, or euer the foundations of Paradise were layde,

3 Before the faire floures were seene, or euer the moucable powers were stablished, before the innumerable multitude of angels were gathered together,

4 Or euer the hyghnesses of the ayre were lysted vp, afore the measures of the firmament were named, or euer the chimneys in Sion were hotte,

5 And or the present yeres were sought out, and or euer the inuentions of them that nowe sinne, were put aside, before they were sealed that haue gathered fayth for a treasure:

6 Then byd I consider and ponder all these thynges, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

B 7

Then aunswered I, and sayde: what shall be the partynge asunder of the tymes: or when shall be the ende of the first, and the begynnyng of it that followeth?

8 And he sayd vnto me: From Abraham vnto Isahac, when Jacob and Esau were borne of him, Jacobs hande helde first the heele of Esau:

9 For Esau is the ende of this worlde, and Jacob is the begynnyng of it that

followeth.

10 The hande of man betwixt the heele and the hande: Other question Esdras aske thou not.

11 I aunswered then, and sayd: O Lorde, Lorde, yf I haue founde fauour in thy syght,

12 I beseeche thee shewe thy seruaunt the ende of thy tokens, whereof thou shewdest me part the last nyght.

13 So he aunswered, and sayde vnto me: Stande by vpon thy feete, and heare a perfect voyce and sounde.

14 There shall come a great motion: but the place where thou standest shall not be moued.

15 And therfore when thou hearest the wordes, be not afraide: for of the ende shall the worde be, and of the foundation of the earth shall it be vnderstande.

16 And why: the worde therof trembleth and quaketh: for it knoweth that it must be chaunged at the ende.

17 And it happened, that when I had heard it, I stode by vpon my feete and hearkened: and beholde there was a voyce that spake, and the sounde of it was like the sounde of many waters.

18 And it sayde: Beholde the dayes come that I wyll begyn to drawe nye, and so visite them that dwell vpon earth:

19 And wyll begyn to make inquisition of them, what they be that haue hurt vniustly with their vnyghteousnesse, and when the lowe estate of Sion shall be fulfilled.

20 And when the worlde that shall vanishe away shall be ouersealed, then will I do

" Or, voyces many.

" Or, make an ende to shew thy seruants thy tokens.

" Or, mightie " Or, an earthquake.

" Or, when he speaketh.

C

" Or, compass of the earth.

" Or, numbers

" Or, turned away.

" Or, destruction.

- I do these tokens: The bookes shall be opened before the firmament, and they shall see altogether:
- 21 And the children of a yere olde shall speake with their boyces, the women with childe shall bring forth vntymely children of thre or foure monethes olde, and they shall liue, and be raised vp.
- 22 And sodaynely shall the sowen places appeare as the vnsowen, the full store houses shall sodaynly be founde emptye:
- 23 And the trumpet shall geue a sounde, which when euery man heareth, they shall be hastily afraide.
- 24 *At that tyme shall friendes fyght one agaynst another lyke enemies, and the earth shall stande in feare with them: The springes of the welles shall stande still, and in thre houres they shall not ruine.
- 25 Whosoever remaineth from all these thynges that I haue tolde thee, shall escape, and see my saluation, and the ende of your worlde.
- 26 And the men that are receaued shall see it, they that haue not tasted death from their berth: and the heart of the indwellers shall be chaunged & turned into another meanyng.
- 27 For euyl shall be put out, and deceipt shall be quenched.
- 28 As for faith it shall florithe, corruption shall be ouercome, and the trueth which hath ben so long without fruite, shall be declared.
- 29 And when he talked with me, beholde I loked a litle and a litle vpon hym before whom I stode,
- 30 And these wordes sayde he vnto me: I am come to shewe thee the tyme of the nyght for to come.
- 31 If thou wylt pray yet more, and fast seuen dayes agayne, I shall tell thee more thynges and greater then before, which I haue hearde by the day.
- 32 For thy voyce is hearde before the hest: for why? the mightie hath seene thy ryghteous dealyng, he hath seene also thy chastitie which thou hast had ever since thy youth:
- 33 And therfore hath he sent me to shewe thee all these thynges, and to say vnto thee, Be of good comfort, and feare not:
- 34 And haste not with the tymes that are past to thynke vayne thynges, that thou mayest not hasten from the latter tymes.
- 35 And it came to passe after this, that I wept agayne, and fasted seuen dayes in lyke maner, that I myght fulfyll the thre weekes which he tolde me.
- 36 And in the eyght nyght was my heart vexed within me agayne, and I began to speake before the hest.
- 37 For my spirite was greatly set on fire, and my soule was in distresse,
- 38 And I sayde: O Lorde, thou spakest vnto thy creature from the begynnyng, euen the first day, and saydest, *Let heauen & earth be made: And thy worde was a perfect worke.
- 39 And then was there the spirite, and the darknesse were yet on euery syde, and scilence: there was no mans voyce as yet from thee.
- 40 Then commaundedst thou a sayre lyght to come forth out of thy treasures, that thy worke myght appeare and be seene.
- 41 Upon the seconde day thou madest the spirite of the firmament, and commaundedst it to part asunder and to make a deuision betwixt the waters, that the one part myght remaine aboue, and the other beneath.
- 42 Upon the thirde day thou broughtest to passe that the waters were gathered in the seuenth part of the earth: Sixe partes hast thou dryed vp, & kept them, to the intent that men myght sowe and occupie husbandry therein.
- 43 Alsoone as thy worde went forth, the worke was made.
- 44 For immediatly there was great and innumerable fruite, and many diuers pleasures for the taste, and floures of vunchangeable colour, and odours of wonderfull smell: and this was done the thirde day.
- 45 *Upon the fourth day thou commaundedst that the sunne shoulde geue his shyne, and the moone her lyght, the starres dydst thou set in order:
- 46 *And gauest them a charge to do seruice euen vnto man that was for to be made.
- 47 Upon the fyft day thou saydest vnto the seuenth part, where the *waters were gathered, that it shoulde bring forth diuers beastes, foules, and fishes: and so it came to passe.
- 48 For the dumbe water and without soule, brought forth lyuyng thynges at the commaundement of God, that all

* Es. vii. a.

Mich. vii. a.
Mat. x. c.* Es. lx.
Ier. lxxv.

* Es. lxxv.

* Es. lxxv.

Gen. i. a.

* Es. vii. a.

F

* Es. to the intent that of them there might be some to minister before the sower of God, and tyllid.

Gen. i. d.

Deu. iii. c.

Gen. i. c.

all people myght prayse thy wonderous workes.

49 Then dydst thou ordeyne two soules: the one thou calledst Enoch, and the other Leviathan,

50 And dydst separate the one from the other: for the seventh part (namely, where the water was gathered together) myght not holde them both.

51 Unto Enoch thou gavest one part which was dryed by the third day, that he shoulde dwel in the same part, where in are a thousande hylles.

52 But vnto Leviathan thou gavest the seventh part, namely the moyst, & hast kept hym to deuour what thou wylt, and when.

53 Upon the sixt day thou gavest commaundement vnto the earth that before thee it shoulde byng forthy bestes, cattell, and all that creepe:

54 And besydes this Adam also, whom thou madest lord of all thy creatures:

of hym come we all, and the people also whom thou hast chosen [specially vnto thy selfe.]

55 All this haue I sayd nowe and spoken before thee [that I myght shewe howe] that the worlde is made for our sakes.

56 As for the other people which also come of Adam, thou hast sayde that they are nothyng, but be lyke vnto spittle, & hast lykened the aboundaunce of them vnto a droppe that falleth from a vessell.

57 And nowe O Lorde, beholde, the heathen which haue euer ben reputed as nothyng, haue begunne to be lordes ouer vs, and to deuour vs:

58 But we thy people (whom thou hast called thy first borne, thy only begotten, and thy seruent loue) are geuen into their handes and power.

59 If the worlde nowe be made for our sakes, why haue we not the inheritaunce of the worlde in possession: howe long shall this endure?

The .vij. Chapter.

1 Without tribulation none can come to felicitie. 12 God aduertiseth all in tyme. 28 The commynge and death of Christe. 32 The resurrection & last iudgement, 43 After the which all corruption shall cease. 48 All fell in Adam. 19 The true lyfe. 59 The mercies and goodnesse of God.

A 1



AND when I had made an ende of speaking these wordes, there was sent vnto me an angell, whiche had ben sent vnto me also the nyghtes afore,

2 And he sayde vnto me: Up Eldras, and heare the wordes that I am come to tell thee.

3 And I sayde: Speake on [Lorde] my God. Then sayde he vnto me: The sea is set in a wyde place, that it myght be deepe and great.

4 But put case the entraunce is narowe and small lyke a ryuer.

5 Who then coulde go into the sea, to loke vpon it, and to rule it: If he went not through the narowe, howe myght he come into the broade?

6 Item another. A citie is builded and set vpon a broade fielde, and is full of all good thynges:

7 The entraunce therof is narowe, and is set in a dangerous place to fall, lyke as yf there were a fire at the ryght hande, and a deepe water at the left,

8 And as it were only one strayte path betwixt them both, euen betweene the fire and the water, so small that there coulde but one man go there at once.

9 If this citie nowe were geuen to a man for an inheritaunce, and he neuer went through the perilous way before, howe woulde he receaue his inheritaunce?

10 And I sayde: It is so Lorde. Then sayd he: Euen so also is Israels portion.

11 And why: for their sakes haue I made the worlde: and when Adam transgressed my statutes, then was the thyng so appoynted as nowe is done.

12 Then were the entraunces of the worlde made narowe, full of sorowe and trauayle: they are but fewe and euill, full of perils, and labour.

13 For the entraunces of the fore worlde were wyde and sure, and brought in mortall fruite.

14 If then they which are luyng, enter not diligently through these strayte and brittle thynges, they can not receaue the thynges so layde by in secrete.

15 Why disquietest thou thy selfe then, seying

seyng thou art but a corruptible man:
And why art thou moued, whereas
thou art but mortall:

16 And why hast thou not receaued in-
to thyn heart the thinges that are to
come, rather than them that are present:

17 Then sayd J: O Lorde, Lord, thou
hast ordayned in thy law, that the righ-
teous shoulde inherite these thinges,
but that the vngodly shoulde perishe:

18 Neuerthelesse, the righteous shall suf-
fer strait thinges, & hope for wyde: for
they that haue liued vngodly & suffred
strayte thinges, shall not see the wyde.

19 And he sayde vnto me: There is no
iudge aboue God, and none that hath
vnderstanding aboue the hyst:

20 For there be many that perishe in this
life, because they despise the law of God
that is set before them:

21 For God hath geuen strayte com-
maundement to such as came, so oft as
they came, what they shoulde do to haue
life, and what they shoulde kepe to a-
uoyde punishment.

22 Neuerthelesse, they were not obedient
vnto him, but spake against hym, and
imagined vayne thinges:

23 And deceaued them selues by wicked
deedes, and denied the power of the
most high, & regarded not his wayes,

24 But his lawe haue they despised, and
denied his promyses, in his statutes and
ordinaunces haue they not ben faythful
and stedfast, and haue not perfourmed
his workes.

25 And therefore Esdras, for the emptie
are the emptie thinges, and for the full
are the full thinges.

26 Beholde, the tyme shall come that
these tokens whiche I haue tolde thee,
shall come to passe, and the bryde shall
appeare, and she comming forth shall
be seene that now is vnder the earth:

27 And whosoever is deliuered from the
foresayde euils, shall see my wonders.

28 For my sonne Iesus shall be openly de-
clared with those that be with him: and
they that remaine, shall be merie with
in foure hundred yeres.

29 After these same yeres shall my sonne
Christe dye, and all men that haue life:

30 And the world shall be turned into the
olde silence seuen dayes, like as in the
foreiudgements, so that no man shall
remaine.

31 And after seuen dayes, the world that
yet awaketh not, shall be raysed vp, and

that shall dye that is corrupt.

32 And the earth shall restore those that
haue slept in her, and so shall the dust
those that dwell therein in silence, and
the secrete places shall deliuer those the
soules that were committed vnto them.

33 And the most highest shall be openly
declared vpon the seate of iudgement, &
all miserie shall vanishe away, and long
suffering shall be gathered together.

34 But the iudgement shall continue, the
trueth shall remaine, and fayth shall
ware strong,

35 The worke shall folowe, and the re-
warde shall be shewed, the righteous-
nesse shall watch, and the righteous-
nesse shall beare no rule.

26 Then sayd J: Abraham prayed first
for the Sodomites, and Moyses for the
fathers that sinned in the wyldernesse,

37 And they that came after him for, Is-
rael, in the time of Ahas and Samu-
el,

38 And David for the destruction, and
Solomon for them that came into the
sanctuarie,

39 And Helias for those that receaued
rayne, & for the dead, that he might liue,

40 And Ezechias for the people in the
time of Sennacherib, and diuers other
in like maner whiche haue prayed for
many.

41 Euen so now, seing the corrupt is gro-
wen by, and wickednesse increased, and
the righteous haue prayed for vngod-
ly: wherfore shall it not be so now also:

42 He answered me, and sayde: This
present life is not the ende, oft times ho-
nour is retayned in it: therefore haue
they prayed for the weake.

43 But the day of doonie shall be the ende
of this tyme, and the beginning of the
immortalitie for to come, wherein all
corruption shall be vanished:

44 Intemperauncie shall be loosed, infide-
litie be cut of, righteousnesse growe, and
the veritie spring by.

45 Then shall no man be able to saue
hym that is destroyed, nor to oppresse
hym that hath gotten the victorie.

46 I answered then, and sayd: This is
my first and last saying, that it had ben
better not to haue geuen the earth vnto
Adam: or els when it was geuen hym,
to haue kept hym that he shoulde not
haue sinned.

47 For what profite is it for men now in
this present time to liue in heauines, and
after death to looke for punishment:

" D^r. haue
an ende.

" D^r. the
good deedes
shalbe of force
E

Gen. xviii. c.
Exod. 32. c.

ii. Reg. 24. b
ii. Par. vi. c.

iii. Reg. 17. d

4. Reg. 16. c.

" D^r. vice.

" D^r. feare.

- 48 **O** thou Adam what hast thou done: For though it was thou that sinned, thou art not fallen alone, but we all that come of thee.
- 49 For what profite is it vnto vs, if there be promised vs an immortall tyme, where as we do the workes that bring death:
- 50 And that there is promised vs an euerlasting hope, where as our selues are euill and vayne:
- 51 And that there are layde by for vs dwellinges of health and safetie, where as we haue liued wickedly:
- 52 And that the glozy of the highest is kept to defende them which haue led a pacient life, where as we haue walked in the most wicked wayes of all:
- 53 And that there shalbe shewed a paradise, whose fruite endureth for euer, wherein is freedom and medicine, whereas we shall not go in:
- 54 For we haue walked in vnpleasaunt places.
- 55 And that the faces of them which haue abstayned, shall shine aboue the starres: whereas our faces shall be blacker then darknesse:
- 56 For whyle we liued and dyd vnrigh- teously, we considered not that we shoulde suffer therfore after death:
- 57 Then answered he me, and sayde: This is the maner of the battayle which man that is borne vpon the earth shall fight.
- 58 That if he be ouercome, he shall suffer as thou hast sayd: But if he get the vic- torie, he shall receaue þ thing that I say.
- 59 For this is the life whereof Moyses spake vnto the people whyle he liued

- saying: * Choose thee lyfe, that thou mayest liue.
- 60 Neuerthelesse, they beleued hym not, neither the prophetes after hym, no nor me which haue sayde vnto them,
- 61 That heauinesse should not so be vnto their destruction, like as ioy is for to come ouer those that haue suffred the selues to be enfourmed in saluation.
- 62 I answered then and sayd: I knowe Lorde, that the highest is called mercy: full, in that he hath mercy vpon them which are not yet come vnto that worlde,
- 63 And vpon those also that walke in his lawe.
- 64 And that he is patient: for he long suffreth those that haue sinned, as his creatures.
- 65 And that he is liberall to geue where as it requireth.
- 66 And that he is of great mercie: for he passeth in mercy much, both those that are present, and that are past, and also them which are for to come.
- 67 For if he multiplied not his mercies, the worlde coulde not continue his being with those that haue inheritaunces therein.
- 68 He geueth also: for if he gaue not of his goodnesse, that they which haue done euill myght be eased from their wickednesse, the ten thousandth part of men should not remayne liuing.
- 69 And if he being iudge, forgave not those that be healed with his worde, and toke not away the multitude of contentions,
- 70 There should be very fewe left perad- uenture in an innumerable multitude.

¶ The. viij. Chapter.

1 The number of the godly is small. 6 The workes of God are excellent. 20 Eldras prayer for hym and his people. 39 The promise of saluation to the iust. 55 The de- struction of the vniuers.

A 1



And he answered me, saying: The most hy- est made this world for many, but the worlde to come for fewe.

I wyll tell thee a si- mulitude, Eldras. As when thou askest the earth, it shall say vnto thee that it geueth much moulde wherof earthen vessels are made, but litle of it that golde commeth of: Euen so is it with the worke of this worlde.

3 * There be many created, but fewe shall be saued.

4 Then answered I, and sayd: Then swallowe by the wit (O my soule) and deuour the vnderstanding.

5 For thou art agreed to hearken and to geue eare, and wylling to prophetic: for thou hast no longer space but this life geuen thee.

6 O Lorde, if thou suffer not thy ser- uant to intreate thee, that thou mayest geue seede vnto our heart, and buylde our

Deu. xxx. d

" O, to whom salu- tion is pro- swaded.

Rom. ii. a

" O, forge- ueth.

Math. xxi. b and. xxi. b

" O, earthy matter.

our vnderstanding, that there maye come fruite of it, wherby eche man may liue that is corrupt, then who shall step forth in the place of man:

B 7 For thou art alone, and we all one workmanship of thy handes, like as thou hast sayde.

8 For when the body is fashioned nowe in the mothers wombe, and thou geuest the membres, thy creature is preserued in fire and water, and nine monethes doth thy worke suffer thy creature whiche is fashioned in her:

9 But the thinges that kepeth, and that is kept, shall both be preserued: and when the time cometh, the wombe preserued, deliuereth by the thinges that grewe in it.

10 For thou hast commaunded the partes of the body, euen the breastes, to geue milke vnto the fruite of the breastes:

11 That the thing whiche is created and fashioned, may be nourished for a time, till thou disposest and ordrest it with thy mercy.

12 And then thou bringest it by with thy righteousnesse, nurturest it in thy lawe, and refourmest it with thy vnderstanding,

^{¶ D1, D2, D3.} 13 "Fortifiest it as thy creature, and makest it liuing as thy worke.

C 14 Seing then that thou destroyest him whiche with so great labours is created and fashioned thorow thy commaundement, thou couldest lightly ordayne also that the thing whiche is made might be preserued.

15 Nowe therfore Lord I wyll speake (for concerning all men in generall thou shalt rather prouide) but touching thy people, for whose sake I am sorry,

16 And thine inheritance, for whose cause I mourne, and Israel, for whom I am wofull, and Jacob, for whose sake I am greued:

17 Therfore begin I to pray before thee for my selfe and for them: for I see the faulcs of vs that dwell in the lande.

18 But I haue heard the "swiftnesse of the iudge whiche is to come.

19 Therfore heare my voyce, and vnderstand my wordes, and I shall speake before thee. This is the beginning of the wordes of Esdras, before he was taken by.

20 O Lord, thou that dwellest in euerlastingnesse, which beholdest from aboue

thinges in the heauen and in the ayre:

21 whose throne is inestimable, whose glory [and maiestie] may not be comprehended, before whom the hoastes of angels stande with trembling,

22 whose keeping is turned in winde and fire, whose worde is true, whose saynges are stedfast, whose commaundement is strong, whose ordinaunce is fearefull,

23 whose looke dyeth by the deapthes, whose wrath maketh the mountaynes to melt alway, " and whose trueth beareth witnesse:

24 O heare the prayer of thy seruaunt, and marke with thine eares the petition of thy creature.

25 For whyle I liue I wyll speake, and so long as I haue vnderstanding I wyll aunswere.

26 O looke not vpon the sinnes of thy people, rather then on them whiche serue thee in trueth.

27 Haue no respect vnto the wicked stusties of the heathen: but to the desire of those that kepe thy testimonies with afflictions.

28 Thinke not vpon those that haue walked faynedly before thee: but remember them which according to thy wyll haue known thy feare.

29 Let it not be thy will to destroy them whiche haue had beastly maners: but to looke vpon them that haue clearely taught thy lawe.

30 Take thou no indignation at them whiche " are worse then bestes: but loue them that alway put their trust in thy righteousnesse and glory.

31 For we and our fathers haue all the same sicknes [and disease:] but because of vs sinners thou shalt be called merciful.

32 For if thou hast mercy vpon vs, thou shalt be called mercifull to vs that haue no workes of righteousnesse.

33 For the righteous whiche haue layde by many good workes together, shall out of their deedes receaue rewarde.

34 But what is man that thou shouldest take displeasure at hym: O: what is this corruptible and mortall generation, that thou shouldest be so rough towarde him:

35 *For of a trueth there is no man among them that be bozne but he hath dealt wickedly, & among the " faythfull there is none which hath not done amisse.

D

" D1, as the effect it selfe beareth witnesse.

E

" D1, as peace.

ii. Par. vi. f. i. Iohn. i. b.

" D1, such as confesse thee.

The fourth booke

- 36 For in this O Lorde thy righteou-
nesse and thy goodnesse shalbe prayled
[and declared] if thou be mercifull vnto
them whiche " are not riche in good
workes.
- 37 Then answered he me, and sayde,
Some things hast thou spoken aright:
& accordyng vnto thy wordes it shalbe.
- 38 For I wyll not verily consider the
workes " of them whiche haue sinned
before death, before iudgement, before
destruction:
- 39 But * I wyll reioyce ouer the worke
and thought of the righteous, I wyll
remember also the pilgrimage, the sal-
uation, and the rewarde that they shall
haue.
- ¶ 40 Like as I haue spoken nowe, so shall
it come to passe.
- 41 For as the husbandman soweth much
seede vpon the grounde, and planteth
many trees, and yet allway the thing
that is sowne or planted is not all kept
safe, neither doth it all take roote: Euen
so is it of them that are sowne in the
worlde, they shall not all be saued.
- 42 I answered then and sayde: If I
haue founde grace, then let me speake.
- 43 Like as the husbandmans seede pe-
risheth, if it come not by and receaue not
thy rayne in due season, or if there come
to much rayne vpon it and corrupt it:
- 44 Euen so perisheth man also which is
created with thy handes, and is like vn-
to thyne owne image and to thy selfe,
for whose sake thou hast made all thin-
ges, and lykened hym vnto the hus-
bandmans seede.
- 45 Be not wroth with vs [O Lorde] but
spare thy people, and haue mercy vpon
thyne owne inheritaunce: for thou wylt
be mercifull vnto thy creature.
- 46 Then answered he me, and sayde:
Thinges present are for the present, and
thinges to come, for such as be to come.
- 47 For thou lackest yet much, seing thou
canst loue my creature aboue me: but
I haue oft tymes drawen nye vnto
thee, and vnto it, but neuer to the vn-
righteous.
- 48 In this also thou art marueylous be-
fore the highest,
- 49 In that thou hast humbled thy selfe
as it becommeth thee, and hast not iud-

ged thy selfe worthy to be much glorifi-
ed among the righteous.

50 For many and great miseries remaine
for them that in the latter tyme shall
dwell in the worlde, because they " haue
walked in great pryde.

51 But vnderstande thou for thy selfe,
and seeke out the glory for suche as be
like thee.

52 For vnto you is paradise opened, the
tree of life is planted, the tyme to come
is prepared, plenteousnes is made redy,
the citie is buylded [for you] and rest is
prepared, yea perfect goodnes and wys-
dome.

53 The roote of euyl is " marked from
you, the weakenesse and mothy is hid
from you, and into hell fleeth corrupti-
on in forgetfulnesse.

54 Sorowes are vanished away, and in
the ende is shewed the treasure of im-
mortalitie.

55 And therfore aske thou no more que-
stions concerning the multitude of
them that perishe.

56 For when they had taken libertie, they
despised the highest, thought scorn of
his lawe, and forsoke his wayes.

57 Moreover, they haue troden downe
his righteous,

58 And * sayde in their heart that there
is no God, " yea and that wittingly, for
they dye.

59 For like as the thing that I haue spo-
ken of, is made redy for you, euen so is
thirst and payne prepared for them: For
it was not " his wyll that man shoulde
" come to naught.

60 But they whiche be created, haue de-
filed the name of hym that made them,
and are vnthankfull vnto him whiche
prepared lyfe for them:

61 And therefore is my iudgement nowe
at hande.

62 These thinges haue I not shewed
vnto all men, but vnto fewe, namely
vnto thee, and to suche as be like thee.
Then answered I and sayde:

63 Beholde O Lorde, nowe hast thou
shewed me the multitude of the won-
ders whiche thou wylt begin to do in
the last tymes: but at what tyme [and
when] thou hast not shewed me.

" D^r, haue
not the sub-
stance of.

" D^r, of the
wicked.

Gen. iiii. a.

" D^r, shall
walke.

G

" D^r, shall
bp.

Psal. xliiii. a.
" D^r, for all
they knewe
that they
shoulde dye.

" D^r, gods.
" D^r, perishe

¶ The. ix. Chapter.

5 All thinges in this worlde haue a beginning and an ende. 10 Tormentes for the wicked after this lyfe. 15 The number of the wicked is more then of the good. 29 The Jewes ingratitude. 35 Therefore they perishe. 38 The vision of a woman lamenting.

A **1** **A**nswered me then and sayde, Measure thou the time diligently in it self: and when thou seest that one part of the tokens come to passe whiche

I haue tolde thee before,

2 Then shalt thou vnderstande that it is the very same tyme wherin the highest wyll begin to visite the world which he made.

3 Therefore when there shalbe seene an earthquake and bypore of the people in the worlde,

4 Then shalt thou well vnderstande that the mooste highest spake of those thinges from the dayes that were before thee, euen from the beginning.

5 For lyke as all that is made in the worlde, hath a beginning and ende, and the ende is manifest:

6 Euen so the tymes also of the highest haue playne beginniges in wonders and signes, and ende in working and in tokens.

B **7** And every one that shalbe saued, and shalbe able to escape by his workes and by fayth wherein ye haue beleued,

8 Shalbe preserued from the sayde perils, and shall see my "saviour in my lande, and within my borders: for I haue halowed "me from the worlde.

9 Then shall they pitie them selues, whiche nowe haue abused my wayes: and they that haue cast them out dispitifully, shall dwell in paynes.

10 For suche as in their life haue receaued benefites, and haue not knowen me:

11 And they that haue abhorred my lawe whyle they had yet "freedome, and when they had yet open leysure of amendement and conuersion, vnderstoode not, but despised it:

12 The same must knowe it after death in payne.

13 And therefore be thou no more "carefull howe the vngodly shalbe punished: but inquire howe the righteous shalbe saued, and whose the worlde is, and for whom the worlde is, and when [it is.]

14 Then answered I, and sayde:

15 * I haue sayde before, and nowe I **C** speake, and wyl speake it also hereafter: that there be many mo of them whiche perishe, then of them whiche shalbe saued: 4-Esd. viii. b

16 Like as the flud is greater then a drop.

17 And he answered me, saying: Like as the fiede is, so is also the seede: as the floures be, so are the colours also: suche as the workeman is, suche is also the worke: and as the husbandman is hym selfe, so is his husbandry also: for it was the tyme of the worlde.

18 And when I prepared for them that are nowe, or euer the world was made wherein they shoulde dwell: then was there no man that spake against me.

19 For then every one [obayed] but nowe the maners of them which are created in this worlde that is made, are corrupted by a perpetuall seede, and by a lawe whereout they can not rid them selues.

20 So I considered the worlde, and beholde there was perill because of the "thoughtes that were come into it. " D₂, deatles

21 And I saw, and spared them greatly, and haue kept me a "wineberie of grapes, and a plant of a great people. D " D₂, grape of the cluster.

22 Let the multitude perishe then which are growen by in bayne, and let my grape [and wineberie] be kept and my plant: for with great labour haue I made it by.

23 Neuerthelesse, if thou wylt ceasse yet seuen dayes mo, but thou shalt not fast in them:

24 Go thy way the into a fiede of floures, where no house is buylde, & eate only of the floures of the fiede, taste no flesh, drinke no wine, but eate floures only.

25 And pray vnto the highest continually, so wyl I come and talke with thee.

26 So I went my way, and came into the fiede whiche is called Ardath, like as he commaunded me, and there I sate among the floures, and did eate of the hearbes of the fiede, and the meate of the same satisfied me.

27 After seuen dayes, I sate vpon the grasse, and my heart was vered within me like as before.

E 28 And I opened my mouth, and began to talke with the most highest, and said:
 29 O Lorde, thou that shewest thy selfe vnto vs, * thou hast declared and opened thy selfe vnto our fathers in the wyldernesse, in a place where no man dwelleth, in a barren place, when they came out of Egypt:
 30 And thou spakest saying, heare me O Israel, and marke my wordes thou seede of Jacob.
 31 For beholde I sowe my lawe in you, and it shall bring fruite in you, and ye shall be honoured in it for euer.
 32 But our fathers whiche receaued the lawe, kept it not, and obserued not thy ordinaunces and statutes, and the fruite of thy lawe dyd not appeare, neither coulde it: for why: it was thynne.
 33 * For they that receaued it, perished, because they kept not the thing that was sowne in them.
 34 And lo, it is a custome when the ground receaueth seede, or the sea a ship, or a vessel meate and drinke: that when it perisheth or is broken wherein a thing is sowne, or wherein any thing is put,
F 35 The thinges also perishe and are broken which are sowne or put therein and receaued, and the thinges that are receaued remaine not then with vs: but in vs it hath not happened so.
 36 For we that haue receaued the lawe, perishe in sinne, and our heart whiche also receaued the lawe:
 37 Notwithstanding * the law perisheth not, but remaineth in his force.

Exo. xix. b.
and. xxiii. a
Deut. iii. b.

Deut. 32. f.

Esa. xl. a.
ii. Tim. ii. a.

38 And when I spake these thinges in my heart [after this maner] I looked about me with mine eyes, and vpon the right side * I sawe a woman whiche mourned sore, made great lamentation, and wept with loude voyce, and was greued in heart, and rent her clothes, and she had ashes vpon her head.
 39 Then let I my thoughtes go that I was in, and turned me vnto her,
 40 And sayde: wherefore weepst thou: why art thou so sorie in minde:
 41 And she sayd vnto me: Sir, let me alone, that I may bewayle my selfe, and take yet more sorow: for I am sore bened in my minde, and brought very low.
 42 And I sayde vnto her: What ayleth thee: [Or who hath done any thing to thee:] tell me.
 43 She sayde vnto me: I thy seruant haue ben vnfruitfull and baren, and haue had no chylde though I haue had an husbände thirtie yeres.
 44 And these thirtie yeres I do nothing els day and night, and all houres, but make my prayer to the highest.
 45 After thirtie yeres God hearde me thy handmayden, looked vpon my miserie, considered my trouble, and gaue me a sonne: and I was glad of hym, so was my husband also, and al my neighbours, and we gaue great honour vnto the almightie.
 46 And I nourished him with great trauayle.
 47 So when he grewe by, and came to the tyme that he shoulde haue a wyfe, I made a feast.


iii. Esa. x. d.

G

* Or, tabe.

The .x. Chapter.

Eneas and the woman that appeareth vnto hym, commune together.

A 1  And it so came to passe, that when my sonne went into his chamber, he fell downe and dyed:
 2 Then ouerthrewe we all the lightes, and all my neyghbours rose by to comfort me, then toke I my rest vnto the seconde day at nyght.
 3 And when they had all left of to com-

fort me, that I shoulde be quiet: then I rose by by nyght and fled, and am come hyther into this felde as thou seest:
 4 And am purposed not to returne into the citie, but to remaine here, and neither to eate nor drinke, but continually to mourne, and to fast, vntyll I dye.
 5 Then let I my meditation and thoughtes fall that I was in, and spake to her in displeasure, saying:
 6 Thou foolish woman aboute al other, seest

seest thou not our heauines and mourning, and what happeneth vnto vs:

7 Howe Sion our mother is all wofull & sozr, and howe she is cleane brought downe and mourneth extremely:

8 Seyng we be all nowe in heauines, & make our mone, for we all be sozowfull: art thou so heauie for one sonne:

9 Demaunde the earth, and she shall tell thee that it is she whiche ought (by reason) to mourne for the fall of so manye that growe vpon her.

10 For from the beginning all men are borne of her, and other shall come: and beholde, they walke almost all into destruction, and the multitude of them shall be rooted out.

11 Who shoulde then (by reason) make more mourning, then she that hath lost so great a multitude, and not thou whiche art sozr, but for one:

12 But if thou wouldest say vnto me, My mourning is not like the mourning of the earth, for I haue lost the fruite of my "body", whiche I brought forth with heauines, and bare with sozowes:

13 But the earth is according to the manner of the earth, and the present multitude goeth agayne into her " as it is come to passe:

14 Then say I vnto thee, Like as thou hast borne with trauayle and sozowe, euen so the earth also from the beginning geueth her fruite vnto man, euen to him that laboured her.

15 And therefore withholde thy sozowe and heauines by thy self, * & looke what happeneth vnto thee, beare it " strongly.

16 For if thou iudgest the marke and ende of God to be righteous and good, and receauest his counsell in time, thou shalt be commended therein.

17 Go thy way then into the citie to thy husbände.

18 And she sayde vnto me, That wyll I not do: I wyll not go into the citie, but here wyll I dye.

19 So I communed more with her, and sayde:

20 Do not so, but be counselled, and folow me: for howe many fauls hath Sion: Be of good comfort because of the sozowe of Hierusalem.

21 For thou seest that our sanctuarie is layde waste, our aulter broken, our temple destroyed,

22 Our playing of instrumentes is layde

downe, and songes art put to scilence, **D** our myrth is banished away, the light of our candelsticke is quenched, the arke of our couenaunt is taken from vs, all our holy thinges are defiled, and the name that is called vpon ouer vs is almost dishonoured: our chyldren are put to shame, our priestes are brent, our Leuites are carped away into captiuitie, our virgins are defiled, and our wyues rauished, our righteous men spoyled, and our chyldren destroyed, our young men are brought in bondage, and our strong worthyes are become weake:

23 And Sion our seale, which is the greatest of al, is loosed by from her worship: for she is deliuered into the handes of them that hate vs.

24 And therfore shake of thy great heauinesse, and put away the multitude of sozowes, that the nightie may be mercifull vnto thee, and that the highest may geue thee rest and ease from thy labour and trauayle.

25 And when I was talkyng with her, her face and beautie shined sodainely, and her countenaunce glistered, so that I was afraide of her, and mused what it might be.

26 And immediatly she caste out a great voyce, very fearefull, so that the earth shoke at the noyse of the woman.

27 And I looked, and beholde the woman appeared vnto me no more: but there was a citie buylded, & a place was shelved from the ground & foundation: Then was I afraide, and cryed with a loude voyce, and sayde.

28 Where is Uriel the angell, * whiche **iii. Ecd. iii. a** came to me at the first: For he hath caused me to come in many considerations and hve thoughtes, and myne ende is turned to corruption, and my prayer to rebuke. **E**

29 And as I was speaking these wordes, he came vnto me, and looked vpon me:

30 And lo, I lay as one that had ben dead, and myne vnderstanding was altered: and he toke me by the right hande and comforted me, and set me vpon my feete, and sayde vnto me,

31 What ayleth thee: and why is thyne vnderstanding vexed, and the vnderstanding of thy heart: and wherefore art thou sozr:

32 And I sayde: Because thou hast forsaken me, and I haue done * according vnto

vnto thy wordes, I went into the field, and there haue I seene thinges, and see that I am not able to expresse.

33 He sayde vnto me: Stande by and be manly, & I shall geue thee exhortation.

34 Then sayde I: Speake on to me my Lorde, forsake me not, lest I dye thowrowe my rashnesse:

35 For I haue seene that I knewe not, and heare that I do not knowe.

36 O is my vnderstanding deceaued, or doth my soule dreame:

37 Nowe therefore I beseeche thee, that thou wylt shewe thy seruaunt of this wonder.

I 38 He answered me then and sayde: Heare me, and I shall enfourme thee and tell thee wherfore thou art afraide: for the hyst hath opened many secreete thinges vnto thee.

39 He hath seene that thy way is right, for that thou takest sorowe continually for thy people, and makest great lamentation for Sion.

40 And therefore vnderstande the vision which thou sawest a litle whyle ago, after this maner.

41 Thou sawest a woman mourning, and thou begannest to comfort her.

42 Neuerthelesse, nowe seest thou the likenes of the womā no more, but there appeared vnto thee a citie buylded:

43 And where she tolde thee of the fall of her sonne, so is this the solution of it.

44 This woman whom thou sawest, is Sion: and where as she tolde thee, euen she whom thou seest nowe as a citie buylded.

45 And as touching that she sayde vnto thee, that she hath ben thirtie yeres vnfuitefull and baren, those are the thirtie yeres wherem there was no offering made in her.

46 But after thirtie yeres Solomon buylded the citie, and offred offeringes: and

then bare the baren a sonne.

47 And where as she tolde thee that she nourished hyni with labour, that was the dwelling in Hierusalem.

48 But where as she tolde thee that her sonne dyed, as his chaunce was, when she came into her chaumber, that is the fall that is come to Hierusalem.

49 And beholde, when thou sawest her like one that mourned for her sonne, and begannest to comfort her: of these things whiche haue chaunced, these are to be opened vnto thee.

50 For nowe the most hyghest seeth that thou art sorie in thy minde, and suffrest from thy whole heart for her, and so hath he shewed thee her clearenesse, and the sayrenesse of her beautie.

51 And therefore I bad thee remayne in the felde, where no house was builded.

52 For I knewe that the highest would shewe this vnto thee:

53 Therefore I commaunded thee to go into the felde, where no foundation nor buylding is.

54 For in the place where the highest beginneth to shewe his citie, there can no mans buylding be able to stande.

55 And therefore feare not, and let not thyne heart be afraide: but go thy way in, and see the beautie and greatnes of the buylding, as much as thyne eyes be able to see:

56 And then shalt thou heare as muche as thyne eares may comprehend.

57 For thou art blessed aboue many other, and art called with the highest, as the fewe.

58 But to morowe at night thou shalt remayne here.

59 And so shall the highest shewe thee visions of the hie thinges, which he wyl do vnto them that dwell vpon earth in the last dayes. So I slept y same night & another, like as he commaunded me.

The .xi. Chapter.

i The vision of an Eggle comming forth of the sea, and of her fethers. *37* Of a Lion comming out of the forest.

A 1



When saw I a dreame, and beholde, there came by from the sea an Eggle, whiche had xij. feathered wynges and thre heades:

2 And I sawe, and beholde she spread her wynges ouer all the earth, and all the wyndes of the ayre

blew on her, & gathered them together.

3 And I behelde, and out of her fethers there grew other contrary fethers, and they became litle fethers and small.

4 But her heades remayned styll, the head in the middest was greater then the other, yet rested it with the residue.

5 Moreover I saw that the Eggle flew with her wynges, and rained vpon earth,

- earth, and ouer all them that dwelt vpon the earth.
- 6 And I sawe that all thinges vnder heauen were subiect vnto her, and no man spake against her, no not one creature vpon earth.
- 7 I sawe also that the Eagle stode vpon her clawes, and gaue a sounde with her fethers, and a voyce saying after this maner.
- 8 Watche not altogether, sleepe every man in his owne place, and watche by course.
- 9 But let the heades be preserved for the last.
- 10 Puerthelesse, I sawe that the voyce went not out of her heades, but from the myddest of her body.
- 11 And I numbred her contrary fethers, and beholde there were eyght of them.
- 12 And I looked, and beholde vpon the ryght syde there arose one fether, and raigned ouer all the earth.
- 13 And so it was, that when it rained, the ende of it came, and the place therof appeared no more: So the next following stode vpon and raigned, and had a great tyme.
- 14 And it happened that when it rained, the ende of it came also lyke as the first, so that it appeared no more.
- 15 Then came there a voyce vnto it, and sayde:
- 16 Heare thou that hast kept the earth so long, this I say vnto thee befoze thou begynnest to appeare no more.
- 17 There shall none after thee attayne vnto thy tyme, neither vnto the halfe therof.
- 18 Then arose the thirde, and raigned as the other afoze: and appeared no more also.
- 19 So went it with all the residue one after another, so that euery one raigned, and then appeared no more.
- 20 Then I looked, and beholde in processe of tyme the fethers that followed stode vpon the ryght syde, that they myght rule also, and some of them ruled: but within a whyle they appeared no more.
- 21 For some of them were set vpon, but ruled not.
- 22 After this I looked, and beholde the twelue fethers appeared no more, nor the two wynges:
- 23 And there was no more vpon the Eagles body, but two heades that rested, and sixe wynges.
- 24 Then sawe I also that two wynges deuided them selues from the sixe, and remayned vnder the head that was vpon the right side: for the foure continued in their place.
- 25 So I looked, and beholde the fethers that were vnder the wyng, thought to set vpon them selues and to haue the rule.
- 26 Then was there one set vpon, but shortly it appeared no more.
- 27 And the seconde was sooner away then the first.
- 28 And I behelde, and lo the two that remayned, thought also in them selues to raigne:
- 29 And when they so thought, beholde there awaked one of the heades that were at rest, namely it that was in the myddest: for that was greater then the two other heades.
- 30 And then I sawe that the two heades were ioyned with hym:
- 31 And the head was turned with them that were with hym, and dyd eat vpon the two vnder wynges that woulde haue raigned.
- 32 But this head put the whole earth in feare, and bare rule in it ouer all those that dwelt vpon the earth with much labour: and he had the gouernance of the worlde ouer all the wynges that had ben.
- 33 After this I looked, and beholde the head that was in the myddest sodaynly appeared no more, lyke as the wynges.
- 34 But there remayned the two heades which ruled vpon earth, and ouer those that dwelt therein.
- 35 And I behelde, and lo the head vpon the ryght syde deuoured it that was vpon the left syde.
- 36 Then I hearde a voyce which sayde vnto me: loke befoze thee, and consider the thyng that thou seest.
- 37 Then I sawe, and beholde as it were a lion that roareth runnyng hastily out of the wood: and I sawe that he sent out a mans voyce vnto the Eagle, and sayde:
- 38 Heare thou, I wyll talke with thee, and the hyst shall say vnto thee:
- 39 Is it not thou that hast the victorie of the foure beastes whom I made to raigne [vpon earth and] in my worlde, that the ende of their tymes myght come through them?
- 40 And

" Or, art not thou he that remayned of the foure beastes,

The fourth booke

- 40 And the fourth came, and ouerraine all the beastes that were past, and had power ouer the worlde with great fearfulnesse, and ouer the whole compasse of the earth with most wicked oppression, and so long tyme dwelt he vpon the earth with decept.
- 41 For the earth hast thou not iudged with truth.
- 42 For thou hast troubled the nieeke, thou hast hurt the peaceable [and quiet,] thou hast loued lyers, and destroyed the dwellinges of them that brought forth fruite, and hast cast downe the walles of such as dyd thee no harme.
- 43 Therfore is thy wrongfull dealing

[and blasphemie] come by vnto the hyst, and thy pryde vnto the mightie.

- 44 The hyst also hath looked vpon the proude tymes, and beholde they are ended, and their abhominations are fulfilled.
- 45 And therfore appeare no more thou Egle, and thy horrible wynges, and thy wicked fethers, and thy vngacious heades, and thy sinnefull clawes, and all thy vayne body:
- 46 That the earth may be refreshed, [and come agayne to her selfe] when she is deliuered from thy violence, and that she may hope for the iudgement and mercie of hym that made her.

The .xij. Chapter.

The declaration of the former visions.

- 1 **A**d it happened when the Lion spake these wordes vnto the Egle, I sawe:
- 2 And beholde, the head that afore had the vpper hande, appeared no more: neither dyd the foure wynges appeare any more that came to hym and were set by to raigne, and their kingdome was small and full of bproze.
- 3 And I sawe, and beholde they appeared no more, and the whole body of the Egle was burnt, so that the earth was in great feare: Then awaked I out of the trouble and traunce of my mynde, and from great feare, and sayde vnto my spirite:
- 4 Lo, this hast thou geuen me, in that thou searchest out the wayes of the hyst.
- 5 Lo, yet am I weery in my mynde, and very weake in my spirite: and litle strength is there in me, for the great feare that I receaued this nyght.
- 6 Therfore wyll I nowe beseeche the hyst, that he wyll comfort me vnto the ende.
- 7 And I sayde: Lorde, Lorde, if I haue founde grace before thy syght, and yf I am iustificed with thee before many other, and yf my prayer in deede be come by before thy face:
- 8 Comfort me then, and shewe me thy seruaunt the interpretation and playne difference of this horrible syght, that thou mayest perfectly comfort my soule:



- 9 For thou hast iudged me worthy to shewe me the last of tymes.
- 10 And he sayde vnto me, This is the interpretation of this syght:
- 11 The Egle whom thou sawest come by from the sea, is the kingdome which was seene in the vision of thy brother Daniel: Dan. vii. c.
- 12 But it was not expounded vnto hym, therfore nowe I declare it vnto thee.
- 13 Beholde the dayes wyll come, that there shall ryse by a kyngdome vpon earth, and it shall be feared aboue all the kyngdomes that were before it.
- 14 In the same kyngdome shall twelue kynges raigne, one after another. Dan. vii. c.
- 15 wherof the seconde shall begynne to raigne, and shall haue more tyme then the other twelue.
- 16 And this do the twelue wynges signifie which thou sawest.
- 17 As for the voyce that thou heardest speake, and that thou sawest not to go out fro the heades, but from the middes of the body therof, it betokeneth,
- 18 That after the tyme of that kingdome, there shall aryse great struinges; and it shall stande in perill of fallyng: neuerthelesse it shall not then fall, but shall be restored agayne into his begynnynge.
- 19 And the eyght fethers vnder the wynges which thou sawest hang vnto her wynges, betoken,
- 20 That in hym there shall aryse eyght kynges, whose tyme shall be but small, and their yeres swift, and two of them shall perishe.

- 21 But when the middelt tyme commeth, there shalbe foure kept for a tyme, whyles his tyme begynneth to come that it may be ended: but two shalbe kept vnto the ende.
- 22 And wheras thou sawest three heades resting, this is the interpretation:
- 23 In his last dayes shall the most hygh rayse by three kyngdomes, and call many thynges agayne in to them, & they shall haue the dominion of the earth,
- 24 And of those that dwell therein, with much labour aboue all those that were before them: Therefore are they called the heades of the Egge.
- 25 For it is they that shall bring forth his wickednesse agayne, and that shall perfourme and finishe his last.
- 26 And wheras thou sawest that the great head appeared no more, it signifieth, that one of them shall dye vpon his bed, and yet with payne.
- 27 For the two that remaine, shalbe slayne with the sworde.
- 28 For the sworde of the one shall deuour the other: but at the last shall he fall through the sworde hym selfe.
- 29 And wheras thou sawest two fethers vnder the wynges passyng toward the head that is on the ryght syde,
- 30 It signifieth, that it is they whom the hyst hath kept vnto their ende: this is the small kyngdome, and full of trouble as thou sawest.
- 31 And the Lion whom thou sawest ryng by out of the wood, and roaryng, and speakyng vnto the Egge, and rebukyng her for her vnrightheousnesse, with all the wordes which thou hast hearde,
- 32 Is the wynde which the hyst hath kept for them, and for their wickednesse vnto the ende: he shall reprove them, & cast before them their owne spoylinges.
- 33 For he shall set them alyue in iudgement, and shal rebuke them, and correct them.
- 34 For the residue of my people shall he deliuer by trouble those that be preserued vpon my borders, and he shall make them ioyfull vntyll the commyng of the day of iudgement, wherof I haue spoken vnto thee from the begynnyng.
- 35 This is the dreame that thou sawest, and these are the interpretations.
- 36 Thou only hast ben meete to knowe this secrete of the hyst.
- 37 Therefore write all these thynges that thou hast seene in a booke, & hyde them,
- 38 And teache them to the wise of the people, whose heartes thou knowest may comprehend & kepe these secretes.
- 39 But wayte thou here thy selfe yet seuen dayes mo, that it may be shewed thee whatsoeuer it please the hyst to declare vnto thee. And with that he went his way.
- 40 And when all the people perceaued that the seuen dayes were past, and I not come agayne into the citie, they gathered them altogether from the least vnto the most, and came vnto me, and sayde:
- 41 What haue we offended thee? & what euyll haue we done agaynst thee, that thou forsakest vs and sittest here in this place?
- 42 For of all the people thou only art left vs, as a grape of the vine, & as a candell in a darke place, and as an hauen or ship preserued from the tempest.
- 43 Haue we not els aduersitie inough?
- 44 If thou shalt forsake vs, were it not better for vs that we had ben burnt with Sion?
- 45 For we are not better then they that dyed there. And they wept with loude voyce. Then answered I them, & said:
- 46 Be of good comfort O Israel, and be not heauy thou house of Jacob.
- 47 For the hyst hath you in remembrance, and the mightie hath not forgotten you in temptation.
- 48 As for me I haue not forsaken you, neither am I departed from you: but am come into this place to pray because of the miserie of Israel, that I myght seeke mercie for the lowe estate of your sanctuarie.
- 49 And nowe go your way home every man, and after these dayes will I come vnto you.
- 50 So the people went their way into the citie, lyke as I commaunded them:
- 51 But I remainned still in the felde seuen dayes, as the angell bad me, and dyd eate only of the floures of the felde, and had my meate of the hearbes in those dayes.

The fourth booke

The .xiiij. Chapter.

2 The vision of a wynde commyng soorth of the sea, 3 which became a man.
5 His propertie & power agaynst his enemies. 21 The declaration of this vision.

A 1



And after the seven dayes I dreamed a dreame by nyght:

2 And beholde there arose a wynde from the sea, that it moued all the waues therof.

3 And I looked, and beholde there was a strong man with the thousandes of heauen: and when he turned his countenance to loke, all the thynges trembled that were seene vnder hym:

4 And when the voyce went out of his mouth, all they burnt that hearde his voyce, lyke as the earth fayleth when it feeleth the fire.

5 After these I sawe, and beholde there was gathered together a multitude of men out of number from the foure wyndes of the heauen, to fyght agaynst the man that came out of the sea.

6 And I looked, and beholde he graued hym selfe a great mountayne, and flewe vp vpon it.

7 But I woulde haue seene the region or place wherout the hyll was grauen, and I coulde not.

8 I sawe after these, that all they which came to fyght agaynst hym, were soze afraide: and yet durst they fyght.

9 Neuerthelesse, when he sawe the fiercenesse and violence of the people that came, he neither lyft vp his hande, nor helde sworde, nor any weapon:

10 But only as I sawe, he sent out of his mouth as it had ben a blast of fire, and out of his lippes the wynde of the flambe, and out of his tongue he cast out sparkes and stormes.

11 And they were all mixt together: the blast of fire, the wynde of the flambe, and the great storme: and fell with a rushe vpon the people which was prepared to fight, and burnt them vp euery one, so that of the innumerable multitude there was nothing seene but only dust and smell of smoke: when I sawe this, I was afraide.

12 Afterwarde sawe I the same man come downe from the mountayne, and calling vnto hym another peaceable people.

13 And there came much people vnto

hym, some were glad, some were soze, some of them were bounde, and other some brought of them that were offered: Then was I sicke through great feare, and I awaked, and sayde:

14 Thou hast shewed thy seruaunt these wonders from the begynnyng, and hast counted me worthy that thou myghtest receaue my prayer:

15 Shewe me nowe yet the interpretation of this dreame.

16 For thus I consider in my vnderstandyng: wo vnto them that shalbe left in those dayes, and much more wo vnto them that are not left behynde:

17 For they that were not left, were in heauinesse.

18 Nowe vnderstande I the thynges that are layde vp in the latter dayes, which shall happen vnto them, and to those that are left behynde.

19 Therfore are they come into great perilles and many necessities, like as these dreames declare.

20 Yet is it easyer that he which is in daunger, fall [into these] and nowe to see that which shall chaunce hereafter, then to passe out of this worlde as a cloude. Then aunswered he me, and sayde:

21 The interpretation of the fyght shall I shewe thee, and I wyll open vnto thee the thyng that thou hast required.

22 Wheras thou hast spoken of them that are left behynde, this is the interpretation.

23 He that beareth the perill in that tyme, hath kept him selfe: They that be fallen into daunger, are such as haue woakes and fayth vnto the most mightie.

24 Knowe this therfore, that they which be left behynde, are more blessed then they that be dead.

25 This is the meanyng of the vision: wheras thou sawest a man commyng vp from the deepe of the sea,

26 The same is he whom God the hyst hath kept a great season, which by his owne selfe shall deliuer his creature, and he shall order them that are left behynde.

27 And wheras thou sawest that out of his mouth there came as a blast of wynde,

ⁿ D1, for he held no sword nor any instrument of warre.

ⁿ D1, vnto leuca.

ⁿ D1, and stude.

ⁿ D1, these are the meanings.

ⁿ D1, were vnto.

Wynde, fire, and storme :

28 And howe that he lift by neither sword
nor weapon, but that the " ruffhyng in
of hym destroyed the whole multitude
that came to fight agaynst hym: it signi-
fieth,

29 That the dayes come, when the most
hycht wyll begyn to deliuer them that
are vpon earth,

30 And " in a traunce of mynde shall he
come vpon them that dwel in the earth.

31 And one shall vndertake to fyght a-
gaynst another: one citie agaynst ano-
ther, one place agaynst another, * one
people agaynst another, and one realme
agaynst another.

32 When this cometh to passe, then
shall the tokens come that I shewed
thee before; and then shall my sonne be
" declared whom thou sawest clymbe
by as a man.

33 And when all the people heare his
voyce, every man shall in their owne
lande leaue the battayle that they haue
one agaynst another:

34 And an innumerable multitude shalbe
gathered together, as they that be wyl-
lyng to come, and to ouercome hym by
fyghtyng.

35 But he shall stande vpon the toppe of
the mount Sion.

36 And Sion shall come, & shalbe shewed
to all men, beyng prepared and builded,
lyke as thou sawest the hylle grauen
foorth without any handes.

37 And this my sonne shall rebuke those
nations which are fallen into the tem-
pest, for their wickednesse and euill
imaginacions,

38 And into tormentes lyke to flambe,
wherwith they shalbe punished: and
without any labour shall he destroy
them, euen by the lawe, which is com-
pared vnto the fire.

36 And wheras thou sawest that he ga-
thered another peaceable people vnto
hym:

40 Those are the ten tribes which were
caryed away prisoners out of their
owne lande * in the tyme of Oseas the
kyng, whom Salmanasar the kyng of
Assyria toke prisoner: and caryed them
" over the water, and so came they into
another lande.

41 But they toke this counsaile among
them selues, that they woulde leaue the
multitude of the heathen, and to go

foorth into a farther countrey, where
neuer mankynde dwelt:

42 That they myght there kepe their
statutes, which they neuer kept in their
owne lande.

43 And so they entred in at the narrowe
passages of the ryuer of Euphrates.

44 For the most hyghest then shewed
tokens for them, * and helde styll the
fludde tyll they were passed ouer.

45 For through the countrey there was
a great way, namely of a yere & a halfe
iourney: and the same region is called
Arsareth.

46 Then dwelt they there vntyll the
latter tyme: and when they come
foorth agayne,

47 The hycht shall holde stid the springes
of the streamie agayne, that they may
go through: therfore sawest thou the
multitude with peace.

48 But they that be left behynde of thy
people, are those that are founde with-
in my borders.

49 Nowe when he destroyeth the mul-
titude of the nations that are gathered
together, he shall defende his people
that remayne:

50 And then shall he shewe them great
wonders.

51 Then said I: O Lorde, Lorde, shewe
me this, wherfore haue I seene the
man comyng by from the " deepe of
the sea.

52 And he sayde vnto me: Lyke as thou
canst neither seeke out nor knowe these
thynges that are in the deepe of the sea:
euen so can no man vpon earth see my
sonne, or those that be with hym, but in
the tyme of " the day.

53 This is the interpretation of the
dreame which thou sawest, & wherby
thou only art here lyghtned:

54 For thou hast forsaken thine owne
lawe, and applied thy diligence vnto
myne, and sought it.

55 * Thy lyfe hast thou ordered in wis-
dome, and * hast called vnderstandyng
thy mother:

56 And therfore haue I shewed thee the
treasures of the hycht. After other three
dayes I wyll shewe thee more, & talke
with thee more at large, yea heauy and
wonderous thynges wyll I declare
vnto thee.

57 Then went I foorth into the fielde,
geuyng prayse & thankes greatly vnto
God,

Exo. xiii. e.
Iosu. iii. d.

F

" Or, myde
dell.

" Or, that
daye.

G

3 Reg. 3 a.
Prou. vii. a.

The fourth booke

God, because of his wonders which he
dyd in tyme,
58 And because he gouerneth the same,

and such thinges as fall in their seasons,
and there I sate thre dayes.

The .xiiij. Chapter.

3 Howe God appeared to Moyses in the bushe. 10 All thynges decline to age. 16 The
latter age worse then the former. 29 The ingratitude of Israel. 35 The resurrec-
tion and iudgement.

A 1 **V**pon the thirde day I
sate vnder an oke tree,
then came there a
voyce vnto me out of
the bushe, and sayde:
Elohas, Elohas.

2 And I sayde, Here
am I Lorde: and stoode vp vpon my
feete.

3 Then saide he vnto me: *In the bushe
did I appeare vnto Moyses, and talked
with hym when my people serued in
Egypt,

4 And I sent hym, and led my people
out of Egypt, and brought hym vp to
the mount Sina, where I helde hym
by me a long season:

5 And tolde hym many wonderous
wozkes, and shewed hym the secretes
of the tymes and the ende, and com-
maunded hym, saying:

6 These wordes shalt thou declare, and
these shalt thou hyde.

7 And nowe I say vnto thee,

8 That thou lay vp in thine heart the
signes that I haue shewed, and the
dreames that thou hast seene, and the
interpretations which thou hast heard.

9 For thou shalt be taken away from
among all, and hencefoorth thou shalt
remayne with my counsaile and with
such as be like thee, vntyll the tymes be
ended.

B 10 For the worlde hath lost his youth,
and the tymes begynne to waxe olde.

11 For the worlde is deuided into twelue
partes, and tenne partes of it are gone
alredy, and halfe of a tenth part:

12 And there remaineth there that which
is after the halfe of the tenth part.

13 Therefore set thine house in order, and
refourme thy people, comfort such of
them as be in trouble, and nowe re-
nounee corruption,

14 Let go from thee mortall thoughtes,
cast away the burthens of men, put of
the weake nature.

15 And set aside the thoughtes that are

most heauy vnto thee, and haste thee to
flee from these tymes:

16 For as for such euill [and wickednesse] as
thou hast nowe seene happen, they
shall do yet much worse.

17 *For the weaker that the worlde is by
reason of age, the more shall euils in-
crease vpon them that dwell therein.

Mat. 24.2.
Ioh. ii.c.

18 For the trueth is fled farre away, and
leasyng is hearde at hande: For nowe
hasteth the visison to come that thou
hast seene.

19 Then aunswered I before thee, and
sayde:

20 Beholde Lorde, I wyll go as thou
hast commaunded me, and refourme
the people which are present: but they
that shalbe borne afterwarde, who will
admonishe them: Thus the worlde is
set in darknesse, and they that dwell
therin are without lyght.

21 For thy lawe is burnt, therfore no man
knoweth the thynges that are done of
thee, or the wozkes that shalbe done.

22 But yf I haue founde grace before
thee, sende the holy ghoost into me, and
I shall write all that hath ben done in
the worlde since the begynnyng, which
was written in thy lawe, that men may
finde the path, and that they which will
lyue in the latter dayes, may lyue.

23 And he aunswered me, saying: Go thy
way, gather the people together, and
say vnto them that they seke thee not
for fourtie dayes.

24 But loke thou gather thee many bore
trees, and take with thee Sarea, Da-
bria, Selenia, Ecanus, and Asiel, these
fyue, which are redy to write swiftly:

25 And come hyther, and I shall lyght a
candel of vnderstandyng in thine heart,
which shall not be put out till y thinges
be perfourmed which thou shalt begyn
to write.

26 And then shalt thou declare some
thynges openly vnto the perfect, and
some thynges shalt thou shewe secretly
vnto the wise: To morowe this houre
shalt

C

Exod. iij. 2.

* Or, that.

shalt thou begyn to write.
 27 Then went I forth as he commaunded me, and gathered all the people together, and sayde,
 28 Hear these wordes O Israel:
 29 Our fathers at the begynnyng were straungers in Egypt, from whence they were deliuered,
 30 And receaued the lawe of lyfe, * which they kept not, which ye also haue transgressed after them.
 31 Then was the lande, euen the lande of Sion parted among you by lot [to possesse]: But your fathers, and ye your selues also haue done vnrightheousnesse, and haue not kept the wayes which the hyst commaunderd you:
 32 And for so much as he is a righteous iudge, he toke from you in tyme the thyng that he had geuen you.
 33 And nowe are ye here, and your brethren among you.
 34 Therfore, yf so be that ye wyll subdue your owne vnderstandyng, & reforme your heart, ye shalbe kept alyue, and after death shal ye obteyne mercie.
 25 For after death shall the iudgement come when we shall liue agayne: & then shall the names of the righteous be manifest, and the workes of the vngodly shalbe declared.
 26 Let no man therfore come nowe vnto me, nor seke after me these fourtie dayes.
 37 So I toke the fyue men as he commaunded me, and we went into the felde, and remayned there.

38 The next day a boyce called me, saying: Esdras, * open thy mouth, and drynke that I geue thee to drynke.
 39 Then opened I my mouth, and beholde he reached me a full cuppe, which was full as it were with water, but the colour of it was lyke fire.
 40 And I toke it and dranke: And when I had drunken it, my heart had vnderdandyng, and wisdom grewe in my brest: for my spirite was strenthened in remembraunce,
 41 And my mouth was opened, and shut no more.
 42 The hyst gaue vnderstandyng vnto the fyue men, that they wrote the hyst thynges of the nyght which they vnderstoode not.
 43 But in the nyght they dyd eate bread: as for me I spake in the day, and helde not my tongue by nyght.
 44 In fourtie dayes, they wrote two hundred and foure bookes.
 45 And it came to passe when the fourtie dayes were fulfilled, that the hyst spake, saying: The first that thou hast written, publishe openly, that the worthy and vnworthy may reade it:
 46 But kepe the seuentie last, that thou mayest deliuer them only to such as be wise among thy people.
 47 For in them is the spring of vnderstandyng, the fountayne of wisdom, and the stream of knowledge.
 48 And I dyd so.

Ezec.iii.a.
Apoc.x.b.

Jf

The .xv. Chapter.

1 The prophetic of Esdras is certayne. 5 The euils that shall come on the worlde.
 9 The Lord wyll auenge the innocent blood. 12 Egypt shall lament. 16 Sedition,
 20 and punishment vpon the kynges of the earth. 24 Cursed are they that sinne.
 29 Troubles & warres vpon the whole earth. 53 God is the reuenger of his elect.



Beholde, speake thou in the eares of my people the wordes of prophetic which I wyll put in thy mouth, sayth the Lorde,
 And cause them to be written in a letter: for it is the trueth.
 3 Feare not the imaginations agaynst thee, Let not the vnfaithfulnesse of them trouble thee that speake agaynst thee:
 4 For all the vnfaithfull, shall dye in their vnfaithfulnesse.
 5 Beholde (saith the Lorde) I will bring

plagues vpon the worlde, the sworde, hunger, death, and destruction:
 6 For wickednesse hath the vpper hande in all the earth, and their shamefull workes are fulfilled:
 7 Therfore sayth the Lorde,
 8 I wyll holde my tongue no more of their wickednesse which they do so vngodly, neither wyll I suffer them in the thynges that they deale withall so wickedly: Beholde, * the innocent and ryghteous blood cryeth vnto me, and the soules of the iust complaine continually:
 9 And therfore sayth the Lorde, I wyll surely auenge, and receaue vnto me all the

Apoc. vi.b.
and.xix.a.

the innocent blood from among them.

Psa. xliiii. c.
Rom. viii. c.
i. Cor. iii. b.

- 10 *Beholde my people is led as a flocke of sheepe to be slayne, I Wyll not suffer them nowe to dwell in the lande of Egypt:
- 11 But wyll bryng them out with a myghtie hande and a stretched out arme, and smite it with plagues as afoze, and wyll destroy all the lande of it.
- 12 Egypt shall mourne, and the foundations of it shall be smitten, with the plague and punishment that God shall bryng vpon it.
- 13 They that tyll the grounde shall mourne, for their seedes shall be destroyed through the blastynge and hayle, and by an horrible starre.
- 14 Noo worthy the worlde, and them that dwell therein:
- 15 For the sworde and their destruction draweth nye, and one people shall stande vp to fyght agaynst another, & swordes in their handes.
- 16 For men shall be bustedfast, and some shall do violence vnto other, they shall not regarde their kyng, and the princes shall measure the way of their doinges by their powder.
- 17 A man shall desire to go into a citie, and shall not be able.
- 18 For because of their pride the cities shall be troubled, the houses shall tremble, and men shall be afrayde.
- 19 A man shall haue no pitie vpon his neyghbour, but shall destroy their houses with the sword, and spoyle their goodes because of the hunger of bread, and because of the great trouble.
- 20 Beholde, sayth God, I call together all the kynges of the earth to reuerence me, which are from the vprisynge, from the south, from the east, and Libanus, to turne vpon them, and restore the thynges that they haue done to them:
- 21 Lyke as they do yet this day vnto my chosen, so wyll I do also, and reconpence them in their bosome: Thus saith the Lorde God.
- 22 My ryght hande shall not spare the sinners, and my sworde shall not ceasse ouer them that shed the innocent blood vpon earth.
- 23 The fire is gone out from his wrath, & hath consumed the foundations of the earth, and the sinners lyke the strawe that is kyndled.
- 24 Noo worthy them that sinned, and kepe

not my commaundementes, sayth the Lorde.

- 25 I Wyll not spare them: Go your way ye choldren from the power, defile not my sanctuarie:
- 26 For the Lorde knoweth all them that sinned agaynst him, & therfore deliuereth he them vnto death and destruction.
- 27 For nowe are the plagues come vpon the worlde, and ye shall remayne in them: For God shall not deliuer you, because ye haue sinned agaynst hym.
- 28 Beholde an horrible vision cometh from the east,
- 29 Where generations of dragons of Arabia shall come out with many charettes, & the multitude of them shall be carped as the wynde vpon earth, that all they which heare them may feare & tremble,
- 30 Euen the Carmanies raging in wrath shall go forth as the wyld boozes of the forrest, and with great powder shall they come and stande fyghtynge with them, and shall waste a portion of the lande of the Assyrians.
- 31 And then shall the dragons haue the vpper hande, and remembryng their nature, shall turne about, conspirynge together in great powder to persecute the.
- 32 Then these shall be troubled, and kepe scilence in their powder, and shall flee:
- 33 And from the lande of the Assyrians shall the enemy besiege them, and consume some of them, and in their hoast shall be feare and dread, and strife among their kynges.
- 34 Beholde cloudes from the east, and from the north vnto the south, and they are very horrible to loke vpon, full of wrath and storme:
- 35 They shall smite one vpon another, and they shall smite downe a great multitude of starres vpon the earth, euen their owne starre: and the blood shall be from the sworde vnto the belly,
- 36 And the doung of man vnto the Camels litter,
- 37 And there shall be great fearfulnesse and tremblyng vpon earth: and they that see the wrath shall be afrayde, and a tremblyng shall come vpon them:
- 38 And then shall there come great raynes from the south, and from the north, and part from the west:
- 39 And strong wyndes shall aryse from the east, and shall open it, and the cloude which he raysed vp in wrath, and the starre

" 27. for
there shall be
sedition a-
mong iust.

" 27. lacke.

" 27. with.

starre stirred to cause feare towarde the east and west wind shalbe destroyed:

40 The great cloudes shalbe lift vp, and the mightie cloudes full of Wrath, and the starre, that they may make all the earth afrayde and them that dwell therein, and that they may powre out ouer every high place an horrible starre,

41 fire, and hayle, and fleing swordes, and many waters: that all fieldes may be full, and all riuers with the abundance of great waters.

42 And they shal breake downe the cities, and walles, mountaynes, and hilles, trees of the wood, and the grasse of the meadowes, and all their corne.

43 And they shall go stedfast vnto Babylon, and make her afrayde.

44 They shall come to her and besiege her, the starre and all Wrath shall they powre out vpon her, then shall the dust and smoke go vp vnto the heauen, and all they that be about her shall bewaile her:

45 And they that remaine vnder her, shall do seruice vnto them that haue put her in feare.

46 And thou Asia that comfortest thy selfe also vpon the hope of Babylon, and art the glorie of her person:

47 Doe be vnto thee thou wretch, because thou hast made thy selfe like vnto her, and hast deckte thy daughters in whoredome, that they might triumphe and please thy louers which haue alway desired to commit whoredome with thee.

48 Thou hast folowed the aboninable cite in all her workes and inuentions: therfore sayth God,

49 I will sende plagues vpon thee, widowhood, pouertie, hunger, warres, & pestilence, to waste thy houses with destruction and death,

50 And the glorie of thy power shalbe dried vp as a floure, whē the heate riseth

that is sent ouer thee:

51 Thou shalt be sieke as a poore wife that is plagued and beaten of women: so that the mightie and louers shall not be able to receaue thee.

52 Would I so hate thee, sayth the Lord,

53 If thou haddest not alway slayne my chosen, exalting the stroke of thy handes, and sayde ouer their death when thou wast drunken,

54 Set forth the beautie of thy countenance:

55 The rewarde of thy whoredome shalbe recompenced thee in thy bosome, therefore shalt thou receaue rewarde.

56 Like as thou hast done vnto my chosen, sayth the Lord: euen so shall God do vnto thee, and shall deliuer thee into the plague.

57 Thy children shall dye of hunger, and thou shalt fall through the sword: Thy cities shall be broken downe, and al thine shall perishe with the sword in the fielde.

58 They that be in the mountaynes shall dye of hunger, and eate their owne flesh, and drinke their owne blood for very hunger of bread and thirst of water.

59 Thou as unhappie shalt come through the sea, and receaue plagues againe.

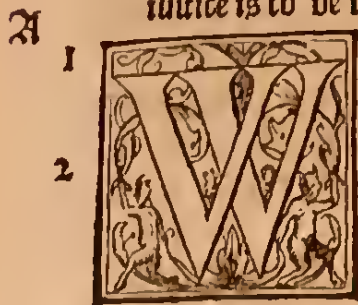
60 In the passage they shall cast downe the slayne cite, and shall roote out one part of thy lande, and consume the portion of thy glorie, and shall returne to her that was destroyed.

61 They shall treade thee downe like stubble, and they shall be thy fire,

62 And shall consume thee, thy cities, and thy lande, and thy mountaynes, all thy woodes and thy fruitfull trees shall they burne vp with the fire.

63 Thy children shall they cary away captiue: and loke what thou hast, they shall spoyle it, and marre the beautie of thy face.

1 Against Babylon, Asia, Egypt, and Syria. 18. 38. Of the euils that shal come vpon the world, with admonition how to gouerne them selues in afflictions. 54 To acknowledge their sinnes, and to commit them selues to the Lorde, 55 whose mightie prouidence and iustice is to be reuerenced.



- 1 **W**be vnto thee Babylon and Asia, wo be vnto thee Egypt & Syria: Gird your selues with clothes of sacke and heare, & mourne your children, be sozr: for your destruction is at hande.
- 2 A sword is sent vpon you, and who will turne it backe?
- 3 A fire is sent among you, and who will quench it?
- 4 Plagues are sent vnto you, and what is he that will dryue them away?
- 5 May any man dryue away an hungry lion in the wood? Or may any man quench the fire in stubble when it hath begunne to burne?
- 6 May one turne againe the arrowe that is shot of a strong archer?
- 7 The mightie Lord sendeth the plagues, & what is he that wil dryue them away?
- 8 The fire is kindled and gone forth in his wrath, and what is he that may quench it?
- 9 He shal cast lighteninges, and who shal not feare? he shall thunder, and who shall not be afcayde?
- 10 The Lord shall threaten, and who shal not vtterly be beaten to powder at his presence?
- 11 The earth quaketh and the foundations therof, the sea ariseth vp with waues from the deepe, and the waues of it are vnquiete, and the fishes therof also before the Lorde, and before the glorie of his power:
- 12 For strong is his right hande that bendeth the bowe, his arrowes that he shooteth are sharpe, and shall not misse when they begin to be shot into the endes of the worlde.
- 13 Behold the plagues are sent, & shall not turne againe till they come vpon earth.
- 14 The fire is kindled, and shall not be put out till it consume the foundations of the earth.
- 15 Like as an arrowe which is shot of a mightie archer returneth not backward: euen so the plagues that shall be sent vpon the earth, shall not turne againe.
- 16 Wo is me, wo is me, who will deliuer me in those dayes?
- 17 The beginning of sorowes and great mourning, the beginning of dearch and great death, the beginning of warres, and the powers shall stande in feare, the beginning of euyls, and they shall tremble euery one.
- 18 What shal I do in these thinges, when the plagues come?
- 19 Beholde, hunger and plague, trouble and anguise, are sent as scourges for amendment:
- 20 But for all these thinges they shall not turne from their wickednesse, nor be alway mindfull of the scourges.
- 21 Behold, bittayles shalbe so good cheape vpon earth, that they shall thinke them selues to be in good case: and euen then shall mischief growe vpon earth, warres, dearch, and great disquietnes.
- 22 For many of them that dwell vpon earth shall perishe of hunger, and the other that escape the hunger, shall the sword destroy:
- 23 And the dead shalbe cast out as dounge, and there shalbe no man to comfort them: for the earth shalbe wasted, and the cities shalbe cast downe.
- 24 There shalbe no man left to till the earth, and to sowe it.
- 25 The trees shall geue fruite, and who shall plucke them of and gather them?
- 26 The grapes shalbe ripe, and who shall treade them: for all places shalbe desolate of men:
- 27 So that one man shall desire to see another, or to heare his voyce.
- 28 For of one whole citie there shall be ten left, and two of the fielde which shall hyde them selues in the thyrke bushes, and in the cliftes of stones.
- 29 Like as when there remayne three or foure oliues in the place were oliues growe, or among other trees,
- 30 Or as when a vineyarde is gathered there are left some grapes of them that diligently sought through the vineyard:
- 31 Euen so in those dayes there shalbe three or foure left by them that search their houses with the sword.
- 32 And the earth shalbe left waste, and the fieldes thereof shall ware olde, and her wayes and all her pathes shall growe full of thornes, because no man shall trauaile

uayle there through.
 34 The virgins shall mourne hauing no
 bridegromes, the Women shall make la-
 mentation hauing no husbandes, their
 daughters shall mourne hauing no hel-
 pers.

35 In the warres shall their bridegromes
 be destroyed, & their husbandes shall pe-
 rish of hunger.

36 But ye seruautes of the Lord, heare
 these thinges, and marke them.

37 Behold the worde of the Lorde, O re-
 ceauie it: belene not the gods of whom
 the Lorde spake,

38 Behold the plagues drawe nie, and are
 not slacke in taryng.

39 Like as a trauayling woman whiche
 in the nyntly moneth bringeth forth a
 sonne, when the houre of the byrth is
 come, an houre two or thre afore that,
 the paynes come vpon her body, & when
 the childe cometh to the byrth they ta-
 ry not the twinkling of an eye:

40 Euen so shall not the plagues be slacke
 to come vpon the earth, and the worlde
 shall mourne, and sorowes shall come
 vpon it on euery side.

41 O my people, heare my worde, make
 you redy to the battayl, and in al euill be
 euen as pilgrimes vpon earth.

42 *He that selleth, let him be as he that
 fleeth his way: and he that bieth, as one
 that will leese.

43 Who so occupieth marchaundise, as he
 that winneth not: and he that buyldeth,
 as he that shall not dwell therein,

44 He that soweth, as one that shall not
 reape, he that cutterh the vineyarde, as
 he that shall not gather the grapes:

45 They that mary, as they that shall get
 no children: and they that mary not, as
 the widdowes.

46 And therfore* they that labour, labour
 in bayne.

47 For straungers shall reape their
 frutes, and spoyle their goodes, ouer-
 through their houses, and take their chil-
 dren captiue: for in captiuitie and hunger
 shall they get children.

48 And they that occupie their marchaun-
 dise with robberie, the more they decke
 their cities, their houses, their posses-
 sions, and their owne persons,

49 The more will I punishe them for
 their sinnes, sayth the Lorde.

50 Like as an whore enuieth an honest
 and vertuous woman:

51 So shall righteousnesse hate iniquitie
 when she decketh her selfe, and shall ac-
 cuse her to her face when he commeth
 that shall brydle the auctour of all sinne
 vpon earth.

52 And therfore be not ye like thereunto,
 nor to the workes therof:

53 For or euer it be long iniquite shall be ta-
 ken away out of the earth, and righte-
 ousnesse shall raigne among you.

54 Let not the sinner say, that he hath not
 sinned: for coles of fire shall burne vpon
 his head which sayth, Before the Lord
 God and his glorie I haue not sinned.

55 Beholde, the Lorde knoweth all the
 workes of men, their imaginations, their
 thoughtes, and their heartes.

56 * For he spake but the worde, Let the
 earth be made, and it was made, Let
 the heauen be made, and it was created.

57 In his worde were the starres made,
 *and he knoweth the number of them.

58 He searcheth the grounde of the deepe
 and the treasures therof, he hath mea-
 sured the sea, and what it conteyneth.

59 He hath shut the sea in the middest of
 the waters, and with his worde hath
 he hanged the earth vpon the waters.

60 He spreadeth out the heauen like a vau-
 t, vpon the waters hath he founded it:

61 In the desert and drye wilderness hath
 he made springes of water, and pooles
 vpon the top of the mountaynes, that
 the fluddes might poure downe from
 the stony rockes, to water the earth.

62 He made man, and put his heart in the
 middes of the body, & gaue him breath,
 life, and vnderstanding.

63 Hea and the spirite of the almightie
 God which made all thinges, and hath
 searched the ground of al the secretes of
 the earth.

64 He knoweth your imaginations and in-
 uentions, and what ye thincke when ye
 sinne and woulde hyde your sinnes.

65 Therfore hath the Lorde searched and
 sought out all your workes, and he shall
 be tray you all:

66 And when your sinnes are brought
 forth, ye shall be ashamed before men,
 and your owne sinne shall be your accu-
 sers in that day.

67 What will ye do? Or how will ye hyde
 your sinnes before God and his angels:

68 Behold, God him selfe is y iudge, feare
 him: leaue of from your sinnes, and for-
 get your vnrightheousnesse, and meddle

no more with them: so shall God leade you forth, and deliuer you from al trouble.

69 For beholde, the heate of a great multitude is kindled ouer you, and they shall take away certayne of you, and shall slay for meate to the idols:

70 And they that consent vnto them, shall be had in derision, laughed to scoone, and troden vnder foote.

71 For there shall be in euery place, and in the next cities a great insurrection vpon those that feare the Lorde:

72 They shall be like mad men, they shall spare no man, they shall spoyle and wast such as yet feare the Lorde:

73 For their goods shall they take from them, and shut them out of their houses.

74 Then shall it be knowen who are my chosen, and they shall be tryed as the

golde in the fire.

75 Heare O ye my beloued, sayth the Lorde: behold, the dayes of trouble are at hande, but I will deliuer you from the same.

76 Be not ye afrayde, dispaire not: for God is your captayne.

77 Who so kepeth my commaundementes and preceptes sayth the Lorde God, let not your sinnes waygh you downe, and let not your vnrighteousnesse be lift vp.

78 Who be vnto them that are bound with their sinnes, and couered with their wickednesse, lyke as a fielde is hedged in with bushes, and the path therof couered with thornes that no man may trauayle through: it is shut vp, and is cast into the fire for euer to be consumed therewith.

The ende of the fourth booke of Esdras:

The booke of Tobias.

The firste Chapter.

¹ Tobias parentage. ³ His golines. ⁶ His equitie. ⁸ His charitie and prosperitie.
²³ He fleeth and his goodes are confiscate, ²⁵ and after restored.

A 1



Tobias was of the tribe & citie of Nephthali, which lyeth in the hie countreys of Galilee aboue Naasson, beside y way that leadeth to the West, hauyng

the citie of Sephet vpon the left side.

- ² Though he was taken prisoner in the dayes of Salmanasar king of the Assyrians, neuerthelesse beyng in captiuitie, he forsoke not the way of trueth:
- ³ In so much that whatsoeuer he might get, he parted it dayly with his felowe prisoners and brethren that were of his kinred.
- ⁴ And though he were younger then al in the tribe of Nephthali, yet did not he behaue him selfe childishly in his workes.
- ⁵ And when all the other went to the golden calues whiche Jeroboam the king of Israel had made, he alone fled al their companies,
- ⁶ And gat him to Hierusalem vnto the temple of the Lorde, and there worshipped the Lord God of Israel, saythfully offering of al his first frutes and tithes:
- ⁷ So that in the thirde yere, he ministred all the tithes vnto the straungers and conuertes.
- ⁸ These and such like thinges dyd he obserue according to the law of God when he was yet but young.
- ⁹ But when he was a man, he toke out of his owne tribe a wyfe called Anna: and of her he begat a sonne, whom he called after his owne name,
- ¹⁰ And taught him from his youth vp to feare God, and to refrayne from all sinne,
- ¹¹ Now when he with his wife, his sonne, and with all his kinred, was come in captiuitie vnto the citie of Ninue,
- ¹² What time as they all dyd eate of the meates of the heathen: he kept his soule, and was neuer defiled in their meates.
- ¹³ And for so much as he was mindeful of the Lorde in all his heart, God gaue him fauour in the sight of Salmanasar the king,
- ¹⁴ which gaue him power to go where he woulde, and so had he libertie to do whatsoeuer he woulde.
- ¹⁵ So went Tobias vnto all them that were in captiuitie [and comforted them] and gaue them wholsome exhortations.
- ¹⁶ And when he came to Rages a citie of the Medes, hauing ten talentes of siluer (of the thinges wherewith the king had honoured him)
- ¹⁷ And saue among a great companie of people of his kinred, one Gabelus which was of his owne tribe, beyng in necessite, he gaue him the sayde wayght of siluer vnder an haude writyng.
- ¹⁸ After a long season, when Salmanasar the kyng was dead, and Sennacherib his sonne raigne in his steade, which hated the children of Israel:
- ¹⁹ Tobias went dayly throughout all his kinrede, and comforted them, and gaue of his goods to euery one of them as much as he might.
- ²⁰ He fed the hungry, clothed the naked, and buried the dead and slayne, and that diligently.
- ²¹ And when Sennacherib the king came agayne and fled out of Iurie (what time as god punished him for his blasphemie) & in his wrath slue many of the children of Israel: Tobias buried their bodies.
- ²² But when it was told the king, he commaunded to slay him, and toke away all his goodes.
- ²³ Neuerthelesse, Tobias with his sonne and with his wyfe, fled his way naked, and was hyd: for there were many that loued hym.
- ²⁴ But after fourtie and fife dayes the king was slayne of his owne sonnes:
- ²⁵ Then came Tobias agayne to his house, and all his goodes were restored vnto him.

1 Tobias calleth the faythfull to his table. 3 He leaueth the feast to burie the dead. 10 Howe he became blind. 13 His wife laboureth for his liuing. 15 She reprocheth hym bitterly.



- A** 1 After those thinges, by
pon a solempne day of
the Lorde, Tobias
made a good feast in
his house,
- 2 And sayde vnto his
sonne: Go thy way, &
bring hyther some of our tribe, suche as
feare God, that they may make inery
with vs.
- 3 And when he was gone, he came a-
gaine, and told his father that one of the
children of Israel lay slayne vpon the
streete.
- 4 And immediatly he leapt from his ta-
ble, left the feast, came fasting to the dead
coarse, toke him and bare hym priuily
into his house, that when the sunne was
downe he might safely burie him.
- 5 And when he had hyd the coarse, he did
eate his meate with mourning and
feare,
- 6 Remembryng the wordes that the Lord
sayde by the prophete Amos: Pour hye
feastes shalbe turned to sorowe and hea-
uinesse.
- 7 But when the sunne was downe, he
went his way and buried him.
- 8 Then al his neyghbours reproued him,

saying: It is not long sence it was com-
maunded to slay thee because of this
matter, and hast scarce escaped the dan-
ger of death: and buriest thou the dead
again?

- 9 Neuerthelesse, Tobias fearing God
more then the king, toke the bodies of the
slayne, and hyd them in his house, and
buried them at midnights.
- 10 It happened vpon a day that he had
buried the dead and was weery, came
home and layed him downe by the wal,
and slept.
- 11 And whyle he was asleepe, there fell
downe vpon his eyes warme doung out
of the swalloes nest, so that he was
blinde.
- 12 This temptation dyd God suffer to
happen vnto him, that they which came
after, might haue an example of his pa-
tience, like as of holy Job.
- 13 For in so much as he euer feared God
from his youth by, and kept his com-
maundementes, he grudged not against
God that the plague of blindnesse
chaunced vnto hym:
- 14 But remayned stedfast in the feare
of God, and thanked God all the dayes
of his lyfe.

Amos. viii. c

15 For

- 15 For like as blessed Job was had in derision of kinges: euen so was he laughed to scoone of his elders and kinnsfolkes, which sayde vnto him:
- 16 Where is thy hope, for the whiche thou hast done almes and buried the dead:
- 17 But Tobias rebuked them, and spake: Say not so,
- 19 For we are the children of holy men, and loke for the lyfe whiche God shall gene vnto them that neuer turne their beliefe from him.
- 19 And Anna his wyfe went dayly to the weauing worke:

- 20 And loke what liuing she coulde get with the labour of her handes, she brought it. And it happened that she toke a byd, and brought it home:
- 21 And when her husband hearde it crye, he sayde, Loke that it be not stollen: restore it againe to the owners, for it is not lawfull for vs to eate or to touch any thing of theft.
- 22 Then was his wyfe angry, and sayde: Nowe is thy hope become vayne openly, and thy almes deedes are manifest.
- 23 With these and such like wordes did she cast him in the teeth.

The .iii. Chapter.

3 The prayer of Tobias. 7 Sara Raguels daughter, and the thinges that came vnto her. 12 Her prayer hearde. 19 The angell Raphael sent.



1 When Tobias toke it heauily, & with teares began to make his prayer,

2 Saying: O Lord thou art righteous, and all thy iudgementes are

true: yea al thy wayes are mercie, saythfulnesse, and iudgement.

3 And now O Lorde be myndefull of me, and take no vengeaunce of my sinnes, neither remember my misdeedes, neither the misdeedes of my forefathers.

4 For we haue not ben obedient vnto thy commaundementes: therefore are we spoyled, brought into captiuite, into death, into derision and shame vnto all nations, among whom thou hast scattered vs.

5 And now O Lorde, thy iudgementes are great: for we haue not done according to thy commaundementes, neither haue we walked innocently before thee.

6 And now O Lord, deale with me according to thy will, and commaunde my spirite to be receaued in peace: for more expedient were it for me to die, then to liue.

7 At the same time it happened that Sara the daughter of Raguel at Rages a citie of the Medes, was also reproched by one of her fathers handmaydes,

8 That she had had seuen husbandes, which assoone as they were gone in vnto her, were slayne of the deuyll, called Asmodeus.

9 Therefore when she reproued the mayden for her fault, she answered her, say-

ing: God let vs neuer see sonne nor daughter of thee more vpon earth, thou killer of thy husbandes.

10 Wilt thou slay me also, as thou hast slayne seuen men: At this voyce went Sara into an hye chamber of her house, and thre dayes and thre nightes she neither eate nor dranke.

11 But continued in prayer, and besought God with teares, that he would deliuer her from this rebuke.

12 Upon the thirde day it came to passe, that when she had made an end of prayer, she prayesd the Lorde,

13 Saying: Blessed be thy name O God of our fathers, whiche when thou art wroth shewest mercie, and in time of trouble thou forgiuest the sinnes of them that call vpon thee.

14 Vnto thee O Lorde turne I my face, vnto thee lift I by myne eyes.

15 I beseeche thee O Lord, loose me out of the bondes of this rebuke, or els take me vtterly away from of the earth.

16 Thou knowest Lorde that I neuer had desire vnto man, and that I haue kept my soule cleane from all vncleanly lust:

17 I haue not kept companie with those that passe their time in sport, neither haue I made my selfe partaker with them that walke in light behauiour.

18 An husband haue I consented to take, not for my pleasure, but in thy feare.

19 Nowe peradventure eyther I haue ben vnworthy of them, or els were they vnnieete for me: for thou happyly hast kept me to another husbände.

20 For why : thy counsell is not in the powder of man.

D 21 But euery one that serueth thee is sure of this, that if his life be in tryng, it shall be crowned : and if he be in trouble, that God, no doubt, shall deliuer him: and if his life be in chastening, that he shall haue leaue to come vnto thy mercie.

22 For thou hast no pleasure in our dampnation: And why : after a storme thou makest the wether fatre and still, after

weeping & heauinesse thou geuest great ioy.

23 Thy name O God of Israel, be prayed for euer.

24 At the same time were both their prayers heard in the sight of the maiestie of the hiest God.

25 And Raphael the holy angell of the Lorde, was sent to helpe them both, whose prayers came at one time together before God.

Or, were recited at one time together.

The. iiii. Chapter.

Preceptes and exhortations of Tobias to his sonne.

A 1 **S** When Tobias thought his prayer to be heard, that he might dye, he called vnto him his sonne Tobias,

2 And sayde vnto him: My sonne heare the wordes of my mouth, and lay them in thyne heart as a foundation.

3 When God taketh away my soule, burie thou my body: and holde thy mother in honour all the dayes of her life.

4 For thou oughtest to remember what and howe great peryls she suffered for thee in her wombe.

5 And when she also hath fulfilled the time of her life, burie her beside me.

6 Haue God in thy thought all the dayes of thy life, and beware lest at any time thou consent vnto sinne, and lest thou let slippe the commaundementes of the Lorde our God.

B 7 Geue almes of thy goods, and turne neuer thy face from the poore : and so shall it come to passe, that the face of the Lord shall not be turned away from thee.

8 Be mercifull after thy power.

9 If thou haue much, geue plenteously: if thou hast litle, do thy diligence gladly to geue of that litle:

10 For so gatherest thou thy selfe a good rewarde in the day of necessitie.

11 For mercie deliuereth from al sinne and from death, and suffreth not the soule to come into darkenesse.

12 A great comfort is mercie before the hie God, vnto all them that shewe it.

13 My sonne, kepe thee wel from al whor-

dome: and beside thy wife, suffer not thy selfe to knowe of sinne.

14 Let neuer pride haue rule in thy minde nor in thy worde : for in pryde began all destruction.

15 Whosoever worketh any thing for thee, immediatly geue him his hire, and loke that thy hired seruauntes wages remaine not at all with thee.

16 Loke that thou neuer do vnto another man, the thing that thou wouldest not another man shoulde do vnto thee.

17 Eate thy bread with the hungry and poore, and couer the naked with thy clothes.

18 Set thy bread and wine vpon the buriall of the righteous, and do not thou eate and drinke therof with the sinners.

19 Aske euer counsell at the wylse.

20 Be alway praying of God, & beseeche him that he will order thy wayes, and that whatsoeuer thou deniest or takest in hand, it may remaine in him.

21 I certifie thee also my sonne, that when thou wast yet but a babe, I deliuered ten talentes of siluer vnto Gabelus at Rages a cite of the Medes, and his hande wytyng haue I by me.

22 And therfore seke some meanes howe thou mayest come by him, and receaue of him the sayd wayght of siluer, & geue him his hande wytyng againe.

23 My sonne, be not afrayde : truely it is we leade here a poore life, but great good shall we haue if we feare God, and depart from all sinne, and do well.

Or, shall.

D

¶ The .v. Chapter.

2 Tobias is sent to Rages. 5 He meeteth with the angell Raphael, which did conduct him.

A 1 **T**hen answered Tobias as his father, and said: Father, all that thou hast commaunded me wyl I doe, and that diligently.

2 **B**ut how I shall requyre this money I can not tell, neither doth he knowe me, nor I him: what token shall I geue him: And as for the way thither, I neuer knew it.

3 Then his father answered him, and saide, I haue his hand writing by me: which when thou shewest him, immediately he shall pay thee.

4 **B**ut go thy way nowe and get thee some faithful man to go with thee for an hyre, that thou mayst receaue the money while I am yet liuing.

5 Then went Tobias out, and vpon the streete he founde a fayre young man standing, girded by, and as it were one redie to take his iourney.

6 And he knewe not that it was an angell of God, but saluted him, and sayde: From whence art thou, thou good young man:

B 7 He answered: Of the children of Israel. And Tobias said vnto him: Knowest thou the way that leadeth vnto the countrey of the Medes:

8 He answered: I knowe it well, & all those streetes haue I gone oft times, and haue lodged with our brother Gabelus that dwelleth in Rages a citie of the Medes, which lyeth vpon the mouit Ebatanis.

9 Tobias saide vnto him: I pray thee tary for me, till I haue tolde my father these thinges.

10 Then went Tobias in, and tolde his father all: At the which his father marueyled, and prayed that he woulde come in vnto him.

11 Now when he came in, he saluted him, and saide: Joy be with thee for euermore.

12 And olde Tobias saide: What ioy can I haue that sit here in darkenesse, and see not the light of heauen:

13 The young man saide vnto him: We of good cheare, God shall helpe thee

shortly.

14 And Tobias saide vnto him: Canst thou bring my sonne to Gabelus, vnto the citie of Rages in Medea: and when thou comest againe, I shall pay thee thy hyre: **C**

15 And the angell saide vnto him: I shall leade thy sonne, and bring him to thee againe.

16 Then Tobias answered him: Tell me I pray thee, of what house or of what tribe art thou:

17 The angel Raphael saide vnto him: Seekest thou after the kindred of an hireling, or an hired man him selfe for thy sonne to go with him:

18 But that I make thee not carefull, I am Azarias the sonne of great Hananias.

19 And Tobias answered, Thou art come of a great kindred: but I pray thee be not displeas'd that I desire to know thy kindred.

20 The angell said vnto him: Thy sonne shall I leade forth safely, and bring him whole sounde to thee againe. **D**

21 Then answered Tobias, and saide: Well, go on your way, and God be in your iourney, and his angell beare you company.

22 So when they had prepared all thinges that they woulde take with them in their iourney, Tobias bade his father and his mother farewell: and they went on their way both together.

23 Nowe when they were gone, his mother began to weepe, & saide: The staffe of our age hast thou taken away, and sent him from vs.

24 Woulde God that money had neuer ben, for the which thou hast sent him away.

25 For our pouertie was sufficient for vs, why we shoulde haue counted it rycheesse, that we saw our sonne here.

26 Then saide Tobias vnto her: Weepe not, our sonne shall go safely and come to vs againe sounde, and thyne eyes shall see him.

27 For I trust that the good angell of God shall beare him company, and order well all the thinges that he doth, so

so that he shall come to vs againe with
10p.

28 At these wordes his mother leit of
from weeping, and held her peace.

The .vj. Chapter.

2 Tobias deliuered from the fishe. 8 Raphael sheweth him certayne medicines.
19 He conducteth him toward Sara.

A 1 **S** Tobias went on his
way, and a dogge folo-
wed him: and the first
2 night they abode by the
water of Tigris.

Then went he out to
washe his feete, and be-
holde there came forth an horrible
fishe to deuour him.

3 Of whom Tobias was afrayde, and
cryed with a loude voyce, saying: Lord,
he cometh vpon me.

4 And the angell saide vnto him: Take
him by the gyll, and drawe him to thee.
And he did so, and drew him vpon the
lande: and the fishe began to leape at
his feete.

5 Then saide the angell vnto him, Take
out the bowels of this fishe: & as for the
heart, the gal, and the lyuer, keepe them
by thee: for these thinges are necessary
and good for medicines.

6 Tobias did so, and rosted the flesh, and
they tooke it with them in their iour-
ney: the residue they salted, as much as
was sufficient for them, tyll they came
to Rages a citie of the Medes.

B 7 Then Tobias asked the angell, and
saide vnto him: I pray thee brother A-
zaria, tell me whereto are these thinges
good of the fishe that thou hast bidden
me keepe.

8 The angell answered him, and said:
If thou layest a peece of the heart vpon
the coales, the smoke thereof dryueth a-
way all maner of euill spirites, whether
it be from man or from woman, so that
from thenceforth the same shall come
no more vnto them.

9 The gal is good to annoynt or to strike
the eyes withall, where as there is any
blemishe in them, so that they shalbe
whole.

10 And Tobias saide vnto him: where
wilt thou that we remaine: The angell
answered,

11 And saide: Here is a nye kinsman of
thyne and of thy tribe, one Raguel by

name, which hath a daughter called
Sara, & hath neither sonne nor daugh-
ter but her.

12 All his good belongeth vnto thee,
and thou must mary her.

13 And therefore desire her of her father, **C**
and he shall geue her thee to wyfe.

14 Then answered Tobias and saide:
As I vnderstand she hath ben maryed
vnto seuen husbannes, and they all are
dead: and I haue heard say, that the
deuill slue them.

15 I am afrayd therfore lest such thinges
happen vnto me also: which if it came to
passe, seeing I am the onely sonne of my
father and my mother, I should bryng
them in their age with sorowe to their
graues.

16 Then saide the angell Raphael vnto
him: Heare me, & I wyll tell thee what
they be, of whom the deuill hath power.

17 Namely, they that receaue mariage
after such a fashon that they shut God
out from them and from their heart,
and geue them selues to their owne lust,
euen as it were an horse & Mule which
haue no vnderstanding: vpon such hath
the deuill power.

18 But when thou takest her, and art
come in to the chamber, withhold thy
selfe from her thre dayes, and geue thy
diligence vnto nothing but vnto prayer
with her.

19 And in the first night, rost the lyuer of **D**
the fishe, and the deuill shalbe dryuen a-
way.

20 The second night shalt thou be recea-
ued into the company of the holy patri-
arches.

21 The third night shalt thou obtayne
the blessing of God, so that "Whole chil- **" 21. 6. 11.**
dren shall be borne of you.

22 After the third night take the mayden
in the feare of God, and more for the de-
sire of children, then for any fleshely lust,
that in the seede of Abraham thou
mayest obtayne the blessing in children.

The

The .vii. Chapter.

Tobias marryeth Sara, Raguels daughter.

1 **W**hen went they into Raguel, which receaued them ioyfully.
 2 And when Raguel looked vpon Tobias, he saide vnto Anna his wyfe: How lyke is this young man vnto my sisters sonne?
 3 And when he had spoken this, he said: Whence be ye ye young men and our brethren? They saide: Of the tribe of Nephthali, out of the captiuitie of Nin-
 4 Then said Raguel vnto them: Know ye my brother Tobias? They saide: yea we know him well.
 5 And when he had spoken much good of him, the angell saide vnto Raguel: Tobias of whom thou askest, is this young mans father.
 6 Then Raguel bowed him selfe downe and wept, and toke him about the necke and kissed him,
 7 And saide: Gods blessing haue thou my sonne, for thou art the sonne of a good vertuous man.
 8 And Anna his wyfe, and Sara his daughter wept also.
 9 Now when they had talked together, Raguel bade kill a wether, & to make a feaste: And when he had exhorted them to sit downe to dinner,
 10 Tobias saide: I wyll neither eate nor drinke here this day, except thou first graunt me my petition, and promise me to geue me thy daughter Sara.
 11 When Raguel heard this, he was astomied, for he knewe what had happe-

ned vnto the other seuen men that went in vnto her: and he began to feare that it shoulde chaunce vnto him also in lyke maner. And while he stode so in doubt, and gaue the young man no aunswere,
 12 The angell saide vnto him: Feare not to geue him thy daughter, for vnto this man that feareth God, belongeth thy daughter to wyfe: therefore might none other haue her.
 13 Then saide Raguel: I doubt not but God hath accepted my prayers & teares in his sight:
 14 And I beleue he caused you to come vnto me for the same intent, that this daughter of myne might be marryed in her owne kindred* according to the law of Moyses: And now doubt thou not but I wyll geue her vnto thee.
 15 So he toke the right hande of his daughter, and gaue her into the right hande of Tobias, and saide: The God of Abraham, the God of Isaac, & the God of Jacob be with you, ioyne you together, and fulfill his blessing in you.
 16 And they toke a letter, & made a writing of the marriage.
 17 And then made they mery, and pray- sed God.
 18 And Raguel called Anna his wyfe vnto him, and bade her prepare another chamber.
 19 And thither he brought Sara his daughter, and she wept.
 20 Then saide he vnto her, Be of good cheare my daughter: the Lorde of hea- uen geue thee ioy for the heauinesse that thou hast suffered.

Num. 36ic.

The .viii. Chapter.

2 Tobias driueth away the euill spirite. 4 He prayeth to God with his wyfe,
 11 Raguel prepareth a graue for his sonne in lawe. 16 Raguel blesseth the Lorde.

1 **N**ow after that they had supped, they brought the young man in to her.
 2 Then thought Tobias vpon the wordes of the angel, and toke out of his bagge a peece of the lyuer of the fishe, and layed it vpon the hotte coales.

3 So the angell Raphael tooke holde of the deuill, and sent him away, & bound him in the wildernesse of the hygher Egypt.
 4 Then spake Tobias vnto the virgin, and saide: Up Sara, let vs make our prayer vnto God to day, to morow, and ouermorow: For these three nightes wyll we reconcile our selues with God, and

* Or, the third day.
 * Or, ioyne our selues to God.

and when the third holy night is past, we shall ioyne together in the ductie of marriage.

5 For we are the children of holymen, and we may not come together as the heathen that know not God.

6 Then stode they by both together, and besought God earnestly that he would preserve them.

"O, that health might be given them."

B 7 And Tobias saide: O Lorde God of our fathers, prayse be thou of heauen and earth, of the sea, welles, & fluddes, and of al thy creatures that be therein.

Gen. ii.

8 Thou madest Adam of the * moulde of the earth, and gauest him Eua for an helper.

9 And now Lorde thou knowest that it is not because of voluptuousnes that I take this sister of myne to wyfe, but onely for the loue of children, in whom thy name may be blessed for euer.

10 And Sara saide: haue mercie vpon vs O Lorde, haue mercie vpon vs, and let vs both come whole and sounde together to a good age.

11 And about the cocke crowing, it came to passe, that Raguel called his seruantes:

12 And they went with him to make a graue.

C 13 For he saide: It is chaunced now vnto him peradventure as it did vnto the other seuen men that went in vnto her.

14 Now when they had made the graue, Raguel came againe to his wyfe, and saide vnto her: Send one of thy maydens to loke if he be dead, that I may bury him afore it be light day.

15 So she sent a mayden to see: which

when she came into the chamber, found them whole and sounde, sleeping together.

16 And so she came againe, and brought good tidings: Then Raguel and Anna his wyfe prayse the Lorde,

17 And saide: Prayse be thou O Lorde God of Israel, that it is not happened vnto vs as we thought.

18 For thou hast dealt mercifully with vs, and put away from vs the enemy that persecuted vs,

19 And hast shewed mercy vnto yonder two the onely borne children of their parentes: O Lorde, cause them to magnifie thee more perfectly, and to offer the sacrifice of thy prayse & of their health: that all people may knowe that thou onely art God in all the earth.

20 And immediatly Raguel commaunded his seruantes to fyll the graue that they had made, with earth, afore it was light,

21 And bade his wyfe prepare a feaste; & to make redie all thinges that were necessary for meate, to such as went by the way.

22 He caused two fat kine also and foure weathers to be slaine, and meates to be prepared for all his neighbours and freindes.

23 And Raguel charged Tobias to remaine with him two weekes.

24 As for all the good that he had, he gaue Tobias the halfe of it, and made this writing, that the halfe which remained, should fall vnto Tobias after their death.

¶ The .ix. Chapter.

The angell goeth to Gabelus, at the desire of Tobias which deliuereth the letter, and receaueth the money,

A 1



When Tobias called vnto him the angell, who he thought to haue ben a man, and saide vnto him: Brother Azarias, I pray thee hearken vnto my wordes,

2 If I shoulde geue my selfe to be thy seruaunt, I shall not deserue thy prouidence.

3 Neuerthelesse, I beseeche thee that thou wilt take the bestes and the seruantes, & go vnto Gabelus in Rages the cite of the Medes, and deliuer him

his hand writing, and receaue the money of him, and pray him to come to my marriage.

4 For thou knowest thy selfe that my father doth number the dayes: and if I tary one day to long, he wyll be sozy in his minde.

5 Now seest thou how earnestly Raguel hath required me, so that I can not say him nay.

6 Then toke Raphael foure of Raguels seruantes and two Camels, and went vnto Rages the cite of the Medes: And when he had founde Gabelus,

lus, he gaue him his hand Writing, and receaued all the money.

7 He tolde him also of Tobias the sonne of Tobi, how al thinges had happened: and caused him to come with him to the marriage.

8 Now when he came into the house of Raguel, he founde Tobias sitting at the table: and he leaped vp, & they kissed one another, and Gabelus wept, and prayesed God,

9 And saide: The blessing of the God of Israel haue thou, for thou art the sonne of a right vertuous and iust man, and

of one that feareth God, & geueth great almes:

10 And blessing haue thy wyfe, and your elders,

11 That ye may see your children, and your childrens children vnto the third & fourth generation: and your seede be blessed of the God of Israel, which raigneth worlde without end.

12 And when they all had sayde Amen, they went to the feast: but with the feare of the Lorde held they the feast of the marriage.

The .x. Chapter.

1 Tobias and his wyfe thinke long for their sonne. 10 Raguel sendeth away Tobias and Sara.

1 **N**OW whyle young Tobias made long taryng, by reason of the marriage, his father was full of care & heauinesse, saying: Canst thou thinke what

shoulde be the cause that my sonne taryeth so long: or why he shoulde be kept so long there:

2 Thinkest thou Gabelus is dead, and no man wyll geue him the money:

3 Thus began he to be very sorowfull, he and Anna his wyfe with him: and began to weepe both together, because their sonne was not come againe vnto them at the day appoynted.

4 As for his mother, she wept with discomfortable teares, and saide: woe is me my sonne, Oh what ayled vs to send thee away into a straunge countrey, thou light of our eyes, thou staffe of our age, thou comfort of our life, thou hope of our generation:

5 Seing all the thinges that we haue are onely in thee, we shoulde not haue sent thee away from vs.

6 Then Tobias [comforted her, and] saide: holde thy peace, & be not discomforted, our sonne is whole and sounde: the man that we sent him withall, is faithfull inough.

7 Neuerthelesse, she might in no wyse be comforted: but dayly went out, looked

about, and went about all the streates whereby she thought he shoulde come againe: that if it were possible she might see him coming a farre of.

8 But Raguel saide vnto his sonne in lawe: O tary here, and I shall send a messenger vnto thy father Tobias, to tell him that thou art in good health.

9 Tobias saide vnto him: I am sure that my father and my mother count euery day, and that their heartes are sorre.

10 So when Raguel had prayed Tobias with many wordes, and he woulde in no wyse heare him, he deliuered Sara vnto hym, & the halfe part of all his good, in seruauntes, and handmaydens, in sheepe, in camels, and in kyne, & much money: and so sent him away from him with health and ioy,

11 And said: The holy angel of the Lorde be with you in your iourney, and bring you forth safe and sounde, that ye may finde all thinges in good case with your elders, & that myne eyes may see your children afore I dye.

12 So the elders embraced their daughter, kissed her, and let her go:

13 Exhorting her to honour her father & mother in law, to loue her husband, to rule well her houtholde, to keepe her house in good order, and to shewe her selfe faultlesse.

The booke

The .xj. Chapter.

The returne of Tobias to his father. 11 How he was receaued. 15 His father hath his sight restored, and prayseth the Lorde.

A 1



As they now were going homeward againe, vpon the eleuenth day they came to Charran, which lyeth in the halfe way toward Ninue.

2 And the angell saide: Brother Tobias, thou knowest how thou hast left thy father:

3 Therefore if it please thee, we two wyl go before, and let the houtholde with thy wyfe & the cattaille come faire and softly after vs.

4 And when Tobias was content that they should go before, Raphael said vnto him: Take of the gall of the fishe with thee, for it shall be necessary. So Tobias toke of the gall, and they went their way.

5 But Anna the mother of Tobias sate dayly by the way side vpon the toppe of an hill, from whence she might see farre about her.

6 And whyle she was wayting there for his comming, she looked a farre of, and anon she perceaued her sonne comming, and ranne and tolde her husband, saying: beholde thy sonne commeth.

B 7 And Raphael saide vnto Tobias: As soone as thou comest into the house, immediatly worship the lorde thy God, and geue thanks vnto him: then go to thy father, and kisse hym,

8 And straight wayes strike his eyes ouer with the gall of the fishe that thou hast brought with thee: For be sure that his eyes shall straight way be opened, and thy father shall see the light of heauen, and shal reioyce at the sight of thee.

9 Then the dogge that had ben with them in their iourney, ranne before, and came as a messenger, and wagged his

tail for gladnesse.

10 So the blynde father arose, and began to runne, and stumbled with his feete: and gaue a seruaunt his hand, & ranne to meete his sonne,

11 Receaued him, and kissed him, he and his wyfe, and they both began to weepe for ioy.

12 Now when they had worshipped and thanked God, they sat downe.

13 Then tooke Tobias of the fishes gall, and annoynted his fathers eyes: C

14 And taried halfe an houre, and then began the blemishe to go out of his eyes, lyke as it had ben the white skinn of an egge:

15 which Tobias tooke, and drew from his eyes, and immediatly he receaued his sight.

16 Then they prayled God, he and his wyfe, and all they that knew him.

17 And Tobias saide: O Lorde God of Israel I geue thee prayle & thanks, for thou hast chastened me, & made me whole: And so, now do I see my sonne Tobias.

18 After seuen dayes, came Sara his sonnes wyfe also whole and sound, with all the houtholde and cattaille, with camels, & much money of his wyues, and with the money that he had receaued of Gabelus.

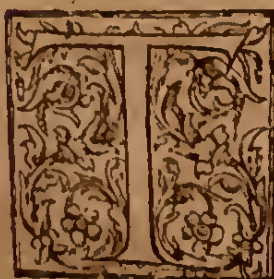
19 And he tolde his father and his mother all the benefites which God had done for him by the man that led him. D

20 Achior also and Nabath Tobias sister sonnes came, and were glad, and reioyced with him, by reason of all the good thinges that God had shewed vnto him: And so for the space of seuen dayes they made mery, and were right ioyfull every one.

The .xii. Chapter.

Tobias declareth to his father the pleasures that Raguel had done him. 5 the which he would recompence. 11 Raphael declareth that he is an angell sent of God.

A 1



hen Tobias called his sonne vnto him, & sayd: what may we geue this holy man, that went with thee?

Tobias answered his father, and sayde:

Father, what rewarde shall we geue him: or what thing can deserue his benefites:

3 He hath ben my guyde, and brought me safe againe: he receaued the money from Gabelus, he caused me to get my wyfe, he droue the euill spirite from her, he

11 came.

he hath ben an occasion of gladnesse to her father and mother, he delyuered me that I was not deuoured of the fishe, he hath made thee to see the light of heauen: yea, We all haue receaued great good of him.

4 Holwe shoulde we worthyly deserue these thinges vnto him: But I pray thee my father that thou wilt desire him, if happily he wil vouchsafe to take with him the halfe of all that we haue brought.

5 So the father & the sonne called him, toke him asyde, and began to pray him that he woulde be content to take in good worth the halfe part of all that they had brought.

6 Then saide he secretly vnto them: Prayse ye the God of heauen, and geue thanks vnto him before al men lyuing: for he hath shewed his mercy vnto you.

7 It is good to hide the kinges secreete: but to shewe and to prayse the workes of God it is an honorable thing.

8 Prayer is good with fasting, and mercie is better then to hooorde by treasures of golde.

9 For mercie delyuereth from death, cleareth sinne, & causeth to finde mercie and lyfe euerlasting.

10 But they that do sinne and vnrighteousnesse, are the enemies of their owne soule.

11 Wherefore I tell you the trueth, and wyll hide no secret saying from you.

12 When thou prayedst with teares, and

buriedst the dead, and ledest thy dynner and hyddest the dead in thyne house vpon the day time that thou mightest bury them in the night, I offered thy prayer before the Lorde.

13 And because thou wast accept and beloued of God, it was necessary that temptation should trye thee.

14 And now he hath the Lorde sent me to heale thee, and to delyuer Sara thy sonnes wyfe from the euill spirite.

15 For I am Raphael an angell, one of the seuen that stande before the Lorde.

16 When they heard this, they were sore afrayde, and trembled, and fell downe vpon their faces vnto the grounde.

17 Then saide the angell: Peace be with you, feare not.

18 For where as I haue ben with you, it is the wil of God: geue prayse & thanks vnto him.

19 You thought that I did eate & drinke with you, but I vse meate that is invisible, and drinke that can not be seene of men.

20 Now therfore is the time that I must turne againe vnto him that sent me: but be ye thankfull vnto God, and tell out all his wonderous workes.

21 And when he had spokē those wordes, he was taken away out of their sight, so that they could see him no more.

22 Then fell they downe flat vpon their faces by the space of thre houres, and praysed God: and when they rose vp, they tolde all his wonderous workes.

Gene. 31. a.
Iudi. xiii. c.
D

The .xiii. Chapter.

A thanks geuing of Tobias, who exhorteth all to prayse the Lorde.

1 **W**hen olde Tobias opened his mouth & praysed the Lorde, & sayde: Great art thou O Lord for evermore, and thy kingdome world with out end.

2 For thou scourgest and healest, thou ledest vnto hell & bringest out againe: and there is none that may escape thyne hande.

3 O geue thanks vnto the Lorde ye children of Israel, and prayse him in the sight of the heathen:

4 For among the heathen which knowe him not hath he scattered you, to the intent that ye should shew forth his mar-

uelous workes, and cause them for to knowe that there is none other God almighty but he.

5 He hath chastened vs for our misdeedes, & for his owne mercie sake shall he saue vs:

6 Consider then how he hath dealt with you, and prayse him with feare & dread: and magnifie the euerlasting king in your workes.

7 I wyll prayse him euen in the lande of my captiuitie: for he hath shewed his maiestie vnto a sinfull people.

8 Turne you therfore O ye sinners, and do righteousnesse before God, and be ye sure that he wyll shew his mercy vpon you.

- 9 As for me and my soule, we wyll reioyce in God.
- 10 O prayse the Lorde all ye his chosē: hold the dayes of gladnesse, & be thankfull vnto him.
- 11 O Hierusalem thou citie of God, the lorde hath punished thee for the workes of thyne owne handes.
- 12 O prayse the Lord in thy good thinges, & geue thankes to the euēlasting God, that he may build vp his tabernacle againe in thee, that he may call againe vnto thee all such as be in captiuitie, and that thou mayest haue ioy for euermore.
- C** 13 With a faire light shalt thou shyne, and all the endes of the worlde shall honour thee.
- 14 The people shall come vnto thee from farre, they shall bring giftes, and worship the Lorde in thee, and thy land shall they haue for a sanctuary: for they shall call vpon the great name in thee.
- 15 Cursed shall they be that despise thee, and all that blaspheme thee shall be con-

dempned: But blessed shall they be that bulde thee vp.

16 As for thee thou shalt reioyce in thy children: for they all shall be blessed, and gathered together vnto the Lorde.

17 Blessed are all they that loue thee, and that be glad of thy peace.

18 Prayse thou the Lorde, O my soule: for the Lorde our God hath deliuered his citie Hierusalem from all her troubles.

19 I wyll count my selfe happy, if my seede remayne to see the clearenes of Hierusalem.

20 The gates of Hierusalem shall be builded with Saphir and Smaragde, and all the compasse of her walles with precious stones.

21 All her streates shall be paved with white and fayre stone, and in all streates shall Halleluia be song.

22 Praysed be the Lorde which hath exalted her, that his kingdome may be vpon her for euermore, Amen.

The .xiiii. Chapter.

5 Lessons of Tobias to his sonne. 6 He prophecieth the destruction of Ninue.
7 And the restoring of Hierusalem and the temple. 13 The death of Tobias and his wyfe. 16 Tobias the younger, his age and death.

A **A**ND so Tobias made an end of speaking: And after that Tobias had gotten his sight againe, he lyued fouretie & two yeres, & saue his childers children.

2 Nowe when he was an hundred and two yeres olde [he dyed, and] was buried honorably in Ninue.

3 For when he was sixe and fiftie yeres of age, he lost the sight of his eyes: and when he was thre score yeres olde, he gate his sight againe.

4 The residue of his lyfe led he in ioy, and increased well in the feare of God, and departed in peace.

5 But in the houre of his death he called vnto him his sonne Tobias, and seven young¹¹ springaldes his sonnes children, and saide vnto them:

6 The destruction of Ninue is at hand, (for the word of the Lord can not fayle) and our brethren that are scattered out of the lande of Israel, shall come thither againe.

B 7 And the whole lande of it that hath

ben waste, shall be filled, and the house of God that was brent in it, shall be builded againe: and all such as feare God, shall retorne thither,

8 The heathen then also shall forsake their idols, and come to Hierusalem, and dwell there:

9 And all the kinges of the earth shall be glad in her, and worship the Lord God of Israel.

10 And therefore my children, heare your father, serue the Lorde in the trueth, seeke after his wyll to do the thing that pleaseh him:

11 Commaunde your children that they do right, geue almes, be mindefull of God, and ener to be thankfull vnto him in trueth and with all their power.

12 Heare me now therefore my children, and abyde not here: but in what day so euer ye haue buryed your mother by me in one sepulchre, get you from hence:

13 For I see that the wickednesse of it shall bring it to [destruction and] end.

14 After the death of his mother, Tobias departed away from Ninue, with his

¹¹ O, young
Empes.

his wife, and children, and with his childrens children, and came againe to his father and mother in lawe,
 15 And founde them whole and in a good age, and toke the care of them: and he closed their eyes, and was heyre vnto all Raguels goodes, and sawe the fyft generation, and his childrens children.

16 And ninetie and nine yeres beyng ended in the feare of God, they buried him with ioye.
 17 And al his kindred and posteritie continued in a good life and holy conuersation: so that they were loued and accepted both of God and men, and of all the people of the lande.

The ende of the booke of Tobias.

The booke of Iudith.

The first Chapter.

² The buylding of Ecbatans. ⁵ Nabuchodonosor made warre against Arphaxad and ouercame him. ¹² He treateneth them that woulde not helpe him.

A 1 Arphaxad the king of the Medes subdued many people vnto his dominion, and buylded a noble strong citie, whiche he called Ecbatans.

2 The walles of it made he of free stone foure square, seuentie cubites hie, and thirtie cubites brode: he made towres therebpon an hundred cubites hie.

3 But along the foure corners euery side was twentie foote brode: he made the portes in the height, like as the towres.

4 [This king] trusted in his mightie hoast, and in his glorious charets.

5 So in the twelfth yere of his raigne, it happened that Nabuchodonosor the king of the Assyrians whiche raigned in the great citie of Ninue, fought against Arphaxad:

6 And ouercame him in the great fielde called Ragau beside Euphrates, and

Tigris, and Fadalon in the fielde of Errioth the king of the Elites.

7 Then was the kingdome of Nabuchodonosor exalted, and his heart was lift vp: and he sent vnto all them that dwelt in Cilicia, in Damascus, and Libanus:

8 And vnto the heathen that dwelt in Carmel, and Cedar, and to such as dwelt in Galilee in the great field of Esdrelon:

9 To all them that dwelt in Samaria, and beyonde the water of Jordane vnto Hierusalem, and the whole lande of Jesse, vnto the borders of Ethiopia:

10 Vnto all these dyd Nabuchodonosor the king of the Assyrians send messengers.

11 But they all with one consent woulde not agree vnto him, and sent the messengers againe emptie, and put them away without honour.

12 Then Nabuchodonosor the king toke indignation at all those landes, & sware by his trone and by his kingdome that he woulde be auenged of all those countreys.

The booke

The. ii. Chapter.

1 Nabuchodonosor commaunded presumptuously that al people should be brought in subiection, and to destroy those that disobeyed him, 7 The preparation of Holophernes arme. 12 The conquest of his enemies.

A 1



In the thirteenth yere of king Nabuchodonosor, vpon the twentieth & two day of the firste moneth, it was deuised in the court of Nabuchodonosor the king of

the Assyrians that he woulde reuenge him selfe.

2 So he called vnto him all the elders, all his captaynes and men of warre, and shewed them his secret counsell,

3 And told them that his purpose was to bring the whole earth vnder his dominion.

4 Now when they were all content with this saying, Nabuchodonosor the king called Holophernes the chiefe captayne of his warres,

5 And sayde vnto him: Go thy way forth against all the kingdomes of the West, and specially against those that haue despised my commaundement.

6 Thou shalt spare no realme, all strong cities shalt thou bring in subiection vnto me.

25 7 Then Holophernes called together all the captaynes & rulers of all the power in Assyria, and mustred the souldiers vnto the hoast like as the king commaunded him [namely] an hundred and twentiethe thousande fighting men vpon foote, and twelue thousande archers vpon horsebacke.

8 All his ordinaunce sent he before with an innumerable multitude of camels, so that the hoast was well prouided for with oren and small cattell, & that without number.

9 He appoynted to prepare corne out of all Syria in his passage.

10 Much gold and siluer also toke he out of the kinges house.

11 So he toke his iourney and all his hoast, with charets, horsemen, and archers: of whom there were so many that they couered the ground of the land like the grasshoppers.

12 And when he was gone past the borders of the Assyrians, he came towarde the great mountaynes of Ange, whiche lye vpon the left side of Cilicia: and so he went by into all their castels, and wunne euery strong holde.

13 As for the welthie citie of Belothus, he brake it downe, & spoyled all the children of Charis and the Ismaelites, whiche lay towarde the wildernesse and vpon the south side of the lande of Chellon.

14 He went ouer Euphrates also, & came into Mesopotamia, and brake downe all the hie cities that were there, from the brooke of Hambre till a man come to the sea: C

15 And he toke the borders in from Cilicia vnto the coastes of Japhet towarde the south.

16 He caried away all the Madianites, and spoyled al their goods, and whosoever withstoode him he slue them with the sworde.

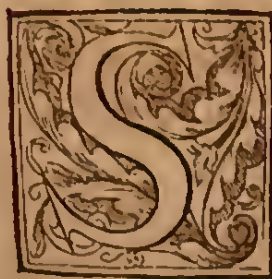
17 After this, he went downe into the fielde of Damascus in the time of harvest, and burnt by all the corne, and all the trees and vines he caused to be cut downe:

18 And the feare of him fel vpon all them that dwelt on the earth.

The. iii. Chapter.

1 The people subiect to Holophernes. 12 He destroyed their gods that Nabuchodonosor might onely be worshipped.

A 1



Of the kinges & princes of al the cities & landes sent their embassadours, namely they of Syria and Mesopotamia, Syria Sobal, and Libya, and Cilicia,

Which came to Holophernes, and sayde:

2 Let thy wrath cease towarde vs: It is better for vs to serue the great king

Nabuchodonosor with our liues, and to be subiect vnto thee, then that we should dye, and with our slaughter suffer the euyls of our bondage.

3 All our cities and possessions, al mountaynes and hilles, all fieldes, great and small cattel, sheepe, goates, horses, and camels, all our goodes and householdes be in thy power.

4 Under

- 4 Under thy subiection be al that we haue.
 5 we our selues and also our children wilbe thy seruautes.
 6 Come vnto vs peaceable lord, and ble our seruite at thy pleasure.
 7 Then came Holophernes downe from the mountaynes with horsemen & great power, and conquered all strong fenced cities, and all that dwelt in the lande.
 8 And out of all cities he toke strong men and such as were meete for the warre [to helpe hym.]
 9 And there came such a feare vpon those countreys, that the indwellers of al the cities, the princes and rulers, and the people together, went forth to meete hym as he came:
 10 And receaued him [honorably] with garlandes and torches, with daunces, tapettes, and pipes.

- 11 Neuerthelesse though they dyd this, yet might they not swage his rigorous stomacke.
 12 But he destroyed their cities, and hewed downe their wooddes.
 13 For Nabuchodonosor the king had commaunded him that he should roote out all the gods of the lande, to the intent that he only might be called [and taken] for god of the nations, which Holophernes with his power might bring vnder hym.
 14 So went he through Syria Sobal, and through all Appamea, and all Mesopotannia, and came to the Idumeans in the lande of Sabaa,
 15 And toke their cities, and remayned there thirtie dayes, in whiche space he caused all the whole multitude of his hoast to be gathered together.

The .iiii. Chapter.

1 The Israelites were afrayde and defended their countrey. 5 Eliacim the priest wrote teth to Bethulia, that they shoulde fortifie them selues. 8 They cried to the Lorde, and humbled them selues before hym.

1 **W**hen the children of Israel that dwelt in Iurie heard this, they were sore afrayde of him.

2 There came such trembling also & feare vpon them, lest he shoulde do vnto the cite of Hierusalem and the temple of the Lord, as he had done to other cities and their temples.

3 So they sent into all Samaria rounde about vnto Jericho, [toke in] and occupied all the toppes of the mountaynes:

4 And made fast the townes with walles, and prepared corne for them against the battayle.

5 Eliacim also the priest wrote vnto all them that dwelt towarde Elzeion, which lieth ouer against the great fielde by Dothain, & vnto all those by whom men might haue passage vnto them,

6 That they shoulde take in the wayes of the mountaynes, whereby there might be any way and passage to Hierusalem, and that they shoulde holde diligent watch where any strayte was betwixte the mountaynes.

7 And the children of Israel dyd as Eliacim the priest of the Lorde had commaunded them.

8 And all the people cryed vnto the Lord earnestly, and humbled their soules with fasting and prayers, they & their wiues:

9 The priestes put on heery clothes, and layed the young babes before the temple of the Lord, and couered the altar of the Lorde with an heery cloth:

10 And with one accorde they cryed vnto the Lorde God of Israel, that their children should not be geuen into a pray, and their wiues into a spoyle, that their cities should not be layed waste, and that their sanctuarie shoulde not be vnhalloved, and so they to be a shame and rebuke vnto the heathen.

11 Then Eliacim the hye priest of the Lorde, went rounde about al Israel, and spake vnto them,

12 Saying: Be ye sure that the Lord will heare your petitions, if ye continue steadfast in fastinges and prayers in the sight of the Lorde.

13 Remember Moyses the seruaunt of the Lorde, which ouerthrewe the Amalechites that trusted in their might and power, in their hoast, in their shieldes, in their charrets and horsemen, not with weapons, but with holy prayers.

14 Euen so shall all the enemies of Israel be, if ye continue in this worke that ye haue begun.

15 So vpon this exhortation they continued in prayer before the Lorde.
 16 In so much that they whiche offered burnt sacrifices vnto the Lorde, offered the offrings vnto the Lorde, beyng arayed

in heery clothes, and had ashes vpon their heades.
 17 And they all besought God from their whole heart, that he woulde visite his people of Israel.

The .v. Chapter.

1 Achior the Ammonite doeth declare to Holophernes of the maner of the Israelites.



AND worde came to Holophernes p. prince of the warre of the Assyrians, that the children of Israel prepared them selues to make resistance, and

howe they had stopped the wayes betwixte the mountaynes.

2 Then was he exceeding wroth, and called all the princes of Moab, and the captaynes of Ammon,

3 And sayde vnto them: Tell me what people is this that kepeth in the mountaynes: What maner and how great cities theirs are: what is their power: What maner of hoast haue they: Who is their captayne:

4 And why do they despise vs more then all those that dwell in the east, and come not forth to meete vs, that they might receaue vs with peace:

5 Then Achior the captayne of al the Ammonites answered, and sayde: Syr, if it please thee to heare, I will tell the truth before thee concerning this people that dwell in the mountaynes, and there shall no vntueth go out of my mouth.

6 This people is of the generation of the Chaldees:

7 They dwell first in Mesopotamia; for they woulde not folowe the gods of their fathers that were in the lande of the Chaldees,

8 And so forsoke they the custome of their forefathers which had many gods, and worshipped one God that made heauen and earth: * Whiche also commaunded them that they shoulde go from thence and dwell at Charan.

9 Nowe when there came a dearth into the whole lande, they went downe to Egypt, and there they dwell* foure hundred yeres, in the whiche they multiplied greatly, that their hoast might not

be numbred.

10 And when the king of Egypt oppressed them, and yoked them in buylding of his cities with making of slay and brycke, they cryed vnto God their Lord which punished the whole lande of Egypt with diuers plagues.

11 And when the Egyptians had cast them out & the plague ceased from them, and they folowing after them to take them & to bring them againe into their bondage:

12 Whyle they were flying away the God of heauen opened the sea, so that the waters stode fast vpon both the sides as a wall, and these went through the botome of the sea drye shod.

13 In the whiche place when an innumerable people of the Egyptians folowed vpon them, they were so ouerwhelmed with the waters, that there remayned not one to tell them that came after how it happened.

14 So when this people was passed through the red sea, they came into the wilderness of mount Sina, where neuer man might dwell afoze, and where the sonne of man had neuer rested.

15 There were the bitter waters made sweete for them that they might drinke, and fourtie yeres had they meate from heauen.

16 Wher soeuer they went, without bow and arrow, without buckler or sworde, their God fought for them, and caused them to haue the victorie.

17 Bea, no man was able to hurt this people, except it were when they departed vnfaithfully from the worshipping of the Lorde their God.

18 But as ofte as they worshipped any other beside their God, he gaue them ouer to be spoyled, to be slayne, and to be put to confusion.

19 Neuerthelesse, as ofte as they were sorry for their departing from the worshipping

shippe of their God: the same God of heauen gaue them power & strength to withstande [their enemies.]

20 * Moreover, they slue the king of the Chanaanites, Jebusites, Pherезites, Bethites, Heuites, and Amozites, and all the mightie in Hesebon, and toke their laudes and cities in possession:

21 And so long as they sinned not in the sight of their God, it went well with them: For their God hateth vnrightheousnesse.

22 * For in times past when they went out of the way which God had geuen them that they shoulde walke in it, they were destroyed in diuers battaylles of many nations, and many of them were caried away prisoners vnto a strange countrey.

23 * But now lately they haue turned them selues agayne vnto the Lord their God, and are come together agayne out of the countreys where they were scattred abroad: and thus haue they conquered these mountaynes, and dwel therein: and as for Hierusalem where their sanctuarie is, they haue it againe in possession.

24 And therfore my Lord, make diligent inquisition, if this people haue done wickednesse in the sight of their God,

then let vs go by against them: for doubtlesse their God shall deliuer them into thy handes, and subdue them vnto thy power.

25 But if this people haue not displeased their God, we shall not be able to withstande them: for their God shall defende them, and so shall we be a shame to all the worlde.

26 Nowe when Achior had spoken out these wordes, all the great men of Holophernes were wroth, and thought to slay him, and sayde one to another:

27 What is he this whiche dare say that the children of Israel are able to withstande Nabuchodonosor the king and his hoastes: where as they are an vn-weaponed people, without strength or vnderstanding of the feates of warre:

28 That Achior therfore may know that he hath deceaued vs, we will go by into the mountaynes: and when the mightie men of them are taken, he with them shall be stickte with the sworde:

29 That all the people may knowe that Nabuchodonosor is the God of the earth, and that there is none other beside him.

The .vi. Chapter.

1 Holophernes blasphemeth God, whom Achior confessed. 14 Achior is deliuered into the handes of them of Bethulia. 18 The Bethulians crye vnto the Lorde.

1 **W**hen they had left of speaking, Holophernes toke sore indignation, and sayde vnto Achior:

2 For so much as thou hast prophesied vnto vs, saying, That the people of Israel shall be defended of their God: I will shew thee that there is no God but Nabuchodonosor,

3 yea, when we slay them all as one man, thou also shalt perishe with them through the sword of the Assyrians, and all Israel shall be destroyed with thee:

4 And then shalt thou feele that Nabuchodonosor is the lorde of the whole earth: then shall the sword of my knight-hood go through thy sides, & thou shalt fall downe stickte among the wounded of Israel, and shalt not come to thy

selfe agayne, but be vtterly destroyed with them.

5 Furthermore, if thou thinkest thy prophesie to be true, why doest thou then chaunge thy colour: why art thou afrayde: thinkest thou that my wordes are not able to be perfourmed:

6 But that thou mayest knowe that thou shalt feele these thinges with them, beholde from this houre forth will I send thee vnto yonder people, that when the punishment of my sworde (whiche they haue worthyly deserued) falleth vpon them, thou mayest be punished with them.

7 So Holophernes commaunded his seruantes to take Achior, & to cary him vnto Bethulia, and to deliuer him into the handes of the children of Israel.

8 Then Holophernes seruantes toke him,

- him, and went through the playne field:
 But when they drewe nye vnto the
 mountaynes, the slyng casters came out
 against them.
- 9 Neuerthelesse they gat them away by
 the sidz of the mountayne, and bounde
 Achioz hande and foote to a tree, and so
 left him bounde with withes, and tur-
 ned againe vnto their lozde.
- 10 After that, the children of Israel went
 downe from Bethulia, came vnto hym,
 loosed him, brought him into Bethulia,
 set him in the middest of the people, and
 asked him what the matter was that
 the Assyrians had left him bounde:
- 11 Othas the soune of Micha of the tribe of
 Simeon, and Charimi which is also cal-
 led Gothoniel, were the principal rulers
 at the same time.
- 12 Nowe when Achioz stode in the mid-
 dest of the senatours, and before them al,
 he tolde them what aunswere he gaue
 Holophernes to the thing that he asked
 him, & how Holophernes people would
 haue slayne him for so saying:
- 13 And howe Holophernes him selfe was
 wroth, and commaunded him for the
 same cause to be deliuered vnto the Is-
 raelites: that when he ouercame the
 children of Israel, he might commaunde
 Achioz also to be put to death with di-
 uers tormentes, because he sayde, The
 God of heauen is their defender.
- 14 And when Achioz had playnly told out
 al these thinges, all the people fel downe

vpon their faces, prayng the Lord, and
 powred out their prayers together vnto
 the Lorde, with a generall complaynt
 and weeping,

- 15 And sayde: O Lord God of heauen and
 of earth, beholde their pryde, and loke
 vpon our lowlinesse, and consider howe
 it standeth with thy sayntes, and make
 it to be knowen that thou forsakeest not
 those which holde them fast by thee: and
 howe that thou bringest them low that
 presume of them selues, and make their
 boast in their owne strength.
- 16 So when the weeping and prayer of
 the people (whiche they had made the
 whole day long) was ended, they com-
 forted Achioz,
- 17 Saying: The God of our fathers,
 whose power and strength thou hast
 prayned, shall so rewarde thee, that thou
 shalt rather see their destruction.
- 18 When the Lorde our God then shall
 geue his seruantes this libertie, God
 be also with thee among vs: so that as it
 shall please thee, so thou with all thyne
 mayst dwell with vs.
- 19 Now when Othas had ended the coun-
 sel, he toke him into his house, and made
 a great supper,
- 20 Called the elders to it: and so they re-
 freshed them selues after the fasting.
- 21 And after ward was al the people called
 together, whiche made their prayers all
 the night long in the congregation, and
 besought the God of Israel for helpe.

D
 "Or, within
 the church."

The . vii. Chapter.

1 Holophernes doeth besiege Bethulia. 2 The counsell of the Idumeans, and other against the
 Israelites. 3 The Bethulians murmure against the gouernours for lacke of water.

A 1



he next day Holopher-
 nes commaunded his
 hoast to go by against
 Bethulia.

2

There were an hun-
 dred and twentie thou-
 sande fighting men on

foote, and two and twentie thousande
 horsemen, beside the preparing of them
 that were wunne, and came to them on
 euery side out of the countreys and ci-
 ties which he had taken.

3 All these prepared them selues vnto the
 battayl against the Israelites, and came
 on by the hill side, vnto the top that loketh

ouer against Dothain, from the place
 which is called Belma, vnto Chelmon
 that lyeth towarde Esdrelon.

4 Nowe when the children of Israel
 sawe so great multitude of the Assy-
 rians, they fell downe flat vpon the
 grounde, strowed asihes vpon their
 heades, and prayed with one accorde
 that the God of Israel woulde shewe
 his mercie vpon his people.

5 And so they toke their weapons, and sat
 betwixte the mountaynes in the narrow
 place, and kept the way day and
 night.

6 But whyle Holophernes was goyng
 rounde

rounde about, he founde the water spring, whiche from the south side was conueyed into the citie be a conduite, and he commaunded their conduite to be cut in sunder.

7 There were Welles also not farre from the walles, whiche they vsed secretely, more for pleasure then for necessitie.

8 Then went the Ammonites and the Moabites vnto Holophernes, and sayd: The children of Israel trust neither in speare nor arrow, but haue taken in and kepe the mountaynes, and steepe hilles defende them.

9 That thou mayest ouercome them therfore without the striking of any battayl, set men to kepe the Welles that they drawe no water out of them, so shalt thou destroy them without sworde, or at the least they shall be so feeble that they must be fayne to geue ouer the citie, which they thinke not able to be wunne for so much as it lyeth in the mountaynes.

10 These wordes pleased Holophernes well and all his men of warre, and he set an hundreth at euery well round about.

11 And when this watch had endured twentie dayes, the cisternes and all that had water fayled them that dwelt in the citie of Bethulia, so that in the whole citie they had not drinke inough for one day, for the people had water geuen them dayly in a measure.

12 Then came the men and women, young persons and children, al vnto Olias, and sayd al with one voyce:

13 God be iudge betwixt vs and thee, for thou hast dealt euill with vs: thou wouldest not speake peaceably with the king of the Assyrians, therefore hath God solde vs into their handes.

14 And there is no man to helpe vs, whereas we are brought downe before their eyes in thirst and great destruction.

15 Therefore gather now together all the people that be in the citie, that we may

all yeelde our selues wyltyngly vnto the people of Holophernes.

16 For better it is that we be captiue and prayse the Lorde with our liues, then to be slayne & perishe, and to be laugh- ed to scozne and shamed of euery man when we see our wiues and children die before our eyes.

17 We take heauen and earth this day to record, & the God of our fathers, whiche punisheth vs according to [the deseruing of] our sinnes [and geue you warning,] that ye geue vnto the citie now into the power of Holophernes hoast, that our end may be short with the sworde, which els shall endure long for want of water and for thirst.

18 When they had spoken out these wordes, there was a great weeping and howling in the whole congregation [and that of euery man,] and they cryed "a whole houre long vnto God with one voyce,

19 Saying: We haue sinned with our fathers, we haue done a misse, we haue dealt wickedly.

20 Thou that art gracious haue mercie vpon vs, or punishe our vnrightheousnes with thyne owne scourge, and geue not those ouer that knowlege thee, vnto a people which knowe thee not:

21 That they may not say among the heathen, where is their God?

22 And when they were so weery with this crying and weeping that they helde their peace,

23 Olias stood vnto with watry eyes, and sayde: O take good heartes vnto you deare brethren [and be of good cheare,] and let vs wayte yet these fīue dayes for mercie of the Lorde:

24 peradventure he shall put away his indignation, & geue gloze vnto his name.

25 But if he helpe vs not when the fīue dayes are past, we shall do as ye haue sayde.

1 The parentage, life, and conuersation of Judith. 11 She rebuketh the sayntnesse of the gouernours. 12 She sheweth that they shoulde not tempt God, but wayte vpon him for succour. 13 Her enterpryse against the enemies.

A 1



And it happened, when these wordes came to the eares of Judith a widdowe, which was the daughter of Merari, the sonne of Idor, the sonne of Joseph;

the sonne of Othi, the sonne of Elai, the sonne of Jammoz, the sonne of Gedecan, the sonne of Rapham, the sonne of Achitob, the sonne of Melchia, the sonne of Enan, the sonne of Nathania, the sonne of Salathiel, the sonne of Simicon, the sonne of Ruben:

2 And her husband was called Manasses, which dyed in the dayes of the barlye haruest.

3 For whyle he was binding the sheaues together in the fielde, the heate came vpon his head, and he died at Bethulia his cite, and there was he buried beside his fathers.

4 Nowe was Judith his desolate wydowe thre yeres, and sixe monethes.

5 And in the higher partes of her house she made her selfe a priue chamber, where she dwelt, beyng closed in with her maydens.

6 She ware a smocke of heere, and fasted al the dayes of her life, except the Sabbathes, and newe moones, and the solempne dayes that the people of Israel kept.

26 7 She was a very faire and beautiful person, her husbände also had left her great riches, a plenteous household, great vnuoucable possessions, & many cattell.

8 This Judith was a woman of a very good report with every one, for she feared the Lord greatly: and there was nobody that spake an euill worde of her.

9 When this Judith hearde how Othias had promised the people that after the fift day he woulde geue by the cite vnto the Assyrians, she sent for the elders, Chabui and Charui.

10 And when they came to her, she sayde: What thing is this wherein Othias hath consented, that if God helpe not within fve dayes he will geue ouer the cite to the Assyrians:

11 What are ye, that ye tempt the Lorde: 12 This deuice obtayneth no mercie of God: but prouoketh hym vnto wrath and displeasure.

13 Will ye set the mercie of the Lorde a time, and appoynt him a day after your will:

14 Neuerthelesse, for so much as the Lord is patient, let vs rather repent in this, pouring out teares, and beseching hym of grace.

15 For God threatneth not as a man, neither will he be prouoked vnto wrath as the children of men.

16 And therfore let vs heartly fall downe before him, and serue hym with a meeke spirite,

17 And with weeping eyes say vnto the Lorde, that he deale with vs according to his owne wil speedly in mercie: that like as our heart is nowe vexed and brought low through the pride of them, it may so be comforted through his grace:

18 In so much as we folowe not the sinnes of our fathers, which forsoke their God and worshipped other gods:

19 For the which sinne they perished with the sword, were spoyled, and brought to shame of al their enemies: As for vs, we knowe none other God but only hym.

20 For whose comfort let vs tary with meekenesse, and he shall require & make inquisition for our blood from the vexations of our enemies: he shall bring downe all the heathen that rise vp against vs, and put them to dishonour, euen the Lord our God.

21 Therefore deare brethren, seyng ye are the [honorable and] elders in the people of God, and their lyfe hangeth all vpon you, lift vp their heartes with your exhortation, that they may call to remembrance howe our fathers also in times past were tempted, that they might be proued if they worshipped their God a right.

22 They ought to remember, howe our father Abraham beyng tempted, & tryed through many tribulations, was found a louer and friende of God.

"Dy. wemep to glorie.

Gen. xxii. 1

"Dy. was made.

- 23 So was Isahac, so was Jacob, so was Moyses: and all they that pleased God, passed stedfast in faith through manyfolde troubles.
- 24 Againe, they that receaved not their temptations with the feare of God, but put them selues forth with vnpattencie and murmuring against God,
- 25 Perished of the destroyer, and were flaine of serpentes.
- 26 And therefore shoulde not we vnder- take to be auenged for the thinges that are done vnto vs:
- 27 But to consider that all these punish- mentes are farre lesse then our sinnes and misdeedes, and beleeuing that this correction commeth vnto vs as to the seruauntes of God, for amendement, and not for our destruction.
- 28 Then saide Olias and the elders vnto Iudith: All that thou speakest is true, and no man can reprove thy wordes.
- 29 Pray thou for vs now therefore [vnto

- God,] for thou art an holy woman, and fearest God.
- 30 And Iudith saide vnto them: Seing ye know that my wordes are of God,
- 31 Then proue my counsell and deuice if it be of God: and beseeche God that he wyll bryng my counsell to good ende.
- 32 [Thus haue I deuised] Ye shall stande this night before the porte, and I wyll go forth with Abra my mayden: and pray ye therefore vnto God, that he wyll graciously remember his people of Is- rael within fiue dayes, as ye haue saide.
- 33 As for the thing that I go in hande withall, aske ye no question of it: and tyll I bring you word againe of it, do ye nothing els but pray vnto the Lorde our God for me.
- 34 Then Olias the prince of the people of Iuda, saide vnto her: Go thy way in peace, the Lorde be with thee, that we may be auenged of our enemies. And so they went from her againe.

¶ The .ix. Chapter.

Iudith humbleth her selfe before the Lorde, and maketh her prayers for the deli- uerance of her people. 7 Against the pryde of the Assyrians, 11 God is the helpe of the humble.



Now when they were gone their way, Iudith went into her closet, put on a heery smocke, strawed ashes vpon her head, fell downe be- fore the Lorde, and cry- ed vnto him, saying:

2 O Lorde God of my father* Simeon, which gauest him a sword for a defence against the euennies that vsed violence in their vncleannesse, and that rauished the virgin, [and] put her to shame and confusion:

3 Thou that gauest their wyues into a pray, and their daughters into captiui- tie, and all their pray for a spoyle vnto thy seruauntes which bare a zeale vnto thee: helpe me wydowe, O Lorde my God I beseeche thee.

4 For thou hast made the first thinges: and after that, looke what thou hast ta- ken in hande and deuised, it came euer to passe.

5 For all thy wayes are prepared, and thy iudgementes are put in thy euerla- sting foreknowledge.

6 O looke now vpon the armies of the

Assyrians, lyke as it was thy pleasure sometime to looke vpon the hoast of the Egyptians, when they being weaponed persecuted thy seruauntes, and put their trust in their charettes, horsemen, and in the multitude of their men of warre.

7 But thou lookedst vpon their hoast, casting a thicke darkenesse before them.

8 And when they came into the deepe, the waters ouerwhelmed them.

9 Euen so Lord, let it go with these that trust in the powder & multitude of their men of warre, in their charets, arrowes, and speares:

10 And know not that thou onely art our God which destroyest warres from the beginning, and that thou art the Lorde.

11 O lyft vp thyne armie [now] lyke as e- uer from the beginning, and in thy pow- er bryng their powder to naught: cause their might to fall in thy wrath, which make their boast that they wyll vihal- lowe and defile thy sanctuarie, and to waske the tabernacle of thy name, and to cast downe the horne of thyne altier with their sword.

12 Bryng to passe O Lorde, that the pryde of the enemy may be cut downe with his

* Or, e that it appertay- neth to thee to be called lord.

* Or, of this man.

A 1

Or, gene

Gene 34 b. 2 Or, to re- uerent of Abraham.

Or, times.

- his owne sword.
- E** 13 That he may be taken with the snare of his eyes in me, and that thou mayest snipe him with the lippes of my loue.
- 14 O geue me a stedfast mynde, that I may despise him and his strength, and that I may destroy him.
- 15 This shall byng thy name an euerlasting remembraunce, if the hande of a woman ouerthrowe him.
- 16 For thy power O Lord standeth not in the multitude [of men] neither hast thou any pleasure in the strength of horses, neither was there from the beginning any proude persons that pleased thee:

but in the prayer of the humble & mecke hath thy pleasure ben euermore.

- 17 O thou God of the heauens, thou maker of the waters, and Lorde of all creatures, heare me poore woman calling vpon thee and putting my trust in thy mercy.
- 18 Remember thy couenaunt O Lorde, and minister wordes in my mouth, and stablishe this deuce in my heart, that thy house may continue still in holynes:
- 19 And that all the heathen may knowe **D** that thou art God, & that there is none other but thou.

¶ The .x. Chapter.

i Judith decketh her selfe and goeth forth of the citie. ii She is taken of the watch of the Assyrians and brought to Holophernes.

- A** 1 **A**ND When she had left of crying vnto the lord, she rose vp from the place where she had lye-
2 en flat before the Lord, And called her may-
3 den Abra, Went downe into her house, layed the heery cloth from her, put of the garmentes of her wydowhood,
4 washed her body, annoynted her selfe with precious thinges of sweete sauour, brydded and platted her heere, set a coyffe vpon her head, and put on such apparell as belongeth vnto gladnesse, slippers vpon her feete, bracelettes, spanges, earynges, synger rynges, and decked her selfe with all her best aray.
- 4 The Lorde gaue her also a speciall beautie and faireyesse: for all this decking of her selfe was not done for any voluptuousnesse, but of a ryght discreti-
5 on and vertue, therefore did the Lorde encrease her beautie, so that she was exceeding amiable and wel fauoured in all mens eyes.
- 5 She gaue her mayden Abra also a bottell of wine, a pot with oyle, pottage, cake bread and cheese: & went her way.
- 6 Nowe when they came to the porte of the citie, they founde Ohas and the elders of the citie wayting there:
- B** 7 Which when they sawe her, they were astounded, and marueyled greatly at her beautie.
- 8 Neuerthelesse, they asked no question at her, but let her go, saying: The God

of our fathers geue thee grace, and with his power perfourme all the de-
uice of thy heart, that Hierusalem may reioyce ouer thee, and that thy name may be in the number of the holy & righ-
teous.

- 9 And all they that were there, saide with one voyce, So be it, so be it.
- 10 Judith made her prayer vnto the Lorde, and went out at the porte, she and her mayde Abra.
- 11 And as she was going downe the mountayne, it happened that about the spyng of the day the spyes of the Assyrians met with her, and tooke her, say-
ing: Whence comest thou: or whyther goest thou?
- 12 She answered: I am a daughter of the hebrues, and am fled from them: for I knowe that they shalbe geuen vnto you to be spoyled, because they thought scoorne to yeelde them selues vnto you that they myght finde mercie in your sight.
- 13 Therefore haue I deuised by my selfe after this maner: I wyll go before **E** the prince Holophernes and tell him all their secretes, and wyll shewe him how he may come by them, and winne them: so that not one man of his hoast shall per-
rishe.
- 14 And when these men had heard her wordes, and considered her faire face, they were astonied (for they wondred at her excellent beautie)
- 15 And saide vnto her: Thou hast saued thy lyfa by findinge out this deuce, that thou

thou wouldest come downe to our lordc.
 16 And be thou sure that when thou comest vnto him, he shall entreate thee well, and thou shalt please him at the heart. So they brought her in to Holophernes pavilion, and tolde him of her.
 17 Nowe when she came in before him, immediately he was overcome and taken with her beautie.
 18 Then said his seruantes: Who would despise the people of the Jewes that

haue so faire women: should we not by reason fight against them for these?

19 So when Iudith sawe Holophernes sitting in a canapie that was wrought of purple silke, golde, smaragde, and precious stones,
 20 She looked fast vpon him, bowed her selfe, and fel downe vpon the earth: And Holophernes seruantes tooke her vpon agayne at their lordes commaundement.

The .xj. Chapter.

1 Holophernes comforteth Iudith, 3 and asketh the cause of her comming. 5 She deceaueth him by her faire wordes.



1 **A**hen said Holophernes vnto her, Be of good cheare, and feare not in thyne heart: for I neuer hurt man that would serue Nabuchodonosor the king.

2 As for thy people, if they had not despised me, I should not haue lyfe by my speare against them.

3 But tell me nowe what is the cause that thou art departed from them, and wherefore art thou come vnto vs?

4 And Iudith saide vnto him, Syr, vnderstand the wordes of thy handmayden: for if thou wylt do after the wordes of thy handmayden, the Lorde shall byng thy matter to a prosperous effect.

5 As Nabuchodonosor the king of the earth lyueth, and as his power liueth which is in thee to the punishment of all men that go wrong, al men shal not onely be subdued vnto him through thee, but al the beastes also of the fielde.

6 For all people speake of thy prudent activitie, and it hath euer ben reported how thou onely art good and mightie in all his kingdome, and thy discretion is commended in all landes.

7 The thing is manifest also that Achizor spake, & it is well knowen what thou commaundest to do vnto him.

8 For this is playne and of a suretie, that our God is so wroth with vs by the reason of our sinnes, that he hath shewed by his prophetes vnto the people, howe that for their sinnes he wyl deliuer them ouer vnto the enemye.]

9 And for so much as the children of Israel knowe that they haue so displeased their God, they are sore afrayde of thee.

10 They suffer great hunger also, and for want of water they are dead now in a maner.

11 Moreover, they are appoynted to slay all their cattaille, that they may drinke the blood of them:

12 And are purposed to spend the holy thinges of their God which he hath forbidden them to touch, [as] of corne, wine, and oyle, & they wil consume those thinges which they ought not to touch with their handes: Seing nowe that they do these thinges, it is a playne case that they must needes be destroyed.

13 Which when I thy handmayden perceived, I fled from them: and the Lord hath sent me to shewe thee these thinges.

14 For I thy handmayden worship God euen here now besyde thee, and thy handmayden shal go forth, and I wyl make my prayer vnto God:

15 And he shall tell me when he wyl reward them their sinne, then shall I come and shewe thee, and bring thee through the middelt of Iherusalem, so that thou shalt haue al the people of Israel as sheepe without a shepheard, & there shall not so much as one dogge barke against thee.

16 For these thinges are shewed me by the prouidence of God.

17 And for so much as God is displeasid with them, he hath sent me to tell thee the same.

18 These wordes pleased Holophernes, and all his seruantes: which marueyled at the wysedome of her, and said one to another:

19 There is not such a woman vpon earth, in fauour, in beautie, and discretion of wordes.

20 And

20 And Holophernes said vnto her: God hath done well that he hath sent thee hither before thy people, that thou mayest geue them into our handes.

21 An for so much as thy promise is good,

if thy God perfourme it vnto me, he shalbe my God also, and thou shalt be excellent and great in the court of Nabuchodonosor, and thy name shalbe spoken of in all the lande.

The .xii. Chapter.

Judith woulde not pollute her selfe with the meate of the Gentiles. She maketh her request that she might go out by night to pray. Holophernes causeth her to come to the banquet.

A 1



When commaunded he her to go in where his treasure lay, and charged that she shoulde haue her dwelling there, and appoynted what shoulde be geuen

her from his table.

2 Judith answered him, and saide: As for the meate that thou hast commaunded to geue me, I may not eate of it as now, lest I displease my God: but wyll eate of such as I haue brought with me.

3 Then saide Holophernes vnto her: If these thinges that thou hast brought with thee sayle, what shall we do vnto thee?

4 And Judith saide: As thy soule lyueth my Lorde, thy handmayden shall not spend all this, tyl God hath brought to passe in my hande the thinges that I haue deuised. So his seruantes brought her into the tent whereas he had appoynted.

5 And as she was going in, she desired that she might haue leaue to go forth by night and before day to her prayer, and to make intercession vnto the Lord.

6 Then commaunded Holophernes his chamberlaynes, that she should go out and in at her pleasure, to pray vnto God those three dayes.

7 And so in the night season she went forth into the valley of Bethulia, and washed her selfe in the well water.

8 And coming vp, she besought the Lorde God of Israel that he woulde prosper her way for the deliuerance of his people.

9 And so she went in, & remayned cleane in her tent, tyl she toke her meate in the

euening.

10 Upon the fourth day it came to passe that Holophernes made a supper vnto his seruantes, and saide vnto Agao his chamberlayne: Go thy way, & counsel this Hebrewesse, that she may be wyllyng to consent to kepe company with me:

11 For it were a shame vnto all the Assyrians, that a woman shoulde so laugh a man to scorne, that she were come from him vnnedled withall.

12 Then went Agao vnto Judith, and saide: Let not the good daughter be afrayde to come in to my lorde, that she may be honoured before him, that she may eate and drinke wine and be mery with him.

13 Vnto whom Judith answered: w^ho am I, that I shoulde say my lorde nay?

14 Whatsoeuer is good and best before his eyes, I shal do it: and looke what is his pleasure, that shall I thinke well done as long as I lyue.

15 So she stode vp, and deckt her selfe with her apparell, and went in & stode before him.

16 And Holophernes heart was whole moued: for he bent in desire towarde her.

17 And Holophernes saide vnto her: Drinke nowe and sit downe & be mery, for thou hast founde fauour before me.

18 Then saide Judith: Syr, I wyll drinke, for my minde is meryer to day then euer it was in all my lyfe.

16 And she toke, and did eate, and dranke before him, the thinges that her mayden had prepared for her.

20 And Holophernes was mery with her, and dranke more wine then euer he did afore in his lyfe.

The .xiii. Chapter.

7 Iudith prayeth for strength. 10 She smyteth of Holophernes head. 12 She returneth to Bethulia, and reioyceth her people.



Now when it was late in the night, his seruantes made haste e uery man to his lodging: And Uagao shut the chamber doozes, & went his way:

^{Eccle. 31. d.} 2* For they were al ouerladen with wine.
3 So was Iudith alone in the chamber.
4 As for Holophernes he lay vpon the bed [all drunken] and of very drunken- nesse fell asleepe.

5 Then commaunded Iudith her may- den to stande without before the doore and to wayte.

6 And Iudith stode before the bed, making her prayer with teares, & mo- ued her lippes secretly,

^B 7 And saide: Strengthen me O Lorde God of Israel, and haue respect vnto the workes of myne handes in this houre, that thou mayest set by thy cite of Hierusalem lyke as thou hast promy- sed: And graunt that I may perfourme the thing, which in hope that it may be done by thee, I haue deuised.

8 And when she had spokē this, she went to the pillar that was at Holo pher- nes beddes head, and loosed his sword that hanged vpon it, and drewe it out:

9 And when she had taken it out of the scabberd, she tooke holde of the heery lockes of his head, and sayde: Streng- then me O Lorde God in this houre.

10 And with that she gaue him two strokes vpon the necke, & * smote of his head: Then tooke she the canaple away from the pillers, and roulled the dead body asyde.

i. Reg. 17. g.

11 Immediately she gat her foorth, and deliuered the head of Holophernes vn- to her mayden, and bad her put it in her wallet.

12 And so these two went foorth toge- ther after their custome, as though they would pray: and so passed by the hoast, and came about through the valley vn- to the porte of the cite.

13 And Iudith cryed a farre of vnto the watchmen vpon the walles: Open the gates [saide she] for God is with vs which hath shewed his power in Is- rael.

14 And when they heard her voyce, they called the elders of the cite [together.]


15 And they came all to meete her, litle & great, young & olde: for they thought not that she should haue come so soone.

16 So they lighted candels, and gathered about her euery one: but she went by in-
10

- to an high place, and caused silence to be proclaimed.
- 17 And when euery man now held his peace, Judith saide: O prayse the Lord our God, for he hath not despised nor forsaken them that put their trust in him:
- 18 And in me his handmayden he hath perfourmed his mercy, which he promised vnto the house of Israel: yea, in my hand this same night hath he slaine the enemye of his people.
- D 19 And With that she tooke forth the head of Holophernes out of the wallet, and shewed it them, saying: Behold the head of Holophernes the captayne of the armie of the Assyrians, and this is his canaple wherein he lay in his drunkennes, where the Lord our God hath slaine him by the hande of a woman.
- 20 But as the Lorde liueth, his angell hath kept me going thither, remayning there, and conning hither againe from thence: And the Lorde hath not suffred me his handmayden to be defiled, but without any defiling of sinne hath he brought me againe vnto you: and that with great victorie, so that I am escaped, and ye deliuered.
- 2 O geue thankes vnto him euery one, for he is gracious, and his mercy endureth for euer.
- 22 So they praysted the Lorde altogether [and gaue thankes vnto him,] and to her they saide: The Lorde hath blessed thee in his power, for through thee he hath brought our enemies to naught.
- 23 And Ohas the chiefe ruler of the people of Israel saide vnto her: Blessed art thou of the Lorde the high God, aboue all women vpon earth.
- 24 Blessed be the Lorde the maker of heauen and earth, which hath guided thee aright to wounde and to smyte of the head of the captayne of our enemies.
- 25 For this day he hath made thy name so honorable, that thy prayse shall neuer come out of the mouth of men which shal alway remember the power of the Lord, seeing thou hast not spared thyne owne selfe [but put thee in leopordie] considering the anguiste and trouble of thy people: and so hast helped their fall before God our Lorde.
- 26 And all the people said, Amen, Amen.
- 27 Achior also was called, and he came: E Then said Judith vnto him, The God of Israel, vnto whom thou gauest witness that he would be auenged of his enemies, euen he hath this night through my hande smitten of the head of all the vnfaithfull.
- 28 And that thou mayst see that it so is, behold this is the head of Holophernes, which in his presumptuous pride despised the God of the people of Israel, and threatened thee with destruction, saying, when the people of Israel is taken, I shall cause thee also to be stickt with the sword.
- 29 When Achior saw Holophernes head, he fell downe vpon his face to the grounde for very anguiste and feare, so that he sowned withall.
- 30 But after that he was come againe to him selfe, he fell downe before her, and praysted her, saying:
- 31 Blessed art thou of thy God in all the tabernacles of Jacob: for all the people that heare of thy name, shall prayse the God of Israel, because of thee.

The .xiiij. Chapter.

1 Judith causeth to hang by the head of Holophernes. 6 Achior toyneth him selfe to the people of God. 7 The Israelites go out against the Assyrians.

- A 1  Judith saide vnto al the people, Brethren heare me: * Sticke by this head vpon our walles, And when the sunne aryseth, take euery man his weapon, and fall out violently: not as though ye would go beside them, but to runne vpon them with violence.
- 2
- 3 When the spies see this, they shall of

necessitie be compelled to flee backward, and to rayse by their captayne to the battaile.

- 4 So when their captaynes come into Holophernes pavilion, and finde the dead body wrapped in the blood, fearefulnesse shall fall vpon them:

- 5 And when ye perceauie that they flee, folowe them without all care, for God shall deliuer them vnto you to be destroyed.

- 6 Then

* Or, the Lorde shall smite them vnder your feet.

6 Then Achioz seeing the power of God which he had shewed vnto the people of Israel, fell of from his heathenish beliefe, and put his trust in God, and let himselfe be circumcized, and so was he numbred among the people of Israel, he and all his posteritie vnto this day.

7 Now alsoone as it was day, they sticht by Holophernes head vpon the walles, and euery man tooke his weapon, and so they went out with an horrible crye.

8 When the spies saw that, they came vnto Holophernes tent.

9 And they that were within the tent, came before his chamber and made a great ruffling by art, that Holophernes might awake, not by stirring him vp, but by their noyse.

10 For there durst not one of the Assyrians knocke, go in, or open.

11 But when the captaynes and princes and all the chiefe in the king of the Assyrians hoast came together, they said vnto the chamberlaynes:

12 Go your way in, and wake him vp: for the myce are crept out of their holes, and dare prouoke vs vnto battayle.

13 Then went Agao into his chamber, stode before the bed, and clapped with his handes: for he thought he had ben sleeping with Iudith.

14 But when he hearkened perfectly with his eares, and coulde perceave no stirring, he went nver to the bed and lift it vp, and when he sawe the dead body of Holophernes lying there without a head weltred in his blood vpon the earth, he cryed with a loude voyce, and with weeping rent his clothes,

15 And went into Iudiths tent, and founde her not.

16 And so he lept out vnto the people, and saide: One woman of the Jewes, hath brought al Nabuchodonosors people to shame: For lo, Holophernes lyeth vpon the grounde and hath no head.

17 When the chiefe of the Assyrians hoast heard that, they rent their clothes, and there fell an intollerable feare and trembling vpon them: so that their mindes were soze afrayd.

18 And there was an exceeding great crye in the whole hoast.

ⁿ D^r, curatane.

ⁿ D^r, curatane.

ⁿ D^r, indded of the hoast.

¶ The .xv. Chapter.

1 The Assyrians are afrayd and flee. 6 The Israelites pursue them. 9 Joachim the hie priest commeth to Bethulia to see Iudith, and to prayse God for her.

1 **N**ow when al the hoast heard that Holophernes was beheaded, their minde & counsell fel from them: and being amased with feare onely and trembling, they saued them selues by fleeing away,

2 One spake not to another, but hanged downe their heades, left all behinde the, and made haste to escape from the Hebrewes: for they heard that they were hastning to come after with their weapons, and so they fled by the wayes of the fieldes, and through all the foote pathes of the dales.

3 And when the children of Israel saw that they fled, they folowed vpon them: and went downe with trumpettes, blowing and making a great crye after them.

4 As for the Assyrians they had no order, and kept not them selues together, but fled their way: Neuerthelesse, the children of Israel fell vpon them with

one company and order, and discomfited as many as they might get.

5 And Ohas sent messengers vnto all the cities and countries of Israel.

6 So all the regions and euery citie sent out their best men after them in harness, and smote them with the sworde, till they came to the vitermost parte of their borders.

7 And the other that were in Bethulia came into the tentes of the Assyrians, and tooke all that they which were fled had left behinde them, & so they founde great good.

8 And they that came againe to Bethulia from the battaile, tooke with them such thinges as had ben theirs: there was no number of the cattaille and of all costly iewels, so that from the lowest vnto the hiest, they were all made rich of the spoyles of them.

9 And Joachim the hie priest came from Hierusalem to Bethulia with al the elders, that they might see Iudith.

10 Now when she came out vnto them, they

ⁿ B

they began all to prayse her with one voyce, saying: Thou worship of the cite of hierusalem, thou ioy of Israel, thou honour of our people.

11 Because thou hast done manly, and thy heart is comforted, & for that thou hast loued clenlinesse and chastitie, and hast knowen no man but thyne owne husband: therefore hath the hand of the Lorde comforted thee, and blessed shalt thou be for ever.

12 And all the people saide: So be it, So be it.

13 In thirtie dayes coulde the people of Israel scarce gather vp the spoyles of the Assyrians.

14 But all that belonged vnto Holophernes, and had ben his specially (whether it were of golde, of siluer, precious stone, clothing, and all ornamentes) they gaue it vnto Judith, and it was deliuered vnto her of the people.

15 And all the people reioyced, both women, maydens, and young people, with pipes, and harpes.

The .xvi. Chapter.

1 Judith prayseth God with a song. 23 She offereth to the Lorde Holophernes
ruste. 26 Her continencie, life, and death, 29 All Israel lamenteth her.

A

1 **T**hen sang Judith this song vnto the Lorde, saying:

2 **B**eginne vnto the Lorde vpon the tabrettes, sing vnto the Lorde vpon the cymbales, O sing vnto him a newe song of thankes geuing, be ioyfull and call vpon his name.

3 It is the Lord that destroyeth warres, euen the Lorde is his name.

4 Which hath pitched his tentes in the middest of his people, that he might deliuer vs from the hand of al our enemies.

5 Assur came out of the mountaines of the north in the multitude of his strength: his people stopped the water brookes, and their hozles couered the balleyes.

6 He purposed to haue brent vp my land, and to slay my youngmen with the sword.

B

7 He woulde haue caried away my children and virgins into captiuitie, but the almightie Lorde hindered him, and deliuered him into the haudes of a woman, which brought him to confusion.

8 For their mightie was not destroyed of the young men, it it was not the sonnes of Titan that slue him, neither haue the great giauntes set them selues against him: but Judith the daughter of Merari with her faire beautie hath discomfited him, [and brought him to naught.]

9 For she layed away her wydowes garment, and put on the apparell of gladnesse to the reioycing of the children

of Israel.

10 She annoynted her face with oymment & bounde vp her heere in a coyffe, and tooke a newe stole to beguile him.

11 Her slippers rauished his eyes, her beautie captiuated his minde, with the sword smote she of his necke. **C**

12 The Persians were astonied at her stedfastnesse, & the Medes at her boldnesse.

13 Then howled the armies of the Assyrians, when my simples appeared, dye of thirst.

14 The sonnes of the daughters haue pearsed them through, and slaine them as fugitiue children: they perished in the battaile, for the very feare of the Lord my God.

15 Let vs sing a song of thankes geuing vnto the Lorde, a newe song of prayse wyll we sing vnto our God.

16 Lorde, Lorde thou art a great God, mightie in powder, whom no man may overcome.

17 All thy creatures must serue thee: for thou spakest but the worde, and they were made, thou sentest thy spirite, and they were created, and no man can withstand thy voyce. **D**

18 The mountaynes shall mooue from the foundations with the waters, the stony rockes shall melt before thee like waxe.

19 But they that feare thee, shalbe great with thee in all thinges.

20 Wo vnto the people that rise vp against my generation: for the almightie Lorde wyll auenge him selfe of them, and in the day of iudgement wyll he visite the.

21 For



"D", boy =
Ocrs.

"D", which
did strike him
thorough.

"D", from
the face

Gen. i.
Psalm. 33. b.

21 For he shall geue fire and wormes in their flesh, that they may burne and feele it for euermore.

22 After this it happened, that after the victorie all the people came to Hierusalem, to geue prayse and thankes vnto the Lorde: And when they were purified, they offered all their burnt sacrifices and their bowes, and their promised offeringes.

23 And Iudith offered all holophernes weapons [and all the iewels] that the people had geuen her, and the canapie that she toke from his bed, and hanged them vp vnto the Lorde.

24 The people were ioyfull as the vse is: and this ioy with Iudith, by reason of the victorie, endured thre monethes.

25 So after these dayes euery man went home againe, and Iudith was in great reputation at Bethulia, and right ho-

nourably taken in al the land of Israel. 26 Vnto her vertue also was chastitie toynd, so that after her husbände Manasses dyed, she neuer knewe man all the dayes of her life.

27 Vpon the hie solempne dayes she went out with great worship.

28 She dwelt in her husbändes house an hundred and fife yeres, and left her handmayden Abra free,

29 And dyed, and was buried beside her husbände in Bethulia: And all the people mourned for her seuen dayes.

30 So long as she liued, there was none that troubled Israel, and many yeres also after her death.

31 The day wherein this victorie was gotten, was solemply holden, & reckened of the Jewes in the number of the holy dayes, and it is yet greatly holden of the Jewes euer since, vnto this day.

The ende of the booke of Iudith.

The rest of the Chapters of the booke

of Hester, whiche are neither founde in the Hebrue, nor in the Chalde.

The. xj. Chapter, after the Latin.

The dreame of Mardocheus.

1 **M**ardocheus the sonne of Jari, the sonne of Semei, the sonne of Cis of the tribe of Benjamin, A Jewe, which had his dwelling in the citie of Susis, a man of great reputation, and excellent among all them that were in the kynges court.

2 Reuerthelesse, he was one of the prisoners whom Nabuchodonosor the kyng of Babylon had carryed away from Hierusalem vnto Babylon, with Balthasars the kyng of Iuda.

3 In the seconde yere of the raigne of great Artaxerxes, in the first day of the moneth Nisan, had this Mardocheus suche a dreame.

4 He thought he heard a great tempest, horrible thunderclappes, earthquakes, and great vproze in the lande,

5 And that he sawe two great dragons

redie to fight one against another.

6 Their crye was great: At the whiche roaring & crye, all the heathen were vp to fight against the righteous people.

7 And the same day was full of darkenesse and very vncleare, full of trouble and anguyshe, yea a great fearefulnesse was there in the lande.

8 The righteous were amased, for they feared the plague and euill that was deuised ouer them, and were at a poynt with them selues to dye: So they cryed vnto God.

9 And whyle they were crying, the litle well grewe into a great riuer, and into many waters.

10 And with that it was day, and the sunne rose vp agayne: And the lowly were exalted, and deuoured the glorious and proude.

11 Nowe when Mardocheus had seene this dreame, he awoke, & mused stedfastly in his heart what God would do, and so he desired to know al the matter, and his mind was ther vpon vntil night.

The booke

The. xij. Chapter.

¶ Hardocheus uttereth the treason deuised against the kyng, and is therefore rewarded of hym.

A 1



In the same tyme dwelt Hardocheus with Bagatha and Thara in the kynges court, the kynges chamberlaynes and porters of the palace.

2 But when he hearde their deuice, and had diligently considered their imaginations, he perceaued that they went about to lay their [cruell] handes vpon the kyng Artaxerxes, and so he certified the kyng thereof.

3 Then caused the kyng to examine the two gelded with tormentes: And when they had graunted it, they were

put to death.

4 This the kyng caused to be put in the Chronicles for an euerlasting remembraunce, and Hardocheus wrote by the same matter.

5 So the king commaunded that Har- docheus shoulde remayne in the court, and for this faythfulnes of his he gaue hym a rewarde.

6 But Aman the sonne of Amadathu the Agagite, whiche was holden in great honour and reputation in the kynges court, vndertoke to hurt Har- docheus and his people, because of the two chamberlaynes that were put to death.

B

The. xij. Chapter.

1 The copie of the letters of Artaxerxes agaynst the Jewes. 2 The prayer of Hardocheus.

A 1



The great kyng Artax- erxes, whiche raig- neth from India vn- to Ethiopia ouer an hundred and twentie and seuen landes, sendeth his frendly salu- tation vnto all the princes and deputies of the countrey, whiche be subiect vnto his dominion.

2 When I was made lord over many people, and had subdued the whole earth vnto my dominion, my minde was not with crueltie and wrong to ex- alt my selfe by the reason of my power: but purposed with equitie alway and gentlenes to gouerne those that be vn- der my iurisdiction, and wholly to set them in a peaceable lyfe, and thereby to bryng my kyngdome vnto tranquillitie, that men might safely go thorow e on euery side, and to renue peace agayne, whiche all men desire.

3 Nowe when I asked my counsel- lours howe these thinges myght be brought to a good ende, there was one by vs excellent in wisdom, whose good wyll, tructh, and faythfulnes hath oft ben shewed and proued (whiche was also the principall and next vnto the kyng) Aman by name,

4 Whiche certified vs, howe that in all landes there was scattered abroad a re- bellious folke, that made statutes and lawes against all other people, & haue alway despised the proclaymed com- maundementes of kynges, and howe that for this cause it were not to be suf- fred, that suche rule should continue by you, and not to be put downe.

5 Seeing nowe we perceau the same, that this people alone are contrary vn- to euery man, vsing straunge and other maner of lawes, and withstande our statutes and doynge, and go about to stablyshe shrewde matters, that our kyngdome shoulde neuer come to good estate [and stedfastnesse:]

6 Therefore haue we commaunded, that all they that are appointed in wy- tyng and shewed vnto you by Aman, whiche is ordanned and set ouer all our landes, and the most principall next vn- to the kyng, and in maner as a father: shall with their wiues and chyldren be destroyed & rooted out with the sworde of their enemies and aduersaries, and that there shall be no mercy shewed, and no man spared: And this shall be done the fourteenth day of the moneth cal- led Adad of this yere.

7 That they whiche of olde and nowe also

- 15 also, haue euer ben rebellious, may in one day with violence be thrust downe into the hell, to the intent that after this maner our empire may haue peace and tranquillitie.
- 8 But Hardocheus thought vpon all the workes & noble actes of the Lorde, and made his prayer vnto him,
- 9 Saying: O Lorde, Lorde, thou balsant and almightie king, for all thinges are in thy power: and if thou wilt helpe and deliuer Israel, there is no man that can withstande nor let thee.
- 10 For thou hast made heauen and earth, and what wonderous thing soeuer is vnder the heauen.
- 11 Thou art Lorde of all thinges, and there is no man that can resist thy maiestie O Lorde.
- 12 Thou knowest all thinges, thou wotest Lorde that it was neither of malice nor presumption, nor for any desire of glory, that I would not bow downe my selfe nor worship yonder proude presumptuous Aman:
- 13 For I woulde haue ben content, and that with good wyll, if it might haue done Israel any good, to haue kist euen

his footesteppes.

- 14 But that I did it because I woulde not let the honour of a man in the steede of the glory of God, & because I would worship none but only thee my Lorde: and this haue I done in no pryde nor presumption.
- 15 And therfore O Lord, thou God and kyng, haue mercy vpon thy people, for they imagine howe they may bring vs to naught, yea their minde and desire is to destroy and to ouerthrowe thy people that hath euer ben thyne inheritance of olde.
- 16 O despise not thy portion which thou hast deliuered & brought out of Egypt for thyne owne selfe.
- 17 Heare my prayer, and be mercifull vnto thy people whom thou hast chosen for an heritage vnto thy selfe: Turne our complaynt and sorow into ioy, that we may liue O Lorde and prayse thy name: O Lord suffer not the mouthes of them that praise thee, to be destroyed.
- 18 All the people of Israel in like maner cryed as earnestly as they coulde vnto the Lorde, for their death and destruction stode before their eyes.

¶ The. xiiij. Chapter.

¶ The prayer of Hester, for the deliuerance of her and her people.



1 Cleene Hester also being in the battayle of death, resorted vnto the Lorde,

2 Layde away her glorious apparell, and put on the garmentes

that serued for sighing and mourning: In the steede of precious oymnt, she scattered ashes and dounge vpon her head: and as for her body, she humbled it with fasting, and brought it very low: All the places where she was wont to haue ioy afore, those filled she with her owne heere that she pluckt of.

3 She prayed also vnto the Lorde God of Israel with these wordes: O my Lorde, thou only art our kyng, helpe me desolate woman, whiche haue no helper but thee.

4 For my miserie and destruction is harde at my hande.

5 Fro my youth by I haue hearde out of the kindred of my father, that thou to-

kest Israel from among all people, and so haue our fathers of their foreelders, that they shoulde be thy perpetuall inheritance, and looke what thou didst promise them, thou hast made it good vnto them.

6 Nowe Lorde we haue sinned before thee, therefore hast thou geuen vs into the handes of our enemies,

7 Because we worshipped their gods: Lorde thou art righteous.


8 Neuerthelesse it satisfieth them not that we are in bitter and heauie captiuitie and oppressed among them, but thou hast layde their handes vpon the handes of their gods.

9 So that they begin to take away the thing that thou with thy mouth hast ordayned and appoynted, to destroy thine inheritance, to shut and to stop the mouthes of them that prayse thee, to quench the glory and worship of thy house and thyne autler:

- 10 And to open the mouthes of the heathen, that they may prayse the power and vertue of the gods, and to magnifie the fleshly kyng for ever.
- 11 O Lorde geue not thy scepter vnto them that be nothing, lest they laugh vs to scorne in our miserie and fall: but turne their deuice vpon them selues, and punish the hym that hath begun the same ouer vs, and set hym to an example.
- 12 Thinke vpon vs O Lord, and shewe thy selfe vnto vs in the tyme of our distresse and of our trouble: strength me O thou kyng of Gods, thou Lorde of all power,
- 13 Geue me an eloquent and pleasaunt speache in my mouth before the lion: Turne his heart into the hate of our enemies, to destroy him, and all such as consent vnto him.
- 14 But deliuer vs with thy hande, and helpe me thy handmayde, which haue no defence nor helper but onely the Lorde.
- 15 Thou knowest all thinges, thou wotest that I loue not the glory and worship of the vnrighteous, and that I hate and abhorre the bed of the vnicurcunicised, and of all heathen.
- 16 Thou knowest my necessitie, that I hate the token of my preeminence and worship, which I beare vpon my head what tyme as I must shewe my selfe and be seene, and that I abhorre it as an vncleane cloth, and that I weare it not when I am quiet and alone by my selfe.
- 17 Thou knowest also that I thy handmayden haue not eaten at Amans table, and that I haue had no pleasure nor delight in the kinges feast, that I haue not drunke the wine of the drinke offeringes.
- 18 And that I thy handmayden haue no ioy since the day that I was brought hyther vnto this day, but only in thee O Lorde, O thou God of Abraham,
- 19 O thou mightie God aboue all, heare the voyce of them that haue no other hope, and deliuer vs out of the hande of the wicked, and deliuer me out of my feare.

The. xv. Chapter.

1 Mardocheus moueth Hester to go in vnto the kyng, and make intercession for her people. 9 And she perfourmed his request.

- A 1  Mardocheus also bade Hester go in vnto the kyng, and pray for her people, and for her countrey.
- 2 Remember (saith he) the dayes of thy lowe estate, how thou wast nourished vnder my hande: For Aman which is next vnto the kyng, hath geuen sentence of death against vs:
- 3 Call thou therefore vpon the Lorde, and speake for vs vnto the king, and deliuer vs from death.
- 4 And vpon the thirde day it happened that Hester layde away the mourning garmentes, and put on her glorious apparell,
- 5 And deckt her selfe goodly (after that she had called vpon God, which is the beholder and sauour of all thinges) [and] toke two maydens with her:
- 6 Upon the one she leaned her selfe, as one that was tender:
- 7 The other folowed her, and bare the trayne of her besture.
- 8 The shine of her beautie made her face rose coloured, the similitude of her face was chearefull and amiable: but her heart was sorrowfull for great feare.
- 9 She went in thorow all the doores, and stode before the kyng: The kyng sate vpon the trone of his kyngdome, and was clothed in his goodly aray, all shining with golde, and set with precious stones, and he was very terrible.
- 10 He lyft vp his face that shone in the clearnesse, and looked grimly vpon her: Then fel the Queene downe, was pale and faynte, leaned her selfe vpon the head of the mayde that went with her.
- 11 Neuerthelesse, God turned the kinges minde that he was gentle, that he leaped out of his seate for feare, and gate her in his armes, and helde her by tyll she came to her selfe againe, he gaue her louing wordes also, and said vnto her:
- 12 Hester

12 Hester, what is the matter: I am thy brother, be of good cheare:

13 Thou shalt not die, for our commaundement toucheth the commons, and not thee: Come nye.

14 And with that he helde by his golden rodde, and layde it vpon her necke.

15 And imbraced her frendly, and sayd: Take with me.

16 Then sayde she: * I sawe thee (O Lozde) as an angell of God, and my

heart was troubled for feare of thy maiestie and clearnesse.

17 For excellent and wonderfull art thou O Lozde, and thy face is full of amitie.

18 But as she was thus speaking vnto hym, she fell downe agayne for fayntnesse:

19 For the whiche cause the kyng was afraide, and all his seruauntes comforted her.

¶ The. xvj. Chapter.

¶ The copie of the letters of Artaxerxes, whereby he reuoketh those whiche he first sent forth.

21



he great kyng Artaxerxes, whiche raig- ueth from India vnto Ethiopia ouer an hundreth and twentie and seuen landes, sendeth vnto the princes

and rulers of the same landes, suche as loue him, his frendly salutation.

2 There be many that for the sundry friendshipes and benefites whiche are diuersly done vnto them for their wor- ship, be euer the more proude and hye minded:

3 And vnder take not only to hurt our subiectes (for plenteous benefites may they not suffer, and begin to imagine something against those that do them good,

4 And take not only all vnthankfuines away from men) but in pride and presumption, as they that be vnmindfull and vnthankfull for the good deedes, they go about to escape the iudgement of God that seeth all thinges, whiche iudgement hateth and punisheth all wickednesse.

5 It happeneth oft also, that they which be set in office by the higher power, and vnto whom the businesse and causes of the subiectes are committed to be handled, ware proude, and defile them selues with shedding of innocent blood, which bringeth them to intollerable hurt.

6 Whiche also with false and deceitfull wordes and with lying tales, deceaue and betray the innocent goodnesse of princes.

7 Nowe is it profitable and good that

We take heede, make searche thereafter, and consider not onely what hath hap- pened vnto vs of olde, but the shame- full, vnhonest, and noysome thinges, that the deputies haue nowe taken in hande before our eyes:

8 And thereby to beware in tyme to come, that we make the kyngdome quiet and peaceable for all men, and that we might sometime drawe it to a chaunge.

9 And as for the thing that nowe is present before our eyes, to withstande it, and to put it downe after the most frendly maner.

10 What tyme nowe as Aman the some of Aniadathu the Macedonian, a straun- ger verely of the Persians blood, and farre from our goodnes, was come in among vs as an aliaunt,

11 And had obtayned the frendship that we beare towarde all people, so that he was called our father, and had in hie honour of euery man, as the next and principall vnto the kyng:

12 He coulde not forbear him selfe from his pryde, hath vnder taken not only to rob vs of the kyngdome, but of our life:

13 With manyfolde deceit also hath he desired to destroy Mardocheus our hel- per and preseruer, whiche hath done vs good in all thinges, and innocent He- ster the like partaker of our kyngdome, with all her people.

14 For his minde was (when he had ta- ken them out of the way, and robbed vs of them) by this meanes to translate the kyngdome of the Persians vnto them of Macedonia.

C 15 But we finde that the Jewes (which were accused of the wicked that they might be destroyed) are no euill doers, but vse reasonable and right lawes:

16 And that they be the chyldren of the most high liuing God, by whom the kyngdome of vs and of our progentours hath ben well ordered hitherto.

17 Wherefore, as for the letters and commaundementes that were put forth by Aman the sonne of Amadathu, ye shall do well if ye holde them of none effect:

18 For he that set them vp and inuented them, hangeth at Susis before the port, with all his kindred: and God which hath all thinges in his power, hath rewarded hym after his deseruing.

19 And vpon this ye shall publishe and set vp the copie of this letter in all places, that the Jewes may freely and without hinderaunce holde them selues after their owne statutes:

20 And that they may be helped, and

that vpon the thirteenth day of the twelfth moneth Adar, they may be auenged of them which in the tyme of their anguise and trouble would haue oppressed them.

21 For the God that gouerneth all thinges, hath turned to ioy the day where in the chosen people shoulde haue perished.

22 Moreover, among the hie solempne dayes that ye haue, ye shall holde this day also with all gladnesse:

23 That nowe and in tyme to come this day may be a remembraunce of good for all such as loue the prosperitie of the Persians: but a remembraunce of destruction to those that be seditious vnto vs.

24 All cities and landes that do not this, shall horribly perishe and be destroyed with the worde and fire, and shall not only be no more inhabited of men, but be abhorred also of the wyld beasts and foules.

The ende of the rest of the booke
of Hester.

The wyfdome of Solomon.

The first Chapter.

1 Howe we ought to searche and inquire after God. 2 who be those that finde hym. 3 The holy ghost. 8. 11 we ought to flee from backbiting and murmuring. 12 whereof death commeth. 15 Righteousnesse and vnrightheousnesse.

- A** 1 **D**ue righteousnesse ye that be iudges of y^e earth, consider deepely of the Lorde in goodnesse, and seeke hym in singlenesse of heart: Foz he Wyl be founde of them that tempt hym not, and appeareth vnto such as put no distrust in him.
- 2 Foz Wicked thoughtes seperate from God, and [his] power when it is tryed, reproceth the vnrwise.
- 3 Foz Why: Wyfdome shall not enter into a Wicked soule, nor dwell in the body that is subiect vnto sinne.
- 4 Foz the holy spirite of discipline fleeth from deceipt, and withdraweth hym selfe from thoughtes that are without vnderstanding, and is declared when Wickednesse commeth.
- 5 Foz the spirite of Wyfdome is louing, and will not absolue hym that blasphemeth with his lippes, foz God is witness of his raynes, and a true beholder of his heart, & an hearer of his tongue.
- 6 Foz the spirite of the Lorde filleth the rounde compasse of the worlde, and the same that vpholdeth all thinges hath knowledge also of the voyce.
- 7 Therefore he that speaketh vnrightheous thinges can not be hid, neither shall the iudgement of reprocse let him escape.
- 8 And why: inquisition shall be made foz

the thoughtes of the vngodly, and the sounde of his wordes shall come vnto God, so that his Wickednesse shall be punished.

- 9 Foz the eare of ielousie heareth all thinges, & the noyse of the grudginges shall not be hid.
- 10 Therefore beware of murmuring whiche is nothing worth, and refraine your tongne from sleaude: Foz there is no worde so secrete that it shall go foz naught, and the mouth that speaketh lyes, slayeth the soule.
- 11 Seeke not your owne death in the error of your lyfe, destroy not your selues thoroowe the workes of your owne handes:
- 12 Foz God hath not made death, neither hath he pleasure in the destruction of the liuing:
- 13 Foz he created all thinges that they might haue their being, and the generations of the worlde were healthfull, and there is no poyson of destruction in them, nor the kyngdome of hell vpon the earth.
- 14 Foz righteousnesse is [euertlasting and] immortall: but vnrightheousnesse bringeth death.
- 15 Neuerthelesse, the vngodly call "it vnto them both with workes and wordes, and whyle they thinke to haue it their friende, they come to naught, & they haue made an agreement with it, foz they are worthy to be of her part.

" Or, beginniges.

" Or, to wit, death.

The imaginations and desires of the wicked, and theyr counsaile against the faythfull.

A 1



Or the vngodly say reasoning with them selues but not a right, Our life is short and tedious, and in the death of a man there is no remedie, neither is there

any man knowen to haue returned from the graue.

2 For we are bozne at all aduenture, and we shalbe here by more fortune after, as though we had neuer ben: for our breath is as a smoke in our nostrilles, and wordes as a sparke rayled out of our heartes:

3 Whiche being extinguished, our body shalbe turned into ashes, and our spirite shall vanishe as the soft ayre.

4 Our life shall passe away as the trace of a cloude, and come to naught as the miste that is driuen away with the beames of the sunne, and put downe with the heate thereof: Our name also shalbe forgotten by litle and litle, and no man shall haue our workes in remembrance.

5 For our tyme is a very shadowe that passeth away, and after our ende there is no returning: for it is fast sealed, so that no man commeth agayne.

6 Come on therefore, let vs enioy the pleasures that are present, and let vs chearefully vse the creatures, like as in youth:

7 Let vs fill our selues with good wine and oymnt, and let there no flowre of the tyme escape vs:

8 Let vs crowne our selues with rose buddes, afoze they be withered:

9 ^(a) Let there be no sayze medow, but our lust go thoroze it. Let euery one of vs be partakers of our voluptuousnes, let vs leaue some token of our pleasure in euery place: for that is our portion, and this ^(a) [only] our lot.

(a) This sentence of the medowe is not in the grebe.

10 Let vs oppresse the poore righteous, let vs not spare the wydowe nor olde man, let vs not regarde the heades that are gray for age.

11 Let the lawe of vnrightheousnesse be

our strength: for the thing that is feeble is nothing worth.

12 Therefore let vs defraude the righteous, and why: he is not for our profite, yea he is cleane contrary to our doinges, he checketh vs for offending against the lawe, and slaundereth the faultes of our maner of living.

13 He maketh his boast to haue the knowledge of God, yea he calleth hym selfe Gods sonne.

14 He is made vnto vs for reproffe of our thoughtes.

15 It greeueth vs also to looke vpon him, for his life is not like other mens, his wayes are of another fashion.

16 He counteth vs but bayne persons, he withdraweth hym selfe from our wayes as from filthynes, he commendeth greatly the latter ende of the iust, and maketh his boast that God is his father.

"Df. com- terfaite copie.

17 Let vs see then if his wordes be true, let vs proue what shall happen in the ende of hym.

18 For if the iust man be the sonne of god, he wyll receaue hym, and deliuer hym from the handes of his enemies.

19 Let vs examine him with despitefull rebuke and tormenting, that we may know his meekenesse, and proue his patience.

20 Let vs condenipne him with the most shamefull death: for as hym selfe saith, he shalbe rewarded [of God.]

21 Suche thinges do they imagine, and go astray, for their owne wickednesse hath blinded them.

22 As for the mysteries of God, they vnderstande them not, they neither hope for the rewarde of rightheousnesse, nor regarde the worship that holy soules shall haue.

23 For God created man to be vndestroyed, yea after the ^{*} image of his owne lykenes made he hym.

Gen. iiii. b.

24 Neuerthelesse, thoroze euie of the deuyll came death into the worlde, and they that helde of his side do finde it.

The.iiij. Chapter.

1 The conseruation and affuraunce of the ryghteous. 7 The rewarde of the faythfull. 11 Who are miserable.

A 1 At the soules of the ryghteous are in the hande of God, & there shal no torment touche them.

2 In the syght of the vnwise they appeared to die, & their ende is taken for miserie,

3 And their departyng from vs to be vtter destruction: but they are in rest.

4 For though they suffer payne before men, yet is their hope full of immortallitie.

5 They are punished but in few thinges, neuerthelesse in many thinges shal they be well rewarded: for God proueth the, and findeth them meete for hym selfe.

6 As golde in the furnace doth he trye them, and receaueth them as a burnt offering: and when the tyme cometh they shalbe looked vpon.

7 They shall shyne and runne through as the sparkles among the stubble.

8 They shal iudge the nations and haue dominion ouer the people: and their Lorde shall raigne for ever.

9 They that put their trust in him shall vnderstande the trueth, and such as be faythfull shall perseuer with hym in loue: for his saintes haue grace & mercie, and he hath care for his elected.

10 But the vngodly shalbe punished accordyng to their owne imaginations, for they haue dispised the righteous, and

forzaken the Lorde.

11 For who so dispiseth wifdome and nurture he is vnhappy, and as for the hope of such it is but vayne, their labours vnfruitfull, and their woakes vnprofitable.

12 Their wyues are vndiscrete, and their children most vngodly.

13 Their offspring [or progenie] is cursed: wherfore blessed is the barren that is vndefiled, which hath not knowen the sinnefull bed, she shall haue fruite in the visitation of soules,

14 And the gelded which with his handes hath wrought no vnrightheousnesse, nor imagined wicked thinges agaynst God: for vnto hym shalbe geuen the speciall gyft of fayth, and the most acceptable portion in the temple of God.

15 For glorious is the fruite of good labour, and the roote of wifdome shall neuer fade away.

16 As for the children of adulterers they shall not come to a perfect ende, and the seede of an vnrightheous bedde shalbe rooted out.

17 And though they lyue long, yet shall they be nothyng regarded, and their last age shalbe without honour.

18 If they dye quickly they haue no hope, neither comfort in the day of inquirie.

19 For horrible is the ende of the vnrightheous generation.

" Or, discipline.
" Or, he is miserable.

C

The .iiij. Chapter.

1 Of vertue and the commoditie therof. 10 The death of the ryghteous, and the condemnation of the vnfaythfull.

A 1 Howe faire is a chaste generation with vertue: the memoriall therof is immortall: for it is knowen with God and with men.

2 When it is present, men take example at it, & if it go away, yet they desire it: it is crowned and euer triumpheth, when it hath wonne the rewarde of the vndefiled battayles.

3 But the multitude of the vngodly aboundyng in children, shall profite no-

thyng, nor geue deepe roote by the seede of adulteric, nor lay any fast foundatiō.

4 For though they budde forth in the braunches for a tyme, yet shall they be shaken with the wynde, for they stande not fast: and through the vehemencie of the wynde they shalbe rooted out.

5 The vnperfect braunches shalbe broken, their fruite shalbe vnprofitable, & slowe to eate, yea meete for nothyng.

6 And why: all the children that are borne of the wicked bed, must beare recorde of the wickednesse agaynst their fathers

them that loue her, and founde of such as seke her.

- 14 She presenteth them that desire her, that she may shewe her selfe vnto them.
- 15 Who so awaketh vnto her betymes, shall haue no great trauayle: for he shall fynde her sittynge redy at his doores.
- 16 To thynke therfore vpon her, is perfect vnderstandynge: and who so watcheth for her, shall quickly be dispatched of care.
- 17 For she goeth about sekynge such as are meete for her, sheweth her selfe chearefully vnto the in their goynge, and meeteth them with all diligence.
- 18 For the vnfained desire of reformation is her begynnynge: to care for nature is loue,
- 19 And loue is the keepynge of her lawes, and the keepynge of her lawes is the assurance of immortalitie:
- 20 And immortalitie maketh a man familiar with God.

- 21 And so the desire of wisdom leadeth to the kyngdome [euerlastynge.]
- 22 If your delyght be then in royall seates and scepters (O ye kynges of the people) set your lust vpon wisdom, that ye may raigne for euermore.
- 23 O loue the lyght of wisdom all ye that be rulers of the people.
- 24 As for wisdom, what she is & howe she came by, I wyll tell you, and wyll not hyde the mysteries of [God] from you: but wyll seke her out from the begynnynge of her natiuitie, and byng the knowledge of her into lyght, and wyll not kepe backe the trueth,
- 25 Neither wyll I haue to do with consuming enuie: for such a man shall not be partaker of wisdom.
- 26 But the multitude of the wise, is the welfare of the worlde: and a wise kyng is the vpholdynge of the people.
- 27 O receaue nurture then through my wordes, and it shall do you good.

" O, honor

This verse is only in the old inter: 1711.

" O, say.

The.vij. Chapter.

wisdom ought to be preferred aboue all thynges.

- 1 **W**ysdom also am a mortall man, lyke as all other, & am come of the earthy generation of hym that was first made,
- 2 And in my mothers wombe was fashioned to be fleshe in the tyme of tenne monethes, beyng brought together in blood, through the seede of man, and the pleasure that came with sleepe.
- 3 And when I was borne I receaued lyke ayre as other men, and fell vpon the earth which is of like nature, crying and weeping at the first as all other do.
- 4 I was wrapped in swadlynge clothes, and brought by with cares.
- 5 For there is no kyng that hath had any other begynnynge of birth.
- 6 All men then haue one entraunce vnto lyfe, and one goynge out in lyke maner.
- 7 Wherfore I desired, and vnderstandynge was geuen me: I called, and the spirite of wisdom came into me.
- 8 I set more by her then by kingdomes and royal seates, and counted riches no thyng in comparison of her.
- 9 As for pretious stone, I compared it



not vnto her: for all golde is but a litle grauell vnto her, and siluer shalbe counted but clay before her syght.

- 10 I loued her aboue welfare & beautie, and purposed to take her for my lyght: for her lyght can not be quenched.
- 11 All good thynges together came to me with her, and innumerable riches through her handes.
- 12 And I was glad in all thynges, because wisdom went before them: and I knewe not that she was the mother of them.
- 13 And I my selfe learned vnfainedly, and make other men partakers of her without enuie, and hyde her riches from no man.
- 14 For she is an infinite treasure vnto men: which who so vse, become partakers of the loue [and friendship] of God, and are accepted vnto hym for the giftes of wisdom.
- 15 God hath graunted me to speake what my mynde conceaueth, and to thynke as is meete for the thynges that are geuen me: For it is he that leadeth vnto wisdom, and teacheth to vse wisdom a ryght.
- 16 For in his hande are both we and our wordes,

" O, health.

" O, knowe ledge.

wordes, yea all our wifdome and knowledge of [his] workes.

17 For he hath geuen me the true science of the thynges that are, so that I know howe the worlde was made, and the powers of the elementes:

18 The begynnyng, endyng, and myddest of the tymes, howe the tymes alter, howe one goeth after another, & howe they are fulfilled,

19 The course of the yere, the ordinaunces of the starres,

20 The nature of luyng thynges, the furiousnesse of beastes, the power of the wyndes, the imaginations of men, the diuersities of young plants, the vertues of rootes:

21 And all such thynges as are either secrete or manifest, them haue I learned.

22 For wifdome which is the worker of all thynges hath taught me: for in her is the spirite of vnderstandyng, which is holy, one only, manifolde, subtile, "quicke mouyng, cleare, vndefiled, plaine, swete, louyng the thyng that is good, sharpe, which can not be letted, doyng good,

23 Kynde to man, stedfast, sure, free from care, hauyng all "vertues, "circumspect

in all thynges, and passyng through all vnderstanding, cleare, & subtile spirites.

24 For wifdome is nimble then all nimble thynges, she goeth through and at- taineth to all thynges, because of her cleannesse.

25 For she is the breath of the power of God, and a pure influence flowing from the glozie of the almightie [God:] there- fore can no defiled thyng come vnto her.

26 For she is the bryghtnesse of the euer- lastyng lyght, the vndefiled mirrour of the maiestie of God, and the image of his goodnesse.

27 And beyng [but] one, she can do all thynges: and remaynyng in her selfe she renueth all, and in all ages of tymes en- tryng into holy soules, she maketh Gods friendes, and prophetes:

28 For God loueth none, if he dwell not with wifdome.

29 For she is more beautifull then the sunne, "and geueth more lyght then the starres, and the day is not to be com- pared vnto her.

30 For vpon "the day commeth nyght: but wickednesse can not ouercome wifdome.

The.viiij.Chapter.

The effectes of wifdome.

1 **W**ifdome reacheth from one ende to ano- ther mightily, and "louyngly doth she or- der all thynges.

2 I haue loued her, and "laboured for her, even from my youth by: I dyd my dili- gence to mary my selfe with her, such loue had I vnto her beautie.

3 That she hath the companie of God, it commendeth her nobilitie: yea the Lorde of all thynges hym selfe loueth her.

4 For she is the scoolemaistresse of the nurture of God, and the choser out of his workes.

5 If "a man woulde desire riches in this lyfe, what is richer then wifdome that worketh all thynges:

6 For yf prudencie worke: what is it a- mong all thynges that worketh better:

7 And yf a man loue ryghteousnesse, her labours are but vertues: For why? she

teacheth sobernesse and prudence, "right- teousnesse and strength, which are such thynges as men can haue nothyng more profitable in their lyfe.

8 If a man desire much "knowledge, she can tell the thynges that are past, and discerneth thynges for to come: she knoweth the subtilties of wordes, and can expounde darke sentences: she for- seeth signes and wonders or euer they come to passe, and the "endes of all tymes and ages.

9 Therefore I purposed after this maner: I wyll take her into my com- panie, that she may liue with me, know- yng for certaintie she shall geue me good counsaile, and speake comfortably vnto me in my carefulnesse and grieve.

10 For her sake shall I be well [a honestly] taken among the commons, and with honour among the elders though I be young.

11 I shalbe founde to be of sharpe iudge- ment, so that I shalbe marueylous in the

"Or, above all the order of starres.

"Or, it

"Or, iustice and manhood.

B "Or, much experience.

"Or, success of tymes.

"Or, truth.

"Or, power of, being in good

"Or, it

"Or, for a body.

"Or, taught.

"Or, it may be a position that I can be made

the sight of great men: and the faces of princes shall wonder at me.

12 When I holde my tongue, they shall byde my leasure, and when I speake, they shall geue good eare vnto me, and if I talke much, they shall lay their handes vpon their mouth.

13 Moreouer, by the meanes of her I shall obtayne immortallitie, and leaue behynde me an euerlastyng memorzall among them that come after me.

14 I shall set the people in order, and the nations shall be subdued vnto me.

15 Horrible tiraantes shall be afraide when they do but heare of me, among the multitude I shall be counted good, and mightie in battayle.

16 When I come home I shall fynde rest with her: for her companie hath no bitternesse, and her felowshyp hath no tediousnesse, but mirth and ioy.

17 Nowe whē I considered these thynges

by my selfe, and pondered them in my heart, howe that to be ioyned vnto wisdom is immortallitie,

18 And great pleasure to haue her friendshyp, and that in the workes of her handes are infinite riches, and that who so kepeth companie with her shall be wise, and that he which talketh with her, shall come to honour: I went about sekynge howe to get her vnto me.

19 For I was a lad of ripe witte, and had a good vnderstandyng.

20 But when I grewe to more vnderstandyng, I came to an vndefiled body.

21 Neuerthelesse when I perceaued that I coulde not enioy it except God gaue it [me] and that was a poynt of wisdom also to knowe whose gyft it was, I stepped vnto the Lorde and besought hym, and with my whole heart I sayde after this maner:

The .ix. Chapter.

A prayer of Solomon to obteyne wisdom.

A 1



God of [my] fathers, and Lorde of mercie, thou hast made all thynges with thy worde,

2 And ordeyned man through thy wisdom,

that he shoulde haue dominion ouer the creatures which thou hast made,

3 That he shoulde order the worlde accordyng to equitie and righteousnesse, and execute iudgement with a true heart:

4 Geue me wisdom which is euer sittynge about thy seate, and put me not out from among thy children:

5 For I thy seruaunt and sonne of thy handmayden, am a feeble person, and of a short tyme, and to young to the vnderstandyng of iudgement and lawes.

6 And though a man be neuer so perfect among the children of men, yet yf thy wisdom be not with hym, he shall be nothyng regarded.

7 Thou hast chosen me to be a kyng vnto thy people, and the iudge of thy sonnes and daughters.

8 Thou hast commaunded me to bulde a temple vpon thy holy mount, and an aulter in the cite wherin thou dwellest, a likenesse of thy holy tabernacle, which

thou hast prepared from the beginning.

9 And thy wisdom with thee, which knoweth thy workes, which also was with thee whē thou madest the worlde, and knewe what was acceptable in thy syght, and ryght in thy commaundementes.

10 Sende her out of thy holy heauens, & from the throne of thy maiestie, that she may be with me and labour [with me] that I may knowe what is acceptable in thy syght.

11 For she knoweth and vnderstandeth all thynges, and she shall leade me soberly in my workes, and preserve me in her power.

12 So shall my workes be acceptable, and then shall I gouerne thy people ryghteously, and be worthy to sit in my fathers seate.

13 For what man is he that can knowe the counsaile of God: or who can thinke what the wyll of God is:

14 For the thoughtes of mortall men are miserable, and our forecastes are but vncertaine.

15 For why: a corruptible body is heavy vnto the soule, and the earthy mansion kepeth downe that vnderstandyng that miseth vpon many thynges.

16 Very hardly can we discern the thynges

^a This part of the element here is only in the olde translation.

^a D, I shall gouerne the people.

C

^a D, correcte her talke with her.

^a D, I shall be with me. ^a D, rather being good.

^a D, the

Gen. i. d.

^a D, gouerne.

^a D, an vpryght.

^a D, and yet less in

B

^a D, by

^a D, by ad: full.

^a D, the mynde that hath many cares.

thynges that are vpon earth, and great labour haue we or we can fynde the thynges which are befoze our eyes: & who hath then fought out the ground of the thynges that are done in heauen: 17 [Oh Lorde] Who can haue knowledge of thy [vnderstandyng and] meanyng, ex-

cept thou geue wifdome, and sende thy holy ghost from aboue: 18 For so the wayes of them which liued on the earth were refourmed, and men haue learned the thynges that are pleasaunt vnto thee, and were preserued through wifdome.

The .x. Chapter.

The deliuerance of the ryghteous, and destruction of the enemies commeth through wifdome.

1 **S**he preferred the first fourmed father of the worlde that was created alone, and brought hym out of his fall: 2 *And gaue him power to rule all thynges. 3 *But when the vnrightheous went away in his wrath from her, he perished by the furious desire to murder his brother. 4 For whom when the water destroyed the whole worlde, wifdome agayne preserued it, her selfe gouernyng the iust man by no costly worke of wood. 5 *Moreouer, when the nations were confounded [or ioyned together] in their malicious confederacie, she founde out the righteous, and preserued hym faultlesse vnto God, and kept hym strong agaynst the loue of his sonne. 6 She preserued the ryghteous * when he fled from the vngodly that perished, what tyme as the fire fell downe vpon the five cities. 7 Like as yet this day the [vnfruitfull] waste [and] smokyng lande geueth testimonye of their wickednesse: yea the vnripe & vntymely frutes that growe vpon the trees, and for a token of a remembraunce of the vnfaythfull soule, there standyng a pyller of salt. 8 For all such as regarded not wifdome, gat not only this hurt, that they knewe not the thynges which were good: but also left behynde them vnto men a memorall of their foolishnesse, so that in the thynges wherin they sinned, they coulde not be hyd. 9 But as for such as toke heede vnto wifdome, she hath deliuered them from sorowe. 10 *When the ryghteous fled because of his brothers wrath, wifdome led hym

the ryght way, shewed hym the kyngdome of God, gaue hym knowledge of holy thynges, made hym riche in his labours, & brought to passe the thynges that he went about. 11 In the disceiptfulnesse of such as defrauded hym, she stode by hym and made hym riche. 12 She saued hym from the enemies, and defended him from the deceauers: In a strong battayle she gaue hym the victorie, that he myght knowe howe that the feare of God is stronger then all thynges. 13 *When the ryghteous was solde, she forsoke hym not, but delyuered hym from sinne: She went downe with hym into the dungeon, 14 And sayled hym not in the bandes, *till she had brought hym the scepter of the realme, and power agaynst those that oppressed hym: As for them that had accused hym, she declared them to be lyers, and brought hym to perpetuall worshyp. 15 *She deliuered the ryghteous people and faultlesse seede, from the nations that oppressed them. 16 *She entred into the soule of the seruaunt of the Lorde, and stode by hym in wonders and tokens agaynst the dreadfull kynges. 17 She gaue the ryghteous the reward of their labours, and led them foorth a marneylous way: on the day tyme she was a shadowe vnto them, and a lyght of starres in the nyght season. 18 *She brought them through the red sea, and caryed them through the great water. 19 But she drowned their enemies [in the sea] but brought them out of the bottoyme of the deepe. 20 *So the ryghteous toke the spoyle of the

Gen. i. c. 2. Gen. ii. c. 3. Gen. viii. b. Gen. xi. a. Gen. xix. f. Gen. xli. b. Exo. i. b. Exo. iii. c. Exo. xiii. e. Exo. xii. c.

"Or, conetousnesse. "Or, lyers in wayte. Gen. 37. f. Act. vii. b. "Or, prison Gen. xli. f. "Or, glorie. Exo. i. b. Exo. iii. c. "Or, the saintes. Exo. xiii. e. Exo. xii. c.

the vngodly, * & prayled thy holy name
 O Lorde, and magnified thy victorious
 hande with one accorde.

21 * For wisdome openeth the mouth of
 the dunbe, and maketh the tongues of
 babes to be eloquent. Psal. xviii. a

The .xj. Chapter.

1 The miracles done for Israel. 13 The vengeance of sinners. 28 The great
 power and mercie of God.



Exod. xv. a.
 Exo. xvi. a.
 Exod. 17. c.
 Num. xx. b.
 Deut. viii. a.
 Rom. ii. a.

A 1 He " ordered their
 workes in the handes
 of the holy prophete :
 * [So that] they went
 2 through the wilder-
 nesse that was not in-
 habited, and pitched
 their tentes in the waste desert.
 3 They stode agaynst their enemies,
 and were auenged of their aduersaries.
 4 * When they were thirstie they called
 vpon thee, and water was geuen them
 out of the [mo]st hye rocke, & their thirst
 was quenched out of the harde stone.
 5 For by the thynges wherthrough their
 enemies were punished, were the " chil-
 dren of Israel helped in their neede.
 6 For in steede of a fountaine of the per-
 petuall runnyng flud all troubled with
 gorie blood,
 7 In reproche of the commaundement
 published to murder the infantes, thou
 gauest vnto them abundaunce of wa-
 ter, and that not loked for neither:
 8 Declaryng by that thirst then, howe
 thou hadst punished thine aduersaries.
 9 * For when they were tryed, and nur-
 tured with [fatherly] mercie, they knewe
 howe the vngodly were iudged and
 punished in the wrath [of God.]
 10 For these hast thou exhorted as a fa-
 ther, and proued them: but vnto the
 other thou hast ben a boystuous kyng,
 " layed harde to their charge, and con-
 demnyed them.
 11 Whether they were absent or present,
 their punishment was a lyke.
 12 For their grieve was double, and
 mournyng for the remembraunce of
 thynges past:
 13 For when they perceaued that their
 punishmentes dyd them good, they
 " thought vpon the Lorde.
 14 For whom in his castyng out before,
 as an abiect they had denied with de-
 rision, him in the ende when they sawe
 what happened, they woudered at: for
 they were of another thirst then was
 the iust.
 15 But for the foolishhe demises of their

Wickednesse, wherwith being deceaued
 they worshipped serpentes that had not
 the vse of reason, and vile beastes, thou
 sentest a multitude of vnrasonable
 beastes vpon them for reuengeaunce:
 16 That they myght knowe, that loke
 wherewithall a man sinneth, by the
 same also shall he be punished.
 17 * For vnto thy almightie hande that
 made the worlde of naught, it was not
 vnpossible to sende among them an
 heape of beares, or wood lions,
 18 Or cruell beastes of a straunge kynde
 such as are vnknewen, or spout fire, or
 cast out a smokyng breath, or shoote
 horrible sparkes out of their eyes:
 19 Which myght not only destroy them
 with hurtyng, but also kyll them with
 their horrible syght.
 20 Yea without these [beastes] might they
 haue ben slayne with one wynde, being
 persecuted by the reuengeaunce, and
 scattered abroad through the breath of
 thy power: Neuerthelesse, thou hast
 ordered all thinges in measure, number,
 and wayght.
 21 For thou hast euer had great strength
 and myght, and who may withstande
 the power of thyne arme:
 22 For why: lyke as the small thyng
 that the ballaunce wayeth, so is the
 worlde before thee: yea as a drop of the
 moornyng deawe that falleth downe
 vpon the earth.
 23 But thou hast mercie vpon all, for
 thou hast power of all thynges, * and
 makest thee as though thou sawest not
 the sinnes of men, because they shoulde
 amende.
 24 For thou louest all the thynges that
 are, and hatest none of them whom
 thou hast made: for thou wouldest not
 haue made any thyng yf thou hadst
 hated it.
 25 Yea howe myght any thyng endure
 yf it were not thy wyll: or howe coulde
 any thyng be preserued, except it were
 called of thee:
 26 But thou sparest all: for they are thine
 (O Lorde) thou louer of soules.

Psal. xviii. a
 Leuit. 26. d.
 Sap. xvi. a.
 Iere. viii. f.
 Rom. ii. a.
 The

¶ The. xij. Chapter.

2 The mercy of God towarde sinners. 14 The workes of God are vnreprouable.
19 God geneth leasure to repent.

A 1
2



O thy vncorruptible spirite, O Lorde, is in all thinges:

Therefore chastenest thou them measurably that go wrong, and warnest them by put-

ting them in remembraunce in what thinges they haue offended, that leauing their wickednesse, they may beleue on thee O Lorde.

*As for those olde inhabiteurs of thy holy lande, thou mightest not away with them.

For they committed abhominable workes [against thee] as witchcraft, sorcerie, and wicked sacrifices.

They slue their owne chyldren without mercy, they dydeate by the bowels of mens fleshe, and deuoured the blood in abhominable bankets, and had their mad fanaticall priestes:

And the fathers were the chiefe murderers of the soules destitute of helpe, [these doers] thou wouldest destroy by the handes of our fathers:

7 That the lande whiche thou louest aboue all other, might be a meeete dwelling for the chyldren of God.

Neuerthelesse, thou sparedst them also as men, and sendedst the forerunners of thyne hoast, euen hornettes, to destroy them out by litle and litle.

Not that thou wast vnable to subdue the vngodly vnto the righteous in battayle, or with cruell beastes, or with one rough worde to destroy them together:

*But thy mynde was in punishing them by litle & litle, to geue them place for amendement, knowing well that it was an vnrightheous nation, and wicked of nature, and that their thought might neuer be altered.

For it was a cursed seede from the beginning: yet hast thou not pardoned their sinnes wherein they offended, for that thou fearest any man.

For who will stand against thy iudgement: or who wyll blame thee for the nations that perishe, whom thou hast made: or who wyll come before thy

face to be reuenged for the vnrightheous men:

13 For there is none other God but thou, *that carest for all thinges: that thou mayest declare howe that thy iudgement is not vnrightheous.

14 There dare neither king nor tiraunt in thy sight, require accomptes of them whom thou hast destroyed.

15 Forsonuche then as thou art righteous thy selfe, thou ordrest all thinges righteously, *thinking it vnseemely for thy power to condemne hym that hath not deserued to be punished.

16 For thy power is the beginning of righteousnesse, and because thou art Lorde of all thinges, it maketh thee to be gracious vnto all.

17 For when men thinke thee not to be of a full strength, thou declarest thy power, and reprovest the boldnesse of the wyse.

18 But thou "mastring thy power doest iudge with equitie, and ordrest vs with great fauour: for thou mayest vse power when thou wyllt.

19 By suche workes nowe hast thou taught thy people, that the iust man shoulde be louing, and hast made thy chyldren to be of a good hope, because thou geuest roome to repentaunce for sinnes.

20 For insonuche as thou hast punished and with such deliberation and obtestation, the enemies of thy seruauntes, whiche were worthy to dye, where through thou gauest them tyme and place of amendement, that they might turne from their wickednesse:

21 With howe great circumspection then punishest thou thyne owne chyldren, vnto whose fathers thou hast sborne, & made couenauntes of good promises:

22 So where as thou doest chasten vs, thou "punishest our enemies a thousande tymes more: to the intent that when we punish, we should diligently thinke of thy goodnesse, and when we our selues are "punished, we shoulde hope for mercy.

23 Wherefore, where as men haue liued dissolutely

i. Pet. v. a.

E "Dz, p. n. d.

Iob. ix. a.

"Dz, ruling.

D

"Dz, scoure get.

"Dz, l. d. g. d.

Deut. ix. a. xii. d. xviii. c.

Exo. xiii. d. Deut. vii. d.

dissolutely and vnrightheously, thou hast punished them sore With their owne abhominations.

24 * For they went astray very long in the wayes of errour, & held the beastes (Whiche euen their enemies despised) for gods, Deceaued as chyldren of no vnderstanding.

25 Therefore hast thou sent them thy iudgement in scorne, as to chyldren boyde of reason.

26 As for such as Wyl not be reformed by those scornes [and rebukes] they shall feele the worthy punishment of God.

27 For looke in what thinges they dayned when they suffred for their sakes whom they counted gods, seying them selues punished in the same, they perceaued that he was in deede the true God, whom befoze they had denyed to knowe, and therefore came extreme dampnation vpon them.

" Or, iudgement.
" Or, murmuring and grudging.
" Or, were chastised.
" Or, murmuring.

Sap. xi. c.
Rom. i. c.
" Or, laste.

The. xiiij. Chapter.

All thinges be bayne except the knowledge of God. 10 Idolaters and idols are mocked.

A I



Surely bayne are all men by nature, which were ignoraunt of God, and coulde not out of the good thinges that are seene knowe hym that of hym selfe

is [euerlasting] neither toke so muche regard of the workes that are made, as therby to knowe who was the craftesman of them:

2 But some toke the fire, some the winde or swift ayre, some the course of the starres, some the running water, [some toke sunne and moone] or the lightes of heauen, for gods that rule the worlde.

3 But though they had such pleasure in their beautie, that they thought them to haue ben gods, yet should they haue knowen howe muche more fayrer he is that made them: For the maker of beautie hath ordayned al these thinges.

4 Or if they marueyled at the power and worke of them, they shoulde haue perceaued therby, how much he which made these thinges is mightier then they.

5 For by the greatnesse of the beautie and of the creatures, the maker thereof compared with them, may playnely be known.

6 Notwithstanding, they are the lesse to be blamed that seeke God, and woulde finde him, & yet peraduenture misse.

7 For they being occupied in his works, do seeke hym diligently, and are perswaded by the sight, because the thinges are beautifull that are seene.

8 Howebeit, yet neither are they to be excused.

9 For if their vnderstanding [and knowledge] be so great, that they can discern the world [and the creatures] why do they not rather finde out the Lorde therof:

10 But miserable are they; and among the dead is their hope, that call them gods which are but the workes of mens handes, golde, siluer, and the thing that is founde out by cunning, the similitude of beastes, or any bayne stone that hath ben made by hande of olde.

11 Or as whē a carpenter cutteth downe a tree meete for the purpose, and pareth of al the barke cunningly, and so by arte comely maketh a vessell profitable to the vse of life:

12 And with that which is cut of from his worke, doth dresse his meate to fyll his belly:

13 And as for the other part that is left, which is profitable for nothing (for it is a crooked peece of wood and full of knobbes) he carueth it diligently by leasure, and according to the knowledge of his cunning, he geueth it some proportion, fashioneth it after the similitude of a man,

14 Or maketh it lyke some byle beast, straketh it ouer with red, and paynteth it, and looke what foule spot is in it, he casteth some colour vpon it.

15 Then maketh he a conuenient tabernacle for it, setteth it in the wall, and maketh it fast with iron:

16 Prouiding so for it, lest it happen to fall,

" Or, consider care of.

" Or, in deed thinges.

" Or, arte.

" Or, excellent.
" Or, the first aucthoue.

" Or, scene.

" Or, etc.

" Or, as house worthy of it.

fall, " for it is well knowen that it can not helpe it selfe : For why, it is but an image, and must of necessitie be helped.

17 Then making prayer for his goodes, for his mariage, and for chyldren, he is not ashamed to speake to that whiche hath no soule.

18 For health, he maketh his petition vnto hym that is " sicke: for life, he hum-

blie prayeth vnto hym that is dead : he " calleth vpon hym for helpe, that hath no experience at all: and to sende hym a good iourney, he prayeth him that may not go.

19 And for gayne, for worke, and for successe of his affayres, he asketh power of hym whiche is without all maner of power.

" D^r, maketh supplication vnto hym.

¶ The. xiiij. Chapter.

1 The detestation and abhominacion of images. 8 A curse of them and of hym that maketh them. 14 Whereof idolatrie proceeded: 23 What euils come of idolatrie.

A 1



Gayne, another man purposing to sayle, and " beginning to take his iourney thorothe raging " sea, calleth for helpe vnto a stocke that is farre weaker

then the vessell that beareth hym.

2 For as for it, couetousnesse of money hath founde it out, and the craftes man made it with his cunning.

3 But thy prouidence O father gonereth it: * For thou hast made a way euen in the sea, and a sure path in the middest of the waues,

4 Declaring therby that thou hast power to helpe " in all thinges, yea though a man went to the sea without " ship.

5 Neuerthelesse thou wouldest not that the workes of thy wyldome shoulde be in vayne: and therefore do men commit their liues to a small peece of wood, passing ouer the stormie sea in a ship, and are saued.

6 * For in the olde tyme also when the proude giauntes perished, he in whom " the hope was left to increase the world, went into the ship whiche was gouerned thorothe thy hand, and so left seede behynde hym vnto the worlde.

7 For " happy is the tree, wherthrough righteousnesse cometh:

8 But cursed is " [the idoll] that is made with handes, * yea both it and he that made it: he, because he made it: and it, because it was called God, whereas it is but a " feayle thing.

9 * For the vngodly and his vngodlynesse, are both like abhominable vnto God.

10 [Euen so] the worke and he that made it also, shalbe punished together.

11 Therefore shall there a plague come vpon the idols of the heathen: for out of the creature of God they are become an abhominacion, a " temptation vnto the soules of men, and a snare for the secte of the vniuersite.

12 For why, the " seeking out of idols, is the beginning of whordome, and the " bringing vp of them, is the " destruction of lyfe.

13 For they were not from the beginning, neither shall they continue for euer.

14 The vayne glory of men hath founde them out vpon earth, therefore shal they come shortly to an ende.

15 For when a father mourned heauily for his sonne " sodainely taken away from hym, he made hym an image: and hym whiche then was but a dead man, he now began to worship as a god, and ordayned for his " seruantes ceremonies and sacrifices.

16 Thus by processe of tyme this " vngodly custom being wahren strong was kept as a lawe, and images were worshipped by commaundement of tirauntes.

17 As for those that were so farre of that men might not worship them present, their vilage beyng drawne out from farre of, was made as the " cleare image of an honourable king, that they might with " affection flatter aswell the absent as the present.

18 Agayne, the singular ambition of the craftes man gaue the ignorant also a great occasion to increase the superstition.

19 For he willing to please one peraduenture that " bare rule, laboured with all his cunning to make the image of the best fashion.

" D^r, a temptation or stumbling blocke.

" D^r, deuising.

" D^r, inuencions. " D^r, the corruption.

C

" D^r, soone.

" D^r, subiects.

" D^r, wicked.

" D^r, generations.

" D^r, diligence.

" D^r, words of auctoritic.

20 And so thowwe the beautie of the worke, the "common people being ther-
to allured, toke hym nowe for a god,
whiche a litle before was but honoured
as a man.

21 And this was to the deceauing of
mans life, when men either with cala-
mitie or tirannie oppressed, ascribed vn-
to stones and stockes that name [of God]
whiche ought not to be geuen vnto any
thing [els.]

22 Moreover, this was not inough for
them, that they erred in the knowledge
of God: but where as they liued in the
great warre of ignoraunce, those so
[many and] great "plagues called they
peace.

23 For either *they slue their owne chyl-
dren and offred them in sacrifice, or vled
secrete ceremonies, or folowed madde
drunken dissolutenesse of rites in sacri-
fice:

24 So that they kept neither life nor ma-
riage cleane: but either one slue ano-
ther traytorously, or greued hym by
adulterie.

25 So that there raigned in al men with-
out exception, blood, manslaughter,

theft, "dissimulation, corruption, vn-
saythfulnesse, sedition, periurie,

26 Disquieting of good men, vnthanke-
fulnesse, defiling of soules, chaunging of
byrth, disordering of mariages, adulte-
rie, and vncleanenesse.

27 For why, the honouring of "abhomi-
ble images, is the beginning, the cause
and ende of all euill.

28 For [they that worship idols] eyther they
are madde when they be merie, or pro-
phetic lies, or liue "vngodly, or els light-
ly forswear them selues.

29 For insomuche as their trust is in the
idols whiche haue no "soule, though
they sweare falscly, yet they thinke it
shall not hurt them.

30 Therefore cometh a great plague
vpon them, and that worthyly for both
causes: for they haue an euill opinion
of God that geue heede vnto idols, and
they sweare vniustly in deceipt, despi-
sing holynes.

31 For it is not the power of them by
whom they sweare: but it is the iust
vengeaunce of sinners that punisheth
alwayes the offence of the vngodly
doers.

¶ The. xv. Chapter.

¶ The boyce of the saythfull praysing the mercy of God, by whose grace they
serue not idols.

1 **A**t thou O our God
art gracious, true, and
long suffring, and in
mercy ordrest thou all
thinges.

2 Though we sinne,
yet are we thyne, for
we knowe thy strength: but we wyll
not sinne, because we knowe we are
counted thyne.

3 For to knowe thee, is perfect righte-
ousnes: yea to knowe thy power, is the
roote of immortalitie.

4 As "for the thing that men haue found
out through their euill science it hath
not deceaued vs, nor the paynters vn-
profitable labour [to wit] an image "
spotted with diuers colours,

5 whose sight entiseth the ignorant to
lust after it, and he desireth the "picture
of a dead image that hath no breath.

6 Both they that make them, they that
desire them, and they that worship
them, loue euyls, and are worthy to
haue suche thinges to trust vpon.

7 For the potter tempereth soft earth,
laboureth it, and geueth it the fashon,
of whatsoeuer vessell serueth for our
vse: and of the selfe same clay he ma-
keth both the vessels that serue for
cleane vses, and also such as serue to the
contrary: wherevnto euery vessell ser-
ueth, the potter hym selfe beyng the
iudge.

8 So by his wicked labour he maketh
a bayne god of the same clay, this doth
euen he whiche a litle before was made
of earth hym selfe, and within a litle
whyle after returneth to the same out-
of whiche he was taken, when the lone
of his lyfe shalbe demaunded from hym
agayne.

- 9 Notwithstanding, he careth not the more for this that he must labour, nor that his life is short: but striveth to excell goldsmithes and silversmithes, and endeoureth to do like the copper-smithes, and taketh it for an honour to make "deceivable thinges.
- 10 His heart is but ashes, his hope is more bayne then earth, and his lyfe of "lesse honour then clay.
- 11 For so muche as he knoweth not his owne maker that gaue him his soule of power to worke, and breathed in hym the breath of life.
- 12 But they counted our lyfe but a pastime, and [our] conuersation to be but a market for gayne, and that men should euery way be getting, yea though it were by euill meanes.
- 13 For he that of earth maketh frayle vessels and images, knoweth hym selfe to offende aboue all other.
- 14 All the enemies of thy people that hold them in subiection, are most vnwysse, &

- are more miserable then very "fooles.
- 15 For they iudge all the idols of the heathen to be gods, whiche neither haue eyesight to see, nor noses "to smell, nor eares to heare, nor fingers or hands to grope, and as for their feete, they are [to] slowe to go.
- 16 For man made them, and he that borrowed his owne spirit fashioned them: but no man can make a god lyke vnto hym selfe.
- 17 For seying he is but mortall, it is but mortall that he maketh with vnrighteous handes: he hym selfe is better then they whom he worshippeth, for he liued as they dyd neuer.
- 18 Yea they worshipped [such] bestes also as are "most hatefull: for if they were compared for "madnesse, they are worse then others.
- 19 Neither haue they any beautie why to be desired in respect of other bestes: but are all boyde of the prayse of God, and his blessing.

" Or, very babes.
C
" Or, to draw the eye, or, breath.

" Or, their most enemies.
" Or, lacke of vnderstanding.

The. xvj. Chapter.

1 The punishment of idolaters. 20 The benefites done vnto the faythfull.



1 Herfore by such thinges are they worthy punished, & thorow the multitude of bestes are they "rooted out.

2 In steede of the whiche punishmentes thou hast graciously ordred thine owne people, preparing for the desire of their appetite a straunge taste, *euen quayles to be their meate:

3 To the intent that by the thinges whiche were shewed & sent vnto them, they that were so greedie of meate, might begin to lothe euen their necessarie appetite, and they which had suffred penurie for a short space, might be partakers of the newe taste.

4 For it was requisite that without any excuse pouertie should come vpon those whiche vsed tirannie, and to shewe onely vnto the other howe their enemies were "destroyed.

5 *For when the cruell "woodnesse of the bestes came vpon them, and they perished thorow the stinges of the cruell serpentes, [Notwithstanding] thy wrath endured not perpetually.

6 But they were "put in feare for a litle season, that they might be reformed,

- having a "token of saluation to remember the commaundment of thy lawe.
- 7 For he that looked backe [to it] was not healed by the thing that he sawe, but by thee O sauour of all.
- 8 So in this thou shewedst our enemies, that it is thou whiche deliuerest from all euill.
- 9 For then * when they were bitten with grasshoppers and flies, they dyed, neither was there any remedie founde for their life, for they were worthy to be punished by suche.
- 10 But not the very teeth of benenious dragons dyd ouercome thy chyldren: for thy mercy was euer by them, and healed them.
- 11 For they were pricked because they should remember thy wordes, but speedily were they healed agayne, lest they shoulde fall into so deepe forgetfulnesse, that they might not be called backe by thy benefite.
- 12 For it was neither hearbe nor plaster that restored them to health: but thy word O Lord, which healeth all thinges.
- 13 It is thou O Lord that hast the power of life and death, *thou ledest "vnto deathes doore, and bringest by agayne.
- 14 A man in dedde thorow his wickednesse,

" Or, the brazen serpent.

B

Edod. x. a.

Deut 32. f. i. Reg. ii. a. " Or, downe to bell gates.

nesse may slay [another] but when his spirite is gone forth, it turneth not agayne, neither may he call agayne the soule that is taken away.

E 15 *But it is not possible to escape thy hande.

16 For the vngodly that woulde not knowe thee, were punished by the strength of thine arme: with straunge raynes, hayles, and showres were they persecuted that they coude not auoyde, and thoro we fire were they consumed.

17 For it was a wonderous thing that fire might do more then water whiche quencheth all thinges: but the worlde is the auenger of the righteous.

18 For sometimes was the fyre so tame, that the beastes whiche were sent to punish the vngodly, brennt not, and that because they should see and knowe that they were persecuted with the punishment of God.

19 And sometyme brennt the fire in the middest of the water, that it might destroy the frutes of the vniust lande.

Exod. xvi. c. 20 *In steede wherof, thou hast fed thine owne people with angels foode, and sent them bread redye from heauen without their labour, "being very pleasaunt and of good taste.

21 For this thy substaunce vnto thy chyl- dzen declared thy sweetenes, and ser- uing to his appetite that toke it, temper- ed it selfe according to his desire.

Exod. ix. d. 22 *But the snowe and yse abode the bio-

lence of the fire and melted not, that they might know that the fire burning in the hayle, & sparkeling in the rayne, destroyed the frute of the enemies.

23 The fire also forgat his owne strength agayne, that the righteous might be nourished.

24 For the creature that serueth thee whiche art the maker, is fierce in pu- nishing the vnrightheous, but is easie [and gentle] to do good, vnto such as put their trust in thee.

25 Therefore dyd it alter at the same tyme into all fashions, and was obe- dient vnto thy grace, whiche is the nurse of all thinges, according to the desire of them that had neede thereof:

26 That thy chyl- dzen O Lorde whom thou louest, might knowe *that it is not the " growing of frutes that feedeth men, but that it is thy word which pre- serueth them that put their trust in thee.

27 For looke what " myght not be de- stroyed at all with the fire, as soone as it was warmed with a litle sunne beame, it melted:

28 That all men might knowe, that thankes ought to be geuen vnto thee before the sunne yse, and that thou oughtest to be " worshipped before the day spring.

29 For the hope of the vnthankfull shall melt away as the winter yse, and flowe away as vnprofitable water.

Deut. viii. a.
Math. iii. a.
" O, increas
and reuents.

" O, conde,

" O, vnto
vnto it.

¶ The. xvij. Chapter.

¶ The iudgementes of God against the wicked.

A 1



O great are thy iudg- mentes [O Lorde] and can not be expressed: therefore men do erre that wyll not be re- fourmed [by thy wys- dome.]

Rom. xi. c.

Exod. x. c.

2 *For when the vnrightheous thought to haue thy holy people in subiection, they were bounde with the bandes of darknesse and long night, shut vp vnder roofes, and lay there to escape the eternall prouidence.

3 And whyle they thought to be hyd in the darknesse of their sinnes, they were scattered abroad in the very middest of the darke covering of forgetfulnesse, put to horrible feare, and " wonderou- lye vexed.

4 For the corner where they lay hyd, might not kepe them from feare, be- cause the soundes came rounde about them and vexed them, yea many terri- ble and " straunge visions appeared vn- to them.

5 No power of the fire might geue them light, neither might the cleare flambes of the starres lighte the horrible night:

6 But there appeared vnto them a so- dayne fire only, very dreadfull: At the which sight, wherin they sawe nothing throughly, they were so afrayde, that they thought the thing whiche they sawe to be " the more fearefull.

7 As for the illusions of the magicall art, they came to naught: and it was a most shamefull reproche of the pryde that they had of their owne wysdome.

8 For

" O, phan- tasies, with
foolish coun-
tenances.

" O, the
wyse.

" O, abomi-
ed with
sighten of
strange ap-
paritions.

- 8 For they that promised to daine away the feares and troubles from the sicke soule, were sicke them selues with feare worthy to be laughed at.
- 9 For though no terrible thing did feare them, yet were they afrayde at the beastes whiche passed by them, and at the hissing of the serpentes.
- 10 Insonmuch that with trembling they "sowned, and" sayde they sawe not the ayre, whiche no man yet may escape.
- 11 For malice is a dreadfull thing, that is condemned by his owne witnessse: and beyng pressed with conscience, it cuer "suspecteth cruel thinges.
- 12 For feare is nothing els but a "betraying of the succours whiche reason offereth.
- 13 And looke howe muche the lesse his hope is within, the greater doth he recount his ignorance of that cause that byngeth the torment.
- 14 But they [that dyd indure] the night that in deede was intollerable, and that came from the dungeons of intollerable hell, sleping the same sleepe,
- 15 were somtimes chased with monstrous apparitions, and sometymes they sowned, as their owne soules had betrayed them: for an hastie feare, & that

- was not looked for, came vpon them.
- 16 And thus, whosoener was there fallen, he was in pryson, but without chaines:
- 17 For whether a man had occupied husbandrie, or had ben an heardman or labourer in the "woods, if he were taken, he suffred "intollerable necessitie.
- 18 For they were all bounde with one chayne of darknesse: whether it were a blasing winde, or a swecte song of the byrdes among the thicke braunches of the trees, or the vehemencie of hastie running water,
- 19 Or great noyse of the falling downe of stones, or the runnyng of playing beastes whiche they sawe not, or the mightie noyse of roaring wilde beastes, or "the sounde that answered agayne in the holonesse of mountaynes: these terrible thinges made them sowne [for very feare.]
- 20 For all the "earth shined with cleare light, and no man was hindered in his labour.
- 21 Onlye vpon them there fell a heauie night, an image of darknesse that was to come vpon them: Beate they were vnto them selues more heauie then darknesse.

" Or, alone or, in the desertes.
" Or, that could not be escaped.

" Or, circa.

" Or, sworde.

¶ The. xvij. Chapter.

3 The fire pillar that the Israelites had in Egypt. 8 The deliuerance of the saythfull. 10 The Lorde smote the Egyptians. 20 The sinne of the people in the wyldernes. 21 Aaron stode betweene the liuing and the dead with his censure.

- 1 **N**uerthelesse, thy saintes had a very great light, whose voyce they hearing, and not seeing their figure, for that they suffred not the same thinges, they thought them blessed.
- 2 And for that they dyd not hurt them nowe of whom they had ben wronged before, they thanked them, & besought them pardon of that they had ben enemies.
- 3 Therfore thou gauest them a burning pillar of fire to leade them in the vnknowen way, and the sunne not to hurt them in their honourable iourney.
- 4 But reason it was that they shoulde



- leese the light and be put in the pryson of darknesse, whiche had kept thy chyl-dren " shut vp, by whom the vncorrupt light of the lawe was to be geuen vnto the worlde.
- 5 *After when they thought to slay the babes of the saintes, one chylde beyng cast out, and preserued to reprove them, thou tokest away the whole multitude of their chyl-dren, and destroyedst them altogether in a mightie water.
- 6 Of that night were our fathers certified afore, that they knowing vnto what othes they had geuen credence, might be of good cheare.
- 7 Thus thy people receaved the health of the righteous, but the vngodly were destroyed.

" Or, in bondage.

Exod. i. c. and. ii. a.

Exo. xiii. f. and. xxiii. g.

- 8 For like as thou hast reuenged our enemies, so hast thou promoted vs whom thou hast called.
- 9 For the righteous chyldren of the good men offred secretely, and made a godly lawe with one consent, that the saintes should in like maner receaue together both good and euil, and that the fathers now should first sing prayles.
- 10 But there was hearde a disagreing voyce of the enemies, and there was a miserable lamentation for chyldren that were beWayled.
- 11 The maister and the seruaunt were punished after one maner: and lyke as the king, so suffred the common people.
- 12 So they had innumerable that dyed with one kinde of death altogether: *neither were the liuing sufficient to bury the dead, for in the twinkling of an eye the noblest offspring of them was destroyed.
- 13 For whereas they would discredit all thinges by reason of the inchauntes, in the destruction of the first borne they acknowledged that this people was the chyldren of God.
- 14 For whyle all thinges were styl in science, and when the night was in the myddest of her course, thy almightie worde **D** Lozde lept downe from heauen out of thy royall trone,
- 15 As a rough man of warre in the myddest of the land that was destroyed,
- 16 And brought thyne unfayned commaundement as a sharpe sworde, and standing vp, filled all thinges with death, yea it stode vpon the earth and reached vnto the heauen.
- 17 Then the lightes of the euyl dreames vexed them sodainly, and fearefulnesse

- came vpon them vnawares.
- 18 Then lay there one here, another there halfe dead [halfe quicke] and shewed the cause of his death.
- 19 For the visions that vexed them, shewed them these thinges afore, that they might not be ignoraunt wherefore they perished.
- 20 Vea the temptation of death touched the righteous also, and among the multitude in the wildernesse there was insurrection: but thy wrath endured not long.
- 21 * For the blamelesse man went in all the haste, and toke the battayle vpon hym, brought forth the weapon of his ministracion, euen prayer and the reconciliation of incense, set hym selfe against the wrath, and so brought the miserie to an ende, declaring [therby] that he was thy seruaunt.
- 22 For he overcame not the multitude with bodyly powder or force of weapons: but with the word he subdued him that vexed, alleaging the oth and couenaunt made vnto the fathers.
- 23 For when the dead were fallen downe by heapes one vpon another, he stode in the myddest, pacified the wrath, and parted the way that it might not come to the liuing.
- 24 * And why: in his long garment was all the beautie, and in the foure rowes of the stones was the glozy of the fathers grauen, and thy maiestie was wrytten in the crowne of his head.
- 25 Vnto these the destroyer gaue place, and was afrayde of them: for it was ynough that they onlye tasted of the wrath.

¹ D, pu= ally.co.

¹ D, of

¹ D, a laughter.

D Num. xvi. g.

Exod. xii. c. ¹ D, mem.

¹ D, the destroyer.

¹ D, that punished.

¹ D, cut of. ¹ D, make.

Exod. 28. 2

¹ D, fierce.

¹ D, blas- deme.

¶ The. xix. Chapter.

1 The death of the Egyptians, and the great toy of the Hebrues. 11 The meate that was geuen at the desire of the people. 17 All the elementes serue to the will of God.

A 1 For the vngodly, the wrath came vpo them without mercy vnto the ende: for he knewe before what shoulde happen vnto them:

2 how that when they had consented to let them go, and had sent them out with great diligence, they would repent and folowe vpon them.

3 * For whyles they were yet mourning



and making lamentation by the graues of the dead, they deuised another foolishnesse, so that they persecuted them in their fleeing, whom they had ^(a) cast out afore with prayer.

4 For the necessitie whiche they had deserued brought them vnto this ende, and made them forget the thinges that had already happened, that they might by tormentes fulfill their punishment whiche remayned:

5 And

(a) That is, the chyldren of Atract who they desired and prayed for to go thur way. ¹ D, de fine

¹ D, pursue them. Exod. xiiii. 2

5 And that thy people might trye a marueylous passage: and these might fynde a straunge death.

6 For euery creature in his kynde was fashioned agayne of newe, seruyng the peculiar offices as was commaunded them, that thy children myght be kept without hurt:

23 7 For the cloude ouershadowed their tentes, and the drye earth appeared where afore was water: so that in the red sea there was a way without impediment, and the great deepe became a greene fielde:

8 wherthrough all the people went that were defended with thy hande, seying thy marueylous straunge wonders.

9 For as the horses, ryght so they neyed, and leaped lyke lambes, praynsing thee (O Lord) which hadst deliuered them.

10 And why: they were yet myndefull of the thynges that were done whyle they dwelt in the straunge launde, howe the grounde brought forth flies in steade of cattell, and howe the riuer scrawled with the multitude of frogges in steade of fishes.

11 *But at the last they sawe a newe generation of birdes, what tyme as they were stirred with lust, and desired delicate meates.

12 For why: the quayles came by to them from the sea for their comfort: but punishmentes came vpon the sinners, not without the signes which came before to passe by vehemencie of the thicke lyghtnynges: For they suffered worthily accordyng to their wickednesse, because they dealt so churlishly & with an hate of straungers.

13 For some would not receaue men that

came vnto them and were vnknewen: and some brought the straungers into bondage that dyd them good.

14 For only so, but yf they had ben any where regarded, they coulde not suffer it: for they entreated straungers very dispitefully.

15 Others that had receaued them with great solempnitie, when they were admitted vnto their societie, they afflicted them with greuous labours.

16 *Therefore were they stricken with blindnesse, like as when they that were couered with sodayne darknesse at the doores of the ryghteous, sought euery one of them the entraunce of his doores.

17 Thus the elementes beynge chaunged, agreed among them selues, lyke as when tunes are chaunged vpon an instrument of musicke, and yet kepe styll a melodie: which may easly be perceaued by the syght of the thynges that are come to passe.

18 For the earthy thynges were turned into waterie: and the thyng that before swamme in the water, nowe went vpon the grounde.

19 The fire had power in the water, forgetting his owne vertue: and the water forgot his owne kynde to quenche [the fire.]

20 Agayne, the flambes hurted not the fleshe of the corruptible liuing thynges though they walked therein, neither melted they that like kynde of immortall meate that was of nature apt to melt.

21 For in all thynges hast thou promoted thy people (O Lord) and brought them to honour, thou hast not dispised them, but allway and in all places hast thou stande by them.

C

"Oz, rlyghtes

Gen. xix. c.

"Oz, assited them.

VV. C.

The ende of the booke of wisdom.

The booke of Iesus the sonne of Sirach

which is called in latine Ecclesiasticus.

The prologue of Iesus the sonne of Sirach vnto his booke.



Any and great men haue declared wisdomē vnto vs out of the lawe, out of the prophetes, and out of other that folowed them: in the which thynges Israel ought to be comended by the reason of doctrine and wisdomē: Therfore they that haue it, and reade it, shoulde not only them selues be wise therthrough, but serue other also with teaching and writyng. After that my graundefather Iesus had geuen diligent labour to reade the lawe, the prophetes, and other bookes that were left vs of our fathers, and had well exercised hym selfe therein: he purposed also to write some thyng of wisdomē and good maners, to the intent that they which were wyllyng to learne, and to be wise, myght haue the more vnderstandyng, and be the more apt to leade a good conuersation. wherfore I exhort you to receaue it louyngly, to reade it with diligence, and to take it in good worth, though our wordes be not so eloquent as the famous oratours. For the thyng that is written in the Hebrue tongue, soundeth not so well when it is translated into another speache: Not only this booke of myne, but also the lawe, the prophetes, and other bookes sounde farre otherwise then they do when they are spoken in their owne language.

Nowe in the thirtie and eyght yere when I came into Egypt in the tyme of Ptolomie Euerges, and continued there a long season, I founde bookes there left full of great and profounde learnyng, wherfore I thought it good and necessarie to bestowe my diligence and trauaile to interpret this booke: And consideryng that I had tyme, I laboured and dyd my best to persourme this booke, and to bryng it vnto lyght, that the straungers also which are disposed to learne, myght apply them selues vnto good maners, and lyue accordyng to the lawe of the Lorde.

The first Chapter.

1 wisdomē commeth of God. 11 A prayse of the feare of God. 29 The meanes to come by wisdomē.

A 1



11 Wisdomē
* [commeth] of
god the Lorde,
& hath ben e-
uer with him,
and is before
all tyme.

who hath
numbred the
sande of the

sea, the droppes of the rayne, and the dayes of tyme: who hath measured the heygth of heauen, the breadth of the earth, and the deepenesse of the sea:

2 who hath sought out the grounde of Gods wisdomē, which hath ben before all thynges:

3 *Wisdomē hath ben created before all thynges, and the vnderstandyng of prudence from euerlastyng.

4 (Gods worde in the heygth is the well of wisdomē, and the euerlastyng commaundementes are the entraunce of her.)

5 *Vnto whō hath the roote of wisdomē

ben declared: or who hath knowen her wit:

6 Vnto whom hath the doctrine of wisdomē ben discovered and shewed: and who hath vnderstande the manifolde entraunce of her:

7 There is one, euen the higest, the maker of all thynges, the almightie, the kyng of power, of whom men ought to stand greatly in awe, which sitteth vpon his throne, beyng a God of dominion.

8 He hath created her through the holy ghost, he hath seene her, numbred her, and measured her.

9 He hath powred her out vpon all his workes, and vpon all fleshe, accordyng to his gyft, he geueth her richely vnto them that loue hym.

10 The feare of the Lorde is worshyp and triumph, gladnesse, and a ioyfull crowne.

11 The feare of the Lorde maketh a mery heart, geueth gladnesse, ioy, and long lyfe.

12 who so feareth the Lorde, it shall go well

3 Reg. 3 b.
Iob. 18 c.
Iacob. 1. a.

11 Or, and is
with him for
euer.

11 Or, the
worde.

Rom. xi. c.

Rom. xi. d.

23

- well with him at the last, and in the day of his death he shall be blessed.
- C** 14 The loue of God is honorable wisdom: loke vnto whom it appeareth, they loue it, for they see what wonderful thinges it doth.
- Psal. cxl. b. Prov. ix. c.** 15 *The feare of the Lorde is the begynnyng of wisdom, and was made with the faythfull in the mothers wombe, it shall go with the chosen women, and shall be knowen of the ryghteous and faythfull.
- 16 The feare of the Lorde is the ryght Gods seruice,
- 17 That preserueth & iustifieth the heart, and geueth mirth and gladnesse.
- 18 Who so feareth the Lorde shall be happy, and when he hath neede of comfort he shall be blessed.
- 19 She hath buylt her everlastyng foundations with men, and is geuen to be with their seede.
- 20 To feare God is the wisdom that maketh riche, and byngeth all good with her.
- D** 21 She fylleth the whole house with her giftes, & the garneres with her treasure.
- 22 The feare of the Lorde is the crowne of wisdom, and geueth plenteous peace and health: he hath seene her and numbred her: both these are the gyftes of God.
- 23 Knowledge and vnderstandyng of wisdom hath he powred out as rayne, and them that helde her fast hath he brought vnto honour.
- 24 The feare of the Lorde is the roote of wisdom, & her braunches are long lyfe.
- 25 In the treasures of wisdom is vnderstandyng & deuotion of knowledge, but wisdom is abhorred of sinners.
- 26 The feare of the Lorde driueth out sinne, and when he is present, he driueth away anger.
- 27 For he that is without feare can not be made ryghteous, and his wylfull boldenesse is his owne destruction.
- 28 A patient man wyl suffer vnto the tyme, and then shall he haue the rewarde of ioy.
- 29 A good vnderstandyng wyl hyde his wordes for a tyme, and many mens lippes shall speake of his wisdom.
- 30 In the treasures of wisdom is the declaration of doctrine: but the sinner abhorreth the worthyp of God.
- E** 31 By sonne yf thou desire wisdom, kepe the commaundement, and God shall geue her vnto thee:
- 32 For the feare of the Lorde is wisdom and nurture: he hath pleasure in fayth and louyng mekenesse, and he shall fylle the treasures therof.
- 33 Be not obstinate and vnfaythfull to the feare of the Lorde, and come not vnto hym with a double heart.
- 34 Be not an hypocrite in the syght of men, and take good heede what thou speakest.
- 35 Exalt not thy selfe, lest thou happen to fall and byng thy soule to dishonour, and so discouer thy secretes, and cast thee downe in the myddest of the congregation: because thou wouldest not receaue the feare of God, & because thy heart is full of faynednesse and deceit.

The.ij. Chapter.

1 He exhorteth the seruauntes of God to righteousnesse, loue, vnderstandyng, and patience. 11 To trust in the Lorde. 13 A curse vpon them that are faynt hearted and impatient.

A 1 **M** Sonne* yf thou wylt come into the seruice of God, stande fast in righteousnesse & feare, and arme thy soule to temptation.

2 Settle thyne heart and be patient, bowe downe thine eare, receaue the wordes of vnderstandyng, and shynke not away when thou art assaulted.

3 Holde thee fast vpon God, ioyne thy selfe vnto hym, and suffer that thy lyfe

may encrease at the last.

4 Whatsoeuer happeneth vnto thee, receaue it: suffer in heavinesse, & be patient in thy trouble.

5 *For lyke as golde and siluer are tryed in the fire, euen so are acceptable men in the furnace of aduersitie.

6 Beleue in God and he shall helpe thee: order thy way a right, and put thy trust in hym: holde fast his feare and growe therein,

7 O ye that feare the Lorde, take sure holde of his mercie, shynke not away from

Sap. iii. a.
Pro. xvii. a.

The booke of Iesus

from hym, that ye fall not.

B 8 O ye that feare the Lorde, beleue him, and your rewarde shall not be emptye.

9 O ye that feare the Lorde, ^(a) trust in good thynges, and mercie shall come vnto you for pleasure.

10 O ye that feare the Lorde, set your loue vpon him, and your heartes shall be lyghtened.

11 Consider the olde generations of men (O ye childzen) and marke them well: * Was there euer any one confounded that put his trust in the Lorde: who euer continued in his feare, and was forsaken: Or whom dyd he euer dispise that called faythfully vpon hym:

12 For God is gracious and mercifull, he forgoeth synnes in the tyme of trouble, and is a defendour for al them that seke hym in the tructh.

^{Or, double.} 13 Wo be vnto them that haue a fearefull heart, wicked lippes, and euill occupied handes, and to the sinner that goeth tivo maner of wayes.

C 14 Wo be vnto them that are faint harted,

which put not their trust in God, and therfore shall they not be defended of hym.

15 Wo be vnto you that haue lost patience, forsaken the ryght wayes, and are turned backe into frowarde wayes: what wyl you do when the Lord shall begin to visite you:

16 They that feare the Lorde, wyl not disobey his worde: and they that * loue him, wyl kepe his commaundementes.

17 They that feare the Lorde wyl seke out the thynges that are pleasaunt vnto him: * and they that loue him, be fulfilled with his lawe.

18 They that feare the Lorde wyl prepare their heartes, and humble their soules in his syght.

19 They that feare the Lorde kepe his commaundementes, and wyl be patient tyll they see hym selfe,

20 Saying: * If we do not repent, we shall fall into the handes of the Lorde, and not into the handes of men.

21 For his mercie is as great as hym selfe.


Iohn.xiii.c

Rom.x.iii.c

2.Reg.24.c
Sufan.d.

The.iiij.Chapter.

² To our father and mother ought we to geue double honour, ¹⁰ Of the blessing and curse of the father and mother. ²² No man ought ouer curiously to searche out the secretes of God.

A 1  he children of wisdom are a congregation of the ryghteous, and their offspring is obedience and loue.

2 Heare your fathers iudgement (O my deare childzen) and do thereafter, that ye may be safe.

<sup>Exod.xx.a
Deut.v.b.</sup> 3 * For the Lorde wyl haue the father honored of the childzen: and loke what a mother commaundeth her childzen to do, he wyl haue it kept.

4 who so honoureth his father, his synnes shall be forgiven hym: and he shall abstayne from them, and shall haue his dayly desires.

^{Ephc.vi.a.} 5 * And he that honoureth his mother, is like one that gathereth treasure together.

6 who so honoureth his father, shall haue ioy of his owne childzen: & when he maketh his prayer, he shall be heard.

7 he that honoureth his father, shall haue a long lyfe: and he that is obedient vnto the Lorde, shall comfort his mo-

ther.

8 he that feareth the Lorde, honoureth his father and mother, and doth them seruice as it were vnto lordes.

9 * Honour thy father and mother, in deede, in worde, and in all patience, that thou mayest haue Gods blessing: and his blessing shall abide with thee at the last.

10 * The blessing of the father stablisheth the houses of the childzen: but the mothers curse rooteth out the foundations.

11 Reioyce not when thy father is reproued: for it is not honour vnto thee, but a shame.

12 For the worshyp of a mans father, is his owne worshyp: & the reproche of the mother, is the dishonestie of the sonne.

13 O y sonne, make much of thy father in his age, and greue hym not as long as he lyueth.

14 And yf his vnderstandyng fayle, haue patience with hym, and dispise hym not in thy strength.

15 For the good deede that thou shewest vnto thy father, shall not be forgotten: and

B

Exod.xx.c
Deut.v.b.

Gen.27.d
Deut.32.a.

- and when thou thy selfe wantest; it shall be rewarded thee: and for thy mothers offence thou shalt be recompensed with good, yea it shall be founded for thee in ryghteousnesse.
- 16 And in the day of trouble thou shalt be remembred: thy sinnes also shall melt away, lyke as the yse in the fayre warme weather.
- 17 He that forsaketh his father, shall come to shame: and he that defieth his mother, is cursed of God.
- 18 My sonne, perfourme thy workes with louyng meekenesse, so shalt thou be loued aboute other men.
- 19 The greater thou art, the more humble thy selfe in all thynges, and thou shalt fynde fauour in the sight of God.
- 20 Many are excellent and of renowne: but the secretes are revealed vnto the meeke.
- 21 For great power belongeth only vnto God, and he is honoured of the lowly.
- 22 * Seke not out the thynges that are aboute thy capacitie, and searche not the grounde of such thynges as are to mightie for thee:
- 23 But loke what God hath commaunded thee, thynke vpon that alway, & be not curious in many of his workes: for it is not needefull for thee to see with thyne eyes the thynges that are secrete.
- 24 Make not to much searche in superfluous thynges, and be not curious in many of his workes: for many thynges are shewed vnto thee already which be aboute the capacitie of men.
- 25 The medlyng with such, hath beguiled many a man, and tangled their wittes in vanitie.
- 26 Thou canst not see without eyes, therefore professe not the thyng that thou hast not.
- 27 An harde heart shall feare euill at the last: and he that loueth daunger, shall perishe therein.
- 28 An heart that goeth two wayes shall not prosper: and he that is frowarde of heart, wyll euer be worse and worse.
- 29 An obstinate heart shall be laden with sorowes, and the vngodly sinner wyll heape one sinne vpon another.
- 30 The counsaile of the proude hath no health, & his footsteppes shall be plucked vp: for the plant of sinne hath taken roote in hym.
- 31 The heart of hym that hath vnderstandyng, shall perceauie hye thynges: and a good eare wyll gladly hearken vnto wisdom.
- 32 An heart that is wise and hath vnderstandyng, wyll abstayne from sinnes, and increase in the workes of ryghteousnesse.
- 33 Water quenchech burnyng fire, * and mercie reconcileth sinnes.
- 34 God hath respect vnto hym that is thankfull: he thinketh vpon him against the tyme to come, so that when he falleth he shall fynde a strong holde.

The .iiij. Chapter.

1 Almes must be done with gentlenesse. 12 The studie of wisdom and her fruite.
20 An exhortation to eschewe euill, and to do good.

- 1 My sonne, * defraude not the poore of his almes, and turne not away thyne eyes from hym that hath neede.
- 2 Dispise not an hungry soule, and defie not the poore in his necessitie.
- 3 Greeue not the heart of hym that is helpless, and withdraue not the gyft from the needefull.
- 4 Refuse not the prayer of one that is in trouble, turne not away thy face from the needy.
- 5 Cast not thyne eyes asyde from the poore for any euill wyll, that thou geue him not occasion to speake euill of thee.



- 6 For yf he complayne of thee in the bitterness of his soule, his prayer shall be heard: euen he that made hym shall heare hym.
- 7 Be curteous vnto the company of the poore, humble thy soule vnto thy elder, and bowe downe thy head to a man of worthyp.
- 8 Let it not greue thee to bowe downe thine eare vnto the poore, ^(a) but pay thy debt, and geue him a friendly aunswere, and that with meekenesse.
- 9 Deliuer him that suffereth wrong, from the hande of the oppressour: and be not faynt hearted when thou sittest in iudgement.
- 10 Be mercifull vnto the fatherlesse as a father,

(a) As a man must of duetie be curtuus to the poore, humble to the auncient, bowe downe to the worthyp: so is it his duetie to comfote, helpe, and deliuce the innocent and simple soule from the crueltie of the vngodly.

Phil. 2.
Pro. xxv. 2.
Rom. xii. 3.

Deut. xv. d.

Psal. xli. a.

father, and be in steade of an husbände vnto their mother: so shalt thou be as an obedient sonne of the hiest, and he shall loue thee more then thy mother doth.

11 Wisdome exalteth her children, recea- ueth them that seke her, & wyl go before them in the way of ryghteousnesse.

12 He that loueth her, loueth lyfe: and they that seke her diligently, shall haue great ioy.

13 They that kepe her, shall inherite glorie: for where she entreteth in, there is the blessing of God.

C 14 They that honour her, shall be the ser- uantes of the holy one: and they that loue her, are beloued of God.

15 Who so geueth care vnto her, shall iudge the heathen: and he that hath respect vnto her, shall dwell safely.

16 He that beleueth her, shall haue her in possession, and his generation shall endure.

17 For when he falleth, she doth go with hym, and cholet hym among the best: feare, dreade, and temptation shall she bring vpon hym, and trye hym in her doctrine, tyll she haue so proued hym in his thoughtes, that he commit his soule vnto her.

18 Then shall she stablishe hym, bring the ryght way vnto hym, make hym a glad man, she will heare her secretes, and heape vpon him the treasures of know- ledge, & vnderstandyng of righteousnes.

19 But yf he go wrong, she shall forsake hym, & geue hym ouer into the handes of destruction and ruine.

20 *By sonne, make much of the tyme,

eschewe the thyng that is euyll:

21 And for thy lyfe shame not to say the trueth: ^(b) For there is a shame that bringeth sinne, and there is a shame that bringeth worshyp and fauour.

22 Accept no person after thyne owne wyll, that thou be not confounded to thyne owne decay: Be not ashamed of thy neyghbour in his aduersitie.

23 And kepe not backe thy counsaile when it may do good, neither hyde thy wisdom in her beautie.

24 For in the tongue is wisdom knowen, so is vnderstandyng, knowledge, and learnyng in the talkyng of the wise, and stedfastnesse in the workes of ryghte- ousnesse.

25 In no wise speake agaynst the worde of trueth: but be ashamed of the lyes of thyne owne ignorance.

26 Shame not to confesse thyne errour, and resist not the course of the riuer.

27 And submit not thy selfe vnto a foo- lish man, neither accept the person of the mightie.

28 And strue thou not agaynst the streame: But for ryghteousnesse take paynes with all thy soule, and for the trueth strue thou vnto death, and God shall fyght for thee agaynst thyne ene- mies.

29 Be not hasty in thy tongue, neither slacke and negligent in thy workes.

30 Be not as a lion in thyne owne house, destroying thy houlholde folkes, and oppressing them that are vnder thee.

31 *Let not thyne hande be stretched out to receaue, and shut when thou shouldest geue.

D (b) To be ashamed to confesse thy god, thy faith, to recite the trueth, and to reprove sinne, doth bring some vnto thee: the contrary shame bringeth sorrow.

De, goeth.

De, wal- ter.

Ro. xii. b.

AA. xx. g.

The. v. Chapter.

1 In riches may we not put any confidence. 7 The vengeance of God ought to be feared, and repentaunce may not be deferred.

A 1 **R**ust not vnto thy riches, * & say not, tushe I haue inough for my lyfe, for it shall not helpe in the tyme of vengeance and tempta- tion.

2 Folowe not the lust of thyne owne heart in thy strength,

3 And say not, tushe howe haue I had strength: or who wyl bring me vnder because of my workes: For doubtlesse God shall auenge it.

4 And say not, I haue sinned, and what euyll hath happened me: For the al- mighty is a patient rewarder.

5 *Because thy sinne is forgiven thee, be not therfore without feare, neither heape one sinne vpon another.

6 *And say not, tushe, the mercie of the Lorde is great, he shall forgue me my sinnes be they neuer so many: * For lyke as he is mercifull, so goeth wrath from hym also, and his indignation cometh downe vpon sinners.

7 Make no taryng to turne vnto the Lorde,

Luk xii. c. Eccl. xi. c.

Rom. vii. a.

Eccl. xxi. a.

Eccl. xvi. a.

Lozde, and put not of from day to day : for sodenly shall his wꝛath come, and in the tyme of vengeaunce he shall destroy thee.

8 *Trust not in wicked riches, for they shall not helpe thee in the day of punishment and wꝛath.

9 Be not caried about with euery winde, and go not into euery way : for so doth the sinner that hath a double tongue.

10 Stande fast in the way of the Lozde, be stedfast in thy vnderstandyng, abyde by the woꝛde, and folowe the woꝛde of peace and righteousnesse.

11 Be gentle to heare the woꝛde of God, that thou mayest vnderstande it: and make a true aunswere with wisdom.

12 *Be swyft to heare, but slowe and pa-

cient in geuing aunswere.

13 If thou hast vnderstanding, shape thy neighbour an aunswere : yf no, laye thy hande vpon thy mouth, lest thou be trapped in an vndiscreete woꝛd, and so confounded.

14 Honour and shame is in the talke, but the tongue of the vndiscreete is his owne destruction.

15 *Be not a priuy accuser as long as thou lyest, and vse no flaunder with thy tongue: For shame & sorowe goeth ouer the thiefe, and an euyl name ouer him that is double tongued: but he that is a priuy accuser of other men, shalbe hated, enuied, and confounded.

16 Do not rashly neither in great nor small.

Leu. xix.d.

The.vj. Chapter.

1 It is the propertie of a sinner to be euyl tongued. 6 Of friendship.

33 Desire to be taught.

1 **B**E not of a friende an enemy, ^(a) for such a man getteth an euyl name, shame, and rebuke: and whosoever beareth enuie & a double tongue, offendeth.



10 *Agayne, some fr'nde is but a companion at the table, and in the day of neede he continueth not.

11 But in thy prosperitie he wyll be as thou thy selfe, and deale playnly with thy household folke.

12 If thou be brought lowe he wyll be agaynst thee, and wyll be hidden from thy face.

13 Depart from thyne enemies, yea and beware of thy friendes.

14 A faythfull friende is a strong defence, who so findeth such one, fyndeth a treasure.

15 A faythfull friende hath no peare, the wayght of golde and siluer is not to be compared to the goodnesse of his fayth.

16 A faythfull friende is a medicine of lyfe and immortalitie, and they that feare the Lozde shall fynde hym.

17 Who so feareth the Lozde, shall prosper with friendes: and as he is hym selfe, so shall his friende be also.

18 By some receaue doctrine from thy youth vp, so shalt thou fynde wisdom tyll thou be olde.

19 Go to her as one that ploweth and soweth, and wayte patiently for her good frutes: For thou shalt haue but litle labour in her woꝛke, but thou shalt eate of her frutes ryght soone.

20 How exceeding sharpe is wisdom to vnlearned men: an vstedfast body wyll not remayne in her.

21 Unto

Eccle. 37.a.

Prov. x.2. Eccl. vii.d. Sap. i.c.

Luc. i.c.

(a) For that is agaynst the rule of charite, whiche beareth all, and hateth nothing but ouercome.

Rom. xii.b.

(b) As a bull beareth in preys a young tree with his horns, so thou trallyng in thine owne wisdom, and standyng in thine owne wyl, be-cause of thy wyl, thy power, or riches, shouldest thou be?

Eccle. xx. b.

Deu. xii.b. Mich. vii.a. Mat. x.c.

- D** 21 Unto such she is as it were a touchestone, and he casteth her from him in all the haste.
- 22 For wisdom is with him but in name, there be but few that haue knowledge of her.
- 23 But with them that knowe her, she abideth euen vnto the appearing of God.
- 24 Geue eare my sonne, receaue my doctrine, and refuse not my counsaile.
- 25 Put thy foote into her lynckes, *and take her yoke vpon thy necke.
- 26 Bowe downe thy shoulder vnder her, beare her patiently, and be not weery of her bandes.
- 27 Come vnto her with thy whole heart, and kepe her wayes with al thy power.
- 28 Seke after her, and she shalbe shewed thee: and when thou hast her, forsake her not.
- 29 For at the last thou shalt fynde rest in her, and that shalbe turned to thy great ioy.
- E** 30 Then shall her fetters be a strong defence for thee, and her yoke a glorious rayment.
- 31 For there is a golden ornament in her,

Mat. xi. d.

- ¶ her bandes are laces of purple colour.
- 32 Thou shalt put her on as a robe of honour, and shalt put her about thee as a crowne of ioy.
- 33 My sonne, yf thou wylt take heede, thou shalt haue vnderstandyng, and yf thou wylt apply thy mynde, thou shalt be wyse.
- 34 If thou wylt bowe downe thine eare, thou shalt receaue doctrine: and yf thou delyte in hearyng, thou shalt be wyse.
- 35 Stande with the multitude of such elders as haue vnderstandyng, and consent vnto their wisdom with thyne heart.
- 36 *That thou mayest heare all godly sermons, and that the worthy sentences escape thee not.
- 37 And yf thou seest a man of discrete vnderstandyng, get thee soone vnto hym, ¶ let thy foote treade vpon the steppes of his doozes.
- 38 *Let thy mynde be vpon the commaundementes of God, and be earnestly occupied in his lawes: so shall he stablishe thy heart, and geue thee wisdom at thyne owne desire.

Eccle. viii. a.

Psal. i. a.

The .vij. Chapter.

2 We must forsake euyl, and yet not iustifie our selues. 23 The behauiour of the wise towarde his wyse, his friende, his children, his seruauntes, his father and mother.

- A** 1 **D**o no euyl, so shal there no harme happen vnto thee.
- 2 Depart away from the thyng that is wicked, and no misfortune shall meddle with thee.
- 3 My sonne, so we no euyl thynges in the forowes of vnrightheousnes, so shalt thou not reape them seven fold.
- 4 Labour not to the Lorde for prehemynence, neither vnto the kyng for the seate of honour.
- 5 *Justifie not thy selfe before God, for he knoweth the heart: and desire not to be reputed wise in the presence of the kyng.
- 6 Make no labour to be made a iudge, except it so were that thou couldst mightily put downe wickednesse: for yf thou shouldst stande in awe of the presence of the mightie, thou shouldst faile in geuyng sentence.

Psal. 142. a.
Eccle. vii. c.
Iob. ix. a.
Luk. 18. b.

- 7 Offende not in the multitude of the cite, and put not thy selfe among the people.
- 8 *Bynde not two sinnes together: for in one sinne shalt thou not be vnpunished.
- 9 Say not, tushe, God wyll loke vpon the multitude of my oblations, ¶ when I offer to the hyst God he wyll accept it.
- 10 Be not faynt hearted when thou makest thy prayer, neither slacke in geuyng of almes.
- 11 Laugh no man to scoorne in the heavynesse of his soule, for God (which seeth all thinges) is he *that can bring downe, and set vp agayne.
- 12 Accept no leasyng agaynst thy brother, neither do the same agaynst thy friend.
- 13 Use not to make any maner of iye: for the custome therof is not good.
- 14 Make not many wordes when thou art among the elders: *and when thou prayest, make not much babbling.
- 15 *Let no labourous workes be tedious vnto

B

Eccle. xii. c.

i. Reg. ii. b.

Mat. vi. a.

Rom. xii. b.

vnto thee, neither the husbandry which the almightie hath created.

16 Make not thy boaste in the multitude of thy wickednesse: but humble thy selfe euen from thyn heart,

17 And remember that the wrath shal not be long in taryng, and that the vengeance of the fleshe of the vngodly is a very fire and woyme.

18 Geue not ouer thy friend for any good, nor thy faythful brother for the best gold.

19 Depart not from a discrete & good woman that is fallen vnto thee for thy portion in the feare of the Lorde: for the gift of her honesty is aboue golde.

Luk.xix.e. 20 Where as thy seruaunt worketh truly, intreate hym not euyl, nor the hyzeling that is faythfull vnto thee.

21 Loue a discrete seruaunt as thyn owne soule, defraude him not of his libertie, neither leaue him a poore man.

Deu.xxxv. 22 If thou haue cattell, loke wel to them: and if they be for thy profite, kepe them.

Ecl.xxx.a. 23 If thou haue sonnes bring them by nurture and learning, and hold them in awe from their youth by.

24 If thou haue daughters kepe their body, and shewe not thy face therewith to warde them.

25 Hary thy daughter, and so shalt thou perfourme a wayghtie matter: but geue her to a man of vnderstanding.

26 If thou haue a wife after thyn owne mynde, forsake her not: but commit not

thy selfe to the hatefull.

27 Honour thy father from thy whole heart: and forget not the sorowfull tra- uayle that thy mother had with thee. Eccle.iii.a. Tob.iii.a.

28 Remember that thou wast borne thowow them, and howe canst thou recompence them the thinges that they haue done for thee?

29 Feare the Lord with al thy soule, and honour his ministers.

30 Loue thy maker with all thy strength, *and forsake not his seruauntes. Deut.xii.e.

31 Feare the Lord with all thy soule, & honour his priestes: *geue them their portion of the first frutes and increase of the earth, like as it is commaunded thee: & reconcile thy selfe of thy negligence with the litle flocke, geue them the shoulders, and their appoynted offeringes & first- lings. Nu.xviii.b.

32 Reache thyn hande vnto the poore, that God may blesse thee with plente- ousnes.

33 Be liberall vnto all men liuyng: yet let not, but do good euen to them that are ^(a) dead.

34 Let not them that weepe be with- out comfort, but mourne with such as mourne.

35 Let it not greue thee to visite the sicke, for that shall make thee to be beloued.

36 Whatsoeuer thou takest in hande, re- member the end, and thou ^(b) shalt neuer do amisse.

(a) To bury their bodies with honour, against the day of the resurreccion, as old Abraham, Joseph &c. to succour and helpe, and deale sayth- fully and truly with their children committed to thy charge, as vpd Dauid with the chil- dren of his friend Ionan.

(b) Do all thinges to the glorie of god, and the profite of thy neygh- bour, or oth- erwise remem- ber the day of death, of the last iudgemēt, of euerslasting toy or payne.

The .viii. Chapter.

We must take heede with whom we haue to do.

1 **S**tryue not with a mightie man, lest thou chaunce to fall into his handes.

Mat.v.d. 2 Make no variaunce with a riche man, lest he happen to bring by

Ecl.xxxi.a. an harde quarell against thee: * For golde and silver hath vndone many a man, yea euen the heartes of kinges hath it made to fall.

3 Stryue not with a man that is full of wordes, and lay no stickes vpon his fire.

4 Kepe no companie with the vnlearned, lest he geue thy kinned an euyl report.

Gal.vi.a. 5 Despise not a man that turneth hym

selfe away from sinne, and cast him not in the teeth withall: but remember that we are frayle euerichone.

6 *Thinke scoorne of no man in his olde age, for we ware olde also. Leui.xix.g.

7 Be not glad of the death of thyn ene- mie: but remember that we must dye all the sort of vs, and sayne would we come into toy.

8 *Despise not the sermons of such elders as haue vnderstanding, but acquaynt thy selfe with the wyse sentences of them: for of them thou shalt learne wis- dome, & the doctrine of vnderstanding, and howe to serue great men without complaynt. Eccle.vi.b.

- 9 Go not from the doctrine of the elders, for they haue learned it of their fathers: for of them thou shalt learne vnderstanding, so that thou mayest make answer in the time of neede.
- 10 Kindle not the coales of sinners when thou rebukest them, lest thou be burnt in the fyre flambes of their sinnes.
- 11 Resist not the face of the blasphemour, that they lay not wayte for thy mouth.
- 12 *Lende not vnto hym that is mightier then thy selfe: yf thou lendest hym, count it but lost.
- 13 Be not suertie aboue thy power: if thou be, then thinke surely to paye it.
- 14 Go not to lawe with the iudge: for he will iudge according to his owne honour.

- 15 *Trauayle not by the way with hym that his braynlesse, lest he do the euill: for he foloweth his owne wilfulnesse, and so shalt thou perishe thoroowe his follie. Gen.iii.b.
- 16 *Striue not with him that is angry and cruel, & go not with him into the wilderness: for blood is nothing in his sight, and where there is no helpe he shall murder thee. Pro.xii. Esa.iii.a.
- 17 *Take no counsel at fooles: for they can not kepe a thing close. Eccle.ix.e. xxxvii.a.
- 18 Do no secrete thing before a stranger, for thou canst not tell what will come of it.
- 19 Open not thine heart vnto euery man, lest he be vnthankfull to thee, and put thee to reprove.

The .ix. Chapter.

1 Of ielousie. 12 An olde friend is to be preferred before a newe, 18 Righteous men shoulde be bidden to thy table.

- A** 1 **B**E not ielous ouer the wife of thy bosome, that she shew not some shrewd poynt, lest thou teache her an euill lesson against thy selfe. (a) Let her not haue rule ouer thee, for then will she be contrarie vnto thee, take away thy be art and strength, and bring thee to confusion among thyne enemies, as did Que to Samson, and strange woman to Salomon.
- 2 Geue not the power of thy lyfe vnto a woman, lest she come in thy strength, and so thou be confounded.
- 3 Loke not vpon a woman that is desyrous of many men, lest thou fall into her snares.
- 4 Use not the companie of a woman that is a player & a dauncer, & heare her not, lest thou perishe thoroow her entiling.
- 5 Behold not a mayden, that thou be not hurt in her beautie.
- 6 *Cast not thy minde vpon harlots in any maner of thing, lest thou destroy both thy selfe and thyne heritage.
- 7 Go not about gasing in euery lane of the citie, neither wander thou abroad in the streetes therof.
- 8 *Turne alway thy face from a beautifull woman, and loke not vpon the faynesse of other: *Many a man hath ben deceaued thoroowe the beautie of women, for thoroow it the desire is kindled as it were a fire.
- 9 An adulterous woman shalbe trodden vnder foote as myze, of euery one that goeth by the way.

- 10 Many a man wondering at the beautie of a strange woman, hath ben cast out: for her wordes kyndle as a fyre.
- 11 Sit not with an other mans wife by any meanes, lye not with her vpon the bed, make no wordes with her at the wine: lest thyne heart consent vnto her, and so thou with thy blood fall into destruction.
- 12 Forsake not an olde friende, for the newe shall not be lyke him: A newe friende is newe wine, let hym be olde and thou shalt drinke hym with pleasure.
- 13 Desire not the honour and riches of a sinner: for thou knowest not what destruction is for to come vpon hym.
- 14 Delyte not thou in the thing that the vngodly haue pleasure in, beyng sure that the vngodly shall not be accepted vntill their graue.
- 15 Kepe thee from the man that hath power to slay, so needest thou not to be afrayde of death: And yf thou comest vnto hym, make no fault, lest he hapen to take away thy lyfe: Remember that thou goest in the midst of snares, and vpon the bulwookes of thy citie.
- 16 Beware of thy neyghbour as nye as thou canst, *and meddle with such as be wyse and haue vnderstanding.
- 17 Let iust men be thy gastes, let thy mirth be in the feare of God.
- 18 Let

Eccle. viii.c. and 37.a.

Eccle. xxix. a

(a) Let her not haue rule ouer thee, for then will she be contrarie vnto thee, take away thy be art and strength, and bring thee to confusion among thyne enemies, as did Que to Samson, and strange woman to Salomon.

Pro. v. a.

Mat. v. c.

Gen 34. a. i. Reg. xi. a. iud. x. xi. xii

18 Let the remembrance of God be in thy mynde, *and let all thy talking be in the commaundementes of the hyghest.
 19 In the handes of craftes men shall the woꝝkes be commaunded: *so shall the

princes of the people in the wysdome of their talking.
 20 A man full of wordes is perilous in his citie: and he that is rashe in his talking, shall be abhoyred.

The. x. Chapter.

1 Of kinges and iudges. 7 Pryde and covetousnesse are to be abhoyred,
 2 Labour is praysed.



A wyse iudge will order his people with discretion: and where a man of vnderstanding beareth rule, there goeth it well.

*As the iudge of the people is him selfe, euen so are his officers: and loke what maner of man the ruler of the citie is, such are they that dwell therein also.

*An vnwyse king destroyeth his people: *but where they that be in auctoritie are men of vnderstanding, there the citie prospereth.

The power of the earth is in the hande of God, and all iniquitie of the people is to be abhoyred: and when his time is, he shall set a profitable ruler vpon it.

In the hande of God is the prosperitie of man, and vpon the person of the scribe shall he lay his honour.

*Be not angry for any wrong of thy neyghbour, and meddle thou with no vnrightheous woꝝkes.

Pryde is hatefull before God and man, and all wickednesse of the heathen is to be abhoyred.

Because of vnrightheous dealing, wrong, blasphemies, and diuers disceytes, a realme shall be translated from one people to another.

There is nothing worse then a covetous man: why art thou proude O thou earth and allthes: There is not a more wicked thing then to lone money: and why: such one hath his soule to sel, yet is he but filthy doing while he lyueth.

All tyrannie is of smal endurauce, and the disease that is harde to heale greeth the physition.

And though the physition shew his helpe neuer so long, yet in conclusion it goeth after this maner, To day a king, to morrowe dead.

For when a man dieth, he is the heyre of serpentes, bestes and womnes.

The beginning of mans pryde, is to fall away from God: and why: his heart is gone from his maker.

For pryde is the originall of all sinne: who so taketh hold therof, shall be filled with cursinges, and at the last it shall ouerthrowe hyni: Therefore hath the Lorde brought the congregations of the wicked to dishonour, and destroyed them to the end.

*God hath destroyed the seates of proude princes, and set by the meeke in their steade.

God hath wythered the rootes of the proude heathen, and planted the lowely for them.

*God hath ouerthrowen the landes of the heathen, and destroyed them vnto the grounde: he hath caused them to wither away, he hath brought them to naught, and made the memoriall of them to cease from out of the earth.

God hath destroyed the name of the proude, and left the name of the humble of mynde.

Pryde was not made for man, neither wrothfulnesse for mens children.

The seede of men that feareth God shall be brought to honour: but the seede whiche transgresseth the commaundementes of the Lorde shall be shamed.

He that is the ruler among brethren, is holden in honour among them: and he that regardeth such as feare the Lorde, is acceptable in his sight.

The feare of the Lord causeth that the kingdome faileth not: but the kingdome is lost by crueltie and pryde.

The glozie of the riche, of the honorable, and of the poore, is the feare of God.


Despyle not thou the iust poore man that hath vnderstanding, and magnifie not the riche vngodly.

Great is the iudge and mightie in honour, yet is there none greater then he that feareth God.

- Pro. xxii a. u. Reg. xii. d. 26 *Unto the seruaunt that is discrete, shal the free do seruite: *He that is wyse and well nurtured will not grudge when he is reformed, and an ignorant body shall not come to honour.
- Pro. xii b. 27 Be not proude to do thy worke, and dispayre not in the time of aduersitie.
- 28 *Better is he that labourerth and hath plenteousnes of al thinges, then he that is gorgeous, and wanteth bread.
- 29 My sonne, get thy soule honour by mekenesse, & geue her her due honour.
- 30 Who shall iustifie him that sinneth against him selfe: Who will honour hym that dishonoureth his owne soule:
- 31 The poore is honoured for his sayntfulnesse and trueth: but the riche is had in reputation because of his goodes.
- 32 He that ordereth hym selfe honestly in pouertie, howe much more shal he behaue hym selfe honestly in riches: And who so ordereth hym selfe vnonestly in riches, how much more shall he behaue hym selfe vnonestly in pouertie:

The .xi. Chapter.

1 The prayse of humilitie. 2 After the outward appareance ought we not to iudge. 7 Of rash iudgement. 14 All things come of God. 29 All men are not to be brought into thine house.

- A 1  He wysdome of hym that is brought lowe shall lift by his head, and shall make hym to sit among great men.
- 2 Commende not thou a man in his beautie, neither despise a man in his vtter appareance.
- 3 The Bee is but a smal beast among the foules, yet is her fruite exceeding sweet.
- 4 We not proude of thy rayment, * & exalt not thy selfe in the day of thy honour: for the workes of the hiest onely are wonderfull: yea glorious, secrete, and vnknown are his workes.
- 5 Many tyrantes haue ben fayne to sit downe vpon the earth, * and the vnlikelly hath worne the crowne.
- 6 Many mightie men haue ben brought low, & the honorable haue ben deliuered into other mens handes.
- Deut. xiii b. 7 *Condemne no man before thou haue tryed out the matter: and when thou hast made inquisition, then reforme righteously.
- Pro. xvii. c. 8 *Geue no sentence before thou hast hearde the cause: but first let men tel out their tales.
- 9 Strype not for a matter that toucheth not thy selfe, and stande not in the iudgement of sinners.
- 10 My sonne, meddle not with many matters: * and if thou gaine much thou shalt not be blamelesse, & if thou folow after it thou shalt not attayne it: and though thou runnest thy way afoze, yet shalt thou not escape.
- Mat. xix. c. 1. Tim. vi. b. 11 *There is some man that labourerth and taketh payne, and the more he weerieth hym selfe, the lesse he hath.
- 12 Againe, some man is slouthfull, hath neede of helpe, wanteth strength, and hath great pouertie:
- 13 And gods eye loketh vpon him to good, setteth him by from his lowe state, * and lifteth by his head: so that many men maruel at hym, and geue honour vnto God.
- 14 *Prosperitie and aduersitie, lyfe and death, pouertie and riches, come all of the Lorde.
- 15 Wysdome, nurture, and knowledge of the lawe are with God, loue and the wayes of good are with him.
- 16 Errour and darkenesse are made for sinners, and they that exalt them selues in euill, ware olde in euill.
- 17 The gift of God remayneth for the righteous: and his good will shall geue prosperitie for euer.
- 18 Some man is riche by his care and nigardship, and that is the portion of his rewarde:
- 19 In that he sayth, * Now haue I gotten rest, and now will I cate and drinke of my goodes my selfe alone: and yet he considereth not that the time draweth nye, and death approcheth, that he must leaue all these thinges vnto other men, and dye him selfe.
- Luk. xiii. b. 20 Stand thou fast in thy couenaunt, and exercise thy selfe therein, and remayne in the worke vnto thy age.
- 21 Maruell not at the workes of sinners, but put thy trust in God and byde in thy labour: for it is but an easie thing in the sight of God to make a poore man riche, and that sodenly.
- 22 The blessing of God hasteth to the rewarde of the righteous, and maketh his frutes soone to florithe and prosper.

- 23 Say not, what helpeth it me: and what good thing shall I haue hereafter:
 24 Againe, say not, I haue enough, how can I want:
 25 ^{Ecc. xviii. c} When thou art in welfare, forget not aduersitie: and when it goeth not well with thee, haue a good hope that it shall be better:
 26 For it is but a small thing vnto God in the day of death to rewarde euery man according to his wayes.
 27 The aduersitie of an houre maketh one to forget all pleasure: & when a man dieth, his workes are discouered.
 28 Judge no man blessed before his death: for a man shall be knowen in his children.
 29 Bring not euery man into thyne house: for the disceytfull layeth wayte diuersly,

- ^(a) & are like stomackes that belche filthily:
 30 Like as a partrych in a maunde, so is the heart of the proude: and like as a spie that loketh vpon the fall of his neyghbour.
 31 For he turneth good vnto euill, and flaundreth the chosen.
 32 Of one sparke is made a great fire, and of one disceytfull man is blood increased: and an vngodly man layeth wayte for blood.
 33 Beware of the disceytfull, for he imagineth wicked thinges, to bring thee into a perpetuall shame.
 34 If thou takest an altaunt vnto thee, he shall destroy thee in vnquietnesse, and dꝛyue thee from thyne owne wayes.

^(a) That is, after they knowe thy secrettes, utter the same with filthie sayings

The. xii. Chapter.

1 vnto whom we ought to do good. 10 Enemies ought not to be trusted.

A



1 When thou wilt do good, knowe to whom thou doest it, and so shalt thou be greatly thanked for thy benefites.

2 ^{Gal. vi. i. Tim. v. a.} Do good vnto the righteous, and thou shalt finde great reward, though not of him, yet ^(no doubt) the Lorde him selfe shall rewarde thee.

3 He standeth not in a good case that is alway occupied in euil, & geueth no almes: for the hyghest hateth the sinners, and hath mercie vpon them that shewe the workes of repentaunce.

4 Geue thou vnto such as feare God, and receaue not a sinner.

5 As for the vngodly and sinners, he shall recompence vengeaunce vnto them, and kepe them to the day of wrath.

6 Geue thou vnto the good, and receaue not the sinner, do well vnto hym that is lowly, but geue not to the vngodly: Let not the bread be geuen him, that he be not mightier then thy selfe therein: for so shalt thou receaue twyse as much euill in all that good that thou doest vnto him.

B

7 And why: the highest hateth sinners, and shall rewarde vengeaunce to the vngodly.

8 In prosperitie a friende shall be knowen, & in aduersitie an enemye shall not be hid.

9 For when a man is in wealth, it greeteth his enemies: but in heauinesse and trouble a mans very friend will depart from him.

10 Trust neuer thyne enemye: for like as an yron rusteth, so doth his wickednesse.

11 And though he make much crouching and kneeling, yet kepe well thy mind, & beware of him: and thou shalt be to him as he that wꝛyppeth a glasse, & thou shalt knowe that all his rust hath not ben wel wꝛypped away.

12 Set him not by thee, neither let him sit at thy right hand: lest he turne him, get into thy place, take thy roome, and seke thy seate, and so thou at the last remember my wordes, and be pricked at my sayings.

13 ^(C) Binde not tivo sinnes together: for there shall not one be vnpunished.

^(C) Ecc. vii. a. and xxi. a.

14 Who wil haue pittie of the charmer that is stinged of the serpent, or of all such as come nye the beastes?

15 Euen so is it with him that kepeth companie with a wicked man, and lappeth him selfe in his sinnes.

16 For a season wil he bide with thee: but if thou stumble, he tarieth not.

17 ^(D) An enemye is sweet in his lippes, he can make many wordes, and speake many good thinges: Pea he can wepe with his eyes, but in his heart he imagineth howe to throwe thee into the pit: and if

^(D) Iere. xli. b

he may fynde oportunitie, he Will not be satisfied with blood.

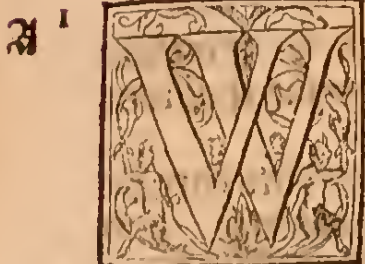
18 If aduersitie come vpon thee, thou shalt find him there first, and though he pretende to do thee helpe, yet shal he vndermine thee.

dermine thee.

19 He shall shake his head, and clap his handes ouer thee for very gladnesse: and whyle he maketh many wordes, he shall disguise his countenance.

The. xiii. Chapter.

1 The companies of the proude and of the riche are to be eschewed. 15 The loue of God. 17 Like do companie with their like.



Who so toucheth pytch, shall be defiled withall: and he that is familiar with the proude, shall cloth him selfe with pryde.

10 If thou be called of a mightie man, absent thy selfe, so shall he call thee to him the more oft.

11 Plesse not thou vnto him, that thou be not shut out: but go not thou farre of, lest he forget thee.

12 Withdraw not thy selfe from his speech, but beleue not his many wordes: For with much communication shall he tempt thee, and with a priue mocke shal he question with thee of thy secretes.

13 The vnumercifull mynde of his shall marke thy wordes, he shall not spare to do thee hurt, and to put thee in prison.

14 Beware and take good heede to thy selfe, for thou walkest in peryll of thy ouerthrowing: Now when thou hearest his wordes, make thee as though thou wast in a dreame, and wake vp.

15 Loue God all thy lyfe long, and call vpon him in thy neede.

16 Euery beast loueth his like: euen so let euery man loue his neyghbour.

17 All flesh will resort to their like, and euery man wil kepe companie with such as he is him selfe.

18 But as the wolfe agreeth with the lambe: so doth the vngodly with the righteous.

19 What peace is there betweene hyena and a dogge: howe can the riche and the poore agree together?

20 The wilde ass is the lions pray in the wilderness: euen so are poore men the meate of the riche.

21 Like as the proude may not alway with lowlinesse: euen so doth the riche abhorre the poore.

22 If a riche man fall, his friendes set him vp againe: but when the poore falleth, his acqwayntance forsake him.

23 If a riche man fall into an errour, he hath many helpers, he speaketh proude wordes, and yet men iustifie him: but if a poore man go wrong, he is punished, yea though he speake wysely, yet can he haue no place.

2 He taketh a burthen vpon him that accompanieth a more honorable man then him selfe, therfore kepe no familiaritie with one that is richer then thy selfe: howe agree the kettel and the pot together: for if the one be smitten against the other, it shalbe broken.

3 The riche dealeth vnrightheously, and threatneth withal: but the poore beyng oppressed and wrongfully dealt with: all, suffereth scarcenesse, and geneth fayre wordes. If the riche haue done wrong, yet must he be entreated: but if the poore haue done it, he shall straight wayes be threatned.

4 If thou be for his profite, he vseth thee: but if thou haue nothing, he shal forsake thee.

5 As long as thou hast any thing of thyne owne, he shalbe a good fellow with thee: yea he shall make thee a bare man, and not be sozry for thee.

6 If he haue neede of thee, he shall defraude thee, and with a priue mocke shall he put thee in an hope, & geue thee all good wordes, and say: what wantest thou?

7 Thus shal he shame thee in his meate, vntill he haue slypt thee cleane vp thyse, & at the last shall he laugh thee to scorn: Afterwarde, when he seeth that thou hast nothing, he shall forsake thee, and shake his head at thee.

8 Submit thy selfe vnto God, and wayte vpon his hande.

9 Beware that thou be not disceaned and brought downe in thy simplenesse: Be not so humble in thy wysedome, lest when thou art brought lowe thou be disceaned through foolishnesse.

(a) That is, with a siner that returneth continually to his sinne agayne as a dogge to his vomit: or els after the other translation Hyena is a subtil beast, watching about sheeps herds folde resembling a mans voice, and learning to crye namco doth call them forth and to destroy them, whose nature is contrary to the dogge, which is a helper of the folde and friendly vnto man.

24 When the riche man speaketh, euery body holdeth his tongue, and loke what he sayth, they prayse it vnto the cloudes: But if the poore man speake, they say, what felow in this: and if he do amisse, they shall destroy hym.
 25 Riches are good vnto hym that hath no sinne in his conscience: and pouertie

is a wicked thing in the mouth of the vngodly.
 26 The heart of man chaungeth his countenance, whether it be in good or euill.
 27 A chearfull countenance is a token of a good heart: for els it is an harde thing to knowe the thought.

The .xiiii. Chapter.

1 The offence of the tongue. 17 Man is but a bayne thing. 21 Happy is he that continueth in wysdome.

A
 Eccl. xix. c.
 and xxx. c.
 Iames. i. a.



Blessed is the man that hath not fallen with the worde of his mouth, & is not pricked with the conscience of sinne.

2 Happy is he that hath no heauinesse in his minde, and is not fallen from his hope in the Lorde.
 3 It becometh not a couetous man and a nygarde to be riche: and what should an enuious man do with money?
 4 He that with all his carefulnesse heareth together vnrightheously, gathereth for other folkes, and another man shall make good cheare with his goodes.
 5 He that is wicked vnto him selfe, howe should he be good vnto other men: how can such one haue any pleasure of his goodes.
 6 There is nothing worse then when one disfaoureth him selfe: and this is a rewarde of his wickednesse.
 7 If he do any good, he doth it not knowing therof and against his will, and at the last he declareth his vngraciousnesse.
 8 A nygarde hath a wicked eye, he turneth away his face, and despiseth men.
 9 A couetous mans eye hath neuer enough in the portion of wickednesse, vntill the time that he wyther away, and haue lost his owne soule.
 10 A wicked eye enuieth bread, and there is scarcenesse vpon his table.
 11 My sonne, do good to thy selfe of that thou hast, and geue the Lorde his due offerings.
 12 Remember that death tarieth not, and how that the^(b) graue is not shewed vnto thee: for the couenaunt of this world shall dye the death.
 13 Do good vnto thy friende before thou dye, and according to thy abilitie reache out thyne hande & geue vnto the poore.

Proxvii c
 Eccl. i. a.

1. 9. be that
 in conuons &
 common coun-
 tish all lost that
 in the lord by
 in him selfe,
 and puerth n-
 any et an
 mans
 death.
 Though
 may be cer-
 taine, yet the
 case of it is
 unknown to
 the.
 Iacob. i. a.
 Iob. i. b.
 Iac. xvi. b.

14 Be not disapoynted of the good day, and let not the portion of the good desire ouerpasse thee.
 15 Shalt thou not leaue thy trauayles and labours vnto other men: In the deuiding of the heritage geue and take, and sanctifie thy soule.
 16 Worke thou righteousnes before thy death: for in the hell there is no meate to finde.
 17 All fleshe shall fade away lyke a garment, and lyke a flourishing leafe in a greene tree.
 18 Some growe, some are cast downe, euen so is the generation of fleshe and blood: one cometh to an ende, another is borne, and this is the condition of all times, thou shalt dye the death.
 19 All transitorie thinges shall fayle at the last, & the worker therof shall go withal.
 20 Every chosen worke shall be iustified, and he that medled withall shall haue honour therein.
 21 Blessed is the man that kepeth hym in wysdome, and exerciseth him selfe in vnderstanding, and with discretion shall thinke vpon the foreknowledge of God,
 22 whiche considereth the wayes of wysdome in his heart, hath vnderstanding in her secretes,
 23 Goeth after her as one that seketh her out, and continueth in her wayes,
 24 He loketh in at her windowes, & hearkeneth at her doores,
 25 He taketh his rest beside her house, and fasteneth his stake in her walles: he shall pitche his tent nye vnto her hand, and in his tent shall good thinges rest for euermore.
 26 He shall set his children vnder her couering, & shall dwell vnder her braunches.
 27 Under her couering shall he be defended from her heate, and in the glozie shall he rest.

Esa. lxv. ii.
 i. Pet. i. d.
 Iames. i. b.

C

The booke of Iesus

The .xv. Chapter.

1 The goodnesse that foloweth hym which feareth God. 8 God reiecteth and casteth of the sinner, 11 God is not the auctour of euill.

21



That feareth God, will do good: & who so kepeth the lawe, shall obtayne wysdome.

As an honorable mother shall she meete hym, and ^(a)she as his

Wife married of a virgin shall reteaue him.

3 *With the bread of lyfe and vnderstanding shall she feede him, & geue him the water of Wholsome wysdome to drinke.

4 If he be constant in her, he shall not be moued, and if he holde him fast by her, he shall not come to confusion.

5 She shall bring him to honour among his neyghbours, and in the middest of the congregation shall she open his mouth: with the spirite of wysdome and vnderstanding shall she fyll him, and cloth him with the garment of glorie.

6 She shall heape the treasure of myrth and loye vpon him, and geue him an euerlasting name to heritage.

25

7 Foolishe men will not take holde vpon her, but such as haue vnderstanding, will meete her: Foolishe men shall not see her, for she is farre from pryde and disceyte.

8 Men that go about with lyes, will not remember her: but men of tructh shall be founde in her, and shall prosper euen vnto the beholding of God.

9 Praise is not seemely in the mouth of the vngodly, for he is not sent of the Lorde.

10 But if prayse come of wysdome and be

plenteous in a faythfull mouth, then the Lorde will prosper it.

11 Say not thou, it is the Lordes fault that I am gone by: for thou shalt not do the thing that God hateth.

12 Say not thou, he hath caused me to do wrong: for he hath no neede of the vngodly.

13 God hateth al abhominacion of errour, and they that feare God will loue none such.

14 *God made man from the beginning, and left him in the hande of his counsell: He gaue his commaundementes and preceptes.

15 If thou wilt obserue the commaundementes and kepe acceptable faythfulnesse for euer, they shall preserue thee.

16 *He hath set water and fyre before thee, reache out thine hande vnto which thou wilt.

17 Before man is lyfe and death, good and euill: loke what him lyketh, shall be geuen him.

18 For the wysdome of God is great and mightie in power, and beholdeth all thinges continually:

19 The eyes of the Lorde are vpon them that feare him, and he knoweth all the workes of man.

20 He hath commaunded no man to do vngodly, neither hath he geuen any man licence to sinne: for he desireth not a multitude of infidels and vnprofitable children.

The .xvi. Chapter.

1 Of vnhappie and wicked children. 19 No man can hyde him selfe from God. 24 An exhortation to the receauing of instruction.

21



Esteem not thou in the multitude of vngodly children, and haue no pleasure in them if they feare not God.

2 Trust not thou to their lyfe, and regarde not their labours.

3 For one sonne that feareth God, is better then a thousand vngodly: And better it is for a man to dye without children, then to leaue beynde hym such children as are vngodly.

4 For by one that hath vnderstanding, may a whole citie be vpholden: but though the vngodly be many, yet shall it be wasted through them.

5 Many such thinges hath mine eye seene, and greater thinges then these haue I heard with myne eares.

6 *In the congregation of the vngodly shall a fire burne, and among vnfaythful people shall the wrath be kindled.

7 *The olde giantes optayned no grace for their sinnes, whiche were destroyed trusting to their owne strenght:

8 Reij

Gen. i. d.

Ier. xxi. b.

Eccle. xxii. b.

Gen. vi. a.

(a) As a pure virgin newly married, both friendly encreat her husband: so shall vntice pure & vndefiled, gently enter & captiue her iourneys. Mat. iii. a. Joh. iii. a.

- 8 Neither spared he them among whom
 Lot was a *straunger: but smote them,
 and abhorred them because of the pride
 of their wordes.
- 9 He had no pittie vpon them: but destroyed
 all the people that were so stout in
 sinne.
- 10 * And forsomuch as he ouersawe the
 five hundred thousand that gathered
 them selues together in the hardnesse
 of their heart, in afflicting them, in piti-
 ing them, in smiting them, and healing
 them with mercie and chastisement: it
 were maruell if one being hardnecked
 should be free:
- 11 * For mercy & wrath is with him, he is
 both mightie to forgene, and to powre
 out displeasure.
- 12 Lyke as his mercy is great, even so is
 his punishment also: he iudgeth a man
 according to his workes.
- 13 The vngodly shall not escape in his
 spoyle, & the long patience of him that
 sheweth mercie, shall not byde behinde.
- 14 He wyll make a place for every merci-
 full deede, and every man shall finde ac-
 cording to his workes.
- 15 The Lorde hardened Pharao that
 he should not know him, and that his
 workes might be known vpon the
 earth vnder the heauen.
- 16 His mercie is known to all creatures,
 he hath seperated his light from the
 darkenesse with an adamant.
- 17 Say not thou, I wyll hide my selfe
 from God: for who wyll thinke vpon
 me from aboue: I shall not be known
 in so great an heape of people: for what
 is my soule among so many creatures:
- 18 Beholde, the heauen, yea the heauen
 of heauens of God, the deepe, the earth,
 and all that therein is, shall be moued at
 his presence.
- 19 The mountaynes, the hilles, and the

- foundations of the earth shall shake for
 feare, when God visiteth them.
- 20 These thinges doth no heart vnder-
 stand worthily: but he vnderstandeth
 every heart.
- 21 And who vnderstandeth his wayes:
 No man seeth his stormes, and the most
 part of his workes are secreete.
- 22 Who wyll declare the workes of his
 righteousnesse: or who shall be able to a-
 bide them: For the couenaunt is farre
 from some, and trying out of men is in
 the ende.
- 23 He that is humble of heart, thinketh
 vpon such thinges: but an vniwysse and
 erroneous man casteth his minde vnto
 foolish things.
- 24 My sonne, hearken thou vnto me, and
 learne vnderstanding, and marke my
 wordes with thyne heart: I wyll geue
 thee a sure doctrine, and plainly shall I
 instruct thee.
- 25 Marke my wordes then in thyne heart:
 for in righteousnesse of the spirite do I
 speake of the wonders that God hath
 shewed among his workes from the be-
 ginning, & in the truth do I shew the
 knowledge of him.
- 26 God hath set his workes in good order
 from the beginning, & part of them hath
 he sundred from the other.
- 27 He hath garnished his workes from
 euerlasting, and their beginninges ac-
 cording to their generations: they are
 not hungrie nor weeried in their la-
 bours, nor ceasse from their offices.
- 28 None of them hindred another, nei-
 ther was any of them disobedient vnto
 his wordes.
- 29 After this God looked vpon the earth,
 and filled it with his goodnesse.
- 30 With all maner of liuing beastes hath
 he covered the ground, and they all
 shall be turned vnto earth againe.

¶ The .xvii. Chapter.

1 The creation of man, and the goodnesse that God hath done vnto him.
 20 Of almes, 26 and repentaunce.



1 **D**o * shaped man of
 the earth, & made him
 after his owne image,
 and turned him vnto
 earth againe, and cloa-
 thed him with his
 owne strength.

2 He gaue him the number of dayes and

certaine time, yea and gaue him power
 of the thinges that are vpon earth.

3 He made all fleshe to stand in awe of
 him, so that he had the dominion of all
 beastes and foules.

4 * He made out of him an helper lyke vn-
 to him selfe, & gaue them discretion and
 tongue, eyes, and eares, and a heart to
 vnderstande:

Gen. ii. d.

vnderstande:

5 He gaue them a spirite and a speache to declare his workes, & filled them with instruction and vnderstanding.

6 He created for them also the knowledge of the spirite, filled their heartes with vnderstanding, and shewed them good and euill.

7 He set his eye vpon their heartes, declaring vnto them his great and noble workes:

8 That they should prayse his holy name together, reioyce of his wonders, and be telling of his noble actes.

9 * Beside this, he gaue them instruction, and the lawe of life for an heritage, that they might now know that they were ⁽ⁿ⁾ mortall.

10 He made an euerlasting couenaunt with them, and shewed them his righteousness and iudgementes.

11 They saue the maiestie of his glorie with their eyes, and their eares heard the maiestie of his voyce, and he saide vnto them: beware of all vnrighteous thinges.

12 He gaue euery man also a comaundement concerning his neighbour.

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man from his youth is geuen to euill, and their stony heartes cannot become ^(b) fleshe.

15 * He hath set a ruler vpon euery people, * but Israel is the Lordes portion:

16 Whom he nourisheth with discipline as his first borne, and geueth him most louing light, and doth not forsake him.

17 All their workes are as the sunne, in the sight of God, & his eyes are alway looking vpon their wayes.

18 All their vnrighteousnesses are manifest vnto him, and al their wickednesses are open in his sight.

19 And as he is mercifull and knoweth his worke, he doth not leaue them nor forsake them, but spareth them.

20 * The mercie that a man sheweth is ^(c) as a scale with him, and the grace that is geuen to man preserueth

him as the apple of an eye, and geueth repentaunce to their sonnes and daughters.

21 At the last shall he awake, and reward euery man vpon his head, & shall turne them together into the neathermost partes of the earth.

22 * But vnto them that wyll repent he hath geuen the way of righteousness: As for such as be weake, he comforteth them, suffereth them, and sendeth them the portion of the veritie. Act. iiii.c.

23 O turne then vnto the Lorde, forsake thy sinnes, make thy prayer before the Lorde, do the lesse offence.

24 Turne againe vnto the Lorde, for he wyll bring thee from darkenesse vnto holosome light, forsake thyn vnrighteousnesse, be an vtter enemy to abomination,

25 Learne to know the righteousness and iudgementes of God, stand in the portion that is set forth for thee, and in the prayer of the most hye God. E

26 Go in the portion of the holy worlde with such as be lying, & geue thankes vnto God.

27 * Who wil prayse the Lorde in the hel: abide not thou in y^errour of the vngodlie, but geue him thankes before death. Psal. vii.a

28 As for the dead, thankfulness perisheth from him as nothing: Geue thou thankes in thy lyfe, yea whyle thou art lying and whole shalt thou geue thankes, and prayse God, and reioyce in his mercie.

29 O how great is the louing kindnesse of the Lorde, and his mercifull goodness vnto such as turne vnto him:

30 For all thinges may not be in man, and why: the sonne of man is not immortall, and he hath pleasure in the vanitie of wickednesse.

31 What is more cleare then the sonne: yet shall it fayle. F

32 O what is more wicked then the thyng that fleshe and blood hath imagined: and that same shalbe reproued.

33 The Lorde seeth the powder of the hye heauen, and al are but earth and ashes. The

Exo. xx. a.

(a) Through their owne transgression.

(b) That is, soft and gentle, for the holy ghost to write his lawes in. Rom. xiii. c. Deu. iii. c.

Eccle. 29. b. (c) As a thing sealed vp is surely founde u- gaine, so is mercie layde vp in hope.

The .xviii. Chapter.

1 The marueylous workes of God. 67 The miserie and wretchednes of man.
 9 Against God ought we not to complaine. 21 The perfourning of bowes.



At that tyme for euer-
 more, made all thinges
 together: God onely is
 righteous, and there is
 none other but he, and
 remaineth a victorious
 king for euer.

2 He ordereth the worlde with the pow-
 er of his hande, and all thinges obey his
 wyl: for he gouerneth all thinges by his
 power, and deuiceth the holy thinges
 from the prophane.

3 * Who shalbe able to expresse the
 workes of him: Who wyl seeke out the
 grounde of his noble actes?

4 Who shall declare the power of his
 greatnesse: or Who wyl take vpon him
 to tell out his mercie:

5 As for the wonderous workes of the
 Lord, there may nothing be taken from
 them, nothing may be put vnto them,
 neither may the grounde of them be
 founde out.

6 But when a man hath done his best,
 he must beginne againe: and when he
 thinketh to be come to an ende, he must
 go againe to his labour.

7 What is man: Whereto is he worth:
 What good or euill can he do:

8 * If the number of a mans dayes be
 almost an hundred yeres, it is much: and
 no man hath certaine knowlodge of his
 death.

9 Lyke as the droppes of rayne are vn-
 to the sea, and as a grauell stone is in
 comparison of the sande: * so are these
 fewe yeres to the dayes of euerlasting.

10 Therefore is the Lorde patient with
 them, and powreth out his mercie vpon
 them.

11 He sawe and perceaued the thoughtes
 and imaginations of their heart: that
 they were euill, therefore heaped he vp
 his mercifull goodnesse vpon them, and
 shewed them the way of righteousnes.

12 The mercie that a man hath reacheth
 to his neighbour, but the mercie of god
 is vpon all fleshe: he chasteneth, he tea-
 cheth and nurtureth: yea euen as a
 shepherde turneth againe his flocke,
 so doth he all them that receaue chaste-
 ning, nurture, and doctrine.

13 * Mercifull is he vnto them that dili-
 gently seeke after his iudgementes.

14 My sonne, when thou doest good,
 make no grudging at it: and whatsoe-
 uer thou geuest, speake no discomforta-
 ble wordes.

15 Shall not the deawe coole the heate:
 euen so is a worde better then a gift.

16 * Is not a friendly worde a good ho-
 nest gifte: but a gracious man geueth
 them both.

17 * A foole shall cast a man in the teeth
 and that roughly: and a gift of the ni-
 garde putteth out the eyes.

18 Get thee righteousnes before thou
 come to iudgement, learne before thou
 speake, and go to phisicke or euer thou
 be sicke.

19 * Examine and iudge thy selfe before
 the iudgement come, and so shalt thou
 finde grace in the sight of God.

20 Humble thy selfe afore thou be sicke:
 and whilest thou mayst^(a) sinne, shew thy
 conuersation.

21 Be not let to pay thy bowe in good
 time, and tary not to be iustified vnto
 thy death: for the rewarde of God endu-
 reth for euer.

22 Before thou prayest, prepare thy soule,
 and be not as one that tempteth God.

23 Thinke vpon the wrathfull indigna-
 tion that shalbe at the ende, and the
 houre of vengeance when he shall turne
 away his face.

24 When thou hast mough, remember the
 time of hunger: and when thou art
 rich, thinke vpon the time of pouertie
 and scarsenesse.

25 From the morning vntyl the euening
 the time is chaunged, & all such thinges
 are soone done in the sight of God.

26 A wylse man feareth God in all thinges,
 and in the dayes of transgression he ke-
 peth him selfe from sinne: but the foole
 doth not obserue the time.

27 A discreete man hath pleasure in wyl-
 dome, and he that findeth her, maketh
 much of her.

28 They that haue had vnderstanding
 haue dealt wylsely in wordes, haue vnder-
 stand the trueth and righteousnesse,
 and haue sought out wylse sentences
 and

Esa. lxxvi.a.

C

Pro. xv.a.

Eccle. xli. b.

i. Cor. xi.

(a) For he is
 more perfit
 that may
 sinne and doth
 resist it then
 he that doth
 followe after
 it.

D

Eccle. xi. d

and iudgementes.

29 The chiefe auctoritie of speaking, is of the Lorde alone: for a mortall man hath but a dead heart.

30 * Folowe not thy lustes, but turne thee from thyne owne Wyll.

31 For if thou geuest thy soule her desires, it shall make thyne enemies to laugh thee to scoone.

32 Take not thy pleasure in great voluptuousnesse, and meddle not to much withall.

33 Make not to great cheare of the thing that thou hast wonne by aduantage, lest thou fall into pouertie and haue nothing in thy purse, els thou shouldest sleaundersously lye in wayte for thyne owne lyfe.

The .xix. Chapter.

1 wine and whoredome bringeth men to pouertie. 6 In thy wordes must thou vse discretion. 22 The difference of the wysdome of God and man, 27 whereby thou mayst know what is in a man.

A 1



Labouring man that is geuen vnto drinke, shall not be rich: and he that maketh not much of small thinges, shall fall by litle and litle.

2 * wine and women * make Wyle men runagates, and put men of vnderstanding to reproofe:

3 And he that companieth adulterers, shall become an impudent man: mothes and wormes shall haue him to heritage, yea he shall be set vp to a great example, and his soule shall be rooted out of the number.

4 * He that is hastie to geue credence, is light minded, & doth against him selfe.

5 Who so reioyeth in wickednesse, shall be punished: but he that resisteth pleasures, crowneeth his owne soule: he that refraineth his tongue, may lyue with a troublesome man: he that hateth to be reformed, his lyfe shall be shortened: & he that abhorreth babling of wordes, queneheth wickednesse.

6 He that offendeth against his owne soule, shall repent it: and he that reioyeth in wickednes, shall be punished.

7 Rehearse not a wicked and churlishe worde to wyle, and thou shalt not be hindered.

8 Shewe thy secretes neither to friende nor foe: and if thou hast offended, tell it not out.

9 For he shall hearken vnto thee, and marke thee: and when he findeth oportunitie, he shall hate thee, and so shall he be alway about thee.

10 * If thou hast heard a worde against thy neighbour, let it be dead within thee: and be sure thou shalt haue no

harne thereby.

11 A foole trauayleth with a worde, lyke as a woman that is payned with bearing of a childe.

12 Lyke as an arrowe shotte in a thigh of flesshe, so is a worde in a foolles heart.

13 * Tell thy friende his fault, lest he be ignoraunt, and say, I haue not done it: or if he haue spoken, that he do it no more.

14 Reproue thy neighbour, that he keepe his tongue: and if he haue spoken, that he say it no more.

15 Tell thy neighbour his fault, for oft times an offence is made: and geue not credence to euery worde.

16 A man falleth sometime with his tongue, but not with his wil: for * what is he that hath not offended in his tongue?

17 Geue thy neighbour warning before thou threaten him: and geue place vnto the lawe of the Lorde.

18 The feare of the Lorde is the first degree to be receaued of him: & wysdome obtayneth his loue.

19 The knowledge of the commaundementes of the Lorde, is the doctrine of lyfe: and they that obey him, shall receaue the fruite of immortalitie.

20 The feare of God is all wysdome: and he that is a righteous man keepeth the lawe.

21 If a seruaunt say vnto his maister, I wyll not do as it pleaseth thee: though afterwarde he do it, he shall displease him that nourissheth him.

22 As for the doctrine of wickednes, it is no wysdome, & the prudence of sinners is no good vnderstanding: it is but wickednes, and abhominacion, and a blaspheming of wysdome.

E
Leui.xix.d.

Eccle.xiii.a

D

Rom.vi.b.

Gene xix.g
lu.Reg.xi.a.

Iosu.xxix.

Eccle.xxii.c

23 A simple man of small vnderstanding that feareth God, is better the one that hath much wysdome, and transgresseth the lawe of the highest.

24 A craftie litle man can be wyse, but he is vnrighteous, and with giftes he wasteth the open and manifest lawe: agains, there is that is wise and iudgeth righteously.

25 A wicked man can behaue him selfe humbly, and can ducke with his head, and yet is he but a deceauer within: he hydeth his face, and disguiseth it, and

because he shoulde not be knowen, he pzenenteth thee.

26 And though he be so weake that he can do thee no harme, yet when he may finde oportunitie, he shall do some euill.

27 A man may be knowen by his face, and one that hath vnderstanding may be perceaued by the looke of his countenance.

28 * A mans garment, laughter, and going, declare what he is.

Eccle. 31. c.

The .xx. Chapter.

1 Of correction and repentaunce. 6 Of the gift of the wyse man, and of the foole.
23 Of lying.



1 Some man * reproveth his neighbour oft times, but not in due season: Againe, some man holdeth his tongue, and he is wyse and discreete.

2 It is much better to geue warning and to reprove, then to beare euill wyll: for he that knowledgeth him selfe openly, shalbe preserued from hurt and destruction.

3 Lyke as when a gelded man through desire and lust defileth a mayden: euen so is it with him that vseth violence and vnrighteousnesse in the lawe.

4 How good a thing is it, a man that is reproved to shewe openly his repentaunce: for so shalt thou escape wyllfull sinne.

5 Some man keepeth scilence and is founde wyse: but he that is not ashamed what he saith, is hatefull.

6 Some man holdeth his tongue, because he hath not vnderstanding of the language: and some man keepeth scilence, wayting a conuenient time.

7 * A wyse man wyll holde his tongue tyll he see oportunitie: but a wanton and vndiscreete body shall regarde no time.

8 He that vseth many wordes, shal hurt his owne soule: and he that taketh authority vpon him vnrighteously, shalbe hated.

9 Some man hath oft times prosperitie in wicked thinges: Againe, some man getteth much, and hath harme & losse.

10 There is some gift that is nothing worth: Againe, there is some gift whose

rewarde is double.

11 There is an humilitie for glories sake, and some cometh to worship from lowe estate.

12 Some man byeth much for a litle price, and must pay for it seuen folde.

13 * A wyse man with his wordes maketh him selfe to be beloued: but the merie tales of fooles shalbe poyzed out.

Eccle. vi. d.

14 The gift of the vnwyse shall do thee no good, nor yet of the enuious, for his importunitie is seuen folde: for he loketh to receaue many thinges for one.

15 * He shall geue litle, & say he gaue much: he openeth his mouth and cryeth out, as it were one that cryed out wise.

Eccle. xviii. c.

16 To day he lendeth, to morowe asketh he againe: and such a man is to be hated of God and man.

17 The foole saith, I haue no freend, I haue no thanke for all my good deedes: yea euen they that eate my bread speake no good of me: How oft and of how many shal he be laughed to scorne:

18 He taketh a more perillous fall by such wordes, then if he fel vpon the grounde: euen so shal the fall of wicked men come hastily.

19 In the mouth of him that is vntaught, are many vnconuenient and vnnete wordes.

20 A wyse sentence shall not be allowed at the mouth of the foole: for he speaketh it not in due season.

21 Some man sinneth not, because he hath not where withall, and in his rest he shalbe stinged.

22 Some man there is that destroyeth his owne soule with shame, and for an vnwyse

Mch. vi. b.

A
Eccle. 31. d.

Eccle. iii. a.

D

vnwyle bodyes sake destroyeth he it, and with accepting of persons shall he vndo him selfe.

23 Some man promyseth his friende a gift for very shame: and getteth an enemye of him for nought.

24 A lye is a wicked shame in a man: yet shall it be euer in the mouth of the vnwyle.

25 A theefe is better then a man that is accustomed to lye: but they both shall haue destruction to heritage.

26 The conditions of lyers are vn honest: and their shame is euer with them.

27 A wyle man shall bring him selfe to honour with his wordes: * and he that hath vnderstanding shall be set by among great men.

Gene.xli.f.

28* He that tyllteth his lande, shall increase his heape of corne: he that worketh righteousnesse shall be exalted, and he that pleaseth great men, shall escape much euill.

Pro.xii.b.

29 * Rewardes and giftes blinde the eyes of the wyle, and make him dumbe that he can not tell men their faultes.

Eccle.xi.a.

30 * wysdome that is hid, and treasure that is hooarded vp, what profite is in them both:

Eccle.xli.c.

31 Better is he that kepeth his ignorance secreete, then a man that hideth his wysdome.

32 The necessarie patience of him that foloweth the Lorde, is better then he that gouerneth his lyfe without the Lorde.

The .xxj. Chapter.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reprovued. 17 The mouth of the wyle man. 26 The thought of the foole.

A



1 **M** sonne, if thou hast sinned, do it no more: * but pray for thy finnes that they may be forgiuen thee.

2 Flee from sinne, euen as from a serpent: for if thou comest to nye her, she wyll bite thee: the teeth thereof are as the teeth of a lion, to slay the soules of men.

3 The wickednesse of man is as a sharpe two edged sword, which maketh such woundes that they cannot be healed.

4 Strife and wrongfull dealing, shall waste away a mans goodes, & through proude a riche house shall be brought to naught: so the riches of the proude shall be rooted out.

Exo.iii.b.

5 * The prayer of the poore goeth out of the mouth, & cometh vnto the eares, and his vengeance [or defence] shall come hastily.

6 Who so hateth to be reformed, it is a token of an vngodly person: but he that feareth God, wyll remember him selfe.

B

7 A mightie man is knowen a farre of by his tongue: but he that hath vnderstanding, perceaueth that he shall haue a fall.

8 Who so buildeth his house with other mens cost, ^(a) is lyke one that gathereth stones to make his graue.

9 * The congregation of the vngodly, is lyke stubble gathered together, their

ende is a flambe of fire.

10 The way of the vngodly is set with stones: but in their ende is hell, darke- nesse, and paines.

11 He that kepeth the lawe, wyll holde fast the vnderstanding thereof: and the ende of the feare of God is wysdome and vnderstanding.

12 He that is not wyle, wyll not be taught in good, but the vnwyle man aboundeth in wickednesse: and where bitter- nesse is, there is no vnderstanding.

13 The knowledge of the wyle shall flowe lyke water that runneth ouer, and his counsaile is lyke a pure fountaine of life.

14 The heart of a foole is lyke a broken vessel, he can keepe no wysdome.

15 When a man of vnderstanding heareth a wyle worde, he shall commend it and make much of it: but if a voluptuous man heare it, he shall haue no pleasure therein, but cast it behinde his backe.

16 The talking of a foole is lyke an heauy burthen by the way: but to heare a wise man speake, it is pleasure.

17 Where a doubt is in the congregacion, it is asked at the mouth of the wyle, and they shall ponder his wordes in their heartes.

18 Lyke as is a house that is destroyed, euen so is wysdome vnto a foole: as for the knowledge of the vnwyle, it is but darke wordes.

19 Doctrine is vnto him that hath no vnderstanding,

Eccle.v.a.

(a) with
gordes boze-
wed and not
paued againe,
robbed, stole,
or crafty
or unappoynted: ga-
thereth stones
in winter, to
buyde when
the frost doth
so congeale
the water,
that it cannot
holde the
stones toge-
ther.
Eccle.xvi.a.

derstanding, euen as fetters about his fecte, and lyke manicles vpon his right hande.

20 * A foole listeth vp his voyce With laughter: but a Wyse man shall scarse laugh secretly.

21 Learning is vnto a Wyse man a iewel of golde, and lyke an armlet vpon his right arme.

22 A foolishhe mans foote is soone in his neighbours house: but one that hath experience shall be ashamed at the person of the mightie.

23 A foole wyll peepe in at the window into the house: but he that is wel nurtured wyll stande without.

24 A foolishhe man standeth hearkening

at the doore: but he that is Wyse wyll be ashamed.

25 The lippes of the vnwyse wyll be telling foolishhe thinges: but the wordes of such as haue vnderstanding shall be wayed in the balaunce.

26 The heart of fooles is in their mouth: but the mouth of the Wyse is in their heart.

27 When the vngodly curseth the ^(b) blamer, he curseth his owne soule.

28 * A priuie accuser of other men shall defile his owne soule, and be hated of euery man: but he that keepeth his tongue and is discrete, shall come to honour.

(b) For while he curseth an other, he doth the same thing, and so curseth him selfe. Leui. xix. d.

¶ The .xxii. Chapter.

1 Of the sluggard. 12 Not to speake much to a foole. 16 A good conscience feareth not.



Slouthfull bodye is moulded ^(a) of a stone of claye, and euery man wyll speake to his displeasure.

2 A slouthfull body is made of the dung of oxen, and euery one that toucheth him must walsh his handes againe.

3 A misnurtured sonne, is the dishonour of the father: a foolishhe daughter shall be litle regarded.

4 A wyse daughter is an heritage vnto her husband: but she that cometh to dishonestie, bringeth her father in heavinesse.

5 A daughter that is past shame, dishonoureth both her father and her husband: the vngodly shall regarde her, but they both shall despise her.

6 A tale out of time, is as musicke in mourning: but wysdome knoweth the seasons of correction and doctrine.

7 If children lyue honestly and haue wherewithall, they shall put away the shame of their parentes:

8 But if children be proude with haughtines and foolishnes, they blot out the nobilitie of their kinred.

9 Who so teacheth a foole, is euen as one that gleweth a potsharde together, as one that telleth a tale to him that heareth him not, and as one that rayseth a man out of an heauy sleepe.

10 Who so telleth a foole of wysdome, is

euen as a man which speaketh to one that is a sleepe: when he hath tolde his tale, he saith, what is the matter?

11 When one dyeth, lamentation is made for him, because the light sayleth him: euen so, let men mourne ouer a foole, for he wanteth vnderstanding. Make but litle weeping because of the dead, for he is come to rest: but the lyfe of the foole is worse then the death.

12 Seuen dayes do men mourne for him that is dead: but the lamentation ouer the vnwyse and vngodly should endure all the dayes of their lyfe.

13 Talke not much with a foole, and go not with him that hath no vnderstanding: beware of him, lest it turne thee to trauaile, and thou shalt not be defiled with his sinne. Depart from him, and thou shalt finde rest, and shalt not be drawen backe into his foolishnes.

14 ^(b) What is heauier then leade: and what shoulde a foole be called els but leade:

15 * Sande, salte, and a lump of iron is easier to beare, then an vnwyse, foolishhe, and vngodly man.

16 Lyke as the bande of wood bounde together in the foundation of the house can not be loosed: euen so is it with the heart that is stablished in the thought of counsell. The thought of the Wyse shall neuer feare, nor be offended at any time.

17 Lyke as a faire plastered wall in a winter house and a hie building may not

(b) Though leade be heauy, yet may it be borne, but the insolent foole may not be borne, as Pro. xxvii. Heavy is the stone and weightie is the sonde: but the furie of a foole both posse them both.

The booke of Iesus

not abide the winde and storme: euen so is a fooles heart afraide in his imagination, he feareth at euery thing, and can not endure.

- 8 A w. i uering heart in the imagination of a foole wyll not euer stande in awe: but he that abideth in the commaundementes of God, wyll alway feare.
- 19 He that nippeth a mans eye, bringeth forth teares: and he that pricketh the heart, bringeth forth the meaning and thought.
- 20 Who so casteth a stone at the birdes, frayeth them away: and he that blasphemeth his freend, breaketh frendship.
- 21 Though thou drawest a sworde at thy freend, yet dispaire not: for thou mayst come againe to thy freend.
- 22 If he speake souerely, feare not: for ye may be agreed together againe, except it be that thou blaspheme him, disdayne him, open his secretes, and wounde him

trayterouslie: for all such thinges shall dyue away a freend.

- 23 Be faithfull vnto thy neighbour in his pouertie, that thou mayst reioyce with him also in his prosperitie: abyde steadfast vnto him in the time of his trouble, that thou maist be heyre with him in his heritage: for pouertie is not allwayes to be contempned, nor the riche that is foolish to be had in estimation.
- 24 Lyke as the vapour and smoke goeth out at the ouen befoze the fire: euen so euill wordes, rebukes, and threatninges go befoze bloodshedding.
- 25 Be not ashamed to defende thy freend, as for me I wyll not hide my face from him though he should do me harme: Whosoener heareth it, shall beware of him.
- 26 Who shall set a watch befoze my mouth, and a sure seale vpon my lippes, that I fall not with them, and that my tongue destroy me not:

The .xxiii. Chapter.

1 Prayer against pride, lechery, and gluttony. 13 Of othes, blasphemie, and vnwyle communication. 16 Of the thre kinde of sinnes. 23 Many sinnes procede of adultrie. 27 Of the feare of God.

- 1 **L**orde, father and gouernour of my lyfe, leaue me not in their imagination and counsell: Oh let me not fall in such reproofe.
- 2 Who wyll keepe my thought with the scourge, and the doctrine of wysdome in myne heart: that he spare not myne ignoraunce, that I fall not with them:
- 3 Lest myne ignoraunces increase, that myne offences be not many in number, and that my sinnes exceede not: lest I fall befoze myne enemies, and so my aduersarie reioyce, whose hope is farre fro thy mercie.
- 4 O Lorde thou father and God of my lyfe, leaue me not in their imagination: O let me not haue a proude looke, but turne away all voluptuousnesse frome.
- 5 Take from me the lustes of the body, let not the desires of vnclemesse take holde vpon me,
- 6 And geue me not ouer into an vshamefast and obstinate minde.
- 7 Heare me O ye children, I wyll geue you a doctrine how ye shall order your



mouth: Whoso kepeth it shall not perishe through his lippes, nor be hurt through wicked workes.

- 8 As for the sinner, he shall be taken in his owne vanitie: he that is proude and cursed, shall fall therein.
- 9 * Let not thy mouth be accustomed with swearing, for in it there are many fals: let not the naming of God be continually in thy mouth, and meddle not with the names of saintes, for thou shalt not be excused of them.
- 10 For lyke as a seruaunt which is oft punished, can not be without some sore: euen so whatsoeuer he be that sweareth and nameth God, shall not be cleane purged from sinne.
- 11 A man that vseth much swearing shall be filled with wickednesse, & the plague shall neuer go from his house: if he beguile his brother, his fault shall be vpon him, if he knowledge not his sinne, he maketh a double offence, & if he sweare in vaine, he shall not be founde righteous: for his house shall be full of plagues.
- 12 * The wordes of the swearer bringeth death, God graunt that it be not founde in the house of Iacob: but they that feare

Psal. cxii. 1.

Exo. xx. 6.

Leui. 24. 6.

fearc God eschue all such , and lye not weltering in sinne.

13 Use not thy mouth to vnhonest & filthy talking, for in it is the word of sinne.

14 Remember thy father and thy mother when thou art set among great men: lest God forget thee in their sight, and lest thou doting in thy custome, suffer rebuke, and wishe not to haue ben boyme, and so curse the day of thy natiuitie.

15 The man that is accustomed with the wordes of blasphemie, will neuer be reformed all the dayes of his lyfe.

16 To sinne twise is to much, but the third bringeth wrath and destruction: *An hot stomacke can not be quenched (euen like a burning fire) til it haue swalowed by some thing: euen so an vnchaste man hath no rest in his fleshe, till he haue kindled a fire.

17 All bread is swete to an whozemonger, he will not leaue of till he dye.

18 A man that breaketh wedlocke, and regardeth not his soule, but sayth, *Tush who seeth me: I am compassed about with darkenesse, the walles couer me, nobody seeth me, whom neede I to feare: the hyghest will not remember my sinnes:

19 He vnderstandeth not that his eyes see all thinges, for all such feare of men dryueth away the feare of God from hym: for he feareth onely the eyes of men, and considereth not that the eyes of the Lord are clearer then the sunne, beholding all the wayes of men, & the ground of the deepe, and loking euen to mens

heartes in secrete places.

20 The Lorde God knowe all thinges or euer they were made, and after they be brought to passe also he loketh vpon them all.

21 *The same man shalbe openly punished in the streetes of the citie, & shalbe chased abroad lyke a young horse foale; and when he thinketh least vpon it, he shalbe taken.

Leui. xx. b.
Deut. xxxi. b.

22 Thus shall he be put to shame of euery man, because he woulde not vnderstand the feare of the Lorde: And thus shal it go also with euery wyfe that leaueh her husbände, and getteth inheritance by a straunge mariage.

23 *First, she hath ben vnfaithful vnto the lawe of the hyghest: secondly, she hath forsaken her owne husbände: thyrddly, she hath played the whoze in adultrie, & gotten her children by an other man.

Exo. xxx. e.

24 She shalbe brought out of the congregation, and her children shalke loked vpon.

25 Her children shal not take roote: and as for fruite her braunches shal bring forth none.

26 A shamefull report shal she leaue behinde her, and her dishonour shal not be put out.

27 And they that remayne, shall knowe that there is nothing better then the feare of God, and that there is nothing sweeter then to take heed vnto the commaundementes of the Lorde.

28 A great worship is it to folow the Lord: for long lyfe shalbe receaued of hym.

The. xxiiii. Chapter.

1 A prayse of wysdome proceeding forth of the mouth of God. 6 Of her workes and place where she resteth.

1 **W**isdome shall prayse her selfe, and be honoured in God, & reioyce in the midst of the people:

2 In the congregations of the hyghest shall she open her mouth, and triumph in the beholding of his power.

3 In the midst of her people shall she be exalted, and wondred at in the holy fulnesse.

4 In the multitude of the chosen she shalbe commended, and among such as be blessed she shalbe praysed, and shal say,

5 I am come out of the mouth of the hyghest, first borne before all creatures.

6 I caused the light that sayleth not to aryse in the heauen, and couered all the earth as a cloude.

7 My dwelling is aboue in the heygth, and my seate is in the pyller of the cloude.

- 8 I my selfe alone haue gone round about the compasse of heauen, and pearced the grounde of the deepe.
- 9 I haue walked in the fluddes of the sea, and haue stande in all landes, my domination is in euery people and in euery nation, and with my power haue I trodden downe the heartes of all, both hye and lowe.
- 10 In all these thinges also I sought rest, and a dwelling in some inheritaunce.
- 11 So the creator of all thinges gaue me a commaundement, and he that made me, appoynted me a tabernacle, and sayd vnto me: Let thy dwelling be in Iacob, and thine inheritaunce in Israel, & roote thy selfe among my chosen.
- 12 *I was created from the beginning and before the world, and shall not leaue of vnto the world to come: *In the holy habitation haue I serued before hym, and so was I stablished in Sion.
- 13 *In the holy citie rested I in like manner, and in Hierusalem was my power.
- 14 I toke roote in an honorable people, euen in the portion of the Lorde and in his heritage, and kept me in the fulnesse of the sainctes.
- 15 I am set by an hie like a Cedar vpon Libanus, and as a Cipers tree vpon the mount Hermon.
- 16 I am exalted lyke a palme tree in Cades, and as a rose plant in Jericho, as a fayre Olive tree in the fielde, and am exalted like as a plantaine tree by the water side.
- 17 I haue geuen a smell in the streetes as the Cinamon and Balme that hath so good a sauour, yea a sweet odour haue I geuen as it were myre of the best: I haue made my dwellinges to smell as it were of Rosin, Galbanum, of Cloues, Insence, and as Libanus when it is not helven downe, and myne odour is as the pure balme.
- 18 As the ⁽¹⁾Terebint haue I stretched out my braunches, and my braunches are the braunches of honour and louing sauour.
- 19 As the vine haue I brought forth fruite of a sweete sauour, & my floures are the fruite of honour and riches.
- 20 I am the mother of beautie, of loue, of feare, of knowledge, and of holy hope: I geue eternall thinges to all my children to whom God hath commaunded.
- 21 In me is all grace of lyfe and trueth,

- in me is all hope of lyfe and vertue.
- 22 Come vnto me al ye that be desirous of me, & fill your selues with my frutes.
- 23 For my spirite is sweeter then hony, and so is myne inheritaunce more then the hony combe: the remembraunce of me endureth for euer more.
- 24 They that eate me, shall haue the more hunger: and they that drinke me, shall thirst the more.
- 25 Who so hearkeneth vnto me, shall not come to confusion, and they that worke in me shall not offende: they that take me to be knowen, shall haue everlasting lyfe.
- 26 All these thinges are the booke of lyfe, the couenaunt of the highest, and the knowledge of the trueth: *Moyses commaunded the lawe in the preceptes of righteousnesse for an heritage vnto the house of Iacob, and committed the promise vnto Israel.
- 27 Be not weery to behaue yourselues bauliantly with the Lorde, that he may also confirme you: Cleaue vnto him, for the Lorde almightie is but one God, and besides hym there is none other sauour.
- 28 (*Out of Dauid his seruaunt he ordey- ned to rayle by a most mightie king, sitting in the seate of honour for euer more.)
- 29 *This filleth with wysdome, lyke as the fludde of Phison, and as the fludde of Tigris when the newe frutes are a growing.
- 30 *This bringeth a plenteous vnderstanding like Euphrates, and filleth it by as Iordane in the time of haruest.
- 31 This maketh nurture to breake forth as the light, and as the water Gehon in the haruest.
- 32 The first hath not knowen her perfectly: no more shall the last seke out the grounde of her.
- 33 For her thought is fuller then the sea, and her counsell is profounder then the great deepe.
- 34 I wysdome haue cast out fluddes, I am as a great water brooke out of the riuier, I am as the riuier Dorix, and as a water conduite am I come out of the garden of pleasure.
- 35 I sayde, I will water the garden of my young plantes, and fill the fruite of my byrth: So my water brooke became exceeding great, and my riuier approached vnto the sea.

Pro.viii.c.

Exo.xxxi.a

Psa 132. a.

Exo. xx. a. and xxiii. a.

Psa. iij. b. Act. i. d.

Deute. iiii. a. and xxix. b.

Iosu. iii. c.

(1) Terebint is a hard tree spread a broode with long budges, where out of runneth the gome called a pure turpentine, which cleneth the stomacke of putrid humours, & purifieth the saues: so the wysdome of God declared in his scriptures, spreadeth abroad her manifold braunches of knowledge & vnderstanding, to purge the inward coruption of the soule.

- 36 For I make doctrine to be vnto al men as light as the faire morning, and I shall make it to be euer the clearer.
- 37 I will pearse thoroowe all the lower parties of the earth, I will loke vpon al such as be a sleepe, and lighten all them that put their trust in the Lorde.
- 38 I shall yet powze out doctrine lyke as

prophetic, and leaue it vnto such as seke after wysdome, and their generations shall I neuer fayle vnto the holy euerlasting worlde.

- 39 * Beholde howe that I haue not laboured for my selfe onely: but for all them that seke after the tructh.

Ec. xxxiii. b.

The .xxv. Chapter.

1 Of thre thinges which please God, and of thre which he hateth. 7 Of nyne thinges that be not to be suspect, and of the tenth. 15 Chiefely of the malice of a woman.

A 1 **T**hree thinges there are that my spirite fauoureth, which be also allowed before God and men: *The vnitie of brethren, *the loue of neyghbours, *a man and wyfe that agree well together.

2 Three thinges there be which my soule hateth, and I viterly abhorre the life of them: A poore man that is proude, a riche man that is a lyar, *and an old body that doteth and is vchaste.

3 If thou hast gathered nothing in thy youth, what wilt thou find then in thine age?

4 O howe pleasaunt a thing is it when gray headed men are discrete, and when the elders can geue good counsell?

5 O howe comely a thing is wysdome vnto aged men: yea, vnderstanding & counsel to men of honour is a glorious thing.

6 The crowne of olde men, is to haue much experience: and the feare of God, is their worship.

B 7 There be nyne thinges which I haue iudged in my heart to be happy, and the tenth will I tell forth vnto men with my tongue: A man that whyle he liueth hath ioy of his children, and seeth the fall of his enemies.

8 Well is hym that dwelleth with an housbyfe of vnderstanding, *and that hath not fallen with his tongue, and that hath not ben fayne to serue such as are vnmeete for hym.

9 Well is hym that findeth a faythfull friend: and well is hym which talketh of wysdome to an eare that heareth hym.

10 O howe great is he that findeth wysdome and knowledge: yet is he not aboue hym that feareth the Lorde.

11 The feare of God hath set it selfe aboue

all thinges.

12 Blessed is the man vnto whom it is graunted to haue the feare of God: vnto whom shall he be likened that kepeth it fast?

13 The feare of God is the beginning of his loue: and the beginning of fayth, is to cleaue fast vnto it.

14 The heauinesse of the heart is all the punishment, and the wickednesse of a woman goeth aboue all.

15 All punishment and plague is nothing in comparison of the plague of the heart: euen so, al wickednesse is nothing to the wickednesse of a woman.

16 What so euer happeneth vnto a man, is nothing in comparison of it that his euil willers do vnto him: and al vengeaunce is nothing to the vengeaunce of the enemye.

17 There is not a more wicked head then the head of the serpent: and there is no wyath aboue the wyath of a woman.

18 *I wyll rather dwell with a lion and dragon, then to kepe house with a wicked wyfe.

19 The wickednesse of a woman chaungeth her face, she shall muffle her countenance as it were a beare, and as a sacke shall she shew it among the neyghbours.

20 Her husbände is brought to shame among his neyghbours because of her: & when he heareth it, it maketh hym to sigh.

21 All wickednesse is but litle to the wickednesse of a woman: the portion of the vngodly shall fall vpon her.

22 Lyke as the clymyng by a sandy way is to the feete of the aged: euen so is a wife full of wordes to a still quiete man.

23 *Loke not to narrowly vpon the beautie of a woman, lest thou be prouoked in desire towarde her.

Pro. xxxi. a.

Eccle. xlii. a. ii. Reg. xi. a. and xii. a.

Gene. xlii. d.
Rom. xii. b.
Eccle. xl. d.

Gen. xvii. b.

Eccle. xix. c.
and xxxiii. a.
Lames. iii. a.

1. Cor. xii. a.

The booke of Iesus

24 The wrath of a woman is dishonour and great confusion: If a woman get the mastrie, then is she contrarie to her husbände.

25 A wicked wyfe maketh a sozr heart, an heauy countenaunce, and a dead wound: *weake handes & feeble knees is a woman that her husband is not the better for.

26 Of the woman came the^(a) beginning of sinne, & thoro we her we all are dead.

27 Geue thy water no passage, no not a litle; neither geue a wicked woman her will.

28 If she walke not after thy hande, she shall confounde thee in the sight of thine enemies: Cut her of then from thy fleshe, that she do not alway abuse thee.

(a) 1. Tim. 2. Adam was not deceaued. But to the Rom. 5. he man sinne entred into the worlde. The occasion was offered by the woman, but the sinne was finished by the man consenting thereto.

Gen. iii. c.
1. Tim. ii. b.

The. xxvi. Chapter.

1 The prayse of a good woman. 5 Of the feare of three thinges, and of the fourth. 6 Of the selouste and drunkenesse of a woman. 28 Of two thinges that cause sorowes, of the thyrd whiche moueth wrath.

A 1 Appy is the man that hath a vertu-ous wyfe: for the nuber of his yeres shall be double.

2 An honest woman maketh her husbände a ioyfull man, and she shall fill the yeres of his lyfe in peace.

3 A vertu-ous woman is a noble gift, whiche shall be geuen for a good portion vnto such as feare God:

4 Whether a man be riche or pooze, he may haue euer a mery heart, & a cheareful countenaunce.

5 There be three thinges that my heart feareth, and my face is afrayde of the fourth: treason in a citie, a seditious people, and noysome tongues: all these are heauyer then the death.

B 6 When one woman is selous ouer another, it bringeth payne and sorowe vnto the heart: and a woman that telleth out all thinges, is a scourge of the tongue.

7 When one hath an euill wyfe, it is euen as when an vniyke payre of oxen must drawe together: *he that getteth her, getteth a scorpion.

8 A drunken woman is a great plague: for she can not couer her owne shame.

C 9 The whordome of a woman may be knowen in the pryde of her eyes and eye liddes.

10 If thy daughter be not shamefast, hold her straytly, lest she abuse her selfe thoro we ouer much libertie.

11 Beware of all the dishonestie of her eyes, & maruel not if she do against thee.

D 12 As a wayfaring man that is thirstie, when he hath founde a well drinketh of

euery water: so will she sit downe by euery hedge, and make her selfe com-
mon to euery man that passeth by.

13 A louing wyfe reioyceh her husbände, & feedeth his bones with her wysdome.

14 A woman of fewe wordes is a gift of God: to all nurtured myndes may no-thing be compared.

15 An honest and manerly woman is a gift aboue other gistes: and there is no wayght to be compared vnto a minde that can rule it selfe.

16 Like as the sunne when it ariseth, is an ornament in the hie heauen of the Lord: so is a vertu-ous wyfe the beautie of all her house.

17 Like as the cleare light is vpon the ho-ly candelsticke: so is the beautie of the face vpon an honest body.

18 Like as the golden pillers are vpon the sockettes of siluer: so are the fayre feete vpon a woman that hath a constant mynde.

19 Perpetual are the foundations that be layed vpon a whole stony rocke: so are the commaundementes of God vpon the heart of an holy woman.

20 There be two thinges that greene my heart, & in the thirde is displeasure come vpo me: when an experte man of warre suffreth scarsenesse and pouertie, when men of vnderstanding and wisdom are not set by, and when one departeth from righteousnesse vnto sinne: who so doth such, the Lorde hath prepared him vnto the sworde.

21 There be two maner of thinges which me thinke to be harde and perilsous: A marchaunt can not lightly kepe hym from wrong, neither a tauerner hym selfe from sinne.

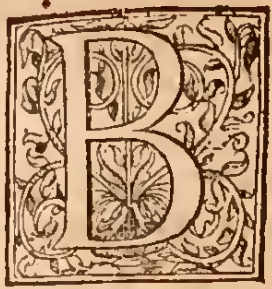
Ind. xvi. a.

Eccle. xiii. d.

The. xxvii. Chapter.

3 Of the poore that woulde be riche. 5 The probation of the man that feareth God.
 13 The vnconstantnesse of a foole. 16 The secretes of a friend are not to be vttered.
 20 The wicked imagineth euill, whiche returneth vpon him selfe.

1
2



Because of pouertie haue many one offended: and he that seeketh to be riche, turneth his eyes asyde.

Lyke as a nayle in the wal sticketh fast betwixt two stones: euen so doth sinne sticke betwixt the bier and the seller.

3 If he holde him not diligently in the feare of the Lorde, his house shall soone be ouerthrowen.

4 Lyke as when one sifteth, the filthynesse remaineth in the syue: So remaineth there some vncleane thing in the thought of man.

5 The ouen proueth the potters vessel: so doth temptation of trouble trye righteous men.

6 The tree of the fielde is knowen by his fruite: so is the thought of mans heart knowen by his wordes.

7 Prayse no man except thou haue heard him: for a man is knowen by his wordes.

8 If thou folowest righteousnes, thou shalt get her, and put her vpon thee as a fayre garment: and thou shalt dwell with her, and she shall defende thee for euer, and in the day of knowledge thou shalt finde stedfastnesse.

9 The byrdes resorte vnto their lyke: so doth the trueth turne vnto them that be occupied withall.

10 The lion wayteth the pray: so doth sinne vpon them that worke vnrighteousnesse.

11 The talking of him that feareth God, is nothing but wysdome: as for a foole he chaungeth as the moone.

12 If thou be among the vndiscrete, kepe thy wordes to a conuenient time: but among such as be wise, speake on hardyly.

13 The talking of fooles is abhominacion, and their sport is voluptuousnesse and misnurture.

14 Much swearing maketh the heere to stande by: and to stryue with such, stoppeth the eares.

15 The stryfe of the proude is bloodshedding, and their blaspheming is heauy to heare.

16 Who so discovereth secretes, leeseeth his credence, and syndeth no friende after his will.

17 Loue thy friende, and binde thy selfe in saythfulnesse with him: but if thou be- wrayest his secretes, thou shalt not get him againe.

18 For like as the man is that destroyeth his enemy: so is he also that dealeth falsly in the friendship of his neyghbour.

19 Like as one that letteth a byrde go out of his hande, can not take her againe: Euen so thou, if thou geue ouer thy friende, thou canst not get him againe.

20 Nea thou canst not come by him, for he is to farre of: he is vnto thee as a Roe escaped out of the snare, for his soule is wounded.

21 Als for woundes, they may be bounde vp againe, and an euill worde may be reconciled: but who so bewrayeth the secretes of a friende, there is no more hope to be had vnto him.

22 He that winketh with the eyes, imagineth some euill: and he that knoweth him, will let him alone.

23 When thou art present, he shall hyghlye commende and prayse thy wordes: but at the last he shall turne his tayle, and sleaude thy saying.

24 Many thinges haue I hated, but nothing so euill: for the Lorde him selfe also abhorreth such a one.

25 Who so casteth a stone an hye, it shall fall vpon his owne head: and he that synneth with guyle, woundeth him selfe.

26 Who so diggeth a pit shall fall therein, and he that layeth a stone in his neyghbours way, shall stumble thereon, and he that layeth a snare for another, shall be taken in it him selfe.

27 Who so getteth a wicked noisome counsell, it shall come vpon him selfe, and he shall not knowe from whence.

28 The proude blasphemie and are scorneful: but vengeance lurketh for them as a lion,

Ecc. xix. b. and. xxxii. d.

Pro. ix. b.

Exo. xxi. b.

Deut. vii. d. Psal. vii. d. Pro. xxvi. c. Eccle. x. a.

Sed. iia. i. Pet. a. b. Mat. vii. b.

Ecc. xii. b.

The booke of Iesus

29 They that reioyce at the fall of the righteous shall be taken in the snare: anguiche of heart shall consume them before they dye.

30 Anger and rigorosnesse are two abhominable thinges, and the vngodly hath them both vpon hym.

The .xxviii. Chapter.

we ought not to desire vengeaunce, but to forgeue the offence. 13 Of the vices of the tongue, and of the daungers therof.

A
Deut. 32. a.
Roma. xii. c.



A *that seketh vengeaunce, shall find vengeaunce of the Lorde, which shall surely kepe hym his sinnes.

*Forgeue thy neyghbour the hurt that he

hath done thee, and so shall thy sinnes be forgeuen thee also when thou prayest.

3 A man that beareth hatred against another, how dare he desire forgeuenesse of God?

4 He that sheweth no mercie to a man which is like him selfe, how dare he aske forgeuenesse of his sinnes?

5 If he that is but fleshe, beareth hatred and kepeth it, who will intreate for his sinnes?

6 Remember the ende, and let enmitie passe which seketh death and destruction, and abyde thou in the commaundementes.

B 7 Remember the commaundementes, so shalt thou not be rigorous ouer thy neyghbour: Thinke vpon the couenaunt of the hyghest, and forgeue thy neyghbours ignoraunce.

8 *Be ware of stryfe, and thou shalt make thy sinnes fewer.

9 For an angry man kindleth variaunte: and the vngodly disquieteth friendes, and putteth disorde among them that be at peace.

Pro. xxvi. c. 10 *The more wood there is, the more vehement is the fire, and the mightier that men be, the greater is the wrath: according to his riches his anger increaseth, and the longer the stryfe endureth, the more it burneth.

11 And hastie brawling kindleth a fyre, and an hastie stryfe sheddeth blood: A tongue also that beareth false witnesse, bringeth death.

12 If thou blow the sparke it shall burne, yf thou spyt vpon it, it shall go forth,

and both these come out of the mouth.

13 *The sclauderer and double tongued is cursed: for many one that be friendes, setteth he at variaunce.

14 The thirde tongue hath disquieted many one, and dyuen them from one lande to another: Strong cities of the riche hath it broken downe, and ouerthrowen the houses of great men: The strength of the people hath it brought downe, and ben the decay of mightie nations.

15 The thirde tongue hath cast out many an honest woman, and robbed them of their labours.

16 Who so hearkeneth vnto such, shall neuer finde rest, and neuer dwell safely.

17 The stroke of the rod maketh printes in the skinne: but the stroke of the tongue smyteth the bones in sunder.

18 There be many that haue perished with the sworde: but many mo thorow the tongue.

19 Well is him that is kept from an euill tongue, and commeth not in the anger thereof, which draweth not the yoke of such, and is not bounde in the bandes of it.

20 For the yoke therof is of yron, and the bande of it of steele.

21 The death therof is a very euill death: hell were better for one, then such a tongue.

22 But the fire of it may not oppresse them that feare God, and the flambe thereof may not burne them.

23 Such as forsake the Lorde, shall fall therein, and it shall burne them, and no man shall be able to quenche it: It shall fall vpon them as a lion, and deuour them as a leoparde.

24 Thou hedgest thy goodes with thornes: why doest thou not rather make doores and barres for thy mouth:

25 Thou

Eccle. xxi. d

C "D, 3
double tongue:
which sayth
and vn sayth,
or speaketh
one thing and
thinketh an
other. The
thirde tongue
do some take
for that which
speaketh nei-
ther out of the
newe nor the
old testament,
but of their
owne braine.

"D, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

25 Thou wayest thy gold and siluer: why dost thou not waye thy wordes also vpon thy balaunce, and make a dooze, and a barre, and a sure byddell for thy mouth:

26 Beware that thou slide not thy tongue, and so fal before thyne enemies that lay wayte for thee, and thy fal be incurable, euen vnto death.

The .xxix. Chapter.

1 Howe we ought to lende our money, and do almes. 15 Of a saythfull man answering for his friende. 22 Of liberalitie and hospitalitie.

Deute. xv. a. Luk. vi. d.



Who so will shewe mercie, let hym lende vnto his neyghbour: and he that is able, let him kepe the commaundementes.

2 Lend vnto thy neyghbour in time of his neede, and paye thou thy neyghbour againe in due season.

3 Kepe thy worde, and deale saythfully with him: and thou shalt alway finde the thing that is necessarie for thee.

4 There haue ben many, that when a thing was lent them, reckened it to be founde, and made them trauayle and labour that had helped them.

5 Whyle they receaue any thing, they kisse the handes of such as geue them, and for their neyghbours good they humble their voyce: but when they should paye againe, they kepe it backe, and geue euyl wordes, and make many excuses by reason of the time.

6 And though he be able, yet geueth he scarce the halfe againe, and reckeneth the other to be founde: And if he withholde not his money, yet hath he an enemie of him, and that vnderferued: he payeth him with cursing and rebuke, and geueth him euyl wordes for his good dedde.

7 There be many one which are not glad for to lende, not because of euyl: but they feare to lose the thing that they lende.

8 Yet haue thou patience with the simple, and withholde not mercie from him.

9 Helpe the poore for the commaundementes sake, and let hym not go emptye from thee, because of his necessitie.

10 Lose thy money for thy brother and neyghbours sake, and burie it not vnder a stone where it rusteth and corrup- teth.

Me. vi. e. Luk. xii. d. i. Tim. vi. d.

11 Gather thy treasure after the commaundement of the hyghest, and so shalt thou bring thee more profite then golde.

12 Lay by thyne almes in the hande of the poore, and it shall kepe thee from all euyl.

Tob. iiii. d. "Of. In the secreete chambers. Dan. iiii. d. Luk. xii. d. Act. x. a.

13 A mans almes is as a purse with him, & shall kepe a mans fauour as the apple of an eye: and afterwarde shall it arise and paye euery man his rewarde vpon his head.

14 It shall fight for thee against thyne enemies, better then the shield of a gy- aunt or speare of the mightie.

15 A good honest man is a suertie for his neyghbour, but a wicked person: let- teth him come to shame.

16 Forget not the friendship of thy suertie: for he hath geuen his soule for thee.

17 The vngodly despiseth the good dedde of his suertie.

18 The wicked will not become suertie, and the vnthankeful and ignoraunt lea- ueth his suertie in daunger.

(a) As he is a foole that is, suertie for euery man: so is he vngodly that in no case will be suertie for one man.

19 Some man promiseth for his neygh- bour: & when he hath lost his honestie, he shall forsake him.

20 Suertishippe hath destroyed many a riche man, and remoued them as the waues in the sea: Mightie people hath it dryuen away, and caused them to wander in straunge countreys.

21 An vngodly man transgressing the commaundement of the Lorde, shall fal into an euyl suertiship: and though he force him selfe to get out, yet shall he fall into iudgement.

22 Helpe thy neyghbour out after thy powver, and beware that thou thy selfe fall not in such debte.

23 The chiefe thing that kepeth in thy life, is water, & bread, clothing, and lod- ging, to couer the shame.

Eccle. 39.

24 Better is it to haue a poore spung in a mans owne house, then delicate fare among the straunge.

25 Be it litle or much that thou hast, hold thee content withall: and thou shalt not be blamed as a vagabounde.

Psal. 36. b. i. Tim. vi. b. Heb. xiii. a.

- 26 For a miserable lyfe is it to go from house to house, and where a man is freinde, he dare not open his mouth.
- 27 Though one be lodged, & haue meate and drinke, yet shall he be taken as unworthy, and heare many bytter rough wordes, [namely thus:]
- 28 So thy way thou straunger, and prepare a table for thy selfe, and feede me al-

- so of that thou hast.
- 29 Geue place thou straunger to an honorable man, my brother commeth into my house, and so telleth him the necessitie of his house.
- 30 These thinges are heauy to a man that hath vnderstanding: [namely] the forbidding of the house, and that the lender casteth him in the teeth.

The xxx. Chapter.

1 Of the correction of children. 14 Of the commoditie of health. 17 Death is better then a sorrowfull lyfe. 18 Of hye wysdome. 22 Of the ioy and sorowe of the heart.

3



Who so loueth his child, holdeth hym still vnder correction, that he may haue ioy of him afterwarde, and that he grope not after his neyghbours doores.

& so shalt thou haue heauinesse of soule.

13 Teach thy childe, and be diligent therein, lest it be to thy shame.

14 Better is the poore beyng whole and strong, then a man to be riche, and not to haue his health:

15 Health and welfare is aboue all golde, and a whole body aboue all treasure.

16 There is no riches aboue a sounde body, and no ioy aboue the ioy of the heart.

17 Death is better then a bitter lyfe, and eternall rest better then continuall sicknesse.

18 ^(a)The good thinges that are put in a close mouth, are lyke as when meate is layde vpon the graue.

19 What good doth the offering vnto an idoll: * for he can neither eat, tast, nor smell: Euen so is he that is chaled of the Lorde, and beareth the rewardes of iniquitie.

20 He seeth with his eyes, and Groneth like a gelded man, that lyeth with a virgin, and sygheth.

21 * Geue not ouer thy mynde into heauinesse, and bere not thy selfe in thyn owne counsell.

22 * The ioy & chearefulnesse of the heart is the lyfe of man, and a mans gladnesse is the prolonging of his dayes.

23 Loue thyn owne soule, and comfort thyn heart: as for sorowe & heauinesse, dryue it farre from thee, * for heauinesse hath slayne many a man, and bringeth no profite.

24 Zeale and anger shorten the dayes of the lyfe: carefulnesse and sorowe bring age before the time.

25 Vnto a mery heart euery thing hath a good tast that he eateth.

2 * He that teacheth his sonne shall haue ioy in hym, and neede not to be ashamed of him among his aquayntaunce.

3 Who so enfourmeth and teacheth his sonne, greeneth the enemye: and before his friendes he may haue ioy of him.

4 Though his father dye, yet is he as though he were not dead: for he hath left one behinde him that is like hym.

5 In his lyfe he sawe him and had ioy in him, and was not sorow in his death, neither was he ashamed before the enemyes.

6 For he left behynde hym an auenger against his enemies, and a good doer vnto the friendes.

7 For the lyfe of children, he shall bynde the woundes together, and his heart is greued at euery crye.

8 An vntamed horse will be harde, and a wanton childe will be wilfull.

9 If thou bring by thy sonne delicately, he shall make thee afraid: and if thou play with hym, he shall bring thee to heauinesse.

10 Laugh not with hym, lest thou wepe with hym also, & lest thou gnashe with thy teeth at the last.

11 * Geue him no libertie in his youth, and excuse not his follie.

12 Bolue downe his necke whyle he is young, hyt him vpon the sides whyle he is yet but a childe, lest he waxe stubburne, & geue no more force of thee,

^(a) Like as meate that is set vpon the graues of dead men is vnpofitable for that they eat it is not: euen so him that openeth not his mouth to utter it, is vnpofitable. Eccle. 4.1. wysdome that is hye. ec. Bel. d.

Pro. xxii. d. xv. b. vii. d.

Eccle. 13 c. Pro. xiii. b.

ii. Cor. vii. b.

The .xxxj. Chapter.

1 We ought to geue diligent heed to honestie. 2 Of them that take paine to gather riches. 3 The prayse of the rich man without a fault. 4 We ought to flee drunkennesse and folowe sobernesse.

A 1



Avarice and carefulnesse for * riches taketh away the sleepe, and maketh the fleshe to consume.

When one lyeth and taketh care, he waketh ever by, lyke as a great sicknesse breaketh the sleepe.

3 The rich hath great labour in gathering his riches together, and then with the pleasure of his riches he taketh his rest and is refreshed.

4 But who so laboureth and prospereth not, he is poore: and though he leaue of, yet is he a begger.

5 He that loveth riches, shall not be iustified: and who so foloweth corruption, shall have inough thereof.

6 * Many one are come in great misfortune by the reason of golde, and have founde their destruction before them.

7 It is a tree of falling vnto them that offer it by, and all such as be foolish shall therein.

8 Blessed is the rich which is founde without blemishe, & hath not gone after golde, nor hoped in money & treasures.

9 Where is there such a one, and we shall commend him and call him blessed: for wonderfull thinges doth he among his people.

10 Who so is tryed and founde perfect in such thinges, shall be commended and praysed: who might offende, and hath not offended: who coulde do euill, and hath not done it:

11 Therefore shall his good be stablished, and the whole congregation shall declare his almes.

12 If thou sit at a great mans table, open not thy mouth wide vpon it, and say not there is much meate on it.

13 Remember that an euil eye is a shewe: what thing created is worse then a wicked eye: therefore weepeth it before euery mans face:

14 Laye not thyne hande vpon euery thing that thyne eye seeth: and strue not with him in the dishe.

15 * Ponder by thy selfe what thy neigh-

bour would faine haue, and be discrete in euery poynt.

16 Eate the thing that is set before thee manerlie as it becommeth a man, and eate not to much, lest thou be abhorred.

17 Leauethou of first of al, because of nurture, lest thou be he whom no man may satisfie, which may turne to thy decay.

18 When thou sittest among many men, reache not thyne hand out first of al, neither call thou first for drinke.

19 * How well content is a wyse man with a litle wine: so that in sleepe thou shalt not be sicke thereof, nor feele any payne. Eccle. 37. c.

20 A sweete holosome sleepe shall such a one haue, and feele no inward greese, he ryseth by betimes in the morning, and is wel at ease in him selfe: but an vn-satiabable eater sleepeth vnquietly, and hath ache and payne of the body.

21 If thou feelest that thou hast eaten to much, arise, go thy way, cast it of thy smacke, and take thy rest: and it shall ease thee, so that thou shalt bring no sicknesse vnto thy body.

22 My sonne heare me, and despise me not, and at the last thou shalt finde as I haue tolde thee: * In all thy workes be diligent and quicke, so shall there no sicknesse happen vnto thee. Rom. xii. c.

23 Who so is liberall in dealing out his meate, many men shall blesse him, and prayse him with their lippes: and the same is a sure token of his loue & faithfulness.

24 But he that is vnfaithfull in meate, the whole citie shall complaine of him: and that is a sure experience of his infidelitie and wickednesse.

25 Shewe not thy valiantnes in wine, for wine hath destroyed many a man. E

26 The fire prooueth the hard iron: euen so doth wine prooue the heartes of the proude, when they be drunken.

27 * Waine soberly drunken, quickeneth the lyfe of man: If thou drinkest it measurably, thou shalt be temperate: what is the lyfe of him that is overcome with wine: what taketh away the lyfe: euen death. Pro xxii. a.

The booke of Iesus

28 Wine was made from the beginning to make men glad, and not for drunkenness: wine measurably drunken is a reioycing of the soule and body: A measurable drinking is health to soule and body.

29 But if it be drunken with excesse, it maketh bitternesse and sorowe vnto the minde.

30 Drunkenesse filleth the minde of the foolish with shame & ruine, minisheth the strength, and maketh woundes.

31 * Rebuke not thy neighbour at the wine, and despise him not in his mirth: Geue him no dispitefull wordes, and please not vpon him with contrary sayings.

Eccle. xxxi.

¶ The .xxxii. Chapter.

1 Of the discretion and prayse of the preacher and of the hearer. 15 Of the feare, faith, and confidence in God.

A 1



If thou be made a ruler, * pride not thy selfe therein, but be thou as one of the people: * take diligent care for them, and loke well thereto.

2 And when thou hast done all thy duety, sit thee downe, that thou mayst be merry with them, and receaue a crowne of honour.

3 Speake thou that art the elder, for it becommeth thee, but with sure knowledge: hinder not musicke.

4 Speake not where there is no audience: * and poure not forth wysdome out of time at an importunitie.

5 Lyke as the carbuncle stone shineth that is set in golde: so doth a song garne the wine feaste.

6 And as the Smaradge that is set in golde: so is the sweetenes of musicke by the mirth of wine.

B 7 Geue care and be still, and for thy good behauour thou shalt be loued.

8 Thou young man speake that becommeth thee, and that is profitable, and yet scarce when thou art wysly asked.

9 Comprehende much with fewe wordes, in many thinges be as one that is ignorant: geue care and holde thy tongue withall.

10 If thou be among men of high authority, desire not to compare thy selfe vnto the: and when an elder speaketh, make not thou many wordes therein.

11 Before the thunder, goeth lightening: and before nurture and shamefastnesse, goeth loue and fauour.

12 Stand by betimes, and be not the last: but get thee home soone,

13 And there take thy pastime, and do

what thou wilt: so that thou do no euill, and desie no man.

14 But for all thinges geue thanks vnto him that hath made thee, and replenished thee with his goodes.

15 Who so feareth the Lord, wyl receaue his doctrine: and they that get them to him betimes, shall finde grace.

16 He that seeketh the law, shall be filled withal: as for him that is but fayned, he wyl be offended thereat.

17 They that feare the Lord shall finde the iudgement, and their righteousnesse shall be kindled as a light.

18 An vngodly man wyl not be reformed, but can helpe him selfe with the example of other in his purpose.

19 A man of vnderstanding despiseth no good counsaile: but a wyld and proude body hath no feare, yea euen when he hath dealt rashly with another man: but his owne doinges shall be his rebuke.

20 By sonne, do nothing without aduise-ment: so shall it not repent thee after the deede.

21 Go not in the way where thou mayst fall, nor where thou mayst stumble against the stone: againe, neither trust thou to the way that is playne.

22 And beware of thyne owne children, and take heede of them that be of thyne owne householde.

23 In all thy workes put thy trust in God from thy whole heart: for that is the keeping of the commaundementes.

24 Who so beleueth gods worde, taketh heede to the commaundementes: and he that putteth his trust in the Lord, shall want nothing.

Deu. xvii. d.

Rom. xii. b.

Eccle. iii. a.

The .xxxiii. Chapter.

1 The deliuerance of him that feareth God. 4 The aunswere of the wyse. 5 The litle discretion of a foole. 12 When is in the hande of God, as the earth is in the hande of the potter. 25 We ought not to dispose our selues to become subiect to other.



Here shall no euil happen vnto him that feareth God: but when he is in temptation, the Lorde shall deliuer him, & keepe him from euill.

2 A wyse man hateth not the lawe: but an hypocrite ^(a) is as a ship in raging water.

^(a) As a ship is the sailing vessel without a guide, without the compass, or without the anchor: so the hypocrite that is not grounded upon Gods word, is carried away with the current of trouble and temptation.

3 A man of vnderstanding geueth credence vnto the lawe of God, and the law is faithfull vnto him.

4 Be sure of the matter, then talke thereof: be first wel instructe, then mayst thou geue aunswere.

5 The heart of the foolishhe, is lyke a cart wheele, and his thoughtes runne about lyke the axeltree.

6 ^(b) Lyke as a wyldde horse that neyeth vnder euery one that sitteth vpon him, so it is with a scozefull friende.

^(b) As a horse carryeth every man, and yet neyeth after euery man: so is a scozefull friend that will carrie and serue euery man, and yet laugh hym to scoyne.

7 Why doth one day excell an other, seeing all the dayes of the yere come of the sunne:

8 The wysdome of the Lorde hath so parted them a sunder, and so hath he ordayned the times and solempne feastes.

9 Some of them hath he cholen and halowed before other dayes.

10 And all men are made of the ^{*} grounde, and out of the earth of Adam: In the multitude of science hath the Lorde sundred them, and made their wayes of diuers fashions.

Gen. ii. 2

11 Some of them hath he blessed, made much of them, halowed them, and claymed them to him selfe: but some of them hath he cursed, brought them low, and put them out of their estate.

12 Lyke as the claye is in the potters hande, and all the ordering therof at his pleasure: so are men also in the hande of him that made them, so that he may gene them as lyketh him best.

13 ^{*} Against euil is good, and against death is lyfe: so is the vngodlie against such as feare God.

14 Beholde, these are the workes of the hiest, and ^(c) there are euen two against

^(c) Because of the contrarie qualities which kepeth the vniuersall harmonie of all thinges, one counteruailing an other in number, weight, and measure, or els would one getting the gouernment, destroy all the rest: so that coide doth temper the heate, moztire the dryouth, lighenes, brightnes, darkenes: and contrarywyse, so that all thinges do stand of concord and discozde.

two, and one set against another.

15 I am awaked by last of al, as one that gathereth after in harvest: in the giftes of God and in his blessing I am increased, and haue filled my wine presse, lyke a grape gatherer.

16 ^{*} Beholde how I haue not laboured onely for my selfe, but for all such as loue nurture and wysdome.

Eccle. 24. d.

17 Heare me, O ye great men of the people, and hearken with your eares ye rulers of the congregation.

D

18 Geue not thy sonne, and wyfe, thy brother, and friend, powder ouer thee whyle thou liuest: and geue not away thy substance & good to another, lest it repent thee, and thou be faine to aske of them againe.

19 As long as thou lyuest and hast breath ^(d) let no man chaunge thee.

^(d) Let no man vse thee as his seruaunt, when thou hast committed all thy goodes in to his hande.

20 For better it is thy children to pray thee, then that thou shouldest be faine to loke in their handes.

21 In all thy workes be excellent, that thy honour be neuer stayned.

22 At the time when thou shalt ende thy dayes and finishe thy lyfe, distribute thyne inheritances.

23 The fodder, the whippe, and the burthen belongeth vnto the asse: meate, correction, and worke vnto the seruaunt.

24 If thou set thy seruaunt to labour, thou shalt finde rest: but if thou let him go idle, he shall seeke libertie.

25 The yoke and the whippe bowe downe the hard necke: but tame thou thy euill seruaunt with bondes and correction.

26 Sende him to labour, that he go not idle: for idlenesse bringeth much euill.

E

27 Set him to worke, for that belongeth vnto him, and becommieth him wel.

28 If he be not obedient, binde his feete: but do not to much vnto him in any wyse, and without discretion do nothing.

29 If thou haue a [faithfull] seruaunt, let him be vnto thee as thyne owne soule: entreate him as a brother, for in blood hast thou gotten him: if thou haue a seruaunt holde him as thy selfe, for thou haste

The booke of Iesus

hast neede of him as of thy selfe :

30 If thou intreatest him euil, and kepest him hard, and makest him to be proude,

and to runne a way from thee, thou canst not tell what way thou shalt seeke him.

The .xxxiiij. Chapter.

1 Of dreames, diuinations, and enchauntmentes. 6 We ought to confute baine hope, and lying. 13 The prayse of them that feare God. 22 Of diuers workes of men. 27 God doth not alowe the workes of an vnfaithfull man.

A 1



Wise people beguile them selues with vaine and deceitfull hope, and fooles trust in dreames.

Who so regardeth dreames, is lyke him

that wyll take holde of a shadowe, and folowe after the winde.

3 Euen so is it with the appearinges of dreames: before the face is the lykenesse of a face.

4 Who can be cleansed of the vncleane: or what trueth can be spoken of a lyer:

5 Soothsaying, witchcraft, sorcerie, and dreaming is but vaine: lyke as when a woman traunyleth with childe, & hath many fantasies in her heart.

6 Where as such visions come not of God, set not thyne heart vpon them:

7 For dreames haue deceaued many a man, and they failed that put their trust therein.

8 The lawe shalbe fulfilled without lyes, & wysdome is sufficient to a faithfull mouth: what knowledge hath he that is not tryed:

9 A wise man that is well instruct, vnderstandeth much: and he that hath good experience, can talke of wysdome.

10 He that hath no experience, knoweth litle, and he that erreth, causeth much wickednesse: he that is not tryed, what thinges knoweth he: he that hath ben deceaued, is full of subtiltie.

11 When I was yet in errour, I learned much also: yea, I was so learned, that I could not expresse it all,

12 And came oft in perill of death therefoze, tyll I was delyuered from it through the grace of God.

C 13 Now I see that they which feare God, haue the right spirit, for their hope standeth in him that can helpe them: and the eyes of the Lorde are on them that loue him.

14 Who so feareth the Lorde, standeth in awe of no man, and is not afraide: for

the Lorde is his hope and conforzte.

15 Blessed is the soule of him that feareth the lord: in whom putteth he his trust: who is his strength:

16 For the eyes of the Lorde haue respect vnto them that loue him, he is their mightie protection and strong grounde: A defence for the heate, a refuge for the hot noone day, a succour for stumbling, and an helpe for falling.

17 He setteth vp the soule, and lighteneth the eyes: he geueth lyfe and blessing.

18 He that geueth an offering of vnrighteous good, his offering is refused: and the scornfull dealinges of the vnrighteous please not God.

19 The Lorde is theirs onely that patiently abide him in the way of the trueth and of righteousnesse.

20 The highest doth not alowe the gistes of the wicked: and God hath no delight in the offeringes of the vngodly, neither may sinne be reconciled in the multitude of oblations.

21 Who so bringeth an offering out of the goodes of the poore, doth euen as one that killeth the sonne before the fathers eyes.

22 The bread of the nedefull, is the lyfe of the poore: he that defraudeth him thereof, is a man of blood.

23 Who so robbeth his neighbour of his lyuing, doth as great sinne as though he slue him to death: he that defraudeth the labourer of his hyze, is a blood shedder.

24 When one buildeth and another breaketh downe: what profite haue they then but labour:

25 When one prayeth and another curseth, whose voyce wyll the Lorde heare:

26 He that washeth him selfe because of a dead body, and then toucheth the dead againe, what doth his washing:

27 So is it with a man that fasteth for his sinnes, and doth them againe: who wyll heare his prayer: or what doth his fasting helpe him:

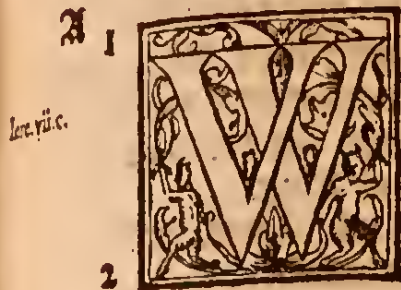
Dr. dreames make foolcs to haue wings: for honou, exches, pleasures, & such lyke, are but dreames, wherin foolcs do glorie: for when they awake from their long sleepe, this thing shalbe vanquished cleane away.

(a) when one riche man hauing gotten his goodes by robbery, extortion, byberric, or craft, and subtiltie, becometh, or is monie, or withholdeth seruantes of labourers wages, and of that wyll offer a gift vnto God that he may heare his prayer: on the other part, the poore which is oppressed or defrauded, prayeth to God to see iudge his cause: whose prayer thynke you wyll god most cheifly heare

¶ The

¶ The . xxxv . Chapter.

It is well done to pray and to do sacrifice. 14 The prayer of the fatherlesse, and of the widowe, and of him that humbleth him selfe.



Who so kepeth the lawe,
* bringeth offeringes
inough: he that hol-
deth fast the coman-
dement, offereth the
right health offering.

He that is thankfull
and recompenceth, offereth fine flour:
* who so is merciful and geueth almes,
that is the right thanke offering.

God hath pleasure when one depar-
teth from sinne: and to forsake vnrigh-
tousnesse, reconcleth vs with him.

* Thou shalt not appeare emptie be-
fore the Lorde:

For al such is done because of the com-
mandement of God.

* The offering of the righteous ma-
keth the autler fat, and a sweete smell is
it before the highest.

The offering of the righteous is ac-
ceptable vnto God, and shall neuer be
forgotten.

Geue God his honour with a cheare-
full heart: and keepe not backe the first-
linges of thyne handes.

* In all thy gistes shewe a chearefull
countenance, and halowe thy tythes
vnto God with gladnesse.

Geue vnto God according as he hath
enriched and prospered thee: * and loke
what thyne hande is able, geue with a
chearefull eye.

For the Lorde recompenceth, and ge-
ueth thee seven times as much againe.

Geue no vnrightheous gistes, for such
wyl he not receaue: Beware of wrong
offeringes, for the Lorde is a righteous
iudge, and regardeth no mans person.

He accepteth not the person of the
pooze: but he heareth the prayer of the
oppressed.

* He despiseth not the desire of the fa-
therlesse, nor the wydowe. When she
powreth out her prayer before him.

Doth not God see the teares that runne
downe the cheekes of the wydowe: or
heareth he not the complaint ouer such
as make her to weepe: For from her
cheekes do the teares go vnto hea-
uen, and the Lord which heareth them
doth accept them.

Who so serueth God after his pleasure,
shalbe accepted: and his prayer rea-
cheth vnto the cloudes.

* The prayer of him that humbleth
him selfe, goeth through the cloudes: till
she come nye she wyl not be comforted,
nor go her way tyll the highest God
haue respect vnto her, geue true sentece,
and perfourme the iudgement.

And the Lorde wyl not be slacke in
comming, nor tary long, tyll he haue
smitten in sunder the backes of the vn-
mercifull, and auenged him selfe of the
heathen, tyll he haue taken away the
multitude of the cruell, and broken the
scepter of the vnrightheous, tyll he geue
euery man after his workes, and re-
warde them after their doinges, tyll he
haue deliuered his people, maintayned
their cause, and reioyced them in his
mercie.

How faire a thing is mercie in the
time of anguyshe and trouble: it is lyke
a cloude of rayne that commeth in the
time of drouth.

¶ The . xxxvi . Chapter.

1 A prayer to God in the person of all faithfull men. 22 The prayse of a good woman.



Aue mercie vpon vs,
O Lorde, thou God of
all thinges, haue res-
pect vnto vs: shewe vs
the light of thy mer-
cies,

And sende thy feare
among the heathen and straungers
which seeke not after thee, that they

may knowe that there is no God but
thou, and that they may shew thy won-
derous workes.

Lyft vp thyne hande ouer the outlan-
dishe heathen, that they may learne to
knowe thy might and power.

Lyke as thou art halowed in vs be-
fore them: so bring to passe that thou
mayst be magnified also in them be-
fore

Lec. vii. c.

Heb. xii. c.

Exo. xi. a.

Gem. iii. a.

ii. Cor. ix. b.

Tob. iii. b.

Judith. iii. b

Tre. iii. d.

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foze vs.

- 5 That they may know thee, lyke as we know thee: for there is none other God but onely thou **O** Lorde.
- 6 Renue the tokens, and chaunge the wonderous workes: shew thyne hand and thy right arme gloriouſlie.
- 7 **R**ayſe by thyne indignation, and poure out thy wrath: take away the aduerſarie, and ſmite the enemye.
- 8 Make the time ſhorte, remember thy couenaunt, that thy wonderous workes may be prayſed.
- 9 Let the wrath of the fyre conſume them that lyue ſo careleſſe: and let them periſhe that do thy people hurt.
- 10 Smyte in ſunder the head of the princes that be our enemies, and ſay, there is none other but we.
- 11 Gather all the tribes of Jacob together againe, that they may knowe how that there is none other God but onely thou, that they may ſhewe thy wonderous workes: and be thou thy peoples heritage, lyke as from the beginning.
- 12 **O** Lorde haue mercie vpon the people that hath thy name, and vpon Iſrael * whom thou haſt lykened to a firſt borne ſonne.
- 13 **O** be mercifull vnto Hieruſalem the citie of thy ſanctuarie, * the citie of thy reſt.
- 14 Fill Sion with thyne vnspeakable vertues, and thy people with thy glorie.
- 15 Geue witneſſe vnto thy creature who thou maदेſt from the beginning, and rayſe by the prophesies that haue ben ſhewed in thy name.

Exo. liii. c.

1. Par. vi. g.

- 16 Rewarde them that wayte for thee, that thy prophetes may be founde faithfull.
- 17 **O** Lorde heare the prayer of thy ſeruauntes according to the bleſſing of Aaron ouer thy people, and guide thou vs in the way of righteouſnes: * that al they which dwell vpon the earth may know that thou art the Lorde the eternall God, which is from euerlaſting.
- 18 The belly deuoureth all meates: yet is one meate better then another.
- 19 Lyke as the tongue taſteth benyſon: * ſo doth an heart of vnderſtandynge make faulſe wordes.
- 20 A ſroward heart geueth heauines: but a man of experience lyfteth him vp againe.
- 21 The woman receaueth every man: yet is one daughter better then another.
- 22 A faire wyfe reioycesth her husband: and a man loueth nothing better.
- 23 If there be in her tongue gentlenes, meekenes, and hoſſome talke: then is not her husband lyke other men.
- 24 He that hath gotten a vertuous woman, hath a goodlie poſſeſſion: ſhe is vnto him a helpe, and pillar where vpon he reſteth.
- 25 Where no hedge is, there the goodes are ſpoyled: and where no huſwyfe is, there the frendles mourneth.
- 26 Lyke as there is no credence geuen to a robber that goeth from one citie to another: ſo is not the man beleued that hath no neſt, and muſt turne in where he may abide in the night.

Num. vii.

D

1. Cor. i. b.

The .xxxvii. Chapter.

1 Howe a man ſhould knowe friendes and counſellers, 12 and ſearch the company of an holy man.

A 1



Very friende ſayth, I wyll be friendly vnto him alſo: but there is ſome friend, which is onely a frende in name. Remaineth not there heauines vnto death,

when a companion and friend is turned to an enemye:

3 **O** moſt wicked preſumption: from whence art thou ſprong vp to couer the earth with falſhood and diſcite:

4 * There is ſome companion which in proſperitie reioycesth with his friend:

but in the time of trouble, he taketh part againſt him.

5 * There is ſome companion that mourneth with his friend for the bellies ſake: but when trouble commeth, he taketh holde of the ſhilde.

6 Forget not thy friend in thy minde, & thinke vpon him in thy riches.

7 Seeke no counſell at thy kinſmen, and hide thy counſel from ſuch as beare thee no good wyll.

8 * Every counſeller prayſeth his counſell: neuertheleſſe, there is ſome that counſelleth but for his owne proſite.

9 Beware

* **D**. There is ſome companion that helpeth his friend for the bellies ſake, & taketh by the backe to gainſt the enemye.

Eccle. viii. f.

Eccle. vi. b.

- 9 Beware of the counseller, and be advised afore whereto thou wylt vse him (for he wylt counsaile for him selfe), lest he cast the lot vpon thee.
- 10 And say vnto thee, Thy way and purpose is good: and afterwarde he stande against thee, and loke what that become of thee.
- 11 Aske no counsaile at him that suspecteth thee for an enemye; & hide thy counsaile from such as hate thee: aske no counsell for religion of him that is without religion; nor for iustice of him that hath no iustice: aske no counsel at a woman, touching her of whō she is ielous; nor at a fearefull and faint harted body in matters of warre: or at a marchant how deare he wylt cheape thy wares toward his: or at a byer, of selling: or at an enuious man, of thankesgeuing: or at the vnnmerciful, of louing kindnesse: or at an vn honest man, of honestie: or at the slothfull, of working: or at an hyrceling which hath no house, of profit or wealth: or at an idle body of much labour: take no such folkes to counsell.
- 12 But be diligent to seeke counsaile at a vertuous man that feareth God, such a one as thou knowest to be a keeper of the commaundementes, which hath a minde after thyne owne minde, and is soyr for thee when thou stumblest.
- 13 And holde thy counsell fast in thyne heart: for there is no man more faithfull to kepe it, then thou thy selfe.
- 14 For a mans minde is sometime disposed to tell out more, then seuen watchmen that sit aboute in an hie place looking about them.
- 15 And aboute all this, pray the highest that he wylt leade thy way in faithfulness and trueth.
- 16 Before all thy workes aske counsell

- first: and or euer thou doest any thing, be well aduised.
- 17 There be foure thinges that declare a chaunged heart, wherout there springeth euill and good, death and lyfe, and a maisterfull tongue that vableth much.
- 18 Some man is apt and well instructed in many thinges, and yet very vnprofitable vnto him selfe.
- 19 Some man there is that can geue wyse and prudent counsel, and yet is he hated and continueth a begger,
- 20 For that grace is not geuen him of God to be accepted.
- 21 Another is robbed of al wysdome: yet is he wyse vnto him selfe, and the fruite of vnderstanding is commendable in his mouth.
- 22 A wyse man maketh his people wyse, & the frutes of his wysdome fayle not.
- 23 A wyse man shalbe plenteously blessed of God: and all they that see him, shall speake good of him.
- 24 The lyfe of man standeth in the number of the dayes: but the dayes of Israel are innumerable.
- 25 A wyse man shall obtayne faithfulness and credence among his people, and his name shalbe perpetuall.
- 26 Oyr sonne, prooue thy soule in thy selfe, and if thou see any euill thing, geue it not vnto her:
- 27 * For all thinges are not profitable for all men, neither hath euery soule pleasure in euery thing.
- 28 Be not greedy in euery eating, and be not to hastie vpon all meates.
- 29 * For excesse of meates bringeth sickness, and gluttonie cometh at the last to an vnrmeasurable heate.
- 30 Through surfet haue many one perished: but he that dieteth him selfe temperateli, prolongeth his lyfe.

i. Cor. vi. c.

Eccle. xxx. b.

¶ The. xxxviiij. Chapter.

1 A phisition is commendable. 16 To burie the dead. 24 The wysdome of him that is learned.



Honour the phisition, honour him with that honour that is due vnto him, because of necessitie: for God hath created him.

- 3 The wysdome of the phisition bringeth him to great worship, and in the sight of the great men of this worlde he shalbe honourably taken.
- 4 The Lorde hath created medicine of the earth: and he that is wyse, wylt not abhorre it.
- 5 * Was not the bitter water made sweete with a tree, that men might learne

Exo. xvi. b.

For of the highest commeth medicine, and he shall receaue giftes of the king.

learne to knowe the vertue thereof.

- 6 The Lord hath geuen men wysdome and vnderstanding, that he might be honoured in his wonderous workes.
- 25 7 With such doth he heale men, and taketh away their paynes:
- 8 Of such doth the pothecarie make a confection, yet can no man perfourme al his workes: for of the Lord commeth prosperous wealth ouer all the earth.
- ii. Par. xvi. d 9 My sonne, despise not this in thy sickness: but * pray vnto the Lord, and he shall make thee whole.
- 10 Leauē of from sinne, and order thy handes a right, cleanse thyne heart from all wickednesse.
- 11 Geue a sweete sauoured offering, and the fine floure for a token of remembrance: make the offering fat, as one that geueth the first frutes,
- 12 And geue roome to the phisitron, for the Lord hath created him: let him not go from thee, for thou hast neede of him.
- 13 The houre may come, that the sicke may be helped through them,
- 14 When they pray vnto the Lord, that he may recouer and get health to lyue longer.
- 15 He that sinneth before his maker, shall fall into the handes of the phisitron.
- Eccle. xxii. e 16 My sonne, * bring forth thy teares ouer the dead, and beginne to mourne as if thou haddest suffered great harme thy selfe: and then couer his body after a conuenient maner, and despise not his buriall.
- ii. Tes. iiii. 17 Enforce thy selfe to weepe, & prouoke thy selfe to mourne, and make lamentation expediently, and be earnest in mourning, and vse lamentation as he is worthy, and that a day or two, lest thou be euill spoken of: and then comfort thy selfe, because of the heauines.
- Pro. xii. d. 18 * For of heauines commeth death, the heauines of the heart breaketh strenght.
- D 19 Heauines and pouertie, greueth the heart in temptation and offence.
- 20 Take no heauines to heart, driue it away, and remember the last thinges.
- 21 Forget it not, for there is no turning againe, thou shalt do him no good, but hurt thy selfe.
- 22 Remember his iudgement, thyne also shall be lyke wyse: vnto me yester day, vnto thee to day.
- ii. Reg. xli. c. 23 * Let the remembrance of the dead

ceasse in his rest, & comfort thee againe ouer him, seing his sprite is departed from him.

24 The wysdome of the scribe is at conuenient time of rest: and he that ceaseth from exercises and labour, shall be wyse.

25 How can he get wysdome that holdeth the plough, and he that hath pleasure in the goade and in driving the oren, and is occupied in their labours, and his talke is but of the breeding of bullockes:

26 He setteth his heart to make forowes, and is diligent to gene the kine fodder.

27 So is euery carpenter also and workmaister, that laboureth still night and day: he carueth, graueth, cutteth out, & his desire is in sundry cunning thinges, his heart imagineth how he may cunningly cast an image, his diligence also and watching perfourmeth the worke.

28 The iron smith in lyke maner bydeth by his stithie, and doth his diligence to labour the iron: the vapour of the fyre brenneth his fleche, and he must fight with the heate of the fornaice: the noyse of the hammer euer soundeth in his eares, and his eyes loke still vpon the thing that he maketh: he hath set his minde thereupon that he wyll make out his worke, & therefore he watcheth how he may set it out, and bring it to an ende.

29 So doth the potter set by his worke: he turneth the wheele about with his feete, he is diligent and carefull in all doings, and maketh his worke in number.

30 He fashioneth the clay with his arme, and with his feete he tempereth it: his heart imagineth howe he may make it pleasaunt, and his diligence is to cleanse the ouen.

31 All these hope in their handes, & euery one thinketh to be cunning in his worke.

32 Without these may not the cities be mayntayned, inhabited, nor occupied:

33 Yet come they not hye in the congregation, neither sit they vpon the iudgement seates: they vnderstand not the couenaunt of the lawe, they can not declare equitie and iudgement, they can not finde out the darke sentences.

34 But through them shall the creature of the worlde be maintayned, their desire concerneth onely the worke and labour of cunning.

The

1 A wise man. 16 The workes of God. 24 Unto the good, things do profite: but vnto the euill, even good things are euill.

A



That applieth his mynde to vnderstande the lawe of God, doth diligently seke out the wysdome of them of the olde time, and exerciseth hym selfe in the

prophetes.

2 He kepeth the sayinges of famous men, and preasseth to the vnderstanding of darke sentences of wysdome.

3 He seketh out the misterie of secrete sayinges, and exerciseth hym selfe therein continually.

4 He doth seruire among great men, and appeareth before the prince: he goeth into a straunge countrey, and trauayleth thoroowe it: loke what good or euill is among men, he proueth and seketh it out.

5 He purposeth in his heart to resort early vnto the Lord that made him, and to pray before the highest God: he openeth his mouth in prayer, and prayeth for his sinnes.

6 When the great Lorde Will, he shalbe filled with the spirite of vnderstanding, that he may then powre out wyle sentences, and geue thankes vnto the Lord in his prayer.

7 He shall order his deuice, and leade his knowledg a right, and geue him vnderstanding of secrete thinges.

8 He shall shewe forth the science of his learning, and reioyce in the couenaunt of the lawe of the Lorde:

9 The whole congregation shall commend his wysdome; and it shall neuer be put out: the remembraunce of hym shall neuer be forgotten, and his name shall continue from one generation to another.

10 His wysdome shalbe spoken of among the people, and the whole congregation shall openly declare his prayse.

11 While he liueth, he hath a greater name then a thousand beside: and after death, the same name remaineth vnto hym.

12 Yet will I speake of mo men of vnderstanding, for I am ful as the moone.

13 Hearken vnto me ye holy vertuous children, bring forth fruite as the rose that is planted by the brookes of the fiede,

14 And geue ye a sweete smell as incense, florishe as the rose garden, sing a song of prayse. O geue thankes vnto God ouer all his workes:

15 Geue magnificence vnto his name, and set hym forth in his prayse with your lippes, & with musicke and harmonic: yea euen with the song of your lippes, with harpes and playing, and in geuing thankes vnto him, say after this maner:

16 *All the workes of the Lord are exceeding good, & all his commaundementes are meete and conuenient in due season. Gen. i. d.

17 A man neede not to say, What is that? What is that? for at a time conuenient they shall all be sought: At his commaundement the water was as a wall, and at the worde of his mouth the water stode still.

18 *In his commaundement is euery thing acceptable and reconciled, and his health can not be diminished. Gen. vii. b.

19 The workes of all fleshe are before him, and there is nothing hyd from his eyes.

20 He seeth from euerlasting to euerlasting, and there is nothing to wonderful or hye vnto hym.

21 A man neede not to say then, What is this, or that: for he hath made al thinges to do good vnto man.

22 His blessing shall run ouer as the streame, and moysture the earth lyke a fludde of water.

23 Like as he maketh the drouth: so shall his wrath fall vpon the heathen.

24 His wayes are playne and right vnto the iust: but the vngodly stumble at them. Ose. xiiii. b. Rom. viii. d.

25 ^(a) For the good, are good thinges created from the beginning, & euill thinges for the vngodly. (a) The creatures of God are good by creation. But as good men vse them to the glorie of God, the profite of others, & their owne necessitie: so the vngodly do not acknowledge them as the good giftes of God, but abuse them either in riot & excess, or els in miserable keeping of them, take them for their God.

26 All thinges necessarie for the lyfe of man are created from the beginning: water, fire, iron, and salt, meale, wheate, and hony, milke, and wine, oyle and clothe:

27 All these thinges are created for the best to the faythfull: but to the vngodly shall all these thinges be turned to hurt and harme.

Mat. xxv d

E

Eccle. xl. b.

- 28 There be spirites that are created for vengeance, and in their rigorousnesse haue they fastened their tormentes: In the time of the ende they shall poure out their strength, and pacifie the wrath of him that made them.
- 29 *Fire, hayle, hunger, and death: all these thinges are created for vengeance.
- 30 The teeth of wilde noysome beastes, the scorpions, serpentes, and the sworde, are created also for vengeance, to the destruction of the vngodly.
- 31 They shalbe glad to do his commaundementes, and when neede is, they shalbe redy vpon earth: and when their

- houre is come, they shall not ouerpasse the commaundement of the Lorde.
- 32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought to put these thinges in writing, and to leaue them behinde me:
- 33 *All the workes of the Lorde are good, and he geueth euery one in due season, and when neede is.
- 34 So that no man neede not to say: This is worse then that: for in due season they are all pleasaunt and good.
- 35 And therefore prayse the Lorde with whole heart and mouth, & geue thankes vnto his name.

Gen. vi. b.

The .xl. Chapter.

Many miseries light in amans life. 11 All thinges passe away, but a firme and stable fayth remaineth. 14 Of the blessing of the righteous, and prerogatiue of the feare of God.

A



- 1 Great trauaile is created for all men, and an heauy yoke vpon all the sonnes of Adam, from the day that they go out of their mothers wombe, till they be buried in [the earth] the mother of all thinges.
- 2 [Manely] their thoughtes and imaginations, feare of the heart, counsel, meditations, longing & desire, the day of death:
- 3 From the hyghest that sitteth vpon the glorious seate, vnto the lowest and most simple vpon the earth:
- 4 From him that is gloriously arayde and weareth a crowne, vnto him that is but homely and simple clothed.
- 5 There is nothing but wrath, zeale, fearefulnesse, vnquietnesse, and feare of death, rigorousnes, anger, & stryfe: And in the night when one shoulde rest and sleepe vpon his bed, the sleepe chaungeth his vnderstanding and knowledg.
- 6 A litle or nothing is his rest in the sleepe, as wel as in the day of labour: he feareth & is disquieted in the vision of his heart, as one that runneth out of a battayll.
- 7 And in the time of health he awaketh, and maruaileth that the feare was nothing.
- 8 Such thinges happen vnto all fleshe, both man and beast: but seuen folde to the vngodly.

- 9 *Moreouer, death, bloodshedding, strife, and sworde, oppression, hunger, destruction, and punishment:
- 10 These thinges are all created against the vngodly, *and for their sakes came the fludde also.
- 11 *All that is of the earth, shall turne to earth againe, and al waters ebbe againe into the sea.
- 12 All bribes and vnrighteousnesse shalbe put away: but faythfulnesse and trueth shall endure for ever.
- 13 The substaunce and goodes of the vngodly shalbe dreyed vp, and sinke away as a water fludde, ^(a) & they shal make a sound like a great thunder in the rayne.
- 14 Like as the righteous reioyseth when he openeth his hande: so shall the transgressours be faynt when their goodes banishe and consume away.
- 15 *The children of the vngodly shal not obtayne many braunches:
- 16 And the vncleane rootes vpon the hye rockes, shalbe rooted out before the grasse by the water side, & vpon the riuer bankes.
- 17 Frenlinesse and liberalitie in the increase & blessing of God, is like a paradise and garden of pleasure: such mercie also and kindnesse endureth for ever.
- 18 *To labour and to be content with that a man hath, is a sweete pleasaunt life: and that is, to finde a treasure of al treasures.

Ecc. xxxix. e

Gen. vii. d.

Gen. iii. d.

(a) That is, with great tumult and trouble shall they be dispersed, and scattered abrode like as the soring thur. Dr.

Ecc. xli. b.

i. Tim. vi. b. Phil. iiii. b.

- 19 To beget children and to repayre the citie, maketh a perpetuall name: but an honest woman is moze worth then they both.
- 20 Wine and minstrelsie reioyced the heart: but the loue of wysdome is aboue them both.
- 21 Pyping and harping make a sweete noyse: but a friendly tongue goeth beyonde them both.
- 22 Thyne eye desireth fauour and beautie: but a greene seede time, rather then they both.
- 23 A friende and companion come together at oportunitie: but aboue them both is a wyfe that agreeth with her husbände.
- 24 Brethren and helpe are profitable in time of trouble: but almes shal deliuer moze then they both.
- 25 Golde and siluer fasten the feete: but a

- good counsell is moze pleasaunt then they both.
- 26 Tempozal substaunce and strength lift by the minde: but the feare of the Lord, moze then they both: The feare of the Lorde wanteth nothing, and needeth no helpe.
- 27 The feare of the Lorde is a pleasaunt garden of blessing, and nothing so beautifull as it is.
- 28 My sonne leade not a beggers lyfe: for better it were to die then to begge.
- 29 The life of hym that loketh vpon an other mans table, is not to be counted for a life, for he vereth his soule in other mens meate: but a wyse and well nurtured man will beware therof.
- 30 Begging is sweete in the mouth of the vnshamefast: but in his belly there burneth a fire.

The .xli. Chapter.

1 Of the remembraunce of death. ; Death is not to be feared, 3 A curse vpon them that forsake the lawe of God. 12 Good name and fame. 14 An exhortation to geue heede vnto wysdome. 17 Of what thinges a man ought to be ashamed.



Death^(a) how bitter is the remembraunce of thee to a man that seeketh rest and comfort in his substaunce & riches, vnto the man that hath nothing to bere him, &

that hath prosperitie in all thinges, yea vnto him that yet is able to receaue meate:

2 O death, howe acceptable and good is thy iudgement vnto the needefull; and vnto him whose strength fayleth, and that is nowe in his last age, and that in all thinges is full of care and fearfulness, vnto him also that is in dispayre, and hath no hope nor patience:

3 Be not thou afraide of death, remember them that haue ben before thee, and that come after thee: this is the iudgement of the Lord ouer all flethe.

4 *And why wouldest thou be against this pleasure of the hyghest: whether it be ten, an hundred, or a thousand yeres, "Death asketh not howe long one hath lpyed.

5 The children of the vngodly are abhominable children, and so are they that

kepe company with the vngodly.

6 *The inheritaunce of vngodly children shall come to naught, & their posteritie shal haue perpetuall shame & confusion. Eccle.xi.c.

7 The children complayne of an vngodly father: and why: for his sake they are rebuked and dispised. B

8 Woe be vnto you, O ye vngodly, whiche haue forsaken the lawe of the hyghest God: for though ye do encrease, yet shal you perishe.

9 If ye do liue, ye shal be accursed: if ye die, the curse shal be your portion.

10 *All that is of the earth, shal turne to earth againe: so go the vngodly also out of the curse into destruction. Eccle.xi.b.

11 Though men mourne for their body: yet the name of the vngodly shal be put out, for it is nothing worthy.

12 *Labour to get thee a good name: for that shal continue surer by thee, then a thousande great treasures of golde. Eccle.xxxii.a

13 A good life hath a number of dayes: but a good name endureth euer.

14 *My children, kepe wysdome in peace: for wysdome that is hid and a treasure that is not secue, what profite is in them both? Eccle.xx.b.

Temporal death is bitter to those that seek for no life after this: for they that see their riches in their riches from whence they may depart: and to them that are richly clothed, to them that be strong and happy in body, it is that they struggle with death: to the contrary.

*Gene viii.d. *O, there is distance betwixt the good.*

- 15 A man that hydeth his foolishenes, is better then a man that hydeth his wyfdomie.
- 16 Therefore be ye turned at my wordes: for it is not good in all thinges and alway to be ashamed: ^(a) True sayth must proue and measure it.
- 17 Be ashamed of whordome before father and mother: be ashamed to leasng before the prince and men of auctoritie:
- 18 Of sinne, before the iudge and ruler: of offence, before the congregation & people: of vnrighteousnes, before a companion and frende:
- 19 Of theft, before thy neyghbours: As for the trueth of God and his couenaunt, be not ashamed therof: ^(b) be ashamed to lye with thyne elbowes vpon the bread, or

- to be reprovued for geuing or taking,
- 20 And of silente vnto them that salute thee: be ashamed to loke vpon harlottes:
- 21 Be ashamed to turne away thy face from thy kinsman, be ashamed to take and not to geue,
- 22 Be ashamed also to loke vpon an other mans wyfe, and to make many trifling wordes with her mayden, or to stand by her bed side.
- 23 Be ashamed to vnbrayde thy frende: when thou geuest any thing, cast hym not in the teeth withall,
- 24 Or to report the matter that thou hast heard, or to disclose the secrete wordes: so shalt thou well be shamefast, and shalt find fauour with all men.

(a) True sayth dor) all thinges in season and oportunitie, when and how euery one ought to be ordered. For strong meate and hard bread no) iseth some, & strangleth other: some one hearbe is a) rth some mans disease, and increaseth some againe.

(b) Weyng biddn to an other mans table, presume not to the highest place, be not so homely that thou lye with thine elbowes vpon the table ouer thy bread, for that is vnmanerly. L.ii. 14.

" Or, to take away a gift from any man

The. xlii. Chapter.

1 The lawe of God must be taught, 9 A daughter, 14 A woman. 18 God knoweth all thinges, yea euen the secretes of the heart.



- A** 1 If these thinges be not ashamed, and accept no person to offend. [Namely of these thinges be not ashamed:]
- 2 Of the lawe of God, of the couenaunt, of iudgement to bring the vngodly from his vngodlinesse vnto righteousness, & to make him a good man,
- 3 To deale faithfully with thy neyghbour and companion, to distribute the heritage vnto the friendes:
- 4 To be diligent to kepe true measure & wayght: to be content whether thou gettest much or litle:
- 5 To deale truly with temporall goodes in bying and selling, to bring by children with diligence, to correct an euill seruant:
- 6 To kepe that thyn is from an euill wyfe, to set a locke where many handes are:
- 7 What thou deliuerest and geuest out to be kept, to tell it, and to wey it: to write by all thy outgeuing and receauing:
- 8 To enforce the vnlearned and vnwise, of the aged that are iudged of the young: If thou be diligent in these thinges, truly thou shalt be learned and wyse, and accepted of all men.

- 9 The daughter maketh the father to watch secretly, and the carefulnesse that he hath for her, taketh away his sleepe, yea in her youth, lest she shoulde ouergrowe him, and when she hath an husbande lest she shoulde be hated:
- 10 Lest she shoulde be defiled or rauished in her virginite, or gotten with childe in her fathers house: or when she cometh to the man, lest she behaue her selfe not right, or continue vnfruitfull.
- 11 If thy daughter be wanton, kepe her straytly, lest she cause thyne enemies to laugh thee to scoorne, and the whole citie to geue thee an euill report: and so thou be sayne to heare thy shame of euery man, and be confounded before all the people.
- 12 Behold not euery bodys beautie, and haue not much dwelling among women. *Ecd. xxv.*
- 13 For like as the worme and moth cometh out of clothing: so doth wickednesse come of women. *Gen. iii. d.*
- 14 It is better to be with an euill man, then with a friendly wyfe that putteth one to shame and rebuke.
- 15 I will remember the wordes of the Lord, and declare the thing that I haue seene: In the wordes of the Lorde are his workes.
- 16 The sunne ouerloketh all thinges with his

his shine, and all his workes are full of the clearnes therof.

17 Hath not the Lord brought to passe, that his saintes should tell out all his wonderous workes which the almightie Lord hath stablished: All thinges endure in his glorie.

18 He seketh out the grounde of the deepe, and the heart of men, and he knoweth all their imaginations and wisdom: for the Lord knoweth all science, and he looketh into the token of the time.

19 He declareth the thinges that are past and for to come, and discloseth thinges that are secrete.

20 *No thought may escape hym, neither may any worde be hyd from him.

21 He hath garnished the hve excellent workes of his wysdome, and he is from everlasting to everlasting: Unto hym may nothing be added, neither can he be diminished, he hath no neede also of any mans counsel.

22 Howe amiable are all his workes, and as a sparke to loke vpon:

23 They liue all, and endure for ever: and when so ever neede is, they are all obedient vnto him.

24 They are all double, one against another: he hath made nothing that hath fault or blemishe.

25 He hath stablished the goodes of every one: ^(a)and who may be satisfied with his glorie when he seeth it?

(a) It is not should say, no man, for wher David sayth Psal. 17. I shall be satisfied when the glorie appeareth, he speaketh of that glorie whiche he desireth to obtaine, which he see want- ing is not satisfied: but when he hath obtayned it, he hath the thing he doth desire, & yet is not weery of it, but desireth in that toy which neuer shall be ended. 1. Pet. 1.

The .xliii. Chapter.

The summe of the creation of the workes of God.

A 1 The glorie of the height is the faire and cleare firmament, the beautie of the heauen is his glorious clearnesse.



The sunne when it appeareth, declareth

the day in the goyng out of it, a marue- lous worke of the hyghest:

3 At noone it burneth the earth, and who may abyde for the heate therof?

4 Who so kepeth an ouen when it is hot, three times more doth the sunne burne vpon the mountaynes: when it breatheth out the fire beames & shineth, with the brightnesse of it it blindeth the eyes.

5 Great is the Lorde that made it, and in his commaundement he causeth it to runne hastily.

6 *The moone also in all thinges according to her season is a declaration of the time, and a signe for the world.

7 *The token of the solempne feast is taken of the moone, a light that diminisheth and increaseth againe.

8 The moneth is called after the moone, it groweth wonderously in her chan- ging.

9 The armie of heauen also is in heyght: in the firmament of heauen it geneth a cleare and a glorious shyne: This is the clearnesse of the starres, the beauti- full apparell of heauen, the apparel that the Lorde lighteneth in the heyght.

10 In his holy worke they continue in

their order, and not one of them fayleth in his watch.

11 *Loke vpon the raynebow, and prayse hym that made it: very beautifull is it in his shine.

12 He compasseth the heauen about with a glorious circle, the handes of the highest haue bended it.

13 Through his commaundement he maketh the snow to fall, and the thunder of his iudgement to smyte hastily.

14 Through his commaundement the treasures are opened, and the cloudes flee as the foules.

15 In his power hath he strengthened the cloudes, and broken the hayle stones.

16 The mountaynes leape at the sight of hym, the winde bloweth according to his will.

17 The sounde of his thunder beateth the earth, & so doth the storme of the north: the whirle wind also lighteth downe as a feathered foule, casteth out & spreadeth the snowe abroad, and as the grasshop- pers that destroy al, so falleth it downe.

18 The eye maruayleth at the beautie of the whytenesse therof, and the heart is afrayde at the rayne of it.

19 He powreth out the frost vpon earth like salt, and when it is frosen, it is as sharpe as the pricke of a thistle.

20 When the colde north winde bloweth, harde chystall cometh of the water: he lighteth downe vpon all the gathe- rings together of water, and putteth on the water as a brestplate.

Gen. ix. d.

*Dz, moue.

- 21 He deuoureth the mountaynes, & burneth the wildernesses: and loke what is greene, he putteth it out lyke fire.
- 22 The medicine of all these is, when a cloude commeth hastily, and when a deaw commeth vpon the heate, it shalbe refreshed againe.
- 23 In his worde he stilleth the winde, in his counsell he appeaseth the deepe, and hath planted Ilandes in it.
- 24 They that sayle ouer the sea, tel of the perylls and harmes therof, and when we heare it with our eares, we maruell therat.
- 25 For there be straunge wonderous workes, diuers maners of nyte beastes, and whale fishes.
- 26 Thozow him are all thinges set in good order and perfourmed, and in his word all thinges endure.
- 27 I speake much, but I can not suffice-

- ently attayne vnto it: for he hym selfe onely is the perfection of all wordes.
- 28 We shoulde prayse the Lorde after all our power, for he is great in all his workes.
- 29 The Lorde is to be feared, yea very great is he, & maruelous is his power. Psal. cxvii.a
- 30 Prayse the Lord, and magnifie him as much as ye may, yet doth he far exceede all prayse: *Magnifie him with al your power, and labour earnestly, yet are ye in no wise able sufficiently to prayse him. Psal. cxvii.a
- 31 Who hath scene hym, that he might tell vs: *Who can magnifie hym so greatly as he is? Deut. v. c. Iohn. i. b.
- 32 For there are hyd yet greater thinges then these be: as for vs, we haue scene but fewe of his workes.
- 33 For the Lorde hath made all thinges, & geuen wisdom to such as feare God.

The. xliiii. Chapter.

1 The prayse of certayne holy men, 16 Enoch, 17 Noe, 17 Abraham, 22 Isaac, and Jacob.

- A**
- 1 **L**et vs commende the noble famous men, & the generation of our fore elders and fathers.
- 2 Many more glorious actes haue the Lorde done in them, and shewed his great power ever sence the beginning.
- 3 The noble famous men raigned in their kingdomes, and bare excellent rule, in their wysdome and vnderstanding, they folowed the counsel shewed in the propheties.
- 4 They led the folke thozow the counsell and wysdome of the scribes of the people, - wyse sentences are founde in their instruction: Exo. xviii. c.
- 5 They sought the sweetnesse and melodie of musicke, and brought forth the pleasaunt songes in scripture:
- 6 They were riche also, and coulde comfort and pacifie those that dwelt with them.
- 7 All these were very noble and honorable men in their generations, & were well reported of in their times.
- 8 These haue left a name behynde them, so that their prayse shall alway be spoken of.

- 9 Afterward, there were some whose remembraunce is gone, *they came to naught & perished as though they had neuer ben, and became as though they had neuer ben borne, yea and their children also with them. Gen. vii. b.
- 10 Neuerthelesse these are louyng men, whose righteoulnesse shall neuer be forgotten, but continue by their posteritie.
- 11 Their children are an holy good heritage: their seede endured fast in the couenant.
- 12 For their sakes shall their children and seede continue for ever, and their prayse shall neuer be put downe.
- 13 Their bodies are buried in peace, but their name lyueth for euermore.
- 14 The people can speake of their wysdome, and the congregation can talke of their prayse. E
- 15 *Enoch walked right and acceptably before the Lorde, therfore was he translated for an example of amendement to the generations. Eccle. xli. c. Gen. v. c.
- 16 *Noe was a stedfast and righteous man, and in the time of wrath he became a reconciling: therfore was he left a remnaunt vnto the earth when the fludde came. Gen. vi. a and vii. viii.

- 17 An euerlasting couenaunt was made with hym, that all fleshe should*perishe no more with the water.
- 18 Abraham was a*great father of many people, in glorie was there none like vnto hym.
- 19 He kept the law of the hyghest, & came into a couenaunt with him.
- 20 He set the couenaunt in his fleshe, and when he*was proued, he was founde faythfull.
- 21 Therefore swoze God vnto him with an oth, that he woulde blesse all people in his seede, that he woulde multiplie and increase him as the dust of the earth, and to exalt his seede as the starres: yea and that his seede should haue the posses-

- sion, an inheritaunce of the lande, from sea to sea, and from the riuer vnto the borders of the worlde.
- 22* with Isaac dyd he stablishe the same couenaunt for Abraham his fathers sake: yea that gracions blessing & health of all men, and couenaunt dyd he stablishe with Isaac, and made it rest vpon the head of Jacob.
- 23 He knelwe him, in that he prospered him so wel and richely, and gaue him an heritage, and sundered his portion by it selfe, and parted among the twelue tribes.
- 24 Mercifull men brought he out of hym, whiche founde fauoure in the sight of all fleshe.

Gen.xxvi.a

(a) He did a- low him, and made hym worthy and sincere for such blessings of riches and increase: or els he made be knownen by this blessing Laban his uncle so often changing his wages, yet did God prosper him, that it did well appere he bare a fauoure to him as to Joseph and Da- niel, &c.

The .xlv. Chapter.

The prayle of Moyses, Aaron, and Phinehes.



Moyses*beloued of God & men; whose remembrance is in hie prayle: Hym that the Lorde made like in the glorie of the sainctes, & magnified him, so that the enemies stooode in awe of hym.

- 1 Through his wordes he did great wonders: he made hym glorious in the sight of kinges, gaue him commaundement before his people, and shewed him glorious power.
- 2 He stablised hym with faythfulnesse and mekenesse, and chose hym out of all men.
- 3 For he hearde his voyce, and he led hym in the darke cloude, *and there he gaue him the commaundementes, yea the law of life and wysdome: that he might teach Jacob the couenaunt and Israell his lawes.
- 4 He chose Aaron his brother also out of the tribe of Leui, exalted him, and made hym such like.
- 5 An euerlasting couenaunt made he with him, and gaue hym the priesthod in the people: he made him glorious in beautifull aray, and clothed hym with the garment of honour.
- 6 He put perfect ioy vpon hym, and girded hym with strength, he deckt hym with silde clothes and a tunicle, with an ouerbody coate also, and a girdle.
- 7 Round about made he hym belles of

- golde, and that many: *that when he went int, he sounde might be heard, that they might make a noyse in the sanctuarie, and geue the people warning.
- 8 The holy garment was wrought and bordered with golde, yelow litke, and purple: and in the brestlappe there was a goodly worke, wherin was fastened light and perfectnesse.
- 9 Upon the same also there was a worke fastened and set with costly precious stones all bound with golde, and this he brought in his ministracion: The stones were fastened for a remembrance, after the number of the twelue tribes of Israell.
- 10 Upon his miter there was a plate of pure gold, a grauen image of holinesse, a famous and noble worke, garnished, and pleasaunt to loke vpon.
- 11 Before hym were there seene no such faire ornamentes, & these it behoued hym alway to vse: There might none ether put them on, but onely his children, and his childers children perpetually.
- 12 Dayly perfourmed he his burnt offeringes two times.
- 13 *Moyses filled his handes, & annoyned hym with holy oyle: This was now confirmed him with an euerlasting couenaunt, and to his seede as the dayes of heauen: namely, that his children should alway minister before him, & perfourme the office of the priesthod, and wyshe the people good in his name.

Exo.xviii.f.

Exo.iii.c.

I. eult. viii. a. (a) That was, ether ho put into his hand the booke of the law wrytten to reade vnto the people, or els some sacer- dote that he might offer vnto God for their offences.

16 Before al men lying chose he him, that he shoulde offer incense before the Lord, and make odours for a sweete saour and remembraunce, that he should reconcile the people of the Lord with hym agayne.

Deu. xvii. c.
and xix. a.
Mal. i. a.

17 He gaue him auctoritie also in his commaundementes and in the couenaunt, that he should teach Jacob the statutes and testimonies, and to enfourme Israel in the lawe.

Nu. xvi. a.

18 Therefore there stode by certayne against him, and had enuie at him in the wildernesse: namely they that were of Dathan and Abirons side, and the furious congregation of Coze.

19 This the Lorde saw, and it displeased hym, and in his wrathfull indignation were they consumed: A great wonder did he vpon them, and consumed them with the fire.

Exo. xxv. f.
Le. xxiii. b.

20 Besides this, he made Aaron yet more honorable and glorious, he gaue hym an heritage, & parted the first frutes vnto him: vnto him specially he appoynted the bread of sustenance,

Deut. xii. b.
and xviii.

21 For the priestes dyd eate of the offerings of the Lorde: this gaue he vnto

him and his seede.

22 He had he no heritage nor portion in the land & with the people: for the Lord him selfe is his portion & inheritance.

Eze. xlii. b.

23 The thirde noble and excellent man, is Phinehes the sonne of Eleazer, which pleased the God of Israel, because he had the zeale and feare of the Lord: For when the people were turned backe, he put him selfe forth right soone, and that with a good will, to pacifie the wrath of the Lord towards Israel.

Num. xv. c.

24 Therefore was there a couenaunt of peace made with him, that he should be the principall among the righteous in the people, that he and his posteritie should haue the office of the priesthood for euer.

25 Like as there was made a couenaunt with Dauid of the tribe of Iuda, that from among his sonnes only there should be a king: and that Aaron also and his seede should be an heritage, to geue vs wysdome in our heart, to iudge his people in righteousnesse, that his goodes should not come into forgetfulnesse, and that their honour might endure for euer.

The .xlvi. Chapter.

The prayse of Iosue, Caleb, & Samuel.

A



Muly & strong in battel was Iesus the sonne of Naue, and was the successour of Moyses in propheties, & was geuen to be captaine of the people, which according vnto his name was a great sa-

Io. xii. c.
Nu. xxviii. d.
Deu. 34. b.
Iosue. i. a.

mour vnto the elect of God, to punish the enemies that rose by against Israel, that Israel might obtayne their inheritance.

2 How great, noble, and excellent was he, when he lift by his hande and drew out his sworde against the cities:

3 who stode so manly before him: for the Lord him selfe brought in the enemies:

Iosue. x. c.

4 Stode not the sunne still at his commaundement, and one day was as long as two:

5 He called vpon the hyghest and most mightie when the enemies prested vpon him on euery side, and the mightie Lord heard him with the hayle stones.

6 They smote the heathen the people mightily, and in falling downe they slue all the aduersaries: so that the heathen knew his hoast, and all his defence, that the Lord him selfe fought against them: for he folowed vpon the mightie men of them.

Nu. xxxiii. d.

7 In the time of Moyses also, he and Caleb the sonne of Iephune dyd a good worke, whiche stode against the enemies, withheld the people from sinne, and stilled the wicked murmuring.

Nu. xxvi. g.

8 And of sixe hundred thousande people of foote, they two were preserued to bring them into the heritage, namely, a lande that floweth with mylke & hony.

Iosue. xiii. c.

9 The Lord gaue strength also vnto Caleb, which remayned with him vnto his age: so that he went by into the high places of the land, and his seede conquered the same for an heritage:

10 That al the children of Israel might see howe good a thing it is to be obedient vnto the Lorde.

11 And

- 11 And the iudges or rulers euery one after his name, whose heart went not a whooring nor departed from the Lorde, and that forsooke not the Lord vnfaithfully; whose remembraunce hath a good report.
- 12 **E**ea their bones flourish out of their place, and their names shall neuer be chaunged: but honour remaineth still with the children of those holy men:
- 13 **C**Samuel the prophete, beloued of the Lorde his God, * ordayned a king, and annoynted the princes ouer the people.
- 14 In the lawe of the Lord ruled he, and iudged the congregation, and the Lorde had respect vnto Jacob.
- 15 The prophete was founde diligent in his faithfulness: yea & he is knowen faithful in his workes, because he sawe the God of light.

- 16 * He called vpon the Lorde almightie, when the enemies preassed vpon him on euery side, what time as he offered the sucking lambe.
- 17 And the Lorde thundered from heauen, & made his voyce to be heard with a great noyse.
- 18 He discomfited the princes of Tyre, and all the rulers of the Philistines.
- 19 * Before his last ende, he made protestation in the sight of the Lorde and his annoynted, that he toke neither substance nor good of any man; no not so much as a shoe: and no man might accuse him.
- 20 After this he tolde that his ende was at hand, and shewed the king also his ende and death: and from the earth lyft he vpon his voyce in the prophetic, that the vngodlie people should perishe.

The .xlviij. Chapter.

1 The prayse of Nathan, 2 David, 12 and Solomon.



1 **A**fterward in the time of king David, there rose vpon a prophet called Nathan.

2 For lyke as the fat is taken away from the offering: so was Da-

uid chosen out of the children of Israel.

3 He played with the lions as with kiddes, and with beares lyke as with lambes of sheepe.

4 * Slewe he not a glaunt when he was yet but young, & toke away the rebuke fro his people, what time as he toke the stone in his hande, and smote downe proude Goliath with the sling:

5 For he called vpon the highest Lorde, which gaue him strength in his right hande, so that he ouerthrewe the mighty glaunt in the battaile, that he might set vpon the home of his people againe.

6 So he glorified him in ten thousand, and made him to haue a good report in the prayse of the Lorde, that he should weare a crowne of glorie.

7 * For he destroyed the enemies on euery side, rooted out the Philistines his aduersaries, and brake their horne in sunder, lyke as it is broken yet this day.

8 In all his workes he prayled the best and holiest, and ascribed the honour vnto him: with his whole heart did he

prayse the Lorde, and loued God that made him.

9 * He set singers also before the aulter, & in their tune he made swete songes, that they might geue prayles euery day to God with songes.

10 He ordayned to kepe the holy dayes worshipfully, & that the solempne feastes through the whole yere should be honorably holden, with prayling the name of the Lorde, and with singing betimes in the morning in the sanctuary.

11 * The Lorde toke away his sinnes, and exalted his horne for euer: he gaue him the couenaunt of the kingdome, and the throne of worship in Israel.

12 * After him there rose vpon the wysse sonne [called Solomon.] who by him dwelt in a large possession, and for his sake he droue the enemies away far of.

13 This Solomon raigned with peace in his time, and he obtayned glory: For God gaue him rest from his enemies on euery side, that he might bulde him an house in his name, and prepare the sanctuary for euer.

14 How wysse wast thou in thy youth, and filled with wysdome and vnderstanding, as it were with a water flood:

15 Thou coueredst and filledst the whole lande with similitudes, & wysse prudent sentences.

- 16 Thy name went abroad in the Isles, because of thy peace thou wast beloved.
- 17 All landes maruailed at thy songes, proverbes, similitudes, and at thy interpretations.
- 18 And in the name of the Lorde God, which is called the God of Israel, *thou gatheredst golde as tinne, & thou hadst as much siluer as leade.
- D** 19 Thou wast moued in inordinate loue toward women, and wast overcome in affection.
- 20 Thou staynedst thy honour & worship, yea thy posteritie defiledst thou also, in bringing the wrath of the Lorde vpon thy children, and hast felt sorowe for thy folly.
- 21 * So that thy kingdome was deuided, and Ephraim became an vnfaithfull and a rebellious kingdome.
- 22 Neuerthelesse, God forsooke not his mercie, neither was he vtterly destroy-

ed because of his workes, that he should leaue him no posteritie: as for the seede that came vpon him, which he loued, he brought it not vtterly to naught, but gaue yet a remnaunt vnto Jacob, and a roote vnto Dauid out of him.

- 23 Thus rested Solomon with his fathers, and out of his seede he left behinde him a verie foolishnes of the people, and such one as had no vnderstanding: * euen Roboam, which turned away the people through his counsell, and Jeroboam the sonne of Nabat, * which caused Israel to sinne, and shewed Ephraim the way of vngodlines:
- 24 Insomuch that their sinnes and misdeedes had the vpper hande so sore, that at the last they were driuen out of the lande for the same:
- 25 Yea, he sought out and brought vp all wickednes, tyll the vengeaunce came vpon them.

¶ The .xlviij. Chapter.

The prayse of Elias, Elizeus, Ezechias, and Elaias.

- A** 1 **W**hen stood by * Elias the prophete as a fyre, and his worde brent lyke a cresset.
- 2 He brought an hunger vpon them, and in his zeale he made the fewe in number: for they might not away with the commaundementes of the Lorde.
- 3 Through the worde of the Lorde he shut the heaueli, * & thre times brought he the fire downe.
- 4 O Elias, howe honorable art thou in thy wonderous deedes: who may make his hoast to be lyke thee:
- 5 * One that was dead thou rayledst vp from death, and in the worde of the hyest thou broughtest him out of the graue againe.
- 6 Thou hast cast downe kinges and destroyed them, and the honorable from their seate.
- B** 7 Upon the mount Sina thou heardest the iudgement, & vpon Horeb the iudgement of the vengeaunce.
- 8 Which diddest annoynt kinges to recony-
pence, * and ordaynedst prophetes after thee.
- 9 * Thou wast taken vp in the storme of fire, in a charet of fire horses,



- 10 Thou wast ordayned in the reproou-
uings in time, to pacifie the wrath of the Lorde before it * raged, to turne the heartes of the fathers vnto the children, & to set vp the tribes of Jacob againe.
- 11 Blessed were they that sawe thee, and were garnished in loue, for we lyue in lyfe: but after death we shall haue no such name.
- 12 * Elias was couered in the storme, but Elizeus was filled with his spirite: while he lyued he was afrayde of no prince, and no man might overcome him.
- 13 There coulde no worde decreaue him, * and after his death his body propheticied.
- 14 He did wonders in his lyfe, & in death were his workes maruaylous.
- 15 For all this the people amended not, neither departed they from their sinnes, * tyll they were caried away prisoners out of the lande, and were scattered abroad in all countries, so that of them there remayned but a very litle people, and a prince vnto the house of Dauid.
- 16 Howbeit sonie of them did right, and sonie heaped by vngodlynes.
- 17 * Ezechias made his citie strong, conueyed water into it, digged through the stony

iii.Reg.x.b.

iii.Reg.xi.a.

iii.Reg.xii.c.

ii.Reg.vii.c.

i.Reg.xvii.a.

iii.Reg.18.c.

iii.Reg.17.c.

i.Reg.19.c.

iii.Reg.ii.c.

iii.Reg.xii.b.

iii.Reg.xiii.d.

Luk.ii.

iii.Reg.ii.e.

iii.Reg.19.d.

4.Reg.xviii.

ii.Pau.3.a.

stony rocke with iron, and made by a wall by the water side.

18 * In his time came Sennacherib kyng, and sent Rabshakes, lyft by his hande against Sion, & defied them with great pride.

19 Then trembled their heartes and handes, so that they sorowed lyke a woman trauayling with childe.

20 So they called vpon the Lord which is mercifull, and lyft by their handes before him, immediately the Lord heard them out of heauen.

21 He thought no more vpon their synnes, nor gaue them ouer to their enemies: but deliuered them by the hande of Esaias.

22 * He smote the hoast of the Assyrians,

and his angel destroyed them.

23 For Ezechias had done the thing that pleased the Lorde, and remayned stedfastly in the way of Dauid his father, as Esaias the great & faithfull prophete in the sight of God had commaunded him.

24 In his time the sunne went backward, and he lengthened the kinges lyfe.

25 With a right spirite prophecied he what shoulde come to passe at the last: and to such as were sorowfull in Sion, he gaue consolation, wherewith they might comfort them selues for euermore.

26 He shewed thinges that were for to come and secrete, or euer they come to passe.

4.Re.xx.b.

The .xlix. Chapter.

Of Josias, Ezechias, Dauid, Jeremie, Ezechiel, Zorobabel, Jesus, Nehemias, Enoch, and Ioseph.

1



He remembraunce of * Josias, is lyke as when the apothecarie maketh many precious sweete smelling thinges together: his remembraunce shalbe sweete

as hony in all mouthes, and as the playng of musicke at a banket of wine.

2 He was appoynted to turne the people againe, and to take away all abhominations of the vngodlie.

3 He directed his heart vnto the Lorde, and in the time of the vngodlie he set by the worship of God againe.

(1) These are the synners, but they were not dolaters which here is charyty counte d sine: or els they did repent, so that their synnes were conered, for that they were enemies to dolatrie.

4 All kinges except (a) Dauid, Ezechias, and Josias, committed wickednes: for euen the kinges of Iuda also forsoke the lawe of God.

5 For they gaue their honre vnto other, their honour & worship also to a straunge people.

6 Therefore was the elect citie of the sanctuarie bzent with fire, * and the streetes therof layd desolate and waste in the hande of Jeremie.

4.Re.25.d.

(2) That is, according to the prophete of Jeremie in the hande of scriptur e is when for any mans offence, and function.

7 For they entreated him euill, (b) which neuerthelesse was a prophete, ordayned from his mothers wombe, that he might roote out, breake of, and destroy: and that he might builde by, and plant againe.

8 Ezechiel sawe the glorie of the Lorde

in a vision, which was shewed him vpon the charet of the Cherubims.

9 For he thought vpon the enemies in the rayne, to do good vnto such as had ordered their wayes aright.

10 And the bones of the twelue prophetes florished from out of their place: for they gaue comfort and consolation vnto Iacob, and deliuered them faithfully.

11 * How shal we prayse Zorobabel, which was as a ring on the right hande?

Agg.ii.a

12 * So was Jesus also the sonne of Iosedec: these men in their times builded the house, & set by the sanctuarie of the Lorde againe, which was prepared for an everlasting worship.

Agg.i.a.

13 And among the elect was Nehemias, whose renowne was great, which set by for vs the walles that were broken downe, made the portes and barres againe, and builded our houses anew.

C

14 * But vpon the earth is there no man created lyke Enoch: for he was taken by from the earth.

Gene.v.c.

15 Neither was there a lyke man vnto Ioseph, which was lord of his brethren, and the byholder of his people: (c) his bones were conered and kept.

(c) For that he propheted of the deliuerance of Irael from Egipt into Canaan, and also of the resurrection by Christ. Heb.21.

16 Seth and Sem were in great honour among the people, and so was Adam aboue all the beastes when he was created.

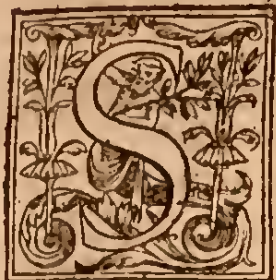
The booke of Iesus

The .1. Chapter.

1 Of Simon the sonne of Onias. 22 An exhortation to prayse the Lorde.

A

1. Mach. ii. a



Simon * the sonne of Onias the hye priest, which in his lyfe set vp the house againe, and in his dayes made fast the temple.

2 The height of the temple also was founded of him, the double building, and the hye walles of the temple.

3 In his dayes the welles of water flowed out, and were exceeding full as the sea.

4 He toke care for his people, and deliuered them from destruction: he kept his cite & made it strong, that it shoulde not be besieged.

5 How honorable was his conuersation among the people, and when he came out of the house couered with the baile?

6 He gaue lyght as the morning starre in the middelt of the cloudes, and as the moone when it is full:

B 7 He shined as the sunne in the temple of God, he is as bright as the raynebowe in the faire cloudes,

8 And flourisheth as the floures and roses in the spring of the yere, and as lylics by the riuers of water, like as the braunches vpon the mount Libanus in the time of summer:

9 As a fire and incense that is kindled, lyke as an whole ornament of pure gold set with all maner of precious stones,

10 And as an Oliue tree that is fruiteful, and as a Cypres tree which groweth vpon an hye.

11 When he put on the garment of honour, and was clothed with al beawtie, when he went to the holy aulter, he made the garment of holynes honorable.

12 When he toke the portions out of the priestes hande, he him selfe stode by the hearth of the aulter, and his brethren rounde about in order: as the braunches of Cedar tree vpon the mount Libanus, so stode they rounde about him:

C 13 And as the braunches of the Oliue tree, so stode all the sonnes of Aaron in their glozy, and the oblations of the Lorde in their handes before al the con-

gregation of Israel.

14 And that he might sufficiently performe his seruike vpon the aulter, and garnishe the offering of the highest god,

15 He stretched out his hande, and toke of the drinke offering, and powred in of the wine: so he poured vpon the bottome of the aulter a good smell vnto the highest prince.

16 Then began the sonnes of Aaron to sing, and to blow with trumpettes, and to make a great noyse, for a remembrance and prayse vnto the Lorde.

17 Then al the people together were hastened, and fell downe to the earth vpon their faces to worship the Lorde their God, & to geue thankes to the almighty God.

18 They song goodly also with their voyces, so that there was a pleasaunt noyse in the great house of the Lorde.

19 And the people in their prayer besought the Lorde the highest that he would be mercifull, tyll the honour of the Lorde were performed, and they had ended their ministracion and seruike.

20 Then went he downe and stretched out his handes ouer the whole multitude of the people of Israel, that they shoulde geue prayse and thankes out of their lippes vnto the Lorde, and to reioyce in his name.

21 He began yet once also to pray, that he might openly shewe the thankesgeuing before the highest,

22 [Namely thus] O geue prayse and thankes all ye vnto the Lord our God, which hath ever done noble and great thinges, which hath increased our dayes from our mothers wombe, and dealt with vs according to his mercie,

23 That he wyll geue vs the ioyfulness of heart, and peace for our time in Israel:

24 Which faithfully kepeth his mercie for vs euermore, and alway deliuereth vs in due season.

25 There be two maner of people that I abhorre from my heart, as for the third whom I hate, it is no people:

26 They that sit vpon the mountaine of Samaria, the Philistines, and the foolish

like people that dwell in Sichimis.
 27 I Jesus, the sonne of Sirach Eleazarus, of Hierusalem, haue tokened by these informations and documentes of wysdome and vnderstanding in this booke, and poured out the wysdome of my heart.
 28 Blessed is he that exerciseth himselfe

therein: & who so taketh such to heart, shall be wise for ever.
 29 If he do these thinges, he shall be strong in all: for the lyght of the Lorde leadeth him, which geueth wysdome to the godly: The Lorde be prayesed for euermore, so be it, so be it.

The .ij. Chapter.

The prayer of Jesus the sonne of Sirach.

1 **I** will thanke thee O Lorde and king, and prayse thee O God my sauour: I will yeelde prayse vnto thy name.
 2 For thou art my defender and helper, and hast preserued my body from destruction, from the snares of trayterous tongues, and from the lippes that are occupied with lyes.
 3 Thou hast ben my helper from such as stode by against me, and hast deliuered me after the multitude of thy mercie, and for thy holy names sake, from the roring of them that prepared them selues to deuour me, out of the handes of such as sought after my lyfe, from the multitude of them that troubled me,
 4 And from them that went about to set fyre vpon me on euery side, so that I am not bzent in the middest of the fyre:
 5 From the deepe of hell, from an vn-cleane tongue, from lying wordes, from false accusation to the king, and from an vnrighteous tongue.
 6 My soule shall prayse the Lorde vnto death: for my lyfe drew nye vnto hell downwarde.
 7 They compassed me round about on euery syde, and there was no man to helpe me: I looked about me if there were any man that would succour me: but there was none.
 8 Then thought I vpon thy mercie O Lorde, and vpon thy actes that thou hast done euer of olde: [namely] that thou deliuerest such as put their trust in thee, and riddest them out of the handes of the heathen.
 9 Thus lyft I by my prayer from the earth, and prayed for deliuerance from death.
 10 I called vpon the Lorde the father of

my Lorde, that he would not leaue me without helpe in the day of my trouble, and in the time of the proude.
 11 I will prayse thy name continually, yeelding honour and thankes vnto it: and so my prayer was heard.
 12 Thou sauedst me from destruction, and deliueredst me from the vnrighteous time: therefore will I acknowledge and prayse thee, and magnifie the name of the Lorde.
 13 When I was yet but young, or euer I went astray, I desired ^(a) wysdome openly in my prayer.
 14 I came therfore before the temple and sought her vnto the last: then flourished she vnto me, as a grape that is soone ripe.
 15 My heart reioyced in her, then went my foote the right way: yea from my youth by sought I after her.
 16 I bowed downe myne care and receaued her: I founde me much wysdome, and prospered greatly in her.
 17 Therfore will I ascribe the glory vnto him that geueth me wysdome.
 18 For I am aduised to do therafter, I will be gelous to cleaue vnto the thing that is good, so shall I not be confounded.
 19 My soule hath wrestled with her, and I haue ben diligent to be occupied in her: I list by myne handes on hys, then was my soule lightened through wysdome that I knowledged my foolishnes.
 20 I ordered my soule after her, she and I were one heart from the beginning, and I found her in cleannesse, and therfore shall I not be forsaken.
 21 My heart longed after her, and I gat a good treasure.
 22 Through her the Lorde hath geuen me a new tongue, wherewith I will prayse him.

C
 (a) wysdome is obtained by one of these three meanes: first by prayer, as Solomon did and Jacob, secondly, by diligent reading of gods booke, where in wysdome is contained
 Psal. 119. Sa. 6. Thirdly, by godly conuersion and continu-ing in the feare of God.
 John. 7. If any man will do my will, he shall knowe my doctrine.

D

The booke of Iesus

Esa. lv. a.

- 23 * Come vnto me ye vnlearned, and dwell in the house of wysdome:
- 24 Withdraue not your selues from her, but talke & commune of these thinges: for your soules are very thirstie.
- 25 I opened my mouth, and spake: Come and bye wysdome without money.
- 26 Solue downe your necke vnder her yoke, and your soule shall receaue wysdome: she is harde at hande, and is con-

tent to be founde.

- 27 Beholde with your eyes, * howe that I haue had but litle labour, & yet haue founde much rest.
- 28 Receaue wysdome, and ye shall haue plenteousnes of siluer and golde in possession.
- 29 Let your minde reioyce in his mercie, and be not ashamied of his prayse.
- 30 Worke his worke betimes, and he shall geue you your rewarde in due season.

Eccle. vi. c.

The ende of the booke of Iesus the sonne of Sirach, which is called in Latine Ecclesiasticus.

The booke of the Prophete Baruch.

The first Chapter.

Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechonias and all the people. 10 The Iewes sent the booke with money vnto Hierusalem to their other brethren, to the entent that they should pray for them.



(a) Baruch was secretarie to Ieremie the prophete, of whō in Ieremie is often made mention

And these are the wordes of the booke, which were writtē by Baruch the sonne of Nerias, the sonne of Maasias, y^e sonne of Sedechias,

the sonne of helchias, at Babylon,

In the fifth yere, and in the seuenth day of the moneth, what time as the Chaldees toke Hierusalem, and brent it by with fyre.

And Baruch did reade the wordes of this booke: that Iechonias the sonne of Iochim king of Iuda might heare, and in the presence of all the people that were come to heare the booke,

And before all the nobles, the kinges sonnes, and before the elders, and before the whole people, from the lowest vnto the highest: before all them that dwelt at Babylon, by the water of Sody,

which when they heard it, wept, fasted, and prayed before the Lorde.

6 They made a collection also of money, according to euery mans power:

7 And sent it to Hierusalem vnto Iochin the sonne of helchia, the sonne of Saloni priest, with the other priestes, and to all the people which were with him at Hierusalem,

8 (what time as they had gotten the vessels of the temple of the Lorde that were taken away out of the temple, that they might bring them againe into the lande of Iuda the tenth day of the moneth) Siuan [namely] siluer vessels which Sedechias the sonne of Iosias king of Iuda had made,

9 After that Nabuchodonozor king of Babylon had taken Iechonias, with all his princes, lordes, and all the people, and led them captiue from Hierusalem vnto Babylon:

10 And they saide, Beholde, we haue sent you money * to bye you burnt offerings and incense withall, prepare a meate offering, and offer for sinne vpon the altar of the Lorde our God:

11 * And pray for the prosperitie of Nabuchodonozor

B

"Dy. 2. 2. 2. mentes.

(b) Slan conapocch part of May, and part of June, it is the third moneth after the reckoning of the Iewes.

Deu. 14. c.

i. Tim. ii. b.

(c) By this example we are taught to pray for kinges and princes as i. Tim. 2.

buchodonozor king of Babylon, and for the welfare of Balthasar his sonne, that their dayes may be vpon earth as the dayes of heauen:

- 12 That God also may geue vs strength, and lighten our eyes, that we may lyue vnder the defence of Nabuchodonozor king of Babylon, and vnder the protection of Balthasar his sonne, that we may long do them seruice, and finde fauour in their sight.
- 13 Pray for vs also vnto the Lorde our God: for we haue sinned against the lord our God, and vnto this day is not his wrath turned yet away from vs.
- 14 And see that ye reade this booke, which we haue sent vnto you to be rehearsed in the temple of the Lorde vpon the hve dayes, and at time conuenient.
- 15 Thus shall ye say: *The Lorde our God is righteous, but we are worthy of confusion and shame, lyke as it is come to passe this day vnto all Iuda, and to euery one that dwelleth at Hierusalem,
- 16 To our kinges, princes, priestes, prophetes, and to our fathers.
- 17 We haue sinned before the Lorde our God, we haue not put our trust in him,

nor geuen him credence,

- 18 We haue not obeyed him, we haue not hearkened vnto the voyce of the Lorde our God, to walke in the commaundementes that he gaue vs openly.
- 19 Since the day that he brought our forefathers out of the lande of Egypt, vnto this present day, we haue ben euer a misbelcuing and an vnfaithfull people vnto the Lorde our God, destroying our selues vtterly, and shrinking backe, that we should not heare his voyce.
- 20 *Wherefore there are come vpon vs great plagues and diuers curses, lyke as the Lord deuised by Moyles his seruaunt, *which brought our fathers out of the lande of Egypt, to geue vs a lande that floweth with milke & honny, lyke as it is to see this day.
- 21 Neuerthelesse, we haue not hearkened vnto the voyce of the Lorde our God, according to all the wordes of the prophetes, whom he sent vnto vs [and to our rulers:]
- 22 But euery man folowebd his owne munde and wicked imagination, to offer vnto straunge goddes, and to do euil in the sight of the Lorde our God.

D

Leui. 26.

Exo. xii.

The .ii. Chapter.

1 The Jewes confesse that they iustly suffer for their sinnes. 2 The true confession of the christen. 11 The Jewes desire to haue the wrath of God turned from them. 21 The Lorde wyll that we obeye vnto princes, although they be euill. 32 He promyseth that he wyll call againe the people from captiuitie, and geue them a newe and an euerylasting testament.

A 1



Or the * which cause the Lorde our God hath perfourmed his deuce, whereof he certified vs, & our heades that ruled in Hierusalem, yea & our kinges,

- our princes, with all Israel and Iuda:
- 2 And such plagues hath the Lorde brought vpon vs, as neuer came to passe vnder the heauen, lyke as it is fulfilled in Hierusalem, *according as it is written in the lawe of Moyles,
- 3 That a man shoulde eate the flesh of his owne sonne, & the flesh of his owne daughter.
- 4 Moreover, he hath deliuered them into the handes of all the kinges that are rounde about vs, to be confounded and desolate, and scattered them abroad in all landes and nationes.

5 Thus are we brought beneath and not aboue, because we haue sinned against the Lorde our God, and haue not ben obedient vnto his voyce.

6 * Therefore the Lorde our God is righteous, and we with our fathers [as reason is] are brought to open shame, as it is to see this day.

7 And as for these plagues that are come vpon vs alreedy, the Lorde had deuised them for vs:

8 Yet would we not pray vnto the Lorde our God, that we might euery man turne from his vngodlie wayes.

9 So the Lord hath caused such plagues to come vpon vs: for he is righteous in all his workes which he hath commaunded vs:

10 which we also haue not done, nor hearkened vnto his voyce for to walke in the commaundementes of the Lorde, that he

Baruch. i. d.

25

he

Bar. ii. d.

Dan. ix. b.

Deu. 28. f.

he hath geuen vnto vs.

Dan.ix.c. 11 * And nowe O Lorde God of Israel,
Exo.vii.d. thou that * hast brought thy people out
of the lande of Egypt with a mightie
hande, with tokens and wonders, with
thy great power & outstretched arme,
and hast gotten thy selfe a name, as it is
come to passe this day:

12 O Lorde our God, we haue sinned, we
haue done wickedly, we haue behaued
our selues vngodly in all thy righteous-
nesses.

13 Turne thy wrath from vs [we beseeche
C thee,] for we are but a fewe left among
the heathē where thou hast scatered vs.

14 * Heare our prayers O Lorde, and our
ii.Pat.vi.c. petitions, bring vs out of captiuitie for
thyne owne sake, get vs fauour in the
sight of them which haue led vs away:

15 That all landes may know that thou
art the Lorde our God, and that Israel
and his generation calleth vpon thy
name.

16 * O Lorde loke downe from thy holy
Deu.26.c. house vpon vs, encline thyne eare and
heare vs.

17 Open thyne eyes, and beholde: * for the
Psal.xlii.c. dead that be gone downe to their graues,
& whose soules are out of their bodies,
ascribē vnto the Lorde neither prayse
nor righteousness:

18 But the soule that is vexed for the mul-
titude [of her sinnes,] which goeth on hea-
uily and weakly, whose eyes begin to
faile, yea such a soule ascribeth prayse
and righteousness vnto the Lorde.

D 19 For we poure out our prayers before
thee, and require mercie in thy sight O
Lorde our God, not for any godlynes
of our fathers:

20 But because thou hast sent out thy
wrath and indignation vpon vs, accord-
ing as thou diddest threaten vs by thy
seruautes the prophetes, saying:

Ier.xxvii.a 21 * Thus saith the Lorde, So we downe
your shoulders and neckes, and serue
the king of Babylon: so shall ye remaine
still in the lande that I gaue vnto your
fathers.

22 But if ye wyll not heare the voyce of
the Lorde your God, to serue the king
of Babylon,

23 I wyll destroy you in the cities of Ju-
da within Hierusalem and without: I
wyll also take from you the voyce of
mirth and the voyce of ioy, the voyce of
the bridegrome and the voyce of the

bryde, and there shall no man dwell moze
in the lande.

24 But they would not hearken vnto thy
voyce, to do the king of Babylon seruice:
and therefore hast thou performed the
wordes that thou spakest by thy ser-
uautes the prophetes: [namely] that the
bones of our kinges and the bones of
our fathers should be translated out of
their places:

25 And lo, nowe are they layde out in the
heate of the sunne, and in the colde of the
night, and dead in great miserie, with
hunger, with sword, [with pestilence] and
E are cleane cast forth.

26 As for the temple wherein thy name
was called vpon, thou hast layd it waste,
as it is to see this day, and that for the
wickednesse of the house of Israel and
the house of Iuda.

27 O Lorde our God, thou hast increa-
sed vs after all thy goodnes, and accord-
ing to all that great louing mercie of
thyne,

28 Lyke as thou spakest by thy seruaunt
Moyles, in the day when thou diddest
commaunde him to write thy lawe be-
fore the children of Israel, saying: Deu.iii.d.

29 * If ye wyll not hearken vnto my voyce,
then shall this great multitude be tur-
ned into a very small people among the
nations, for I wyll scatter them abroad.

30 Notwithstanding, I am sure that this
folke wyll not heare me, for it is an hard
necked people: but in the lande of their
captiuitie they shall remember them-
selues,

31 And learne to know that I am the
Lorde their God, when I geue them
an heart to vnderstande, and eares to
heare. J.

32 Then shall they prayse me in the lande
of their captiuitie, and thinke vpon my
name.

33 Then shall they turne them from their
harde backes, and from their vngodli-
nes: then shall they remember the
thinges that happened vnto their fa-
thers which sinned against me.

34 So wyll I bring them againe into
the lande which I promysed with an
oth vnto their fathers Abraham, Isa-
hac, and Iacob, and they shall be lordes
of it, yea I wyll increase them, and not
minishe them.

35 * And I wyll make an other coue-
nant with them, such one as shall en-
dure Heb.viii.c.

sure for ever: [namely] that I will be their God, and they shall be my people: and I will no more drye my people the

children of Israel out of the lande that I haue geuen them.

The.iii. Chapter.

The people continueth in their prayer begun for their deliuerance. 9 He prayseth wyl- dome vnto the people, shewing that so great aduersities came vnto them for the despising therof. 35 Only God was the finder of wysdome. 37 Of the incarnation of Christ.

21



And nowe, O Lorde almightie, thou God of Israel: our soule that is in trouble, and our spirite that is vexed cryeth vnto thee:

Hearc vs O Lord, and haue pitie vpon vs, for thou art a mercifull God: be gracious vnto vs, for we haue sinned before thee.

Thou endurest for ever: shoulde we then vtterly perishe?

O Lorde almightie, thou God of Israel, heare nowe the prayer *of the dead Israelites and of their children, whiche haue sinned before thee, and not hearkened vnto the voyce of the Lorde their God, for the whiche cause these plagues hang nowe vpon vs.

O Lord remember not the wickednesse of our forefathers, but thinke vpon thy power and name nowe at this time:

For thou art the Lorde our God, and the O Lorde will we prayse.

* For thou hast put thy feare in our heartes, to the intent that we should call vpon thy name and prayse thee in our captiuitie, & that we might turne from the wickednesse of our forefathers that sinned before thee.

Behold, we are yet this day in our captiuitie, where as thou hast scattered vs to be an abomination, curse, and subiect to exactions; *like as it hath happened vnto our fathers also, because of al their wickednesse and departing from thee.

O Israel heare the commaundementes of hyfe, ponder them well with thine eares, that thou maiest learne wysdome.

But howe happeneth it Israel that thou art in thine enemies lande: thou art wahren olde in a straunge countrey, and defiled with the dead.

Why art thou become lyke them that go downe to their graues?

Euene because thou hast *forsaken the well of wysdome.

For if thou hadst walked in the way of

God truly, thou shouldest haue remayned still safe in thine owne lande.

14 * I learne then where is wysdome, where vertue is, where vnderstanding is: that thou mayest knowe also from whence cometh * long continuance and lyfe, the light of the eyes; and quietnesse.

15 Who euer founde out her place: or who came euer into her treasures?

16 Where are the princes of the heathen become, and such as ruled the beastes vpon the earth,

17 They that had their pastime with the soules of the ayre, they that hooded by siluer & gold wherin men trust so much, and made no end of their gathering:

18 What is become of them that coynded siluer, and were so carefull, and coulde not bring their workes to passe?

19 They be rooted out and gone downe to hell, and other men are come by in their steades.

20 Young men haue scene light, and dwelt vpon earth: but the way of reformation haue they not knowen,

21 For vnderstande the pathes thereof: neither haue their children receaued it, yea right farre is it from them.

22 It hath not ben heard of in the land of Chanaan, neither hath it ben seene at Theman.

23 The Agarenes sought after wysdome, but that whiche is earthly, like as the marchauntes of the lande do: they of Theman are cunning also, they labour for wysdome & vnderstanding: but the way of true wysdome they knowe not, neither do they thinke vpon the pathes therof.

24 O Israel howe great is the house of God: and howe large is the place of his possession:

25 * Great is he, and hath none ende: yea hye and vnumeasurabe.

26 What is become of those famous grauntes, that were so great of bodies, and so worthy men of warre?

Pro. xi. a. and. iii. a. " D2, strength

Psal. xix. b. and cxix. a.

C

D

Deute. iii. f. Ier. xxiii. b. Psal. cxlv. a.

The booke of Baruch.

- 27 Those hath not the Lorde chosen, neither haue they founde the Way of reformation:
- 28 Therfore were they destroyed, and soz so much as they had no wysdome, they perished because of their foolishnesse.
- 29 Who hath gone vp into heauen, to take wisdom there, and brought her downe from the cloudes:
- 30 Who hath gone ouer the sea to fynde her, and hath chosen her aboue golde, and so brought her hyther:
- 31 No man knoweth the Wayes of wysdome, neither is there any that can seke out her pathes.
- 32 But he that woteth all thinges, knoweth her, and hath founde her out with his foreknowledge: *this same is he whiche prepared the earth at the beginning, and filled it with all maner of foules and beastes.
- 33 *When he sendeth out the light, it goeth: and when he calleth it againe, it obeyeth him with feare.
- 34 The starres kepe their watch and geue their light, yea and that gladly: when he calleth them they say, Here we be: and so with chearfulnesse they shewe light vnto him that made them.
- 35 *This is our God, and there shall none other be compared vnto him.
- 36 It is he that hath founde out all wysdome, and hath geuen her vnto Jacob his seruaunt, and to Israel his beloued.
- 37 *Afterwarde did he shewe hym selfe vpon earth, and dwelt among men.

Iosua. i. c.
Esa. 38. b.
Eccle. xlv. a

Psa. 148. a.
Deut. i. a.

Ioan. i. a.
i. Ioan. i. a.

Gen. i. d.

The .iiii. Chapter.

1 The reward of them that kepe the lawe, and the punishment of them that despise it.
12 A comforting of the people beyng in captiuitie. 19 A complaynt of Hierusalem, and vnder the figure therof, of the church. 25 A consolation and comforting of the same.

A 1 **T**his is the booke of the commaundementes of God, and the law that endureth for euer: all they that kepe it shall come to lyfe, but such as forsake it shall come



to death.

- 2 Turne thee O Jacob, and take holde of it, walke by this way thow we his brightnesse and shyne.
- 3 Geue not thyne honour to another, and thy worship to a straunge people.
- 4 O Israel, howe happy are we, seying that God hath shewed vs such thinges as are pleasaunt vnto hym:
- 5 Be of good cheare thou people of God, O thou auncient Israel.
- 6 *Now are ye solde among the heathen, howbeit not for your bitter destruction: but because ye prouoked God the Lorde to wrath and displeasure, therfore were ye deliuered vnto your enemies.
- 7 For ye displeased the euerlasting God that made you, offering vnto deuils, and not to God.
- 8 We haue forgotten hym that brought you vp, and ye haue greued Hierusalem that nursed you.
- 9 When she sawe that the wrath of God was coming vpon you, she said: hearken O ye that dwell about Sion, for

- God hath brought me into great heauinesse.
- 10 And why? I see the captiuitie of my people, of my sonnes and daughters, which the euerlasting God will bring vpon them.
- 11 With ioy dyd I nourishe them: but now we must I leaue them with weeping and sorowe.
- 12 Let no man reioyce ouer me wyddowe and forsaken, which for the sinnes of my children am desolate of euery man: For why: they departed from the lawe of God.
- 13 They woulde not know his righteousnesse, nor walke in the way of his commaundementes: and as for the pathes of trueth and godlinesse, they had no lust to go in them.
- 14 O ye dwellers about Sion, come and let vs call to remembraunce the captiuitie that the euerlasting God hath brought vpon my sonnes & my daughters.
- 15 *He hath brought a people vpon them from farre, an vncircous people, and of a straunge language: whiche neither regarde the olde, nor pitie the yong.
- 16 These haue caried away the deare beloued of my widdowes, leauing me alone both desolate and childlesse.
- 17 But alas, what can I helpe you?

Deut. 29. c.
Ier. v. b.

Psa. xciii. b.

4. Reg. 17. d.
and 25.

18 Now

18 For we he that brought these plagues vpon you, deliuer you also from the handes of your enemies.

19 Go your way **O** my children, go your way: for I am desolate and forsaken.

20 *I haue put of the clothing of peace, & put vpon me the sacke cloth of prayer, and for my time I will call vpon the most hyghest.

21 Be of good cheare **O** my children, crye vnto the Lorde, and he shall deliuer you from the power of the princes your enemies.

22 For verily I haue euer a good hope of your prosperous health, yea a very gladnesse is come vpon me from the holy one, because of the mercie that ye shal haue of our euerlasting sauour.

23 With mourning and weeping dyd I let you go fro me: but with ioy and perpetuall gladnesse shall the Lorde bring you againe vnto me.

24 Like as the neyghbours of Sion saw your captiuitie from God: euen so shall they also see shortly your health in God, which shall come on you with great honour and euerlasting worship.

25 **O** my children, *suffer patiently the wrath that shal come vpon you: for the enemie hath persecuted thee, but shortly thou shalt see his destruction, and shalt treade vpon his necke.

26 My dearlinges haue gone rough hard wayes, for they are led away as a flocke that is scattered abrode with the enemies.

27 But be of good comfort **O** my children,

and crye vnto the Lorde: for he that led you away, hath you yet in remembrance.

28 And like as ye haue ben mynded to swarue from your God: so shall ye now endeouour your selues ten times more to turne againe, and to seke him.

29 For he that hath brought these plagues vpon you, shall bring you euerlasting ioy againe with your health.

30 Take a good heart vnto thee **O** Hierusalem: for he whiche gaue thee that name, exhorteth thee so to do.

31 *The wicked doers that now put thee to trouble, shall perishe: & such as haue reioyced at thy fall, shall be punished.

32 The cities whom thy children serue, and that haue carryed away thy sonnes, shall be corrected.

33 For like as they be now glad of thy decay, and reioyce at thy fall: so shal they mourne in their owne destruction.

34 The ioy of their multitude shall be taken away, and their cheare shall be turned to sorowe.

35 For a fire shall fall vpon them from the euerlasting God long to endure, & it shall be inhabited of deuyls for a great season.

36 **O** Hierusalem, loke about thee toward the east, and beholde the ioy that cometh vnto thee from God.

37 For lo, thy sonnes whom thou hast forsaken, and that were scattered abrode, come gathered together from the east and west, reioycing in the worde of the holy one, vnto the honour of God.

The .v. Chapter.

1 Hierusalem is moued vnto gladnesse for the returne of her people, and vnder the figure therof, the church.

1 **I**n of thy mourning clothes **O** Hierusalem and thy sorow, & decke thee with the worship & honour that cometh vnto thee from God with euerlasting glorie.

2 God shal put the garment of righteousnesse vpon thee, & set a crowne of euerlasting worship vpon thynne head:

3 For vpon thee will God declare his brightnesse, that is vnder the heauen.

4 Yea an euerlasting name shall be geuen

thee of God, with peace of righteousnesse, and the honour of gods feare.

5 Arise **O** Hierusalem, stande vp on hye, loke about thee toward the east, and beholde thy children gathered from the east vnto the west, whiche reioyce in the holy worde, hauing God in remembrance.

6 They departed from thee on foote, and were led away of their enemies: but now shall the Lorde bring them carryed with honour, as chyldren of the kingdome.

The booke of Baruch.

- 7 For God is purposed to bring downe al stout mountaynes, yea & all hie rockes, to fill the valleys, and so to make them euen with the ground, that Israel may be diligent to liue vnto the honour of God.
- 8 The woods & all pleasaunt trees, shall

ouershadowe Israel at the commaundement of God.

- 9 For hyther shal God bring Israel with ioyfull mirth, and in the light of his maiestie, with the mercie and righteousnesse that commeth of him selfe.

The. vi. Chapter.

A copie of the epistle that Jeremie sent vnto the Jewes, whiche were led away prisoners by the king of Babylon: wherin he certifieth them of the thing that was commaunded him of God.

In this chap
are the images
and
mountaynes
of images
mightly
confuted.

A 1



Because of the finnes that ye haue done against God, ye shalbe led alway captiue vnto Babylon, euen of Nabuchodonozor the king of Babylon.

- 2 So when ye be come into Babylon, ye shall remayne there many yeres, and for a long season, [namely] ^(a) seven generations: and after that will I bring you alway peaceably from thence.
- 3 Nowe shall ye see in Babylon gods of golde, of siluer, of wood, and of stone, borne vpon mens shoulders, to cast out a fearfulnessse before the heathen.
- 4 But loke that ye do not as the other: be not ye afraide, & let not the feare of them overcome you.
- 5 Therefore when ye see the multitude of people worshipping them behynde and before, say ye in your heartes: O Lorde, *it is thou that oughtest only to be worshipped.
- 6 Myne angell also shalbe with you, and I my selfe will care for your soules.
- 7 As for the timber of those gods, the carpenter hath pulshed them: yea gilted be they and layed ouer with siluer, yet are they but vayne thinges, and can not speake.
- 8 Like as a wench that loueth paramours is truely deceyved: euen so are these made and hanged with golde.
- 9 Crownes of golde verily haue their gods vpon their heades: so the priestes them selues take golde and siluer from them, and put it to their owne vses:
- 10 Vea they geue of the same vnto harlots, & trimme their whores withall: againe, they take it from the whores, and decke their gods therewith:

- 11 *Yet can not these gods deliuer them selues from rust and mothes. Iere. x. 4.

- 12 When they haue couered them with clothing of purple, they wype their faces for the dust of the temple, whereof there is much among them.

- 13 One hath a scepter in his hande as though he were iudge of the countrey, yet can he not slay such as offende hym.

- 14 Another hath a sworde or an axe in his hand: for al that, he is neither able to defende hym selfe from battayle, nor from murthers. C

- 15 By this ye may vnderstande, that they be no gods: therefore see that ye neither worship them, nor feare them.

- 16 For like as a vessel that a man vseth, is nothing worth when it is broken, euen so is it with their gods: when they be set vp in the temple, their eyes be ful of dust thoroowe the feete of those that come in.

- 17 And like as the doores are shut in round about vpon hym that hath offended the king, or as it were a dead body kept beside the graue: euen so, the priestes kepe the doores with barres & lockes, lest their gods be spoyled with robbers.

- 18 They set vp candels before them, yea verily and that many, wherof they can not see one: but euen as blockes, so stande they in the temple.

- 19 It is sayd, that the serpentes & wormes whiche come of the earth gnawe out their hartes, eating them & their clothes also, and yet they feele it not.

- 20 Their faces are blacke, thoroowe the smoke that is in the temple. D

- 21 The owles, walowes, and bydes flee vpon them, yea and the cattles run ouer their heades.

Ier. xxv. a.

(a) That is, seven hundred yeres

Deu. vi. c.

"Dyngue. B

- 22 By this ye may be sure that they are not gods, therefore feare them not.
- 23 The golde that they haue is to make them beautifull: for all that, except some body dight of their rust they wil geue no shine, and when they were cast into a fourme, they felt it not.
- 24 They are bought for money, and haue no breath of lyfe within them.
- 25 *They must be borne vpon mens shoulders as those that haue no feete, wherby they declare vnto men that they be nothing worth: * confounded be they then that worship them.
- 26 For if they fall to the ground, they can not rise vp againe of them selues: yea though one helpe them vp and set them right, yet are they not able to stande alone, but must haue proppes set vnder them like dead men.
- 27 As for the thing that is offered vnto them, their priestes sell it, & abuse it, yea the priestes wyues take thereof: but vnto the sicke & pooze they geue nothing of it.
- 28 The women with childe and the men- struous lay handes of their offerings: By this ye may be sure that they are no gods, therefore be not ye afrayde of them.
- 29 From whence commeth it then that they be called gods: the women sit before the gods of siluer, golde, and wood,
- 30 And the priestes sit in their temples, hauing open clothes, whose heades and beardes are shauen, and haue nothing vpon their heades,
- 31 Roaring and crying vpon their gods, as men do at the feast when one is dead.
- 32 The priestes also take away the garments of the images, and decke their wyues and children withall.
- 33 Whether it be good or euill that any man do vnto them, they are not able to recompence it: they can neither set vp a king, nor put him downe.
- 34 In like maner, they may neither geue riches, nor rewarde euill: * though a man make a bow vnto them and kepe it not, they will not require it.
- 35 They can saue no man from death, neither deliuer the weake from the mighty.
- 36 They can not restore a blind man to his sight, nor helpe any man at his neede.
- 37 They can shewe no mercie to the wid-
 dowe, nor do good to the fatherlesse.
- 38 Their gods of wood, stone, golde, and siluer, are but euen as other stones that be hewen of the mountayne: they that worship them, shalbe confounded.
- 39 Howe shoulde they then be taken for gods: yea howe dare men call them gods?
- 40 And though the Chaldees worshipped them not, hearing that they were but dombe and coulde not speake:
- 41 Yet they them selues offer vnto Bel, and woulde sayne haue hym to speake: as who say they coulde feele, that may not moue.
- 42 But when these men come to vnderstanding, they shall forsake them, for their gods haue no feeling.
- 43 A great sort of women girde with coardes, sit in the streetes, & burne oliue berries: Now if one of them be conueyed away, and lye with such as come by, she casteth her neyghbours in the teeth, because she was not worthyly reputed, nor her coarde broken.
- 44 What so euer is done for them, it is but in vayne and lost: howe may it then be thought or sayde, that they are gods?
- 45 Carpenters and goldsmithes make them: neither be they any other thing, but euen what the workemen wil make of them.
- 46 Yea the goldsmithes them selues that make them are of no long continuance: howe shoulde then the thinges that are made of them, be gods?
- 47 Clayne therfore are the thinges, yea very shame is it that they leaue behinde them for their posteritie.
- 48 For as soone as there cometh any warre or plague vpon them, then the priestes imagine where they may hyde them selues with them.
- 49 Howe can men thinke then that they be gods, whiche neither may defende them selues from warre, nor deliuer them from misfortune?
- 50 For seyng they be but of wood, of stone, of siluer, and of golde, all people and kinges shall knowe hereafter that they be but vayne thinges: yea it shalbe openly declared that they be no gods, but euen the very workes of mens handes, and that God hath nothing to do with them.
- 51 It is manifest then that they are no gods, but the workes of mens handes.

The booke of Baruch.

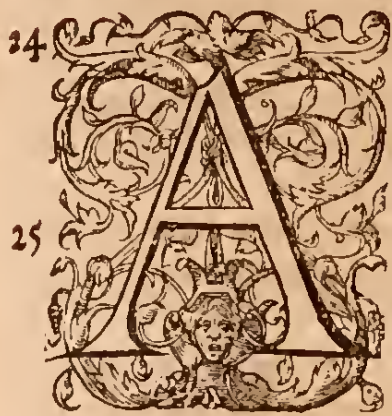
- and no worke of God in them.
- 52 They can set no king in the lande, nor geue rayne vnto men.
- 53 They can geue no sentence of a matter, neither defende the lande from wrong: for they are not able to do so much as a crowe that fleeth betwixt heauen and earth.
- 54 When there happeneth a fire into the house of those gods of wood, and siluer, and of golde, the priestes will escape and saue them selues, but the gods burne as the balkes therein.
- 55 They can not withstande any king or battell: howe may it then be thought or graunted that they be gods?
- 56 Moreouer, these gods of wood, of stone, of gold and siluer, may neither defende them selues from theeues nor robbers:
- 57 Yea the very wicked are stronger then they: these stryp them out of their apparell that they be clothed withall, these take their golde and siluer from them, & so get them away, yet can they not helpe them selues.
- 58 Therfore it is much better for a man to be a king, and so to shewe his power, or els a profitable vessell in a house, wherein he that oweth it might haue pleasure, yea or to be a doore in a house, to kepe such thinges safe as be therein: then to be such a vayne god.
- 59 The sunne, the moone, & al the starres, seing they geue their shine and light, are obedient, and do men good.
- 60 When the lightning glistreth, all is cleare.
- 61 The Winde bloweth in euery countrey: & when God commaundeth the cloudes to go rounde about the whole worlde, they do as they are bidden.
- 62 When the fire is sent downe from aboue and commaunded, it burneth by hilles & woodes: but as for those gods, they are not like one of these thinges, neither in beautie, neither in strength.
- 63 Wherefore, men shoulde not thinke nor say that they be gods, seing they can neither geue sentence in iudgement, nor do men good.
- 64 For so much nowe as ye are sure that they be no gods, then feare them not.
- 65 For they can neither speake euill nor good of kinges.
- 66 They can shew no tokens in heauens for the heathen, neither shine as the sunne, nor geue light as the moone.
- 67 Yea the vnrasonable beastes are better then they: for they can get them vnder the roose, and do them selues good.
- 68 So can ye be certified by no maner of meanes that they be gods, therefore feare them not.
- 69 For like as a scarecrowe in a garden of hearbes kepeth nothing: euen so are their gods of wood, of siluer, and golde.
- 70 And like as a white thorne in an orcharde that euery byrd sitteth vpon, yea lyke as a dead body that is cast in the darke: euen so is it with those gods of wood, siluer, and golde.
- 71 By the purple & scarlet which they haue vpon them and soone saydeth away, ye may vnderstande that they be no gods: yea they them selues shall be consumed at the last, whiche shalbe a great confusion of the lande.
- 72 Blessed is the godly man that hath no images and worshippeth none: for he shalbe farre from reproose.

The ende of the prophete Baruch, whiche is not in the Canon of the Hebrue.

The song of the three children, whiche

were put into the hot burning ouen. The common translation readeth this song in the iii. Chapter of Daniel.

25 The prayer of Azarias. 46 The crueltie of the king. 48 The flambe deuoureth the Chaldeans. 49 The angell of the Lorde was in the forname. 51 The three children prayse the Lorde, and prouoke all creatures to the same.



24 And they walked in the middest of the flambe, pray-
sing God & magni-
fying the Lorde.

25 Then Azarias
stode by, & pray-
ed on this maner:
euen in the mid-
dest of the fire ope-

ned he his mouth, and sayde:

26 Blessed be thou O Lorde God of our
fathers, right worthy to be prayesd and
honoured is that name of thine for euer-
more:

27 For thou art righteous in althe thinges
that thou hast done to vs, yea saythfull
are al thy workes, thy wayes are right,
and all thy iudgementes true.

28 In all y thinges that thou hast brought
vpon vs, and vpon the holy citie of our
fathers, euen hierusalem, thou hast exe-
cuted true iudgement: yea according to
right and equitie hast thou brought all
these thinges vpon vs, because of our
sinnes.

29 For why? We haue offended and done
wickedly, departing from thee.

30 *In all thinges haue we trespassed,
& not obeyed thy commaundementes,
noz kept them, neither done as thou hast
bidden vs, that we may prosper.

31 *Wherefore all that thou hast brought
vpon vs, and euery thing that thou hast
done to vs, thou hast done them in true
iudgement:

32 As in deliuering vs into the handes of
our enemies, among vngodly and wie-
ked abominations, and to an vnrigh-
teous king, yea the most frowarde vpon
earth.

33 And now we we may not open our
monthes, we are become a shame and
reproose vnto thy seruantes, & to them
that worship thee.

34 Yet for thy names sake [we beseeche thee]
gene vs not by for euer, breake not thy
couenaunt,

35 And take not away thy mercie from vs
for thy beloued Abrahams sake, for thy
seruaunt Isaacs sake, and for thy holy
Israels sake:

36 To whom thou hast spoken and pro-
mised * that thou wouldest multiplie
their seede as the starres of heauen, & as
the sande that lyeth vpon the sea shore.

37 For we O Lorde, are become lesse then
any people, and be kept vnder this day
in all the worlde, because of our sinnes.

38 So that now we we haue neither prince,
duke, prophet, burnt offering, sacrifice,
oblation, incense, noz sanctuarie before
thee.

39 Neuerthelesse, in a contrite heart and
an humble spirite let vs be receaued,
that we may obtayne thy mercie.

40 Like as in the burnt offering of
rammes and bullockes, and like as in
thousandes of fat lammes: so let our
offering be in thy sight this daye, that it
may please thee: *for there is no confu-
sion vnto the that put their trust in thee.

41 And now we folowe thee with al our
heart, we feare thee, and seke thy face.

42 Put vs not to shame: but deale with
vs after thy louing kindnesse, and accord-
ding to the multitude of thy mercies.

43 Deliuer vs by thy miracles O Lorde,
and get thy name an honour: that all
they which do thy seruantes euyl, may
be confounded:

44 Let them be ashamed thorow thy al-
mightie power, and let their strength be
broken:

45 That they may knowe, how that thou
only art the Lorde God, and honour
worthy throughout all the worlde.

46 And the kinges seruantes that put
them in, ceased not to make the ouen
hot with ^(a) wild fire, drie straw, pitche,
tolwe, and fagottes:

47 So that the flambe went out of the
ouen vpon a fourtie and nyne cubites:

48 Yea it toke away and brent vp those
Chaldees that it gat holde vpon beside
the ouen.

¶
Gen. xv. c.
Deut. x. d.

i. Pet. ii. a.
Rom. x. c.
Esa. xl. d.
Rom. ix. g.

(a) which is
called flaph-
tha, which is
certeyne kind
of fat and
chalybe clay.

The song of the three children.

49 But the angell of the Lorde came
downe into the ouen to Azaria and his
felowes, and smote the flambe of the fire
out of the ouen,

50 And made the middes of the ouen as it
had ben a colde Winde blowing : so the
fire neither touched them, greened them,
noz dyd them hurt.

51 Then these thzee as out of one mouth,
prayed, honoured, and blessed God in
the fornace, saying:

52 *Blessed be thou O Lorde God of our
fathers: for thou art prayse and honour
worthy, yea & to be magnified for euer=
more.

53 *Blessed be the holy name of thy glo-
rie, for it is worthy to be prayed & mag-
nified in all worldes.

54 Blessed be thou in the holy temple of
thy glorie: for aboue all thinges thou art
to be prayed, yea and more then worthy
to be magnified for euer.

55 Blessed be thou in the throne of thy
kingdome: for aboue al thou art worthy
to be well spoken of, and to be more then
magnified for euer.

56 Blessed be thou that lokest thorow the
decpe, and sittest vpon the Cherubins:
for thou art worthy to be prayed, and a-
boue all to be magnified for euer.

57 Blessed be thou in the firmament of
heauen: for thou art prayse and honour
worthy for euer.

58 O all ye workes of the Lorde, speake
good of the Lorde: prayse him, and set
him vp for euer.

59 *O ye angels of the Lorde speake good
of the Lorde: prayse him, and set hym vp
for euer.

60 O ye heauens speake good of the Lorde:
prayse hym, and set him vp for euer.

61 O all ye waters that be aboue the fir-
mament speake good of the Lorde:
prayse hym, and set him vp for euer.

62 O all ye powers of the Lorde speake
good of the Lorde: prayse him, and set
him vp for euer.

63 *O ye sunne and moone speake good of
the Lorde: prayse him, and set hym vp for
euer.

64 O ye starres of heauen, speake good of
the Lorde: prayse him, and set him vp
for euer.

65 *O ye showres and dew speake good
of the Lorde: prayse him, and set him vp
for euer.

66 O all ye Windes of God, speake good of

the Lorde: prayse him, and set hym vp
for euer.

67 O ye fire and heate speake good of the
Lorde: prayse hym, and set him vp for
euer.

68 O ye Winter and sommer speake good
of the Lorde: prayse hym, and set him vp
for euer.

69 O ye deawes and frostes speake good
of the Lorde: prayse him, and set him vp
for euer.

70 O ye frost and colde speake good of
the Lorde: prayse hym, and set him vp
for euer.

71 O ye yce and snowe speake good of the
Lorde : prayse him, and set hym vp for
euer.

72 O ye nightes and dayes speake good
of the Lorde: prayse him, and set him vp
for euer.

73 O ye light and darkenesse speake good
of the Lorde: prayse him, and set hym vp
for euer.

74 O ye lightnings and cloudes speake
good of the Lorde: prayse him, and set
hym vp for euer.

75 O let the earth speake good of the
Lorde: yea let it prayse him, and set him
vp for euer.

76 O ye mountaynes and hilles speake
good of the Lorde: prayse hym, and set
hym vp for euer.

77 O all ye greene thinges vpon the
earth speake good of the Lorde: prayse
him, and set hym vp for euer.

78 O ye Welles speake good of the Lorde:
prayse him, and set hym vp for euer.

79 O ye seas and fluddes speake good of
the Lorde: prayse hym, and set him vp for
euer.

80 O ye Whales and all that moue in the
waters speake good of the Lorde: prayse
him, and set him vp for euer.

81 O all ye foules of the ayre speake good
of the Lorde: prayse him, and set him vp
for euer.

82 O all ye bestes and cattel speake good
of the Lorde: prayse him, and set him vp
for euer.

83 O ye children of men speake good of
the Lorde: prayse him, and set hym vp
for euer.

84 O let Israel speake good of the Lorde:
prayse him, and set him vp for euer.

85 O ye priestes of the Lorde speake good
of the Lorde: prayse him, and set him vp
for euer.

86 * O ye seruauntes of the Lord speake good of the Lorde: prayse him, and set him vp for euer.

87 O ye spirites and soules of the righteous speake good of the Lorde: prayse him, and set him vp for euer.

88 O ye holy and humble men of heart, speake ye good of the Lorde: prayse him, and set him vp for euer.

89 O Anania, Azaria, and Misael speake ye good of the Lorde, prayse ye him & set him vp for euer: * Which hath

deliuered vs from the hell, kept vs from the hande of death, ridde vs from the middelt of the burning flambe, and saued vs euen in the nuddelt of the fyre. Iere. xxx. c.

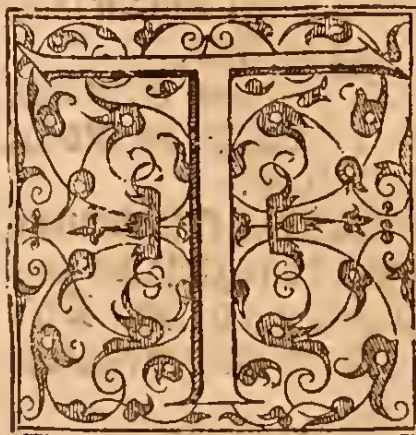
90 * O geue thanks therefore vnto the Lorde for he is kinde hearted, and his mercie endureth for euer. Psal. cxvii. a

91 O all deuout men, speake ye good of the Lorde, the God of all goddes: O prayse him and geue him thanks, for his mercie endureth worlde without ende.

The story of Susanna, vvhich is the thirteenth Chapter of Daniel after the Latine.

8 The two gouerners are taken with the loue of Susanna. 19 They take her alone in the garden. 20 They solicate her to wickednes. 23 She chooseth rather to obey God, though it be to the daunger of her lyfe. 34 She is accused. 45 Daniel doth deliuer her. 62 The gouernours are put to death.

A 1



Here dwelt a man in Babylon, called Joacim,

That toke a wyfe whose name was Susanna, the daughter of Helcia, a very faire woman, and such one as feared God.

3 Her father and her mother also were good people, and taught their daughter according to the lawe of Moyses.

4 Now Joacim [her husband] was a great rich man, and had a faire orchard ioyning vnto his house: and to him resorted the Iewes commonly, because he was a man of reputation among them.

5 The same yere were there made two iudges, such as the Lorde speaketh of, The wickednes of Babylon cometh from the elders [that is] from the iudges which seeme to rule the people.

6 These came oft to Joacims house: and all such as had any thing to do in the lawe, came thither vnto them.

7 Now when the people departed away at noone, Susanna went into her husbandes orchard to walke.

8 The two elders seeing this, that she went in dayly and walked, they burned for lust to her,

9 Yea they were almost out of their wittes, and cast downe their eyes, that they should not see heauen, nor remember that God is a righteous iudge.

10 For they were both wounded with the loue of her, neither durst one shewe another his grieffe:

11 And for shame they durst not tell her their inordinate lust, that they woulde faine haue had to do with her:

12 Yet they layed wayte for her earnestly from day to day, that they might [at the leaste] haue a sight of her.

13 And the one said to the other: Up, let vs go home, for it is dinner time. So they went their way one from an other.

14 When they returned againe, they came together, enquiring out the matter betwixt them selues, yea the one tolde the other of his wicked lust: Then appoynted they a time when they might take Susanna alone.

The story of Susanna.

Exo.ii.c.

15 It happened also that they spied out a convenient time when she went forth to walke, as her maner was, and no body with her but two maydens, and thought * to walke her selfe in the garden: for it was an hot season.

16 And there was not one person there, except the two elders that had hid them selues to beholde her.

17 So she saide to her maydens: Go fet me oyle and sope, and shut the orchard doore, that I may walke me.

18 And they did as she bad them, and shut the orchard doore, and went out them selues at a backe doore to fetch the thing that she had commaunded: but Susanna knew not that the elders laye there hid within.

D 19 Now when the maydens were gone forth, the two elders gat them vp, and ranne vpon her, saying:

20 Now the orchard doores are shut that no man can see vs, we haue a lust vnto thee, therefore consent vnto vs, and lye with vs:

21 If thou wylt not, we shall bring a testimonial against thee, that there was a young felowe with thee, & that thou hast sent away thy maydens from thee for the same cause.

22 Susanna sighed, and saide, Alas, I am in trouble on euery side: though I folowe your minde, it wyl be my death: and if I consent not vnto you, I can not escape your handes.

23 Wel, it is better for me to fall into your hande without the deede doing, then to sinne in the sight of the Lorde.

24 And with that she cryed out with a loude voyce: the elders also cryed out against her.

E 25 Then ranne there one to the orchard doore, and smote it open.

26 Now when the seruantes of the house heard the crye in the orchard, they rushed in at the backe doore to see what the matter was.

27 So when the elders tolde them, the seruantes were greatly ashamed: for why: there was neuer such a report made of Susanna.

28 On the morowe after came the people to Joacim her husband, and the two elders came also full of mischeuous imaginations against Susanna, to bring her vnto death,

29 And spake thus before the people:

Send for Susanna the daughter of Helchias, Joacims wyfe. And immediately they sent for her.

30 So she came with her father and mother, her children and all her kindred.

31 Now Susanna was a tender person, and marueylous faire of face.

32 Therefore the wicked men commaunded to take her clothes from her face (for she was couered) that at the least they might so be satisfied in her beautie.

33 Then her friendes, yea and all they that knew her, began to weepe.

34 These two elders stood vpon in the midst of the people, * & layed their handes vpon the head of Susanna,

E
Leui. 24. c.

35 which wept, and looked vpon toward heauen: for her heart had a sure trust in the Lorde.

36 And the elders saide: As we were walking in the orchard alone, this woman came in with her two maydens, whom she sent away from her, and sparred the orchard doores:

37 With that a young felowe which there was hid, came vnto her, and lay with her.

38 As for vs, we stood in a corner of the orchard: and when we sawe this wickednes, we ranne to them, and we sawe them as they were together.

39 But we could not holde him, for he was stronger then we. Thus he opened the doore and gat him away.

40 Now when we had taken this woman, we asked her what young felowe this was, but she would not tel vs. This is the matter, & we be witnesses of the same.

41 The common sorte beleued them, as those that were the elders and iudges of the people, & so they condemned her to death.

F

42 Susanna cryed out with a loude voyce and saide: O euerlasting God, * thou

Hebr. iiii.

43 Thou wottest that they haue borne false witness against me, and behold I must dye, whereas I neuer did any such thinges as these men haue maliciously inuented against me.

44 And the Lorde heard her voyce.

45 For when she was led forth to death, the lord rapt by the spirite of a young childe, whose name was Daniel,

46 which cryed with a loude voyce, * I

ii Reg. iiii.

and

* D2, but they sawe not the cloce because they were hid.

am cleane from this blood.

47 Then all the people turned towarde him, & saide: what meane these wordes that thou hast spoken:

48 Daniel stode in the middelt of them, and saide: are ye such fooles O ye children of Israel; that ye can not discern nor know the trueth: Ye haue here condepned a daughter of Israel vnto death, and knowe not the trueth wherefore:

49 Go sit in iudgement againe: for they haue spoken false witness against her.

50 Wherefore the people turned againe in all the haste: and the elders [that is the principall heades] saide vnto him: Come sit downe here among vs, and shewe vs this matter, seeing God hath geue thee as great honour as an elder.

51 And Daniel saide vnto them: * put these two asyde one from an other, and then shall I examine them.

52 When they were put asunder one from another, he called one of them and saide vnto him: O thou olde cankarde carle that hast vsed thy wickednes so long, thyne vngarrantous deedes which thou hast done afore are now come to light.

53 For thou hast geuen false iudgements, thou hast oppressed the innocent, and letten the gilty go free: where as yet the Lorde saith, * The innocent and righteous see thou slay not.

54 Well then, if thou hast seene her, tel me vnder what tree sawest thou them companying together: he answered: vnder a Bulbery tree.

55 And Daniel saide: Very well, nowe thou lyest euen vpon thyne head: lo, the messenger of the Lorde hath receaued the sentence of him, to cut thee in two.

56 Then put he him aside, and called for the other, and saide vnto him: O thou

seed of Chanaan, but not of Juda, fairenes hath deceaued thee, and lust hath subuerted thyne heart.

57 Thus dealt ye afore with the daughters of Israel, and they for feare consented vnto you: but the daughter of Juda would not abide your wickednes.

58 Now tel me then vnder what tree diddest thou take them companying together: he answered: vnder a Pomegranate tree.

59 Then saide Daniel vnto him: Very well, nowe thou lyest also euen vpon thyne head: the messenger of the Lord standeth wayting with the sword to cut thee in two, and slay you both.

60 With that all the whole multitude gaue a great shoute, and prayled God * which allway deliuered them that put their trust in him.

61 And they came vpon the two elders, whom Daniel had conuict with their owne mouth, that they had geuen false witness,

62 And dealt with them euen lyke wyse as they would haue done with their neighbours, yea they did * according to the law of Moyses, and put them to death: Thus the innocent blood was saued the same day.

63 Then helcias and his wyfe prayled God for their daughter Susanna, with Joacim her husband, and al the kinred: that there was no dishonestie founde in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

65 And king Astyages was layde with his fathers, and Cyrus of Persia raigned in his steede.

¶ The ende of the story of Susanna.

" Or, a pome tree, or a mirra tree.

Psal. xlvii. a.

Deu. xix. d.

1 Reg. iii. d.

Exo. xi. a.

1 Sam. x. a.

The story of Bel and of the Dragon,

which is the fourteenth Chapter of Daniel after the Latine.



1 Daniel did eate at the kinges table, and was had in reuerence aboue all his friendes.

2 There was at Babylō an image called Bel, and there were spent

(a) vpon him euery day (b) twelue takes, fourtie sheepe, and sixe great pottes of wine.

3 Him did the king worship him selfe, and went dayly to honour him, but Daniel worshipped his owne God: And the king saide vnto him, Why doest not thou worship Bel?

4 He answered and saide: * Because I may not worship thinges that be made with handes, but the liuing God which made heauen and earth, and hath power vpon all fleshe.

5 The king saide vnto him: Thinkest thou not that Bel is a lyuing God: or seest thou not how much he eateth and drinketh euery day?

6 Daniel smiled and saide, O king deceaue not thy selfe: for this is but made of clay within, and of brasse without, * neither eateth he euer any thing.

7 Then the king was wroth, and called for his priestes, and saide vnto them: If ye tell me not who is this that eateth by these expences, ye shall dye:

8 But if ye can certifie me that Bel eateth them, then Daniel shall dye: for he hath spoken blasphemie against Bel. And Daniel saide vnto the king: Let it so be, according as thou hast saide.

9 The priestes of Bel were threescore and ten, besides their wyues and children: And the king went with Daniel into the temple of Bel.

10 So Bels priestes saide, Lo, we wyl go out: & set thou the meate there O king, and poure in the wine, then shut the doore fast, and seale it with thyne owne signet:

11 And to morowe when thou comest in, if thou findest not that Bel hath eaten by all, we wyl suffer death: or els Daniel, that hath lyed vpon vs.

12 The priestes thought them selues sure enough: for vnder the aulter they had

made a priuy entraunce, and there went they in euer, and did eate by what there was.

13 So when they were gone forth, the king set meates before Bel: Now Daniel had commaunded his seruantes to bring assyes, & these he sifted through out all the temple, that the king might see: then went they out and sparrd the doore, sealing it with the kinges signet, and so departed.

14 In the night came the priestes, with their wyues and children, as they were wont to do, and did eate and drinke by all.

15 In the morning betimes at the breake of the day the king arose, and Daniel with him.

16 And the king saide: Daniel, are the scales whole yet? He answered: yea O king, they be whole.

17 Now as soone as he had opened the doore, the king looked vnto the aulter, & cryed with a loude voyce: Great art thou O Bel, and with thee is no deceite.

18 Then laughed Daniel, and held the king that he should not go in, and saide: Beholde the pavement, marke well whose footsteps are these?

19 The king saide: I see the footsteps of men, women, and children.

20 Therefore the king was angry, and toke the priestes, with their wyues and children: and they shewed him the priue doores where they came in, and dyd eate by such thinges as were vpon the aulter:

21 For the which cause the king sware the, and deliuered Bel into Daniels power, which destroyed him and his temple.

22 And in that same place there was a great Dragon, which they of Babylon worshipped.

23 And the king saide vnto Daniel, Sayest thou that this is but a god of brasse also? Lo, he lyueth, he eateth & drinketh, so that thou canst not say that he is no lyuing God: therefore worship him.

24 Daniel saide vnto the king: I wyl worship the Lorde my God, * he is the true lyuing God: as for this, he is not the God of lyfe.

25 But geue me leaue O king, and I shal destroy this Dragon without sword or staffe

(a) Of Bel & the meate given to him, which the priestes deuourt.
(b) Twelue great measures of fine flour called Artaba, whercof euery one contayned somewhat more then nine gallons, which maketh in all an hundred and egypt gallons at the least.
(c) Called Mithra, and euery one of these contayned about ten gallons, which in all maketh lx. gallons.

Eccle 30. c.

Or. 1. 1. 1.

Or. 1. 1. 1.

Ier. li. g. E. sai. xlvii. a.

Or. 1. 1. 1.

staffe. The king said: I geue thee leaue.
 26 Then Daniel toke pitch, fat, and hea-
 ry wooll, and did seeth them together,
 and made lumpes thereof: this he put
 in the Dragons mouth, and so the Dra-
 gon burst in sunder. And Daniel saide:
 Lo, there is he whom ye worshipped,
 27 when they of Babylon heard that,
 they toke great indignation, and gathe-
 red them together against the king, say-
 ing: The king is become a Jewe, and
 he hath destroyed Bel, he hath slaine
 the Dragon, & put the priestes to death.
 28 So they came to the king, and saide:
 Let vs haue Daniel, or els we wyll de-
 stroy thee and thyne house.
 29 Nowe when the king sawe that they
 rushed in so soze vpon him, and that ne-
 cessitie constrained him, * he deliuered
 Daniel vnto them:
 30 which cast him into the lions denne,
 where he was sixe dayes.
 31 In the denne there were seven lions,
 & they had geuen them euery day two
 bodiees & two sheepe: which then were
 not geuen them, to the intent that they
 might deuoure Daniel.
 32 There was in Iurie a prophete called
 Habacuc, which had made potage, & bro-
 ken bread in a boule, & was going into
 the fielde for to bring it to the reapers.
 33 But the angel of the Lorde saide vnto
 Habacuc: Go cary the meate that thou
 hast, into Babylon vnto Daniel, which
 is in the lions denne.
 34 And Habacuc saide: Lorde, I neuer
 sawe Babylon, and as for the denne I
 know it not.
 35 * Then the angell of the Lorde toke

him by the toppe, and bare him by the
 heere of the head, and through a might-
 tie winde set him in Babylon vpon the
 denne.
 36 And Habacuc cryed, saying: O Daniel
 * thou seruaunt of God, haue, take the
 breakfast that God hath sent thee.
 37 And Daniel saide: O God, hast thou
 thought vpon me: Wel, thou neuer fay-
 lest them that loue thee.
 38 So Daniel arose & did eate. And the
 angell of the Lorde set Habacuc in his
 owne place againe immediatly.
 39 Upon the seuenth day, the king went
 to beweepe Daniel: and when he came
 to the denne, he looked in, and beholde,
 Daniel sate [in the middest of the lions.]
 40 The cryed the king with a loude voyce,
 saying: Great art thou O Lorde God
 of Daniel, and there is none other be-
 sides thee.
 41 * And he drew him out of the lions den,
 & cast those that were the cause of his de-
 struction into the denne, and they were
 deuoured in a monient before his face.
 42 After this, wrote the king vnto al peo-
 ple, kinredes and tongues, that dwelt in
 all countries,
 43 Saying, Peace be multiplied with you:
 My comaundement is in al the domi-
 nion of my realme, that men feare and
 stand in awe of Daniels God, for he is
 the lyuing God, which endureth euer:
 44 His kingdome abideth vncorrupt, and
 his power is euerlasting:
 45 It is he that can deliuer and saue, he
 doth wonders and meruallous workes
 in heauen and in earth: for he hath sa-
 ued Daniel from the power of the lions.

iii. Reg. 17. 2.
" Or, dinner.

Iere. 37. b.

" Or, bounde
the sea.

" Or, croked.

¶ *The prayer of Manasses king of Iuda, when he
was holden captiue in Babylon.*



Lorde almightie, God of our fathers, Abraham, Isahac, and Jacob, and of the righ-
 teous seede of them: which hast made heauen and earth, with al the ornament ther-
 of, which hast * ordained the sea by the worde of thy commaundement, which hast
 Out by the deepe, and hast sealed it for thy fearefull and laudable name, which all
 men feare, and tremble before the face of thy power, and not for the anger of thy
 threating, the which is importable to sinners, but the mercie of thy promise is
 great and vnsearchable: for thou art the Lorde God most high aboue all the earth,
 long suffering, and exceeding mercifull, and repentaunt vpon the malice of men:
 Thou Lord after thy goodnes hast promysed repentaunce of the remission of sinnes, and thou that art
 the god of the righteous, hast not put repentaunce to the righteous Abraham, Isahac, and Jacob, vnto
 them that haue not sinned against thee: but because I haue sinned aboue the number of the sandes of
 the sea, and that myne iniquities are multiplied, I am * humbled with many bandes of iron, and there
 is in me no breathing, I haue prouoked thyne anger, and haue done euil before thee, in committing ab-
 hominations, and multiplying offences: And now I bowe the knees of my heart, requiring goodnes of
 thee O Lord. I haue sinned Lord, I haue sinned, and know myne iniquitie, I desire thee by prayer O
 Lord forgeue me, forgeue me, & destroy me not with myne iniquities, neither do thou alwayes remem-
 ber myne euils to punish them: but saue me (which am vnworthy) after thy great mercie, and I wyll
 prayse thee euerlastingly all the dayes of my lyfe: for all the powre of heauen prayseth thee, and vnto
 thee belongeth glory, worlde without ende, Amen.

The first booke of the Machabees.

The first Chapter.

1 After the death of Alexander the king of Macedonia, 11 Antiochus taketh the kingdome. 12 Many of the children of Israel make couenaunt with the Gentiles. 21 Antiochus subdueth Egypt and Hierusalem vnto his dominion. 43 Hierusalem being burnt, they make lawes of their owne, and forbid to kepe gods lawes. 50 Antiochus setteth vp an idoll ouer the aulter of God.

A 1



"Dz, Chet: 11. (a) The first battaile with the Carthaginians was fought at this time.

After that Alexander king of Macedonia sonne of Phillip went forth of the lande of Cethim, and (a) slew Darius king of the Persians and

Medes, and raigned for him as he had done before in Grecia:

2 It happened that he took great warres in hand, wanne very many strong cities, and slue many kinges of the earth,

3 Going through to the endes of the worlde, and getting many spoyles of the people, insomuch that the whole worlde stode in awe of him, * and therfore was he proude in his heart.

4 (b) Now when he had gathered a mightie strong hoast,

5 And subdued the landes and people with their princes, so that they became tributaries vnto him,

6 Then he fell sicke, and when he perceaued that he must needes dye,

7 He called for his noble estates, which had ben brought vp with him of childre, * and parted his kingdome among them while he was yet alic.

8 So Alexander raigned twelue yeres, and then dyed.

9 (c) After his death fell the kingdome vnto his princes, and they obtayned it euery one in his roome,

10 And caused them selues to be crowned as kinges: and so did their children after them many yeres, and much wickednes increased in the worlde.

11 Out of these came the vngentious roote noble Antiochus, the sonne of Antiochus the king, * which had ben a pledge at Rome: and he raigned in the hundred thirtie and seuen yere of the empire of

the Grekes.

12 (d) In those dayes went there out of Israel wicked men, which moued much people with their counsel, saying, * Let vs go and make a couenaunt with the heathen that are rounde about vs: * for since we departed from them, we haue had much sorowe.

13 So this deuice pleased them well,

14 (e) And certaine of the people toke vp on them for to go vnto the king, which gaue them licence to do after the ordinance of the heathen.

15 * (f) Then set they vp an open schoole at Hierusalem of the lawes of the heathen:

16 (g) And made them selues vncircumcized, but forlooke the holy testament, and ioyned them selues to the heathen, * and were cleane sould to do mischiefe.

17 So when Antiochus began to be mightie in his kingdome, he went about to obtayne the lande of Egypt also, that he might haue the dominion of two realmes.

18 * Upon this entred he into Egypt with a strong hoast, with charets, Elephants, horsemen, and a great number of ships,

19 (h) And began to warre against Ptolome the king of Egypt: But Ptolome was afrayde of him, and fled, and many of his people were wounded to death.

20 Thus Antiochus wanne many strong cities, and toke away great good out of the lande of Egypt.

21 * And after that Antiochus had smitten Egypt, he turned againe in the hundred fourtie and thre yere, and went toward Israel,

22 And came vp to Hierusalem with a mightie people,

23 And entred proudey into the sanctuarie, and toke away the golden alter, the candelsticke, and al the ornaments thereof, the table of the shewbread, the pouring

(d) The beginning of the kingdome of the Partians. Deu. vii. a.

Ter. xliii. c.

(e) Josephus. li. 12. Cap. 6.

i. Mac. iii. b. (f) The wicked fall headlong into mischiet.

(g) Epiphanius libro de ponderibus et mensuris saith, that it was by drawing the stam over that part that was circumcized.

i. Mac. v. a.

(h) The second battaile with the Carthaginians.

ii. Mac. v. 6.

Judith. i. b.

(b) The beginning of the kingdome of Egypt.

Daniel. vii. a.

(c) The beginning of the kingdome of Syria.

"Dz, Epiphanius.

i. Mac. viii. a.

ring vessels, the chargers, the golden spoones, the bayle, the crownes, & golden apparell of the temple, and brake downe all in peeces.

24 He toke also the siluer and golde, the precious iewels, and the secret treasures that he founde.

25 And when he had taken away altogether, caused a great murther of men, and spoken very proudly, the departed into his owne lande.

26 Therefore there was great lamentation throughout all Israel.

E 27 The princes and the elders of the people mourned, the young men and the maydens were defiled, and the faire beautie of women was chaunged:

28 The bridegrome and the bryde toke them to mourning,

29 The lande and those that dwelt therein was moued: for all the house of Jacob was brought to confusion.

30 ⁽¹⁾ After two yerres the king sent his chiefe treasurer vnto the cities of Iuda, which came to Hierusalem with a great multitude of people,

31 Speaking peaceable wordes vnto the, but all was deceite: for when they had geuen him credence,

32 He fell sodenly vpon the citie, & smote it sore, & destroyed much people of Israel:

33 * And when he had spoyled the citie, he set fire on it, casting downe houses and walles on euery side.

34 The women and their children toke they captiue, and led away their cattell.

f 35 Then builded they the citie of David with a great and thicke wall, and with mightie towres, and made it a strong holde for them.

36 Beside all this, they set wicked people and bugodlie men to kepe it,

37 Stored it with weapons and vitailles, gathered the goodes of Hierusalem, and layed them by there: Thus became it a theem the castel.

38 Thus they became a heauy burthen, laying wayte for the people that went into the sanctuary, and for the cruell destruction of Israel.

39 Thus they shed innocent blood on euery side of the sanctuary, and defiled it:

40 Insonmuch that the citezins were faine to depart, and the citie became an habitation of straungers, being desolate of her owne seede: for her owne natives were faine to leaue her.

41 * Her sanctuary was cleane wasted, her holy dayes were turned into mourning, her Sabbathes were had in derision, & her honour brought to naught.

1 obi. ii. a.

42 ^(b) Loke how great her glory was before, so great was her confusion, and her ioye turned into sorowe.

(b) Josephus. li. ii. Cap. 6. et 7.

43 * Antiochus also the king sent out a commission vnto all his kingdome, that all the people should be one.

ii. Mac. vi. a.

44 Then they left euery man his lawe, and al the heathen agreed to the commaundement of king Antiochus:

45 Yea, many of the Israelites consented therevnto, offering vnto idols, and defiling the Sabbath.

46 So the king Antiochus sent his messengers with his commission vnto Hierusalem, and to all the cities of Iuda, that they should folow the lawes of the heathen:

47 And forbad either burnt offering, meate offering, or peace offering to be made in the temple of God, & that there should no Sabbath nor hie feast day be kept:

48 But commaunded that the sanctuary and the holy people of Israel should be defiled:

G

49 He commaunded also, that there should be set by other aulters, temples, & idols, to offer by swines flesh, and other vncleane beastes,

50 That men should leaue their children vncircumcized, to defile their soules with all maner of vncleannesse and abominations:

51 That they might so forget the lawe, and chaunge all the holy ordinaunces of God,

52 And that whosoener would not do according to the commaundement of king Antiochus, should suffer death.

53 In lyke maner commaunded he throught out all his realme, and set rulers ouer the people, for to compell them to do these thinges:

54 Commaunding al the cities of Iuda to do sacrifice vnto idols.

55 Then went the people vnto the heathen by heapes, forsooke the law of the Lorde, and committed much euill in the lande:

56 And the droue the Israelites into secrete places, euen where so euer they coulde flee for succour.

57 The fifteenth day of the moneth Cal-

leu, Nouem-ber.

Daniel. ix.
Math. 24.

ii. Mac. vi. b.

Jer. 35. c.
(1) It is a
manifest note
of the enemies
of God, to
burne the
bookes of the
lawe. Hist.
ecclesiast. ii.
8. Cap. 1.

leu, in the hundred threescore and fifti
yere, set king Antiochus an^{*} abhominable
idoll of desolation vpon the aulter of
God, and they builded aulteris through-
out all the cities of Iuda on euery side,
58 Before the doores of the houses, and in
the streates, where they bzent incense
and did sacrifice.
59 * And as for the bookes of the lawe of
God, they bzent them in the fire, * and
rent them in peeces.
60 Whatsoever he was that had a booke
of the testament of the Lorde founde by
him, yea Whosoever endenoured him
selfe to kepe the lawe of the Lorde, the
kings commaundement was, that they
should put him to death.
61 And through his aucthoritie they exe-
cuted these thinges euery moneth, vpon
the people of Israel that were founde
in the cities.

62 * The twentieth and fifti day of the mo-
neth, what time as they did sacrifice vpon
the aulter, which stood in the steade
of the aulter of the Lorde:
63 According to the commaundement of
king Antiochus they put certaine wo-
men to death, which had caused their
children to be circumcized:
64 Not onely that, but they hanged by the
childre by the neckes throughout al their
houses, and slue the circumcizers of the.
65 Yet were there many of the people of
Israel, which determined in the selues
that they woulde not eate vncleane
thinges: but chose rather to suffer death,
then to be defiled with vncleane meates:
66 So because they would not breake the
blessed lawe of God, they were cruelly
slaine.
67 And this great tyranny encreased very
soze vpon the people of Israel.

The .ii. Chapter.

1 The mourning of Mathathias and his sonnes for the destruction of the holy citie. 19 They
refuse to do sacrifice vnto idols. 24 The zeale of Mathathias for the lawe of God. 33 They
are slaine and wpll not fight againe, because of the Sabbath day. 49 Mathathias dying,
commaundeth his sonne to sicke by the worde of God, after the example of the fathers.



21



A those dayes there
did stand vpon one Ma-
thathias the sonne of
John, the sonne of Si-
meon the priest, out of
the kindred of Iosab,
from Hierusalem, and
dwelt vpon the mount of Modin,

2 And had fiue sonnes: John, called
Gaddis,
3 Simon called Thasi,
4 Judas, otherwyle called Machabeus,
5 Eleazer, otherwyle called Abaron, and
Jonathā whose surname was Apphus.
6 These sawe the euill that was done a-
mong the people of Iuda and Hierusa-
lem.

lem.

- 7 And Mathathias sayd: Who is me, alas that euer I was borne, to see this miserie of my people, & the piteous destruction of the hely citie, and thus to sit so still, it beyng deliuered into the handes of the enemies.
- 8 Her sanctuarie is come into the power of straungers, her temple is as it were a man that hath lost his good name:
- 9 Her pretious ornamentes are caried away captiue, her olde men are slayne in the streetes, and her young men are fallen thoro we the sworde of the enemies.
- 10 What people is it that hath not some possession in her kingdome: or who hath not gotten some of her spoyle:
- 11 All her glorie is taken away, she was a free woman, and now she is become an handemayde.
- 12 Behold our sanctuarie, our beautie and honour is wasted away and defiled by the gentiles.
- 13 What helpeth it vs then to liue:
- 14 And Mathathias rent his clothes, he and his sonnes, and put sackcloth vpon them, and mourned very soze.
- 15 Then came the men thither whiche were sent of king Antiochus, to compell such as were fled into the citie of Boddin, for to do sacrifice, & to burne incense vnto idoles, and to forsake the lawe of God.
- 16 So many of the people of Israel consented and enclined vnto them: but Mathathias and his sonnes remayned stedfast.
- 17 Then spake the commissioners of king Antiochus, and sayd vnto Mathathias: Thou art an noble man, of hie reputation, and great in this citie, having many fayre children and brethren:
- 18 Come thou therfore first and fulfill the kinges commaundement, like as all the heathen haue done, yea and the men of Iuda, and such as remayne at Hierusalem: so shalt thou and thy children be in the kinges fauour, and enriched with golde, siluer, and great rewardes.
- 19 Mathathias answered, & spake with a loude voyce: Though all nations obey the king Antiochus, and fall away euery man from keeping the lawe of their fathers, though they consent to his commaundementes:
- 20 (a) Yet will I and my sonnes and my brethren not fall from the lawes of our fathers.
- 21 God forbid we shoulde: that were not good for vs* that we shoulde forsake the lawe and ordinaunces of God, and to agree vnto the commaundement of king Antiochus. Actes.v.b.
- 22 Therfore we will do no such sacrifice, neither breake the statutes of our lawe, *to go another way. Pro.iii.c.
- 23 And when he had spoken these wordes, there came one of the Jewes, whiche openly in the sight of all, did sacrifice vnto the idoles vpon the altier in the citie of Boddin according to the kinges commaundement.
- 24 When Mathathias sawe this, it greued^(b) hym at the heart, so that his reynes shoke withall, and his wrath kindled for very zeale of the law: with that he start vp, and killed the Jewe beside the altier:
- 25 Yea and slue the kinges commissioner that compelled hym to do sacrifice, & destroyed the altier at the same time:
- 26 Such a zeale had he vnto the lawe of God, *like as Whinehes dyd vnto Zambri the sonne of Saloni. Nu.xxv.b.
- 27 And Mathathias cryed with a loude voyce thoro we the citie, saying: who so is feruent in the law, and will kepe the couenaunt, let him folowe me.
- 28 So he and his sonnes fled into the mountaynes, and left all that euer they had in the citie. ii.Mach.v.c.
- 29 Many other godly men also which lyued iustly and vprightly departed into the wilderness, with their children, their wiues, and their cattell, and remayned there: for the tyranny increased soze vpon them.
- 30 Now when the kinges seruautes, and the hoast whiche was at Hierusalem in the citie of David, hearde that certayne men had broken the kinges commaundement, and were gone their way to the wilderness into secrete places:
- 31 Then many pursued after them, and after they had ouertaken them, they camped them selues, and set the battell in aray against them in the Sabbath day,
- 32 And sayd vnto them: Will ye yet rebell: Get you hence, and do the commaundement of king Antiochus, and ye shall lyue.
- 33 They answered: *we will not go for thee, neither will we do the kinges commaundement, to defile the Sabbath day. Iosu.v.c.

34 Then began they to fight against them:
 35 But the other gaue them none o^rther aunswere, neither cast they one stone at them, nor made fast their priuie places:
 36 But sayde, we will dye all in our innocentie, heauen & earth shall testifie with vs that ye put vs to death wrongfully.
 37 Thus they fought against them vpon the Sabbath, and slue both men & cattayle, their wyues and their children, to the number of a thousande people.
 38 When Mathathias and his friendes heard this, they mourned for them right sore,
 39 And sayde one to another: If so be that we al do as our brethren haue done, and fight not for our lyues and for our lawes against the heathen, then shall they the sooner roote vs out of the earth.
 40 So they concluded among them selues at the same time, sayiug:
 41 Whatsoeuer he be that commeth to make battayle with vs vpon the Sabbath day, we will fight against him, and not dye all as our brethren that were murdered in the wilderness.
 42 Upon this came the assemblee of the Assideans vnto them, whiche were of the strongest men in Israel, and all such as were feruent in the lawe:
 43 And al they that were fled for persecution, came to helpe them, and to stand by them:
 44 Insomuch that they gathered an hoast of men, and slue the wicked doers in their gelousie, and the vngodly men in their wrath: but the rest fled vnto the heathen, and escaped.
 45 Then Mathathias and his friendes went about, and destroyed the aulters,
 46 And circumcised the children that had not yet receaued circumcision, as many as they found within the coastes of Israel:
 47 And folowed mightily vpon the proud men: and this acte prospered in their handes,
 48 Insomuch that they kept the lawe against the powder of the gentiles and the kinges, and gaue not ouer their dominion vnto wicked doers.
 49 After this, when the time drew on fast that Mathathias shoulde dye, he sayde vnto his sonne: Now is pryde and persecution increased, nowe is the time

of destruction & wrathfull displeasure:
 50 wherefore O my sonnes, be ye feruent in the lawe, and leoparde your liues for the testament of the fathers.
 51 Call to remembraunce what actes our fathers dyd in their time, so shall ye receaue great honour and an euerlasting name.
 52 *Remember Abraham: Was not he founde faythful in temptation, & it was reckened vnto him for righteousnesse?
 53 *Joseph in time of his trouble kept the commaundement, & was made a Lorde of Egypt.
 54 *Whinehes our father was so feruent for the honour of God, that he obtayned the conenaunt of an euerlasting priesthood.
 55 *Joshuah for fulfilling the word of God, was made the captayne of Israel.
 56 *Caleb bare recorde befoze the congregation, and receaued an heritage.
 67 *Dauid also in his mercifull kindnesse, obtayned the throne of an euerlasting kingdome.
 58 *Elias being ielous and feruent in the law, was taken by into heauen.
 59 *Ananias, Azarias, and Misael remayned stedfast in faith, and were deliuered out of the fire.
 60 In like maner *Daniel beyng vngiltie, was saued from the mouth of the lions.
 61 And thus ye may consider throughout all ages sence the worlde began, *that whosouer put their trust in God, were not overcome.
 62 *Feare not ye then the wordes of an vngodly man, *for his glozie is but doung and wormes:
 63 To day is he set vp, and to mo rowe is he gone: for he is turned into earth, and his memoriazall is come to naught.
 64 wherefore O my sonnes, take good heartes vnto you, and quyte your selues like men in the lawe: for if ye do the thinges that are commaunded you in the lawe of the Lorde your God, ye shall obtayne great honour therin.
 65 And beholde, I knowe that your brother Simon is a man of wysdome: see that ye geue care vnto him alway, he shalbe a father vnto you.
 66 As for Judas Machabeus, he hath euer ben mightie and strong from his youth by: let him be your captayne, and order the battayle of the people.

James.ii.d.
 Rom.iii.a.
 Gen.xxii.b.
 Heb.xi.d.
 Eccl.xliii.c.
 Gen.xli.f.
 Nu.xxvii.d.
 Eccl.xlv.f.
 Nu.xxvii.c.
 Iosua.i.a.
 Num.xliii.a.
 1.Reg.25.3.c.
 4.Reg.7.c.
 Dan.iii.c.
 Dan.vi.e.
 Heb.xi.b.
 Mat.x.d.
 Esa.xli.a.
 and l.c.
 1.Pet.1.b.
 James.1.b.
 Eccl.xliii.b.
 Plal.xxvi.c.

- 67 Thus shall ye bring vnto you all those that fauour the lawe, and see that ye avenge the wrong of your people,
 68 And recompence the heathen againe, & applie your selues wholly to the commaundement of the lawe.
 69 So he gaue them his blessing, and was

layed by his fathers:

- 70 And died in the hundred fourtie and sixe yere at Modin, where his sonnes buried him in his fathers sepulchre, and all Israel made great lamentation for him.

The .iii. Chapter.

1 Judas is made ruler ouer the Jewes. 11 He killeth Apollonius and Seron the prince of Syria. 44 The confidence of Judas toward God. 55 Judas determineth to fight against Lysias, whom Antiochus had made captayne ouer his hoast. 60 The praier of the absteyners.

1 **W**hen stood by Judas Machabeus in his fathers steade,

2 *And all his brethren helped hym, and so dyd all they that helde with his father, and fought with cherefulnesse for Israel.

3 So Judas gaue his people great honour: he put on a brest plate as a giuant, and arayed him selfe with his harnesse, and defended the hoast with his sword.

4 In his actes he was like a lion, and as a lions whelp rozing at his pray.

5 He was an enemye to the wicked, and hunted them out, *and brent by those that vexed his people:

6 So that his enemies fled for feare of hym, and all the workers of vngodlinesse were put to trouble: such lacke and prosperitie was in his hande.

7 This greued diuers kinges: but Jacob was greatly reioyced thoroow his actes, and he gaue hym selfe a great name for euer.

8 He went thoroow the cities of Iuda, destroying the vngodly out of them, turning away the wrath from Israel,

9 And receauing such as were oppressed: and the fame of him went vnto the vttermost part of the earth.

10 Then Apollonius [a prince of Syria] gathered a mightie great hoast of the heathen, & out of Samaria, to fight against Israel:

11 Whiche when Judas perceaued, he went forth to meete him, fought with him, slue him, & a great multitude with hym: the remnaunt fled, and he toke their substance.

12 Judas also toke Apollonius owne sword, and fought with it all his lyfe long.

13 Nowe when Seron a prince of the armie of Syria, heard say that Judas had gathered vnto hym the congregation and church of the saythfull,

14 He sayde: I will get me a name and a prayse thoroowout the realme: for I will go fight with Judas and them that are with hym, as many as haue despised the kinges commaundement.

15 So he made him redy, and there went with hym a great mightie hoast of the vngodly, to stand by him, and to be auenged of the children of Israel.

16 And when they came nye vnto Bethoron, Judas went forth against them with a small companie.

17 And when his people sawe such a great hoast before them, they sayde vnto Judas: howe are we able, beyng so few, to fight against so great a multitude and so strong, seyng we be so weery, and haue fasted all this day:

18 *But Judas sayde, It is a small matter for many to be ouercome with fewe: yea there is no difference to the God of heauen, to deliuer by a great multitude, or by a small companie:

19 *For the victorie of the battell standeth not in the multitude of the hoast, but the strength commeth from heauen.

20 Beholde, they come against vs with a cruell and proude multitude, to destroy vs, our wyues, and our children, and to robbe vs:

21 But we will fight for our lyues, and for our lawes,

22 And the Lorde hym selfe shall destroy them before our face: therefore be not ye afrayde of them.

23 Asloone as he had spoken these wordes, he leapt sodenly vpon them: Thus was Seron smitten, & his hoast put to flight,

24 And Judas folowed vpon them beyonde Bethoron, vnto the playne fielde, where there were slaine eyght hundred men of them, and the residue fledde into the lande of the Philistines.

25 Then all the heathen on euery side were afrayde of Judas & his brethren:

26 So that the rumour of him came vnto the kinges eares, for all the gentiles coulde tell of the warres of Judas.

27 So when king Antiochus heard these tidings, he was angry in his mynde: wherfore he sent forth, and gathered an hoast of his whole realme, very strong armies:

¶ 28 And opened his tresurie, and gaue his hoast a yeres wages in hande, commaunding them to be redy at all times.

29 Neuerthelesse, when he saw that there was not money enough in his tresuries, and that thorow the discorde and persecution which he made in the lande to put downe the lawes that had ben of olde times, his customes and tributes of the lande were minished:

30 He feared that he was not able for to beare the costes and charges any longer, nor to haue such gistes to geue so liberally as he dyd afore, more then the kinges that were before him.

31 Wherfore he was heavy in his minde, and thought* to go into Persides for to take tributes of the lande, and so to gather much money.

32 So he left Lysias a noble man of the kinges blood to ouersee the kinges businesse, from the water Euphrates vnto the borders of Egypt:

33 And to kepe well his sonne Antiochus, till he came againe.

34 Moreover, he gaue hym halfe of his hoast, and Elephanes, and committed vnto him euery thing, and gaue him the charge of all thinges that he woulde haue done, concerning those which dwelt in Juda and Hierusalem:

35 That he shoulde sende out an armie against them, to destroy and to roote out the power of Israel and the remnaunt of Hierusalem, to put out their memoriall from that place,

¶ 36 To set straungers for to inhabite all their quarters, and to part their land among them.

37 Thus the king toke the other part of the hoast, and departed from Antioche a citie of his realme, ouer the water Eu-

phrates, in the hundred & fourtie and seuen yere, and went thorow the hye countreys.

38 *And Lysias chose vnto hym Ptolomit the sonne of Dozyminius, Picanor and Gorgias, mightie men, and the kinges friends.

39 These he sent with fourtie thousande footemen, and seuen thousande horsemen, for to go into the land of Juda, and to destroy it, as the king commaunded.

40 So they went forth with all their power, and came to Ennauus into the playne fielde.

41 When the marchauntes of the countrey hearde the rumour of them, they & their seruantes toke very much siluer & gold for to bye the children of Israel to be their bondemen: There came vnto them also yet mo men of warre on euery syde, out of Syria, and from the Palestines.

42 Now when Judas and his brethren saw that trouble increased, and that the hoast drew nye vnto their borders, considering the kinges wordes which he commaunded vnto the people [name-ly] that they shoulde vtterly waste and destroy them:

43 They sayde one to another, Let vs redresse the decay of our people, let vs fight for our folke & for our sanctuarie.

44 Then the congregation were soone redy gathered to fight, to pray and to make supplication vnto God for mercie and grace.

45 *As for Hierusalem, it lay voyde, & was as it had ben a wildernesse: there went no man in nor out at it, and the sanctuarie was troden downe, the aliauntes kept the castle, there was the habitation of the heathen, the mirth of Jacob was taken away, the pype and the harpe was gone from among them.

46 The Israelites gathered them together, & came to Maspha before Hierusalem: for in Maspha was the place where they prayed afozetime in Israel.

47 So they fasted that day, and put sackcloth vpon them, cast ashes vpon their heades, rent their clothes,

48 And layde forth the bookes of the lawe, wherout the heathen sought to paynt the lyknesse of their images:

49 And brought the priestes ornaments, the firstlinges, and the tithes: they set there also the *Nazarites, which had accomplished their vowes before God:

50 And

i.Mac. viii.d

¶

i.Mac. i.d

i.Reg. vii.b

Num. vi.b

50 And cryed with a loude voyce toward heauen, saying: What shall we do with these: and whyther shall we cary them away?
 51 For thy sanctuarie is troden downe and defiled, the priestes are come to heauynesse and dishonour,
 52 And beholde, the heathen are come together for to destroy vs: Thou knowest what thinges they imagine against vs.
 53 How may we stande before them, except thou (O God) be our helpe?
 54 Then they blew out the trumpet also with a loude voyce.
 55 Then Judas ordeyned *captaynes ouer the people, ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten.
 56 But as for such as builded them houses,

married wyues, planted them vineyardes, and those that were fearfull, he commaunded them euery man to go home againe, according* to the lawe.
 57 So the hoast remoued, and pitched vpon the south side of Emmaus.
 58 And Judas sayd: Arme your selues, be strong O my children, make you redy against to morowe in the morning, that ye may fight with these people, whiche are agreed together to destroy vs and our sanctuarie.
 59 Better is it for vs to dye in battayle, then to see our people and our sanctuarie in such a miserable case.
 60 *Neuer the lesse, as thy will is O God in heauen, so be it.

Deut. xx. a.
Iud. vii. a.

Math. vi. b
Luk. xi. a.

The. iiii. Chapter.

1 Judas goeth against Gorgias, which lyeth in wayte. 14 He putteth Gorgias & his hoast to flight. 28 Lysias inuadeth Turke. 29 But Judas dyueth him out. 43 Judas purifieth the temple, and dedicateth the aulter.

1 **W**hen toke Gorgias five thousand *me of foote, and a thousand of the best horsmen, and remoued out of the campe by night,
 2 To come nye where the Jewes hoast lay, & so to slay them sodenly: (Nowe the men that kept the castle, were the conueyers of them.)
 3 Nowe when Judas heard this, he remoued, and al the strong men that were with hym, to smyte the chiefe and principall of the kinges hoast at Emmaus:
 4 For the army was not yet come together.
 5 In the meane season came Gorgias by night into Judas tentes, and when he founde no man there, he sought them in the mountaynes, and thought they had ben fled away because of him.
 6 But when it was day, Judas shewed hym selfe in the fielde with three thousande men only, whiche had neither harness, nor wordes to their mindes.
 7 But on the other side, they saw that the heathen were mightie and well harnessed, and their horsmen about them, and all these well expert in feates of warre.
 8 Then sayde Judas to the men that



were with him: Feare not ye the multitude of them, be not afrayde of their violent running.
 9 Remember howe our fathers were deliuered *in the red sea, when Pharao folowed vpon them with a great hoast.
 10 Euen so let vs also crye nowe toward heauen, and the Lord shall haue mercie vpon vs, and remember the couenaunt of our fathers, yea & destroy this hoast before our face this day:
 11 And all the heathen shall knowe, that it is God him selfe which deliuereth and saueth Israel.
 12 Then the heathen lift vp their eyes, and when they sawe that they were cunning against them,
 13 They went out of their tentes into the battayle, and they that were with Judas blew by the trumpettes.
 14 *So they buckled together, and the heathen were discomfited, and fled ouer the playne fielde:
 15 But the hymnost of them were slayne with the sword: For they folowed them vnto Affaremoth, and into the fieldes of Idumea toward Azot and Jamnia: so that there were slayne of them vpon a three thousande men.
 16 So Judas turned againe with his hoast,

Exo. xiii. f.

ii. Ma vii. d.

ii. D., Gaze-ron.

C

- 17 And sayd vnto the people, We not greedy of the spoyle, we haue yet a battayle to fight:
- 18 For Gorgias and his hoast are here by vs in the mountaynes, but stand ye fast against our enemies, & ouercome them, then may ye safely take the spoyle.
- 19 As Judas was speaking these wordes; behold, there appeared one part of them vpon the mount.
- 20 But when Gorgias sawe that they of his partie were fled, and the tentes brent by (for by the smoke they might vnderstande what was done) they perceauing this, were very sore afrayde:
- 21 And when they sawe also that Judas and his hoast were in the field ready to stryke battayle,
- 22 They fled euery one into the lande of the heathen.
- 23 So Judas turned againe to spoyle the tentes, where they gat much golde and siluer, precious stones, purple, and great riches.
- 24 Thus they went home, and song a psalme of thankesgiving, and prayesd God in heauen, * For he is gracious, and his mercie endureth for euer.
- 25 And so Israel had a great victorie in that day.
- 26 Now all the heathen that escaped, came and tolde Lysias euery thing that had happened:
- 27 Wherefore Lysias was sore afrayde and greued in his minde, because Israel had not gotten such misfortune as he woulde they should, neither as the king commaunded.
- 28 The next yere folowing, gathered Lysias thre score thousande chosen men of foote, and fyue thousande horsemen, to fight against Hierusalem.
- 29 So they came into Iurie, and pitched their tentes at Bethoron: where Judas came against them with ten thousande men.
- 30 And when he sawe so great and mighty an hoast, he made his prayer, & sayde: Blessed be thou O sauour of Israel, * which diddest destroy y violent power of the gaunt in the hande of thy seruant Dauid, * & gauest the hoast of the heathen into the hand of Jonathan the sonne of Saul, & of his harness bearer:
- 31 But this hoast now into the hand of thy people of Israel, & let them be confounded in their multitude and horsemen.
- 32 Make them afrayde, and discomfite the boldnesse of their strength, that they may be moued thoro we their destruction.
- 33 Cast them downe thoro we the sworde of thy louers, then shall all they that knowe thy name, prayse thee with thankesgiving.
- 34 So they stroke the battell, and there were slayne of Lysias hoast fyue thousande men.
- 35 Then Lysias seying the discomfiting of his men, and the manlinesse of the Jewes, holwe they were redy either to lyue or to dye lyke men: he went vnto Antioch, and chose out men of warre, that when they were gathered together, they might come againe into Iurie.
- 36 Then sayde Judas and his brethren: Behold, our enemies are discomfited, let vs now go by to cleanse and to repayre the sanctuarie.
- 37 * Upon this, all the hoast gathered them together, and went by into mount Sion.
- 38 Nowe when they sawe the sanctuarie layed wast, the aulter defiled, the doores brent by, the shrubbes growing in the courtes, like as in a wood or vpon mountaynes, yea and that the priestes chambers were broken downe:
- 39 They rent their clothes, & made great lamentation, cast ashes vpon their heades,
- 40 Fell downe flat to the grounde vpon their faces, made a great noyse with the trumpettes, and cryed toward heauen.
- 41 Then Judas appoynted certayne men to fight against those which were in the castle, till they had cleansed the sanctuarie.
- 42 So he chose priestes that were vndefiled, such as had pleasure in the lawe of God:
- 43 And they cleansed the sanctuarie, and bare out the defiled stones into an vncleane place.
- 44 And forsomuch as the aulter of burnt offeringes was vnhallowed, he toke aduise what he might do withall:
- 45 So he thought it was best to destroy it, lest it shoulde happen to do them any shame, for the heathen had defiled it: and therfore they brake it downe.
- 46 As for the stones, they layed them by vpon the mountayne by the house in a con-

Psa. cvii. a.
Psa. xviii. a.

i. Re. xvii. a.

i. Re. xiii. b.

ii. Mach. x. a.

f

con-

conuenient place, till there came a prophete to shewe what shoulde be done with them.

47 *So they toke whole stones, according to the lawe, and buylded a newe aulter, such one as was before,

48 And made by the sanctuarie within and without, & halowed the house and the courtes:

49 They made newe holy ornamentes, & brought the candlesticke, the aulter of incense, and the table into the temple.

50 The incense layed they vpon the aulter, & lighted the lampes whiche were vpon the candelsticke, that they might burne in the temple:

51 They set the shew bread vpon the table, and hanged by the bayle, and finished all the workes which they had begun to make,

52 *And vpon the twentieth and fifth day of the nyth moneth (whiche is called the moneth of Casleu) in the hundred fourtie and eyght yere:

53 They rose by betimes in the morning, for to do sacrifice according to the lawe vpon the newe burnt offering aulter that they had made.

54 After the time and season that the heathen had defiled it, the same day was it set by againe, with songues, pypes, harpes, and cymbales,

55 And all the people fel vpon their faces, worshipping and thanking the God of heauen, whiche had geuen them the victorie.

56 *So they kept the dedication of the aulter eyght dayes, offering burnt sacrifices and thanke offeringes with gladnesse:

57 They deckt the forefront of the temple also with crownes and shieldes of gold, and halowed the portes and celles, and hanged doores vpon them.

58 Thus there was very great gladnesse among the people, because the blasphemie of the heathen was put away.

59 So Judas and his brethren, with the whole congregation of Israel, ordeyned *that the time of the dedication of the aulter shoulde be kept in his season from yere to yere, by the space of eyght dayes, from the twentieth and fifth day of the moneth Casleu with myrrh and gladnesse.

60 And at the same time buylded they by the mount Sion, with hye walles and strong towres round about, lest the gentiles shoulde come and treade it downe, as they did afore.

61 Therfore Judas set men of warre in it to kepe it, and made it strong for to defend Bethsura, that the people might haue a refuge against the Edomites.

The .v. Chapter.

Judas banquisheth the heathen that go about to destroy Israel, and is holpen of his brethren Simon and Ionathas. so he ouerthroweth the citie of Ephron, because they denied him passage thorowe it.



It happened also, that when the heathen rounde about heard howe that the aulter & the sanctuarie were set by in their old estate, it displeased them very

the people, and howe they layed wayte for them in the hye way:

5 wherfore he shut them by into towres, and came vnto them, besieged them, and destroyed them bitterly, & burnt by their towres, with all that were in them.

6 Afterward went he against the children of Ammon, whereof he founde a mighty power and a great multitude of people, with Timothi their captayne.

7 So he stroke many battayles with them, which were destroyed before hym. 8 And when he had slayne them, he wanne Gazer the citie, with the towres belonging therto, and so turned againe into Iurie.

9 The heathen also in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castle of Datheniam,

Exo. xx. d. De. xxvii. a. Isai. viii. g.

ii. Par. vii. b.

Ioh. x. c.

Novemb. ber.

i. Mac. 6. b. f.

i. Mach. x. a

Novemb

Ios. cap. xii. lb. xii.

Eze. xxv. b. and xxxv. a. i. Mach. c.

- 10 And sent letters vnto Judas and his brethren, saying: The heathen that are about vs are gathered against vs on euery side, to destroy vs.
- 11 And nowe they make them redy for to come and lay siege to the castel wher vnto we are fled, and Timothi is captayne of their hoast:
- 12 Come therefore and deliuer vs out of their handes, for there is a great multitude of vs slayne alredy.
- 13 Beas and our brethren that were at Tubin, are slayne and destroyed well nye a thousande men and their wyues, their children and their goodes haue the enemies led away captiue.
- ¶ 14 Whyle these letters were yet a reading, beholde there came other messengers from Galilee with rent clothes, whiche tolde euen the same tidinges,
- 15 And sayde, that they of Ptolomais, of Tyrus, and of Sidon were gathered against them, and that all Galilee was filled with enemies to destroy Israel.
- ¶ 16 Mach. 8.c. When Judas and the people hearde this, they came together a great congregation, to deuise what they might do for their brethren that were in trouble and besieged of their enemies.
- 17 And Judas sayd vnto Simon his brother: Choose thee out certayne men, & go deliuer thy brethren in Galilee: As for me & my brother Ionathas, we will go into Galaaditim.
- 18 So he left Iosephus the sonne of Zachari, and Azarias, to be captaynes of the people, to kepe the remnaunt of the hoast in Jewry,
- 19 And commaunded them, saying: Take the ouersight of this people, and see that ye make no warre against the heathen, vntill the time that we come againe.
- 20 And vnto Simon he gaue three thousand men for to go into Galilee: but Judas him selfe had eyght thousand in Galaaditim.
- ¶ 21 Then went Simon into Galilee, and stroke diuers battayles with the heathen, whom he discomfited,
- 22 And folowed vpon them into the port of Ptolomais: and there were slayne of the heathen almost thre thousande men.
- 23 So he toke the spoyles of them, and carried away the Israelites that were in Galilee and Arbatis, with their wyues, their children, and all that they had, and brought them into Jewry with great gladnesse.
- 24 Judas Machabeus also and his brother Ionathas went ouer Iordane, and trauallyed thre dayes iourney in the wildernesse:
- 25 Where the Nabathees met them, and receaued them louingly, and tolde them euery thing that had happened vnto their brethren in Galaaditim:
- 26 And howe that many of them were besieged in Barasa, Bolor, Alimis, Casbon, Mageth, and Carnaim (all these are strong walled and mightie great cities,)
- 27 And that they were kept in other cities of Galaaditim also, and to morowe they are appoynted to bring their hoast vnto these cities, to take them, and to destroy them in one day.
- 28 So Judas and his hoast turned in all the haste in the wildernesse toward Bolor, and wan the citie, slue all the males with the sword, toke all their goodes, and set fire vpon the citie:
- 29 And in the night they toke their iourney from thence, and came to the castell,
- 30 And betimes in the morning when they looked vp, beholde there was an innumerable people bearing ladders and other instrumentes of warre, to take the castell, and to ouercome them.
- 31 When Judas sawe that the battayl began, and that the noyse therof went vp and rang into the heauen, and that there was so a great crye in the citie,
- 32 He sayd vnto his hoast, Fight this day for your brethren:
- 33 And so came behinde their enemies in thre companies, and blew by the trumpettes, and cryed in their prayer to God:
- 34 But so soone as Timotheus hoast perceaued that Machabeus was there, they fled from hym: and he slue them downe right sore, so that there were killed of them the same day almost eyght thousande men.
- 35 Then departed Judas vnto Maspha, & layed siege vnto it, and wan it, slue all the males in it, spoyled it, and set fire vpon it.
- 36 From thence went he and toke Casbon, Mageth, Bolor, and the other cities in Galaaditim.
- 37 After

37 * After this, gathered Timothi another hoast, which pitched their tentes before Raphon beyond the water.

38 Judas also sent to spye the hoast, and they brought him worde againe, saying: All the heathen that be rounde about vs, are gathered vnto him, and the hoast is very great:

39 Yea, they haue hired the Arabians to helpe them, & haue pitched their tentes beyond the water, and are redie to come and fight against thee. So Judas went on to meete them.

40 And Timothi saide vnto the captaines of his hoast: Whē Judas and his hoast come nye the ryuer, if he go ouer first, we shall not be able to withstand him: for why? he wyll be to strong for vs.

41 But if he dare not come ouer, so that he pitch his tent beyond the water: then wyll we go ouer, for we shalbe strong inough against him.

42 Now alsoone as Judas came to the riuer, he appoynted certaine scribes of the people by the riuer, and comaunded them, saying: See that ye leaue none behinde vpon this side of the riuer, but let euery man come to the battaile.

43 So he went first ouer vnto them, & all his people after him, and al the heathen were discomfited before him, & let their weapons fall, and ranne into the temple that was at Carnaim,

44 which citie Judas wanne, and brent the temple, with all that were in it: So was Carnaim subdued, and might not withstand Judas.

45 Then Judas gathered all the Israelites that were in Galaaditim, from the least vnto the most, with their wiues and their children, a very great hoast, for to come into the lande of Israel.

46 * So they came vnto Ephron, which was a mightie great and strong citie, and laye in their way: for they coulde not go by it, neither on the right hande nor on the left, but must go through it.

47 Neuerthelesse, they that were in the citie, woulde not let them go through, but walled by the portes with stones: And Judas sent vnto them with peaceable wordes, saying:

48 Let vs passe through your lande, that we may go into our owne countrey, there shall no body do you harme, we wyl but onely go through on foote. But they would not let them in.

49 Wherfore Judas commaunded a proclamation to be made throughout the hoast, that euery man shoyld assault the citie in his order.

50 And so they did their best, lyke valiant men: and Judas besieged the citie all that day, and all that night, and so wanne it,

51 Where they slue as many as were males, and destroyed the citie, and spoyled it, and went through al the citie ouer them that were slaine.

52 Then went they ouer Jordane into the playne felde before Bethsam.

53 And Judas helped those forward that came behinde, and gaue the people good exhortation al the way through, til they were come into the lande of Juda.

54 Thus they went by vnto the mount Sion, where they offered burnt offerings with mirth* and thankesgiving, because there were none of them slaine, but came home againe peareably.

55 Now what time as Judas and Jonathas were in the land of Galaad, and Simon their brother in Galilee before Ptolomais:

56 Then Iosephus the sonne of Zachari and Azarias the captaynes, hearing of the actes that were done, and of the battailes that were stricken, saide:

57 Let vs get vs a name also, and go fight against the heathen that are rounde about vs.

58 So they gaue their hoast a commaundement, and went toward Jamnia.

59 Then came Gorgias and his men out of the citie, to fight against them:

60 Iosephus also and Azarias were chased vnto the borders of Iewry, and there were slaine that day of the people of Israel two thousand men: so that there was a great miserie among the people of Israel,

61 * And all because they were not obedient vnto Judas and his brethren, but thought they shoulde quite them selues manfully.

62 Neuerthelesse, they came not of the seede of these men by whom Israel was helped.

63 But the men that were with Judas were greatly commended in the sight of all Israel, and all the heathen, where soeuer their name was heard vpon.

64 And the people came vnto them, bidding them welcome.

65 After

ii.Par.xx.a.

G

i.Mac.v.b.

65 After this, went Judas forth with his brethren, and fought against the children of Esau in the lande that lyeth toward the south, where he wan the citie of Hebron and the towne that lye beside it: and as for the walles and towers rounde about it, he brent them by.

66 Then remoued he to go into the lande of the Philistines, and went through Samaria.

67 At the same time were there [many] priestes slaine in the battaile, which wilfully and without aduise ment went out for to fight to get them honour.

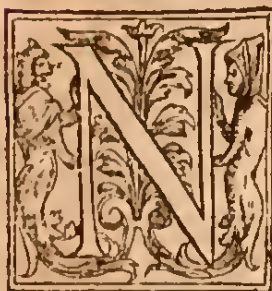
68 And when Judas came to Azot in the Philistines lande, he brake downe their alters, brent the images of their idols, spoyled the cities, and came againe into the lande of Juda.

Deu. vi. a.

The .viij. Chapter.

1 Antiochus willing to take the citie of Elymas for a pray, is driuen away of the citezins. 8 He falleth into sicknesse and dyeth. 17 His sonne Antiochus is made king. 34 The besieging of the towre of Sion. Eupator commeth into Jewry with a great armie. 43 The boldnesse of Eleazar.

A 1



Now when king Antiochus trauailed thorough þ his countries, he heard that Elymas in Persia was a noble and plenteous citie in siluer and golde,

2 And that there was in it a very rich temple, where as were clothes, coate armours, and shieldes of golde, which Alexander the sonne of Philip king of Macedonia that raigned first in Grecia had left behinde him.

3 Wherefore he went about to take the citie & to spoyle it, but he was not able: for the citezins were warned of it, and fought with him:

4 And so he fled, and departed with great heauinesse, and came againe into Babylon.

5 Moreover, there came one which brought him tidings in Persia, * that his hoastes which were in the lande of Juda were driuen away,

6 And how that Lysias went forth first with a great power, and was driuen away of the Jewes, how that they had wonne the victory, and gotten great goodes out of the hoastes that perished,

7 How they had broken downe the abomination * which he set by vpon the altar at Hierusalem, & fenced the sanctuary with his walles, lyke as it was afore, yea and Bethsura his citie also.

8 So it chaunced, that when the king heard these wordes, he was afrayde, & greued very sore: wherefore he layde him downe vpon his bed, and fell sicke for very sorowe, and all because it had not happened as he had deuised.

9 And there continued he long: for his griefe was euer more and more, so that he sawe he must needes dye.

10 Therefore he sent for all his friendes, & saide vnto them: The sleepe is gone from myne eyes for the very sorowe and vexation of heart that I haue.

11 For when I consider in my minde the great aduersitie that I am come vnto, and the fluddes of heauines which I am come in, where as afore time I was so merie, and so greatlie set by by reason of my power:

12 Againe, considering the euill that I haue done at Hierusalem, from whence I toke all the riches of golde and siluer that were in it, and sent to destroye the inhabitours of Iurie without any reason why:

13 I know that these troubles are come vpon me for the same cause; and behold, I must dye with great sorowe in a strange lande.

14 Then called he for one Phillip, a friend of his, whom he made ruler of all his realme,

15 And gaue him the crowne, his robe, and his ring, that he shoulde take his sonne Antiochus vnto him, & bring him by, till he might raigne him selfe.

16 * So the king Antiochus died there, in the hundred fourtie and nine yere.

17 When Lysias knew that the king was dead, he ordained Antiochus his sonne, whom he had brought by, to raigne in his fathers steede, and called him Eupator.

18 Nowe they that were in the castle [at Hierusalem] kept in the Jewes rounde about the sanctuary, and fought euer till

ii. Mac. ix. a. Iosep. cap. xiiii. lib. xii.

i. Mac. iii. c.

i. Mac. i. f.

still to do them harme, for the strengthe-
ning of the heathen.

D 19 Wherefore Judas thought to destroy
them, and called all the people together,
that they might lay siege vnto them.

20 So they came together in the hundred
and fiftie yere, and besieged them, laying
foorth their ordinaunce & instrumentes
of warre.

21 Then certaine of them that were be-
sieged, went foorth: vnto whom some
vngodly men of Israel ioyned them
selues also,

22 And went vnto the king, saying: how
long wyll it be or thou punishe, and a-
uenge our brethren:

23 We haue euer ben minded to do thy fa-
ther seruice, to walke in his statutes,
and to obey his commaundementes,

24 Therfore our people fell from vs: and
wheresoeuer they founde any of vs,
they slue them, and spoyled our enheri-
taunce.

25 And they haue not onely medled with
vs, but with all our countries.

E 26 And beholde, this day are they besie-
ging the castle at Hierusalem to take it,
* and haue made by the strong holde in
Bethsura:

27 And if thou doest not preuent them
right soone, they wil do more then these,
and thou shalt not be able to ouercome
them.

Mach. g. 28 * When the king heard this, he was
very angry, and called all his friendes,
the captaines of his armie, and [all his
footemen and] horsemen:

29 He hired men of warre also, of other
realmes pertayning to the kinges that
were confederate with him, and of the
Iles of the sea, which came vnto him.

30 And the number of his hoast was an
hundred thousand footemen, and twen-
tie thousand horsemen, and thirtie & two
Elephantes well exercised to battaile.

Mach. g. 31 * These came through Idumea vnto
Bethsura, and besieged it a long season,
& made diuers instrumentes of warre
against it: but the Jewes came out and
brent them with fire, & fought like men.

f 32 Then departed Judas from the castle
[at Hierusalem] and remoued the hoast
toward Bethzaccaran, ouer against the
kinges armie.

33 So the king arose befoze the day, and
brought the power of his hoast into the
Way to Bethzaccara: where the hoastes

made them rebie to the battaile, blo-
wing the trumpettes.

34 And to prouoke the Elephantes for to
fight, they shewed them the sappe of red
grapes, and mulberies,

35 And deuided the Elephantes among
the hoast: so that by euery Elephant
there stode a thousand men well har-
nessed, & helmettes of steele vpon their
heades: yea, vnto euery one of the Ele-
phantes also were ordained fine hun-
dred horsemen of the best,

36 Which wayted on the Elephant, go-
ing wheresoeuer he went, and separ-
ted not from him.

37 Euery Elephant was couered with a
strong towze of wood, fastened thereon
with instrumentes, whereupon were
thirtie, and two ballaunt men with
weapons to fight, and within was a
man of Inde, to rule the beaste.

38 As for the renmaunt of the horsemen,
he set them vpon both the sides in two
partes with trumpettes, to prouoke the
hoast, & to stirre by such as were slowe
in the armie.

39 And when the sunne shone vpon their
shieldes of golde and steele, the moun-
taines glistered againe at them, & were
as bright as the cressets of fire.

40 The kinges hoast also was deuided,
one parte vpon the hie mountaines, the
other low beneath: so they went on, ta-
king good heede, and keeping their or-
der.

41 And all they that dwelt in the lande,
were afrayd at the noyse of their hoast
when the multitude went foorth, and
when the weapons smote together: for
the hoast was both great and mightie.

42 Judas also and his hoast entred in-
to the battaile, and slue fixe hundred
men of the kinges armie.

43 Now when Eleazar the sonne of
Saura did see one of the Elephantes
deckt with the kinges badge, and was a
more goodly beaste then the other, he
thought the king should be vpon him:

44 And icoparded him selfe to deliuer his
people, & to get him a perpetual name.

45 Wherefore he ranne with a courage vn-
to the Elephant in the middest of the
hoast, smiting them downe on both the
sides, and slue many about him.

46 So went he to the Elephantes feete,
and gat him vnder him, (a) and slue him:
then fel the Elephant downe vpon him,
and

(a) This ex-
ample is not
to be folowed,
because it is
contrary to
the commaun-
dement.

and there he dyed.

47 Judas also and his men, seeing the powder of the king and the mightie violence of his hoast, departed from them.

48 And the kinges armie went by against them toward Hierusalem, and pitched their tentes in Iurie beside mount Sion.

49 Moreover, the king toke truce with them that were in Bethsura: but when they came out of the citie (because they had no vittayles, but were shut by within, and the lande lay vntilled)

50 The king toke Bethsura, and set men to keepe it, and turned his hoast to the place of the sanctuary,

51 And layed siege to it a great while, where he made all maner ordinaunce, handbowes, fire dartes, rackets to cast stones, scorpions to shoote arrowes, and slinges.

52 The Jewes also made ordinaunce against theirs, and fought a long season.

53 But in the citie there were no vittayles, for it was the seventh yere of the warres: and those heathen that remayned in Iurie, had eaten by all their store.

54 And in the sanctuary were fewe men left: for the hunger came so vpon them, that they were scattred abroad euery man to his owne place.

55 So when Lysias heard that Philip (whom Antiochus the king while he was yet liuing, had ordained to bring by Antiochus his sonne, that he might be

king)

56 was come againe out of Persia & Media with the kinges hoast, and thought to obtaine the kingdome with the gouernance of all thinges:

57 he gate him to the king in all the haste, and to the captaynes of the hoast, and saide, we decrease dayly, and our vittayles are but small: Againe, the place that we laye siege vnto is very strong, & it were our part to see for the realme:

58 Let vs agree with these men, and take truce with them, and with all their people,

59 And graunt them to lyue after their lawe, as they did afore: for they be grieued, and do all these thinges against vs, because we haue despised their lawe.

60 So the king and the princes were content, and sent vnto them to make peace: and they receaued it.

61 Now when the king and the princes had made an oth vnto them, they came out of the castle,

62 And the king went by to mount Sion: but when he saw that the place was well fenced, he brake the oth that he had made, and commaunded to destroy the wall rounde about.

63 Then departed he in all the haste, and returned vnto Antioch, where he found Philip hauing dominion of the citie: So he fought against him, and toke the citie againe into his handes.

i. Mac. iii. 5.

ii. Mac. vi. b.

o. 27. b. 20. l. 11.

The. vij. Chapter.

1 Demetrius raigned after he had killed Antiochus and Lysias. 5 He troubleth the children of Israel through the counsel of certaine wicked persons. 37 The prayer of the priestes against Nicanor. 41 Judas killeth Nicanor, after he hath made his prayer.

A 1



In the hundred fiftie and one yere, came Demetrius the sonne of Seleucus from the citie of Rome with a smal company of men, vnto a citie of the sea coast, and there he bare rule.

2 And when he came to Antioch the citie of his progenitours, his hoast toke Antiochus and Lysias, to bring them vnto him.

3 But when it was tolde him, he saide: let me not see their faces.

4 So the hoast put them to death. Now when Demetrius was set vpon the throne

of his kingdome,

5 There came vnto him wicked and vngodlie men of Israel, whose captayne was Alcimus, that woulde haue ben made hie priest:

6 These men accused the people of Israel vnto the king, saying: Judas and his brethren haue slaine thy frendes, and driuen vs out of our owne lande.

7 Wherefore, send now some man, to whom thou geuest credence, that he may go and see all the destruction which he hath done vnto vs and to the kinges lande, and let him be punished, with all his frendes and fauourers.

8 Then the king chose Bacchides a friend of

28

of his, which was a man of great power in the realme beyond the water, and faithful vnto the king, and sent him

[to see the destruction that Judas had done.]

9 And as for that wicked Alcimus, he made him hie priest, and commaunded him to be auenged of the children of Israel.

10 So they departed [from the king] and came with a great hoast into the lande of Juda, sending messengers to Judas and his brethren, & speaking vnto them with peaccable wordes, but vnder disceite.

11 * Therefore Judas and his people beleued not their saying: for they saw that they were come with a great hoast.

12 After this, came the scribes together vnto Alcimus & Bacchides, to entreate of reasonable couenauntes:

13 And the Assideans were the first among the children of Israel that required peace of them,

14 Saying: Alcimus the priest is come of the seede of Aaron, how can he deceaue vs though he come with an armie:

15 So he gaue them louing wordes, and swore vnto them, & saide: we wyl do you no harme, neither your friendes.

16 And they beleued him: but the very same day toke he threescore men of them, and slue them, according to the wordes that are written,

17 * They haue cast the flesh of thy saintes and shed their blood rounde about Hierusalem, & there was no man that would burie them.

18 So there came a great feare and dreade among al y people, saying: There is neither trueth nor righteousnesse in them: for they haue broken the appoyntment and oth that they made.

19 And Bacchides remoued his hoast fro Hierusalem, & pitched his tent at Bethzecha, where he sent forth, & toke many of them that had forsaken him: he slue many of the people also, and cast them into a great pit.

20 Then committed he the lande vnto Alcimus, and left men of warre with him to helpe him: and Bacchides himselfe went vnto the king.

21 And thus Alcimus defended his hye priesthood.

22 And all such as vexed Israel, resorted vnto him: insomuch that they obtayned the lande of Juda, and did much euill

vnto the Israelites.

23 Nowe when Judas sawe all the mischiefes that Alcimus and his company had done (yea more then the heathen them selues) vnto the Israelites:

24 He went forth rounde about all the borders of Iurie, and punished those vnfaithfull runnagates, so that they came no more out into the countrie.

25 So when Alcimus sawe that Judas & his people had gotten the vpper hand, and that he was not able to abide them: he went againe to the king, and saide all the worst of them that he coule.

26 Then the king sent Nicanoz, one of his chiefe princes, which bare euil wil vnto Israel, and commaunded him that he should vtterly destroy the people. E

27 * So Nicanoz came to Hierusalem with a great hoast, and sent vnto Judas and his brethren with friendly wordes: but vnder disceyte, saying:

28 There shall be no warre betwixt me and you, I wyl come with a fewe men to see how ye do with frendship.

29 Upon this he came vnto Judas, and they saluted one another peaceably: but the enemies were appoynted to take Judas by violence.

30 Neuerthelesse, it was tolde Judas that he came vnto him but vnder disceyte: wherfore he gate him away from him, and would see his face no more.

31 When Nicanoz perceaued that his counsel was belwrayed, he went out to fight against Judas, beside Capphasalama:

32 where there were slaine of Nicanoz's hoast fise thousand men, and the residue fled vnto the castle of David.

33 After this came Nicanoz by vnto mount Sion, and the priestes with the elders of the people went forth to salute him peaceably, & to shewe him the burnt sacrifices that were offered for the king. F

34 But he laughed them and the people to scozne, mocked them, defiled their offerings, and spake disdainefully:

35 Wea, and swore in his wrath, saying: * If Judas and his hoast be not deliuered now into my handes, as soone as ener I come againe and fare well, I shall burne by this house. With that went he out in a great anger. ii. Mac. 14. c.

36 Then the priestes came in, and stood before the autler of the temple, weeping, and saying:

37 For

37 * Forso much as thou O Lorde hast chosen this house, that thy name might be called vpon therin, and that it should be an * house of prayer and petition for thy people:

38 Be auenged of this man and his hoast, and let them be slaine with the word: remember the blasphemies of them, and suffer not them to continue any longer.

39 When Nicanor was gone from Hierusalem, he pitched his tent at Bethozon, and there an hoast met him out of Syria.

40 And Judas came to Adarfa with three thousand men, and made his prayer vnto God, saying:

41 O Lorde, * because the messengers of king Sennacherib blasphemed thee, the angell went forth and slue an hundred fourscore and five thousand of them:

42 Euen so, destroy thou this hoast before vs to day, that other people may knowe howe that he hath blasphemed thy sanctuary, and punishe him according to his maliciousnes.

43 And so the hoastes stroke the fielde the thirteenth day of the moneth Adar: and Nicanors hoast was discomfited,

* and he him selfe was first slaine in the battaile. ii. Mac. xv. d

44 When Nicanors men of warre sawe that he was killed, they cast away their weapons and fled:

45 But the Jewes folowed vpon them a whole dayes iourney, from Adazer vnto Gazara, blowing with the trumpettes, and making tokens after them.

46 So the Jewes came forth of all the townes rounde about, & blew out their hornes vpon them, and turned against them: Thus were they all slaine, and not one of them left.

47 Then they toke their substaunce for a pray, and smote of Nicanors head, and his right hande * which he helde by so proudly, and brought it with them, and hanged it by afoze Hierusalem. ii. Ma. xliii. c

48 Wherefore the people were exceedingly reioyced, and passed ouer that day in great gladnes.

49 And Judas ordayned that the same day [namely] the thirteenth day of the moneth Adar, shoulde be kept in mirth euery yere.

50 Thus the lande of Juda was in rest a litle while.

The . viij . Chapter.

1 Judas considering the power and godly pollicie of the Romaines, maketh peace with them. 2 The rescript of the Romaines sent vnto the Jewes.

1 **J**udas heard also the fame of the Romaines, that they were mightie and valiaunt men, and agreeable to all thinges that are required of them, and make

peace with all men which come vnto them,

2 And how they were doughtie men of strength: besides that, it was tolde him of their battailes and noble actes which they did in Galatia, how they had conquered them, and brought them vnder tribute,

3 And what great thinges they had done in Spayne: how that with their wysdome and sober behaour they had wonne the mines of siluer and gold that are there,

4 And obtayned al the land, with other places farre from them: how they had discomfited & slaine downe the kinges

that came vpon them from the vttmost parte of the earth, and how other people gaue them tribute euery yere:

5 How they had slaine and ouercome Philip and Perces kinges of Cethim, and other mo in battaile, which had brought their ordinaunce against them: "D", the Macedonians.

6 How they discomfited great Antiochus king of Asia, that woulde needes fight with them, hauing an hundred and twentie Elephantes, with horsemen, charets, and a very great hoast:

7 How they toke him selfe aliue, and ordained him, with such as shoulde raigne after him, to pay them a great tribute, yea and to finde them good sureties and pledge besides all this: B

8 How they had taken from him India, Media, and Lydia, his best landes, and geuen them to king Eumenus:

9 Againe, how they perceauing that the Grekes were conning to bere them,

10 Sent against them a captayne of an hoast,

Esa. lvi. b.

Esa. 37. f.

februari.



"D", Fréchs men.

hoast, which gaue them battaile, slue many of them, led away their wyues and children captiue, spoyled them, toke possession of their lande, and destroyed their strong holdes, and subdued them to be their bondmen, vnto this day.

11 Moreover, how that as for other kingdomes and Isles which sometime with stood them, they destroyed them, and brought them vnder their dominion:

12 But kept amitie with their owne frendes, and those that were confederate with them, and conquered kingdomes both farre and nye: & that whosoever heard of their renowne, was afrayde of the.

13 For whom they would helpe to their kingdomes, those raigned: and whom it lyked not them to raigne, they put them downe: And howe they were come to great preheminance,

14 Having no king among them, neither any man clothed in purple to be magnified therethrough:

15 But had ordained them selues a parliament, wherein there sat three hundred and twentie senators dayly vpon the counsell, to dispatch euer the busines of the people, and to kepe good order:

16 And howe that euery yere they chose a Maire to haue the gouernance of all their lande, to whom euery man was obedient, and there was neither euill wyll nor discention among them.

17 Then Judas chose Eupolemus, the sonne of John the sonne of Jacob, and Jason the sonne of Eleazar, and sent them to Rome for to make frendship and a bonde of loue with them,

18 That they might take from them the bondage of the Grekes: for the Jewes saw that the Grekes would subdue the kingdome of Israel.

19 So they went vnto Rome, a very great journey, & came vnto the parliament, and saide:

20 Judas Machabeus, with his brethren, and the people of the Jewes, hath sent vs vnto you, to make a bonde of frendship and peace with you, and ye to note vs as your louers and frendes.

21 And that matter pleased the Romanes right well:

22 Wherefore it was written by: of the which the Romanes made a writing in tables of brasse, and sent it to Hierusalem, that they might haue by them a memoriall of the same peace and bonde of frendship, after this maner:

23 God saue the Romanes and the people of the Jewes both by sea & by lande, and kepe the sworde and enemye from them for euermore:

24 If there come first any warre vpon the Romanes or any of their frendes throughout all their dominion,

25 The people of the Jewes shall helpe them, as the time requireth, and that with all their heartes.

26 Also they shall neither geue nor send vnto their enemies bitailes, weapons, money, nor shippes: but fulfil their covenantes at the Romanes pleasure, taking nothing of them therefore.

27 Again, if the people of the Jewes hapen first to haue warre, the Romanes shall stand by them with a good wyll, according as the time wyll suffer:

28 Neither shall they geue vnto the Jewes enemies bitailes, weapons, money, or shippes: Thus are the Romanes content to do, and shall fulfill their charge without any disceite.

29 According to these articles, the Romanes made y^e bond with the Jewes.

30 Now after these articles [saide they] if any of the parties wyll put to them, or take any thing from them, they shall do it with the consent of both: and whatsoeuer they adde vnto them, or take from them, it shall stande fast.

31 And as touching the euill that Demetrius hath done vnto the Jewes, we haue writte vnto him, saying: wherefore layest thou thy heauie yoke vpon the Jewes our frendes and louers?

32 If they make any complaint of thee againe vnto vs, we shall defende them, and fight with thee by sea and by lande, according to iustice.

1 After the death of Nicanor, Demetrius sendeth his armie against Judas. 18 Judas is slaine. 34 Jonathas is put in the steade of his brother. 47 The strife betweene Jonathas and Bacchides. 55 Alcimus is taken with the paulsie, and dyeth. Bacchides returneth againe vnto the king. 68 He commeth vpon Jonathas by the counsell of certaine wicked persons, and is ouercome. 70 The truce of Jonathas with Bacchides.

A I



In the meane season, whē Demetrius heard that* Nicanor and his hoast was slaine in the field, he proceeded further to send Bacchides and Alcimus a-

gain into Iurie, & the chiefe strength of his hoast with them.

2 So they went forth by the way that leadeth vnto Galgala, and pitched their tentes before Basaloth (which is in Arbellis) and wanne the citie and slue much people.

3 In the first moneth of the hundred fiftie and two yere, they brought their hoast and layde their siege against Hierusalem:

4 But raising their campe, they came to Berea with twentie thousand foote men, and two thousand horsemen.

5 Nowe Judas had pitched his tent at Laiza, with thre thousand chosen men,

6 And when they sawe the multitude of the other armie that it was so great, they were sore afrayde, and many conueyed them selues out of the hoast, inso much that there abode no mo of them but eyght hundred men.

7 When Judas sawe that his hoast failed him, and that he must needes fight, it brake his heart, that he had no time to gather them together: wherefore the man was in extreme trouble.

8 Neuerthelesse, he saide vnto them that remayned with him: Up, let vs go against our enemies, peraduenture we shall be able to fight with them.

9 But they woulde haue stopped him, saying, we shall not be able: therefore now let vs saue our lyues, and turne againe to our brethren: for shoulde we fight against them, being so fewe:

10 And Judas saide, ^(a) God forbyd that we should flee from them: wherefore if our time be come, let vs dye manfully for our brethren, and let vs not stayne our honour.

11 Then the hoast remoued out of the

tentes, and stode against them, and the horsemen were deuided in two partes: the sling casters and archers went before the hoast, and all the mightie men were formost in the field.

12 Bacchides him selfe was in the right wing of the battaile, and the hoast drew nye in two partes, and blew the trumpettes.

13 They of Judas side blew the trumpettes also, and the earth shooke at the noyse of the hoastes: and they strake a fielde from the morowe till night.

14 And when Judas sawe that Bacchides hoast was strongest of the right side, he toke with him all the hardie men,

15 And brake the right wing of their order, & folowed vpon them vnto mount Azot.

16 Now when they which were the left wing, sawe that the right side was discomfited, they persecuted Judas and them that were with him hard at the heeles.

17 Then was there a sore battaile: for many were slaine & wounded on both the partes.

18 Judas also him selfe was killed, and the remnaunt fled.

19 So Jonathas and Simon toke Judas their brother, and buried him in his fathers sepuchre in the citie of Modin. D

20 And al the people of Israel made great lamentation for him, and mourned long, saying:

21 Alas that this worthy should be slaine, which deliuered the people of Israel.

22 As for other thinges pertayning to the battailes of Judas, the noble actes that he did, and of his worthynes, they are not written, for they were very many.

23 * Now after the death of Judas, wicked men came by in al the coastes of Israel, & there arose all such as did worke vngodlinesse.

24 In those dayes was there a great dearth in the lande, and all the countrie gaue ouer them selues and theirs vnto Bacchides.

Josephus. cap. iii. li. xiii. ant.

25 So Bacchides chose wicked men, and made them lordes in the lande.

26 These sought out and made search for Judas friendes, and brought them vnto Bacchides, whiche auenged him selfe vpon them with great dispite.

27 And there came so great trouble in Israel, as was not since the time that no prophete was seene there.

28 Then came all Judas friendes together, and sayde vnto Jonathas:

29 For so much as thy brother Judas is dead, there is none like him to go forth against our enemies, against Bacchides and such as are aduersaries of our owne people:

30 Wherefore this day we choose thee for him, to be our prince and captayne, to order our battayle.

31 And Jonathas toke the gouernance vpon him at the same time, and ruled in steade of his brother Judas.

32 When Bacchides gat knowledge thereof, he sought for to slay hym.

33 But Jonathas & Simon his brother perceauing that, fled into the wilderness of Thecua with all their companie, and pitched their tentes by the water poole of Asphar.

34 Which when Bacchides vnderstoode, he came ouer Jordane with all his hoast vpon the Sabbath day.

35 Nowe had Jonathas sent his brother [Ihon] a captayne of the people, to pray his friendes the Nabuthites, that they would lende them their ordinaunce, for they had much.

36 So the children of Jambri came out of Gadaba, and toke Ihon and all that he had, and went their way withall when they had taken it.

37 Then came worde vnto Jonathas and Simon his brother, that the children of Jambri made a great mariage, & brought the bride from Gadaba with great pompe: for she was daughter to one of the noblest princes of Chanaan.

38 Wherefore they remembered the blood of Ihon their brother, and went by, and hyd them selues vnder the shadowe of the mountayne.

39 So they lift by their eyes, and looked, & beholde there was much a do & great preparation: for the brydegrome came forth, and his friendes and his brethren mette them with tympanies, instrumentes of musicke, and many weapons,

40 Then Jonathas and they that were with hym, rose out of their lurking places against them, and slue many of them: and the remnaunt fled into the mountaynes, and they toke all their substaunce.

41 Thus the mariage was turned to mourning, and the noyse of their melody into lamentation.

42 And so when they had auenged the ^(a)blood of their brother, they turned againe vnto Jordane.

(a) Blood
both require
blood.

43 Bacchides hearing this, came vnto the very border of Jordane with a great power, vpon the Sabbath day.

44 And Jonathas sayd to his companie, Let vs get by, & fight against our enemies: for it standeth not with vs to day, as in time past.

45 Behold, our enemies are in our way, the water of Jordane vpon the one side of vs, with bankes, fenues, and woods on the other side, so that there is no place for vs to depart vnto.

46 Wherefore crye nowe vnto heauen, that ye may be deliuered from the power of your enemies: So they stroke the battayle.

ii Para. x. a.
i. Mach. iii. b

47 And Jonathas stretched out his hande to smyte Bacchides, but he fled backwarde.

48 Then Jonathas and they that were with him, leapt into Jordane, & swimmmed ouer Jordane vnto the further banke: but the other woulde not passe ouer Jordane after him.

49 And there were slayne of Bacchides side that day a thousande men.

50 Therfore Bacchides with his hoast turned againe to Hierusalem, and buylt by the castles and strong holdes that were in Iurie, Jericho, Emaus, Bethoron, Bethel, Thamnata, Phara, and Thopo, with hye walles, with portes, and with lockes:

"Dz, Phaz
rathom.
"Dz, Cephob

51 And set men to kepe them, that they might vse their malice vpon Israel.

52 He walled by the cite Bethsura, Gazara, and the castle, and prouided them with men and vittayles.

53 He toke also the chiefest mens sonnes in the countrey for pledges, & put them in the castle at Hierusalem to be kept.

54 Afterwarde in the hundred fytie and thre yere, in the seconde moneth, Alcimus commaunded that they should destroy the walles of the inward court

of the sanctuarie, and he pulled downe
and began to destroy the monumentes
of the prophetes,

55 But at the same time Alcimus was plagued and smitten with a paulsie, and his enterprises were hindered, & his mouth was stopped [by God] so that he could no moze speake nor commaunde any of his house concerning his businesse.

56 Thus died Alcimus in great miserie at the same time.

57 And when Bacchides sawe that Alcimus was dead, he turned againe to the king: & so the land was in rest two yeres.

58 Then all the vngodly men held a counsell, saying: Behold, Jonathas and his company are at ease, and dwel without care, wherefoze let vs bringe Bacchides hyther, and he shall take them all in one night.

59 So they went and gaue Bacchides this counsell.

60 Which arose to come with a great hoast, & sent letters priuily to his adherentes which were in Iurie, to take Jonathas and those that were with hym: but they might not, for the other had gotten knowledge of their deuice.

61 And Jonathas toke fyftie men of the countrey, whiche were theiringleaders of them, and slue them.

62 Then Jonathas & Simon with their companie departed vnto the citie Bethsabin, whiche lyeth in the wilderness, and repaired the decay therof, and made it strong.

63 When Bacchides knewe this, he gathered all his hoast, and sent word to them that were in Iurie.

64 Then came he & layed siege to Bethsabin, and fought against it a long season,

and made instrumentes of warre.

65 Nowe Jonathas left his brother Simon in the citie, and went forth hym selfe into the countrey, and came with a certayne number,

66 And slue Domeras and his brethren, and the children of Phaseron in their tentes, so that he began to be strong and to increase in power.

67 As for Simon and his companie, they went out of the citie, and went by the instrumentes of warre,

68 And fought against Bacchides, and discomfited him: and Bacchides was sore vexed, because his counsell and traualle was in vayne.

69 Wherefoze he was wroth at the wicked men that gaue him counsel to come into their land, & slue many of them: Then purposed he with his companie to go away into his owne countrey.

70 Whereof when Jonathas had knowledge, he sent ambassadours vnto hym for to make peace with hym, and that he shoulde deliuer him his prisoners againe.

71 To the whiche Bacchides consented gladly, and dyd according to his desire: yea & made an oth that he should neuer do him harme all the dayes of his lyfe.

72 So he restored vnto him all the prisoners that he had taken out of the lande of Iuda, and then turned and went his way into his owne land, neither proceeded he any further to come vnto the borders of Iuda.

73 Thus Israel had no moze warre, and Jonathas dwelt at Barchmas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

The .x. Chapter.

4 Demetrius desireth to haue peace with Jonathas. 48 Alexander moueth warre against Demetrius. 50 Demetrius is slayne. 51 The friendship of Ptolomeus and Alexander.

A 1



In the hundred and threescore yere, came Alexander the sonne of noble Antiochus, and toke Ptolomais, whose citizines receaued him, and there he raygned.

2 When Demetrius heard therof, he ga-

thered an exceeding great hoast, and went forth against him to fight.

3 Wherefoze Demetrius sent letters vnto Jonathas with louing wordes, and praysed him greatly.

4 For he sayde: We will first make peace with him, befoze he bynde him selfe with Alexander against vs:

5 Els

¹⁰ Dr. Beth
b: Men.

¹⁰ Dr. Epi-
phanes.

¹⁰ Dr. Dr.
rch.
(a) wicked
counsel fallth
on the coun-
sellors.

- 5 Els he shall remember the euyl that we haue done against him, his brother, and his people.
- 6 And so he gaue Jonathas leaue to gather an hoast, to make weapons, & to be confederat with him, and commaunded the pledges that were in the castle to be deliuered vnto him.
- 7 Then came Jonathas to Hierusalem, and read the letters in the audience of all the people, and of them that were in the castle.
- 8 And therefore were they sore afrayde, because they hearde that the king had geuen him licence to gather an hoast.
- 9 Thus were the pledges deliuered vnto Jonathas, which restored them to their parentes.
- 10 Jonathas also dwelt at Hierusalem, and began to buylde by and to repayre the citie:
- 11 Commaunding the workmen to wall it and the mount Sion rounde about with free stone, to be a strong hold: and so they did.
- 12 As for the heathen that were in the castles which Bacchides had made by, they fled:
- 13 So that euery man left the place, and went into his owne countrey.
- 14 Only at Bethsura remayned certayne of the Jewes, which had forsaken the lawe and commaundementes of God, for Bethsura was their refuge.
- 15 Nowe when king Alexander heard of the promises that Demetrius had made vnto Jonathas, and when it was tolde him of the battayles and noble actes which he and his brethren had done, and of the great trauayles that they had taken,
- 16 He sayde: Where shall we finde such a man: Well, we wil make him our friend, and be confederat with him.
- 17 Upon this he wrote a letter vnto him, with these wordes:
- 18 King Alexander saluteth his brother Jonathas.
- 19 We haue hearde of thee that thou art a valiant man, and meete to be our friende:
- 20 Wherefore this day we ordayne thee to be the hye priest of thy people, and to be called the kinges friende (Upon this he sent him a purple clothing, & a crowne of gold) that thou mayest consider what is for our profite, and kepe friendship to:

- warde vs. *Loving friends Com and so*
- 21 So in the seuenth moneth of the hundred and threescore yere, vpon the solempne feast day of the tabernacles, Jonathas put the holy rayment vpon him: then gathered he an hoast, and prepared many weapons.
- 22 Whiche when Demetrius hearde, he was marueylous sorry,
- 23 And sayde: Alas what haue we done, that Alexander hath preuented vs, in getting the friendship of the Jewes for his owne defence?
- 24 Yet will I wyte louingly vnto them also, yea and promise them dignities and rewardes, that they may be of my syde.
- 25 Wherevpon he wrote vnto them these wordes: King Demetrius sendeth greeting vnto the people of the Jewes:
- 26 Whereas ye haue kept your couenaunt toward vs, and continued in our friendship, not inclining to our enemies, we were glad when we hearde thereof.
- 27 Wherefore remayne still and be saythfull to vs, and we shall well recompence you for the thinges that ye haue done on our partie:
- 28 We shal releasse you of many charges, and geue you rewardes.
- 29 And now I discharge you and all the Jewes from tributes, I forgene you the customes of salt, and releasse you of the crowne taxes, of the thirde part of seede,
- 30 And halfe the fruite of trees, which is myne owne duette, I do releasse them from this day forth, so that they shall not be taken of the laude of Iuda, nor of the three cities which are added therunto out of Samaria and Galilee, from this day forth, for euermore.
- 31 Hierusalem also, with all thinges belonging therto shalbe holy and free, yea the tythes and tributes shall pertaine vnto it.
- 32 As for the power of the castle which is at Hierusalem, I remit and geue it vnto the hygh priest, that he may set in it such men as he shall choose to kepe it.
- 33 I freely deliuer all the Jewes that are prisoners throughout all my realme, so that euery one of them shalbe free from paying any tribute, yea euen of their cattell.
- 34 All the solempne feastes, Sabbathes

bathes; newe moones, the dayes appoynted, the three dayes before and after the feast, shalbe free for all the Jewes in my realme.

35 So that in them no man shall haue power to do any thing, or to bere any of them in any maner of cause.

36 There shall thirtie thousand also of the Jewes be written by in the kinges hoast, and haue their wages payed as all other men of warre of the kinges should haue: and of them shalbe ordey- ned certayne to kepe the kinges strong holdes,

37 Mea and some of them shalbe set ouer the kinges secret affaires: and their gouernours and princes shalbe of them selues, and lyue after their owne lawes, as the king hath commaunded in the lande of Iuda.

38 And the three cities that are fallen vnto Iurie from the countrey of Samaria, shalbe taken as Iurie, and be vnder one, neither be subiect to any straunge lord, but to the hie prest.

39 As for Ptolomais and the land pertayning therto, I geue it vnto the sanctuarie at Hierusalem, for the necessarie expences of the holy thinges.

40 Moreouer, I will geue euery yere fyf- teene thousande sicles of siluer of the kinges reuenues, out of the places ap- pertayning vnto me.

41 And all the ouerplus which they haue not payed for thinges due, as they dyd in the former yeres, from hencefoorth they shall geue it towarde the workes of the temple.

42 And besides this, the fyue thousande sicles of siluer which they receaued yere- ly of the account appoynted for the in- terteynement of the sanctuarie these yeres passed, euen these thinges shalbe releassed, because they appertaine to the prestes that minister.

43 Item, Whosoever they be that flee vnto the temple at Hierusalem, or with- in the liberties therof, where as they are fallen into the kinges daunger for any maner of businesse, they shalbe par- doned, and al the goodes that they haue in my realme shalbe free.

44 For the buylding also and repayring of the worke of the sanctuarie, expences shalbe geuen out of the kinges re- uenues:

45 Mea and for the making of the walles

rounde about Hierusalem, for the brea- king downe of the olde, and for the set- ting by of the strong holdes in Iurie, shall the costes and charges be geuen out of the kinges reuenues.

46 *But when Ionathas and the people hearde these wordes, they gaue no cre- dence vnto them, neither receaued them: for they remembred the great wicked- nesse that he had done vnto Israel, and howe sore he had beryed them. i. Mac. vii. d.

47 Wherefore they agreed vnto Alexan- der, for he was a prince that had dealt friendly with them, and so they stode by him alway.

48 *Then gathered king Alexander a great hoast, and brought his armie a- gainst Demetrius: Iosep. ca. i. v. lb. xiii.

49 So the two kinges stroke battayle to- gether, but Demetrius hoast fled, and Alexander folowed after, and fell vpon them.

50 A mightie sore fielde was it, continu- ing till the sunne went downe: and De- metrius was slayne the same day.

51 And Alexander sent ambassadours vnto Ptolomi the king of Egypt, with these wordes, saying:

52 Forsomuch as I am come againe to my realme, and am set in the throne of my progenitours, and haue gotten the dominion, ouercommed Demetrius,

53 Conquered the lande, & striken a fielde with hym, so that we haue discomfited both hym and his hoast, and sit in the throne of his kingdome:

54 Let vs nowe make friendship toge- ther, geue me thy daughter to wyfe, so shal I be thy sonne in lawe, and both gene thee rewarde, and her accordyng to thy dignitie.

55 Ptolomi the king gaue answere, say- ing: Happy be the day wherein thou art come againe to the lande of thy progeni- tours, and set in the throne of their king- dome.

56 And nowe will I fulfill thy wryting: but meete me at Ptolomais, that we may see one another, and that I may marry my daughter vnto thee accor- dyng to thy desire.

57 So Ptolomi went out of Egypt with his daughter Cleopatra, and came vnto Ptolomais in the hundred three- score and two yere,

58 Where king Alexander mette hym: and he gaue Alexander his daughter Cleo-

- Cleopatra, and married them at Ptolomais with great worship, like as the maner of kinges is to be.
- 59 Then wrote king Alexander vnto Jonathas, that he shoulde come and meete him.
- 60 So he went honorably vnto Ptolomais, & there he mette the two kinges, and gaue them and their friendes great presentes of golde and siluer, and founde fauour in their sight.
- 61 And there came together against Jonathas certayne wicked men and vngenerous persons of Israel, making complayntes of him: but the king regarded them not.
- 62 As for Jonathas, the king commaunded to take of his garmentes, & to clothe him in purple: and so they did. Then the king appoynted him to sit by him,
- 63 And sayde vnto his princes: So with him into the middelt of the citie, & make a proclamation, that no man complayne against him of any matter, and that no man trouble him for any maner of cause.
- 64 So it happened, that when his accusers sawe the worship whiche was proclaymed of him, & that he was clothed in purple, they fled euery one.
- 65 And the king made much of him, wrote him among his chiefe friendes, made him a duke, and partaker of his dominion.
- 66 * Thus Jonathas went againe to Hierusalem with peace and gladnesse.
- 67 In the hundred threescore & fyft yere, came Demetrius, the sonne of Demetrius, from Creta, into his fathers lande:
- 68 wherof when Alexander heard tell, he was right sozy, and returned vnto Antioch.
- 69 And Demetrius chose * Apollonius, whiche had the gouernaunce of Celosiria, to be his captayne: So he gathered a great hoast, and came vnto Iamnia, & sent worde vnto Jonathas the hygh priest, saying:
- 70 Darest thou withstande vs thy selfe alone: As for me, I am but laughed to scoone, and shamed, because thou diddest vaunte thy strength against vs in the mountaynes.
- 71 Now therfore, if thou trustest in thyn owne strength, come downe to vs into the playne fieldes, & there let vs trye the matter together, for thou shalt knowe that I haue the strength of many cities,
- 72 And shalt knowe who I am, and the other that stand by me, which say, That your foote is not able to stande before our face, for thy fathers haue ben twyfe chased in their owne lande.
- 73 And nowe howe wilt thou be able to abyde so great an hoast of horsemen and footemen in the fieldes, where as is neither rocke, stone, nor place to flee vnto:
- 74 When Jonathas hearde the wordes of Apollonius, he was moued in his mynde, wherfore he chose ten thousand men, and went out of Hierusalem: and Simon his brother mette him for to helpe him.
- 75 And they pitched their tentes at Joppa: but the citie kept him forth, for Apollonius garrison was in Joppa.
- 76 Then Jonathas layed siege to it, and they that were in the citie for very feare let him in: and so Jonathas wan Joppa.
- 77 Apollonius hearing of this, toke three thousand horsemen, with a great hoast on foote, and went to Azotus as though he woulde go further, and came immediatly into the playne fieldes, because he had so many horsemen, and put his trust in them.
- 78 So Jonathas folowed vpon him to Azotus, and the army skirmished with his reeward, and there they stroke the battayle.
- 79 Nowe had Apollonius left a thousande horsemen behynde them priuily in the tentes.
- 80 And when Jonathas knewe that such wayte was layed behynde them, they went rounde about the enemies hoast, and shot dartes at the people from the morning to the euening.
- 81 As for Jonathas people, they kept their order as he had commaunded them, and the enemies horses were weery.
- 82 Then brought Simon forth his hoast, and set them against the footemen (for the horsemen were weery already:) So he discomfited them, and they fled.
- 83 And they that were scattered in the fieldes, gat them to Azotus, and came into the temple of Dagon their idoll, that they might there saue their liues.

i. Mach. xi a

- 84 But Jonathas set fire vpon Azotus and all the cities rounde about it, and toke their goodes, and brent by the temple of Dagon, with all them that were fled into it.
- 85 Thus were slayne and brent Welnye eyght thousande men.
- 86 So Jonathas remoued the hoast from thence, and brought them to Ascalon, where the men of the citie came foorth, and mette him with great worship.

- 87 After this, went Jonathas and his hoast againe to Hierusalem, with great substaunce of good.
- 88 And when king Alexander heard these thinges, he thought to do Jonathas more worship:
- 89 And sent him a collar of gold, as the vse is to be geuen vnto such as are of the kinges next blood: he gaue him also the citie of Accaron, with the landes belonging therto, in possession.

The .xi. Chapter.

3 The discention betwixt Ptolomeus and Alexander his sonne in lawe. 17 The death of Alexander. 19 Demetrius raigneth after the death of Ptolomeus. 22 Sion is besieged, of Jonathas. 42 Demetrius seing that no man resisteth hym, sendeth his armie againe. 54 Tryphon moueth Antiochus against Demetrius. 60 Demetrius is deliuered by the succour of Jonathas. 63 After his deliuerance he breaketh his couenaunt that he had made.

A



1 And the king of Egypt gathered an hoast like the sande that lyeth vpon the sea shore, and many shippes, and went about thorow disceyte to obtayne the kingdome of Alexander, and to loyne it vnto his owne realme.

- 2 Upon this he toke his iourney into Syria, vsing gentle wordes, so that he was letten into the cities, and men came foorth to meete hym: for king Alexander had commaunded them so to do, because he was his father in lawe.
- 3 Nowe when Ptolomi entred into any citie, he left men of warre to kepe it: and this he did thorowout all the cities.
- 4 And when he came to Azotus, they shewed hym the temple of Dagon, and Azotus that was brent by, with the other thinges which were destroyed, the dead bodies cast abroad, and the graues that they had made by the way side for such as were slayne in the fiede,
- 5 And tolde the king that Jonathas had done all these thinges, to the intent they might get him euill will: But the king sayde not one worde therto.
- 6 And Jonathas mette the king with great honour at Joppa, where they saluted one an other, and toke their rest.
- 7 So when Jonathas had gone with the king vnto the water that was called Eleutherus, he turned againe to Hierusalem.

- 8 Nowe Ptolomi had gotten the domination of the cities vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander,
- 9 And sent ambassadours vnto Demetrius, saying: Come, let vs make a bonde betwixt vs, so shall I geue thee my daughter that Alexander hath, and thou shalt raigne in thy fathers kingdome.
- 10 I repent that I gaue Alexander my daughter, for he goeth about to slay me.
- 11 And thus he slaudered Alexander, because he woude haue had his realme.
- 12 Thus he toke his daughter from him, gaue her vnto Demetrius, and forsoke Alexander: so that his malice was openly knowen.
- 13 And Ptolomi came to Antioch, where he set two crownes vpon his owne head, the crowne of Egypt, and of Asia.
- 14 In the meane season was king Alexander in Cilicia: for they that dwelt in those places had rebelled against hym.
- 15 But when Alexander hearde of this, he came to warre against hym: So king Ptolomi brought foorth his hoast, and mette him with a mightie power, and chased him away.
- 16 Then fled Alexander into Arabia, there to be defended: and king Ptolomicus honour increased.
- 17 And Zabdiel the Arabian smote of Alexanders head, and sent it vnto Ptolomi.
- 18 But the thirde day after died king Pto

Iosep. ca. vii. lib. xiii.

ii. Mach. x. c

Ptolomihym selfe, and they whom he had set in the strong holdes, were slayne one of another.

19 And Demetrius raigned in the hundred threescore and seuenth yere.

20 At the same time gathered Ionathas them that were in Iurie, to lay siege vnto the castle which was at Hierusalem, & so they made many instrumentes of warre against it.

21 Then went there certayne vngodly persons, whiche hated their owne people, vnto king Demetrius, and told hym that Ionathas besieged the castle.

22 So when he hearde it, he was angry, and immediatly came vnto Ptolomais, & wrote vnto Ionathas, that he should not lay siege to the castle, but come and speake with hym at Ptolomais in all haste.

23 Neuerthelesse, when Ionathas heard this, he commaunded to besicge it: he chose also certayne of the elders and priestes of Israel, and put him selfe in peryll,

24 And toke with him golde, siluer, clothing, and diuers presentes, and went to Ptolomais vnto the king, and founde him gracious.

25 And though certayne vngodly men of his owne people made complayntes vpon him,

26 Yet the king intreated hym, like as his predecessours had done before, and promoted hym in the sight of all his friendes,

27 Confirmed hym in the hye priesthood with all the worship that he had afore, and made him his chiefe friend.

28 Ionathas also desired the king that he woulde make Iurie free, with the three head cities of Samaria, and the landes perteyning therto: vpon this did Ionathas promise hym three hundred talentes.

29 wherunto the king consented, and gaue Ionathas wytyng of the same, conteyning these wordes:

30 King Demetrius sendeth greeting vnto his brother Ionathas, and to the people of the Jewes.

31 We sende you here a copie of the letter which we did write vnto our cosen Lathenus concerning you, that ye shoulde knowe it.

32 King Demetrius sendeth greeting vnto Lathenus his father.

33 For the faythfulnesse that our friendes the people of the Jewes kepe vnto vs, and for the louing kindnesse which they beare towarde vs, we are determined to do them good.

34 wherfore we assigne vnto the coastes of Iudea the three gouernemētes, Affcrema, Lydda, and Ramatha, whiche are added vnto Iurie from Samaria and all the landes pertayning therevnto, to be freely separated for such as do sacrifice in Hierusalem, both concerning the paymentes whiche the king toke yere by aforetime, & the fruite also of the earth and trees:

35 As for other tithes and tributes that belonged vnto vs, we discharge them therof from this time forth.

36 In like maner we graunt vnto them all the customes of salt, & crowne taxes, which were brought vnto vs: and this freedome shal they haue firme and stedfast from this time forth for euermore.

37 Therefore see that ye make a copie of these our letters, and deliuer it vnto Ionathas, that it may be set vpon the holy mount in a conuenient place.

38 After this, when Demetrius the king sawe that his land was in rest, and that no resistaunce was made against him, he sent away all his hoast, euery man to his owne place, except certayne bandes of straungers, whom he brought from the Isles of the heathen: wherfore all his fathers hoast hated him.

39 Now was ther one Tryphon that had ben of Alexanders part afore, whiche when he saw that all the hoast murmured against Demetrius, he went to Samalcue the Arabian, that brought vp Antiochus the sonne of Alexander,

40 And lay sore vpon him to deliuer hym this young Antiochus, that he mighte raine in his fathers steade: he tolde him also what great euyll Demetrius had done, & how his men of warre loued him not: & so remayned there a long season.

41 And Ionathas sent vnto king Demetrius, to driue them out which were in the castle at Hierusalem, and those that were in the fortresses, for they vyd Israel great harme.

42 So Demetrius sent word vnto Ionathas, laying, I will not only do these thinges for thee and thy people: but at time conuenient I wil do both thee and thy people great worship.

- 43 But now thou shalt do me a pleasure if thou wilt sende me men to helpe me: for all myne armie is gone fro me.
- 44 So Ionathas sent hym three thousande strong men vnto Antioch, & they came vnto the king, wherefore the king was very glad at their comming.
- 45 But they that were of the citie, euen an hundred and twentie thousand men, gathered them together in the middelt of the citie, & would haue slaine the king:
- 46 whiche fled into his court, and the citezins kept the streetes of the citie, and began to fight.
- 47 Then the king called for the Jewes helpe, which came vnto him altogether, and went abrode thorow the citie,
- 48 And the same day an hundred thousand men, set fire vpon the citie, and gat many spoiles in that day, and deliuered the king.
- 49 So when the citezins sawe that the Jewes had gotten their will of the citie, and they them selues disapointed of their purpose, they made their supplication vnto the king, saying:
- 50 Graunt vs peace, and let the Jewes cease from troubling vs and the citie,
- 51 And vpon this they cast away their weapons. Thus they made peace, and the Jewes gat great worship in the sight of the king and in the sight of all that were in his realme, and were spoken of throughout the kingdome: and so they came againe to Hierusalem with great goodes.
- 52 So the king Demetrius sate in the throne of his kingdome, and had peace in his lande.
- 53 Neuerthelesse, he dissembled in all that euer he spake, and withdrew hym selfe from Ionathas, neither rewarded him according to the benefites which he had done for hym, but troubled hym very sore.
- 54 After this came Tryphon againe with young Antiochus, which raigned & was crowned king.
- 55 Then there gathered vnto him all the men of warre whom Demetrius had put away, these fought against Demetrius: whith fled and turned his backe.
- 56 So Tryphon toke the Elephantes, and Wan Antioche.
- 57 And young Antiochus wrote vnto Ionathas, saying: I confirme thee in thy priesthood, and make thee ruler of foure countreys, that thou mayst be a friende of the kinges.
- 58 Upon this he sent hym golden vessels to be serued in, and gaue hym leane to drinke in golde, to be clothed in purple, and to weare a collar of golde.
- 59 He made his brother Simon also captayne, from the coastes of Tyrus vnto the borders of Egypt.
- 60 Then Ionathas toke his iourney, and went thorow the citie beyonde the water of Iordane, and all the men of warre of Syria gathered them vnto hym for to helpe hym: So he came vnto Ascalon, & they of the citie receaued hym honorably.
- 61 And from thence went he to Gaza, but they would not let hym in: wherefore he layed siege vnto it, burning by and spoiling the places that were about the citie.
- 62 And the citezins of Gaza submitted them selues vnto Ionathas, whiche made peace with them: but toke of their sonnes to pledge, sent them to Hierusalem, and went thorow the countrey vnto Damascus.
- 63 Now when Ionathas heard that Demetrius princes were come into Cades which is in Galilee, with a great hoast, purposing to dryue him out of the countrey:
- 64 he came against them, and left Simon his brother in the lande.
- 65 And Simon came to Bethsura, and layed siege to it a long season, and discomfited them.
- 66 So they desired to haue peace with hym: whiche he graunted them, & afterward put them out from thence, toke the citie, and set men to kepe it.
- 67 And Ionathas with his hoast came to the water of Genesar, and betimes in the morning gat them to the playne field of Azor:
- 68 And behold, the hoastes of the heathen mette them in the field, & layed watch for them in the mountaynes:
- 69 So that when Ionathas came against them, the other whiche were layed to watch rose out of their places and fought,
- 70 And they that were of Ionathas side fled euery man, & there was not one of them left, except Nathathias the sonne of Absalomus, and Judas the sonne of Calphi the captayne of the hoast.
- 71 Then

- 71 Then Jonathas rent his clothes, layde earth vpon his head, ^(a) made his prayer,
 72 And turned againe to them in the field, where they fought together, and he put them to flight.
 73 Now when his owne men that were fled, sawe this, they turned againe vnto

him, and helped him to folowe vpon all their enemies vnto their tentes at Cades, and there they camped.
 74 So there were slaine of the heathen the same day three thousand men, and Jonathas turned againe to Hierusalem.

The .xij. Chapter.

1 Jonathas sendeth Ambassadors to Rome, 2 and to the people of Sparta to renew their couenaint of frendship. 20 Jonathas putteth to flight the princes of Demetrius. 40 Tryphon taketh Jonathas by deceite.

21



Jonathas seeing that the time was meete for him, chose certaine men, and sent them vnto Rome for to stablish and to renewe the frendship with them:

- 2 He sent letters also vnto Sparta, and to other places in lyke maner.
 3 So they went vnto Rome, and entred into the counsel, and saide: Jonathas the hie priest & the people of the Jewes, sent vs vnto you for to renewe the olde frendship and bonde of loue.
 4 Upon this the Romanes gaue them free pasportes, that men shoulde leade them home into the land of Iuda peaceably.
 5 And this is the copie of the letters that Jonathas wrote vnto the Spartians.
 6 Jonathas the hie priest, with the elders, priestes, and the other people of the Jewes, sende greeting vnto the Spartians their brethren.
 7 There were letters sent long ago vnto Onias the hie priest, from Arius which then raigned among you, that ye are our brethren, as the copie here vnder written doth specifie.
 8 And Onias entreated the Ambassador that was sent honorably, and receaued the letters, wherein there was mention made of the bonde of loue and frendship.
 9 But as for vs, we neede no such writtings, for why: we haue y^e holy bookes of scripture in our handes to our comfort.
 10 Neuerthelesse, we had rather sende vnto you, for the renewing of the brotherhood and frendship, lest we shoulde be straunge vnto you: for it is long since the time that ye sent worde vnto vs.

11 Wherefore, in the sacrifices that we offer, and other ceremonies vpon the hie solempne dayes, and other, we alway remember you without ceassing, lyke as reason is, and as it becommieth vs to thinke vpon our brethren,

12 Wea, and are right glad of your prosperous honour.

13 And though we haue had great troubles and warres, so that the kinges about vs haue fought against vs:

14 Yet woulde we not be greuous vnto you, nor to other of our louers & frendes in these warres.

15 For we haue had helpe from heauen that hath succoured vs, so that we are deliuered, and our enemies subdued.

16 Wherefore we chose Numenius the sonne of Antiochus, and Antipater the sonne of Jason, and sent them vnto the Romanes, for to renewe the olde bonde of frendship and loue with them.

17 We commaunded them also to come vnto you, to salute you, and to deliuer you our letters concerning the renouation of our brotherhood.

18 And now ye shal do right wel to geue vs an aunswere thereunto.

19 And this is the copie of the writing which Arius the king of Sparta sent vnto Onias.

20 Arius the king of the Spartians, sendeth greeting vnto Onias the hie priest:

21 It is founde in writing, that the Spartians and Jewes are brethren, & come out of the generation of Abraham:

22 And now forsomuch as this is come to our knowledge, ye shal do wel to write vnto vs of your prosperitie.

23 As for vs, we haue written our minde vnto you, our cattail and goodes are yours, and yours ours: these thinges haue we comaunded to be shewed vnto you.

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- you.
- 24 When Jonathas heard that Demetrius princes were come forth to fight against him with a greater host then afore,
- 25 He went from Hierusalem, and met them in the land of Beniamin: for he gave them not space to come into his owne countrey.
- 26 And he sent spies vnto their tentes, which came againe and tolde him that they were appoynted to come vpon him in the night season.
- 27 Wherefore when the sunne was gone downe, Jonathas commaunded his men to watch all the night, and to be redie with weapons for to fight, and set watchmen rounde about the host.
- 28 But when the aduersaries heard that Jonathas was redie with his men to the battaile, they feared, & were afraid in their heartes, and kindled fires in their tentes, brake vp, and gat them away.
- 29 Neuerthelesse, Jonathas and his company knewe it not till the morning, for they sawe the fires burning.
- 30 Then Jonathas folowed vpon them, but he might not ouertake the, for they were gone ouer the water Eleutherus.
- 31 So Jonathas departed vnto the Arabians, which were called Zabadei, slue them, and toke their goodes.
- 32 He proceeded further also, and came vnto Damascus, and went through all the countrey.
- 33 But Simon his brother toke his iourney, and came to Ascalon, and to the next strong holdes, departing vnto Joppa, and Banit,
- 34 (For he heard that they would deliuer the holde to them that toke Demetrius parte) wherefore he set men of warre in the citie to kepe it.
- 35 After this came Jonathas home againe, and called the elders of the people together, and deuised with them for to build vp the strong holdes in Iurie,
- 36 And to make the walles of Hierusalem higher, to set vp an hie wall betwixt the castle and the citie, for to separate it from the citie, that it might be alone, and that men should neither buye nor sell in it.
- 37 Vpon this, they came together for to builde vp the citie, and forsomuch as the wall vpon the brooke of the east side,
- called Caphetecah was fallen downe, repaired it.
- 38 And Simon set vp Adiada in Sephe-la, and made it strong, setting portes and lockes vpon it.
- 39 Now when Tryphon purposed to raigne in Asia, to be crownded, and to slay the king Antiochus:
- 40 He was afraide that Jonathas would not suffer him, but fight against him: wherefore he went about to take Jonathas and to kill him: So he departed, and came vnto Bethsan.
- 41 Then went Jonathas forth against him to the battaile with fourtie thousand chosen men, and came vnto Bethsan also:
- 42 But when Tryphon sawe that Jonathas came with so great an host to destroy him, he was afraide:
- 43 And therefore he receaued him honorably, commended him vnto all his friendes, and gaue him rewarde, and commaunded his men of warre to be as obedient vnto him, as to him selfe:
- 44 And saide vnto Jonathas, why hast thou caused this people to take such trouaile, seeing there is no warre betwixt vs:
- 45 Therefore sende them home againe, and choose certaine men to wayte vpon thee, and come thou with me to Stolomais: for I wyll geue it thee, with the other strong holdes, men of warre, and their officers: as for me, I must depart, this is onely the cause of my coming.
- 46 Jonathas beleued him, and did as he saide, putting away his host, which went into the lande of Iuda.
- 47 He kept but thre thousand by him, whereof he sent two thousand into Galilee, and one thousand went with him selfe.
- 48 Now as soone as Jonathas entred into Stolomais, the citezins sparred the gates of the citie, and toke him, and slue all them with the sworde that came in with him.
- 49 Then sent Tryphon an host of footemen and horsmen into Galilee, and into the great plaine field, to destroy all Jonathas company:
- 50 But when they knewe that Jonathas was taken, and all they slaine that waited vpon him, they toke counsel together, and encouraged one another, and came forth against them redie to fight.
- 51 So

51 So when they which folowed vpon them, sawe that it was a matter of lyfe, they turned backe againe.
 52 As for the other, they went into the lande of Iuda peaceably, and bewayled Ionathas and them that were with him right sore: and Israel made great

lamentation.

53 Then all the heathen that were round about them, sought to destroy them:
 54 For they said, Now haue they no captaine, nor any man to helpe them, therefore let vs ouercome them, and roote out their name from among men.

The .xiiij. Chapter.

1 After Ionathas was taken, Simon is chosen captaine, 17 of whom Tryphon taking his children and money for the redemption of Ionathas, killeth him and his children.
 25 The graue of Ionathas, 31 Tryphon killeth Antiochus, and possesseth the realme, 35 Demetrius taketh truce with Simon, 41 Simon winneth Gaza, 50 He possesseth the towre of Sion, 53 He maketh his sonne John captaine.

NOWE when Simon heard that Tryphon gathered a great hoast to come into the lande of Iuda, and to destroy it,
 2 And sawe that the people was in great fearefulnes and care: he came by to Hierusalem, and gathered the people together,
 3 And gaue them exhortation, saying: We know what great battailes I and my brethren and my fathers house haue fought for the lawe and the sanctuarie, and what maner of troubles we haue seene.
 4 Through occasion whercof, * all my brethren are slaine for Israels sake, and I am left alone.
 5 And now let not me spare myne owne lyfe in any maner of trouble, for I am no better then my brethren:
 6 But wyll auenge my people and the sanctuarie, our children and our wyues: for all the heathen are gathered together to destroy vs, of very malice.
 7 At these wordes the heartes of the people were kindled together,
 8 So that they cried with a londe voyce, saying: Thou shalt be our captaine, in steade of Judas and Ionathas thy brethren:
 9 Order thou our battaile, and whatsoeuer thou commaundest vs, we shall do it.
 10 So he gathered all the men of warre, making haste to finishe all the walles of Hierusalem, which he made strong rounde about.
 11 Then sent he Ionathas the sonne of Absalomus with a freshe hoast vnto Joppa, which droue them out that were

in the castle, and remained there him selfe.
 12 Tryphon also remoued from Ptolomais with a great armie, to come into the lande of Iuda, and Ionathas with him, in warde.
 13 And Simon pitched his tentes at Adudus before the plaine fielde.
 14 But when Tryphon knewe that Simon stode by in steade of his brother Ionathas, and that he would warre against him, he sent messengers vnto him, saying:
 15 Where as we haue kept Ionathas thy brother, it is for money that he is owing in the kinges accompt, concerning the busines that he had in hande.
 16 Wherefore, sende nowe a hundred talentes of siluer and his two sonnes for suretie (that when he is letten foorth, he shal not forsake vs) and we shall sende him againe.
 17 Neuerthelesse, Simon knewe that he dissembled in his wordes: yet commaunded he the money and children to be deliuered vnto him, lest the Israelites might haue hated him,
 18 And saide, Because he sent him not the money and the children, therefore is Ionathas dead.
 19 So Simon sent him the children and an hundred talentes: but he dissembled, and would not let Ionathas go.
 20 Afterwarde came Tryphon into the lande to destroy it, and went rounde about by the way that leadeth vnto Adod: But wheresoener they went, thither went Simon and his hoast also.
 21 Now they that were in the castle, sent messengers vnto Tryphon, that he should make haste to come by the wilderness, and to sende them vitalles.

- 22 And Tryphon made redie al his horsemen to come the same night: neuertheless, it was a very great snowe, so that he came not because of the snowe, but he remoued and went into the countrey of Galaad.
- 23 And when he drue nye Baschama, he slue Ionathas and his sonnes there,
- 24 And then turned for to go home into his owne lande.
- 25 Then sent Simon for to fetch his brothers dead carcase, and buried it in Boddin his fathers cite.
- 26 So al Israel bewayled him with great lamentation, and mourned for him very longe.
- 27 And Simon made vpon the sepulchre of his father and his brethren, a building, hie to loke vnto, of free stone, behinde and before,
- 28 And set vp seven pillers vpon it one against another, for his father, his mother, and foure brethren,
- 29 And set great pillers rounde about them, with armes vpon them for a perpetuall memorie, and carued shippes beside the armes, that they might be seene of men sayling in the sea.
- 30 This sepulchre which he made at Boddin, standeth yet vnto this day.
- 31 Nowe as Tryphon went forth to walke with the young king Antiochus, he slue him trayterously,
- 32 And raigned in his steade, crowned him selfe king of Asia, and did much euil in the lande.
- 33 Simon also built vp the castles in Iudie, making them strong with hie towres, great walles, portes and lockes, and layde vp vitayles in the stronge holdes.
- 34 And Simon chose certaine men, & sent them to king Demetrius, to desire him that he would discharge the lande from all bondage, for Tryphon had spoyled it very sore.
- 35 Whereupon Demetrius the king answered him, and wrote vnto him, after this maner:
- 36 Demetrius the king sendeth greeting vnto Simon the hie priest his friend, with the elders & people of the Jewes:
- 37 The golden crowne and precious stone that ye sent vnto vs, haue we receaued, and are redie to make a stedfast peace with you, yea and to write vnto our officers for to release you, concerning the thinges wherein we made you free.
- 38 And the appoyntment that we make with you, shalbe firme and stable: the strong holdes which ye haue builded, shalbe your owne.
- 39 As for any ouersight or fault committed vnto this day, we forgeue it, and the crowne tax that ye ought vs also: And where as was any other tribute in Iherusalem, it shall now be no tribute:
- 40 And loke who are nieete among you to be in our court, let them be written by, that there may be peace betwixt vs.
- 41 Thus the yoke of the heathen was taken from Israel, in the hundred and seuentith yere.
- 42 And the people of the Jewes began to write in their letters and actes on this maner: * In the first yere of Simon the hie priest, a gouernour and prince of the Jewes.
- 43 In those dayes went Simon vnto Gaza, & besieged it rounde about, where he set by ordinaunce of warre, and wan a towre, which he toke.
- 44 So they that gat into the towre, lept into the cite, which was in a great feare:
- 45 Insonmuch that the people of the cite rent their clothes, and clymed by vpon the walles, with their wiues and children, beseeching Simon to be at one with them, saying:
- 46 O rewarde vs not after our wickednesse, but be gracious vnto vs, [and we shall do thee seruice.]
- 47 Then Simon for very pittie woulde fight no more against them, but put them out of the cite, and caused the houses wherein the images were, to be clenched, and so entred the cite with psalmes of prayse, geuing thanks vnto the Lorde.
- 48 So when he had cast all abominations out of the cite, he set such men in it as kept the lawe of God, and made the cite strong, and builded a dwelling place for him selfe.
- 49 Now when they in the castle at Iherusalem were kept so straightly that they coulde not come forth nor go into the countrey, & might neither bye nor sel, they were very hungry, and many of them famished to death:
- 50 Insonmuch that they besought Simon to be at one with them, which he graunted them: So he put them out from thence, and clenched the castle from filthinesse.

i. Mac. xiii. d
G

Joseph. cap. x. lib. xiii.

51 And vpon the twentieth and three day of the second moneth, in the hundred threescore and eleuenth yere, they entred into it with thankesgeuing, and braunches of paulme trees, with harpes, croudes, cymbales, and lutes, singing psalmes and songes of praise vnto God, for that the great enemye of Israel was overcome.

52 And Simon ordained that the same

day shoulde be kept euery yere with gladnesse,

53 And made strong the hall of the temple that was beside the castle, where he dwelt him selfe with his company.

34 Simon also perceauing that Ithon his sonne was a mightie man of armes, made him captaine of all the hostes, and caused him to dwell at Gaza.

¹ D¹, Gaza = r¹⁶.

The .xiiij. Chapter.

¹ Demetrius is overcome of Arfaces. ¹¹ Simon being captaine, there is great quietnesse in Israel. ¹⁸ The couenaunt of friendship with the Romanes and with the people of Sparta is renewed.

In the hundred threescore and twelfth yere, gathered king Demetrius his host, and departed vnto Media, to get him helpe for to fight against Tryphon.

2 Now when Arfaces the king of Persia and Media, heard that Demetrius was entred within his borders, he sent one of his princes to take him aliuie, [and to bring him vnto him.]

3 So he went and slue Demetrius host, toke him selfe, brought him to Arfaces, which kept him in warde.

4 And all the lande of Iuda was in rest so long as Simon liued, for he sought the wealth of his people, therfore were they glad to haue him for their ruler, and to do him worship alway.

5 Simon wan the cite of Joppa also for an hauen to vne, and made it an entrance into the Isles of the sea:

6 He enlarged the borders of his people, and conquered them more lande:

7 He gathered vp many of their people that were prisoners, he had the dominion of Gaza, Bethsura, and the castle which he cleansed from filthynes, and there was no man that resisted him.

8 So that euery man tilled his grounde in peace, the lande of Iuda and the trees gaue their fruite and increase.

9 The elders sate all in iudgement, and toke their device for the wealth of the lande, the young men put on worshippe and harnesse vpon them.

10 He provided vitailles for the cities, and made goodly strong holdes of them, so that the fame of his worship was spo-

ken of vnto the ende of the worlde.

11 * For he made peace throughout the lande, and Israel was full of mirth and ioy.

Le. xxvi. a.

12 Euery man sate vnder his vine & figge trees, and there was no man to fraye them away.

13 There was none in the lande to fight against them, for then the kinges were overcome.

14 He helped those that were in aduersitie among his people, he was diligent to see the lawe kept: as for such as were vngodly and wicked, he toke them away.

15 He set vp the sanctuary, and increased the holy vessels of the temple.

16 When the Romanes and Spartians had gotten worde that Ionathas was dead, they were right sozy:

17 But when they heard that Simon his brother was made hie priest in his steade, and how he had wonne the land againe with the cities in it:

18 They wrote vnto him in tables of brasse, to renew the friendship and bonde of loue which they had made afore with * Judas * and Ionathas his brethren.

i. Mac. viii. c. and xii. a.

19 Which writings were read before the congregation at Hierusalem. And this is the copie of the letters that the Spartians sent:

20 The Senatours and citezins of Sparta send greeting vnto Simon the great priest, with the elders, priestes, and the other people of the Jewes their brethren:

21 When your Ambassadors that were sent vnto our people, certified vs of your worship, honour, & prosperous wealth:

We

We were glad of their coming,

22 And haue written the ambassage in the publike recordes in this maner: [namely] that Numenius the sonne of Antiochus, and Antipater the sonne of Jason the Jewes ambassadours, are come vnto vs, for to reuue the olde friendship with vs.

23 Upon this the people concented, that the men should be honorably intreated, and that the copie of their ambassage should be written in the speciall bookes of the people for a perpetuall memorie vnto the Spartians, yea and that we should send a copie of the same vnto Simon the great priest.

24 After this, did Simon send Numenius vnto Rome, with a golden shilde of a thousand pound waight, to confirme the friendship with them.

25 Which when the Romanes vnderstoode, they saide: What thankes shall we recompence againe vnto Simon and his children:

26 For he and his brethren and the house of his father, hath stablished Israel, and ouercommed their enemies, wherefore they graunted him to be free, and confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillars in mount Sion.

27 The copie of the writing is this: The eighteenth day of the moneth Elul, in the hundred threescore and twelfth yere, in the third yere of Simon the hie priest,

28 In the great congregation of the priestes, rulers of the people, and elders of the countrey at Saramiel, were these wordes openly declared:

29 For so much as there was much warre in our lande, therefore Simon the sonne of Bathathias come of the children of Jarib, & his brethren put them selues in perill, and resisted the enemies of their people, that their sanctuary and lawe might be maintayned, and did their people great worship.

30 Jonathan in lyke maner, after that he had governed his people and ben their hie priest, dyed, and lyeth buried beside his elders.

31 After that would their enemies haue troden their holy thinges vnder foote, destroyed their lande, and vtterlie wasted their sanctuary.

32 Then Simon withstoode them, and fought for his people, spent much of his

olue money, weaponed the valiaunt men of his people, gaue them wages, made strong the cities of Iuda, with Bethsura that lyeth vpon the borders of Iurie, where the ordinance of their enemies laye sometime, and set Jewes there for to kepe it.

34 He made fast Joppa also which lyeth vpon the sea, and Gaza that bordereth vpon Azotus, where the enemies dwelt afore, and there he set Jewes to kepe it: and whatsoeuer was meete for the subduing of the aduersaries, that layed he therein.

35 Now when the people sawe the noble actes of Simon, and what worship he purposed to do for them, his godly behauiour and faithfulness which he kept vnto them, and how he sought by alwayes the wealth of his people: because he did all this, therefore they chose him to be their prince and hie priest.

36 And in his time they prospered wel by him, so that the heathen were taken out of their lande, and they also which were in the cite of Dauid at Hierusalem in the castle, where they went out and defiled all thinges that were about the sanctuary, and did great harme vnto cleanlinesse:

37 And Simon put men of the Jewes in it for the defence of the land and cite, and set by the walles of Hierusalem.

38 And king Demetrius confirmed him in his high priesthood

39 For these causes: made him his friend, and did him great worship:

40 For he heard that the Romanes called the Jewes their friendes, louers, and brethren: howe honorably they receaued Simons Ambassadours:

41 Howe the Jewes and priestes concented that he should be their prince and hie priest perpetually, till God rayled by the true prophete:

42 And that he shoulde be their captaine, to care for the sanctuarie, and to set officers vpon the workes thereof, ouer the lande, ouer the weapons, ouer the houses of defence, to make prouision for the holy thinges,

43 And to be obeyed of euery man, and all the writings of the lande to be made in his name, that he should be clothed in purple and golde:

44 And that it should be lawfull for none of the people nor priestes to breake any

of these things, to withstand his words, nor to call any congregation in the land without him: that he should be clothed in purple, and wear a collar of golde.

45 And if there were any which disobeyed or brake this ordinance, that he should be punished.

46 So all the people consented to allow Simon, & to do according to these wordes:

47 Simon also him selfe toke it vpon him,

and was content to be the hie priest, the captaine and prince of the Jewes and priestes, and to gouerne them all.

48 And they commaunded to make this writing in tables of brasse, and fasten it vnto the wall that compasseth the sanctuary, in an open place:

49 And to lay vp a copie of the same in the treasure, that Simon and his posteritie might haue it.

The .xv. Chapter.

1 Antiochus maketh a couenaunt of frendship with Simon, 11 and Tryphon is persecuted. 15 The Romanes write letters vnto kinges and nations in the defence of the Jewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his couenaunt.



Moreouer, king Antiochus the sonne of Demetrius, sent letters from the Isles of the sea, vnto Simon the hie priest and prince of the Jewes, and to all

the people,

2 Concerning these wordes: Antiochus the king sendeth greeting vnto Simon the hie priest, and to the people of the Jewes.

3 Forsomuch as certaine wicked men haue gotten the kingdome of our progenitours, I haue purposed to chalenge the realme againe, and to restore it to the olde estate: wherefore I haue gathered a great hoast, and made shippes of warre:

4 That I may go through the countrey, and be auenged of them which haue destroyed our lande, and wasted many cities in my realme.

5 And therefore nowe I make thee free also from all the tributes whereof all kinges my progenitours haue discharged thee, & from other customes wherefrom they haue releassed thee, whatsoeuer they be:

6 Yea, I geue thee leaue to smite money of thyne owne within thy lande.

7 As for Hierusalem, I wyll that it be holy and free, and all the weapons and houses of defence which thou hast builded and kepest in thyne handes shalbe thyne.

8 Whereas any thing is or shalbe owing vnto the king, I forgeue it thee, from this time forth for euermore.

9 And when we haue obtayned our kingdome, we shall do thee, thy people, and the temple, great worship: so that

your honour shalbe knowen throughout the whole worlde.

10 In the hundred threescore & fourteenth yere went Antiochus into his fathers land, and all the men of warre came together vnto him, so that fewe were left with Tryphon.

11 So the king Antiochus folowed vpon him: but he fled vnto Doza, which lyeth by the sea side:

12 For he sawe that there was nischiefe comming vnto him, and that his hoast had forsaken him.

13 Then came Antiochus vnto Doza with an hundred and twentie thousand men of armes on foote, and eyght thousand horsmen: so he compassed the citie rounde about, and the shippes came by the sea.

14 Thus they bered the citie by land and by water, insomuch that they suffered no man to go in nor out.

15 In the meane season came* Numentus, & they that had ben with him, from the citie of Rome, hauing letters written vnto the kinges & prouinces, where in were contayned these wordes:

i. Mac. 14. d.

16 Lucius the consull of Rome, sendeth greeting vnto Ptolomi the king.

17 The Ambassadors of the Jewes our friendes, being sent from Simon the hie priest, and from the people of the Jewes, came vnto vs for to renue the olde frendship and bonde of loue,

18 Brought a shielde of golde weying a thousand ponde,

19 wherefore, we thought it good to write vnto the kinges and prouinces, to do them no harme, nor to take part against them, their cities, nor countries, neither to maintaine their enemies against them.

20 And

20 And we were content to receaue of them the shieldes.

21 If there be any wicked persons therefore fled from their countrey vnto you, deliuer them vnto Simon the hie priest, that he may punishe them according to their owne lawe.

22 The same wordes wrote the Romanes also vnto Demetrius the king, to Attalus, Araba, Arsaces,

23 And to all regions: as Samianes, to them of Sparta, Delo, Mydo, Sardon, Caria, Samos, Paniphilia, Lycia, Alicarnassem, and to the Rhodes, to Faselidis, Coos, Sida, Arado, Cortyna, Gnidium, to Cyprus, and Cyren.

24 And of euery letter they sent a copie to Simon the hie priest.

25 So Antiochus the king brought his hoast vnto Doza the second time to take it, where he made diuers ordinaunce of warre, and kept Tryphon in that he should not go eyther in or out.

26 Then sent Simon vnto Antiochus two thousand chosen men to helpe him, with golde, siluer, & other plenteous thinges.

27 Neuerthelesse, he woulde not receaue them, but brake all the couenaunt which he made with Simon afore, and withdrewe him selfe from him.

28 He sent Athenobius also a frend of his vnto Simon for to reason with him, saying: Be withholden fro me Joppa and Gaza, with the castle that is at Hierusalem, which are cities of my realme,

29 whose borders ye haue destroyed, and done great euill in the lande, hauing the dominion in many other places of my kingdome.

30 Wherefore deliuer now the cities which ye haue taken, with the tributes of the places that ye haue rule vpon without the borders of Iurie:

31 Or els geue me five hundred talentes of siluer: yea & for the harme that ye haue done in the cities & for the tributes of the

same, other five hundred talentes: yf no, we shall come and fight against you.

32 So Athenobius the kinges friend came to Hierusalem, and when he sawe the great worship & honour of Simon in golde, siluer, & so great plentie of ornamentes, he maruailed: & tolde Simon as the king commaunded him.

33 Then answered Simon, and saide vnto him: * As for vs, we haue neither taken other mens landes, nor withholden the: but onely our fathers heritage, which our enemies had vnrightheously in possession a certaine time.

34 This heritage of our fathers haue we chalenged in processe of time.

35 And whereas thou complaynest concerning Joppa & Gaza, they did great harme to our people and in our lande, yet wyll we geue an hundred talentes for them: Neuerthelesse, Athenobius answered him not one worde:

36 But turned againe wrothfully vnto the king, & tolde him al these wordes, and the great dignitie of Simon, with al that he had seene: & the king was very angry.

37 And in the meane time fled Tryphon by ship vnto Orthosias.

38 Then the king made Cendebeus captaine of the sea coast, and gaue him an hoast of footemen and horsemen,

39 commaunding him to remoue the hoast toward Iurie, & to builde by the cite of Cedron, to make by the portes, and to warre against the people of the Iewes: As for the king him selfe, he followed vpon Tryphon.

40 So Cendebeus came vnto Jamnia, and began to bere the people, to treade downe Iurie, to take the people prisoners, to slay them,

41 And * to builde by Cedron, where he set horsemen and other men of warre, that they might come forth, and go through the streetes of Iurie, lyke as the king had commaunded him.

"D1, Dc3
lus.
"D1, D2?
dug.

Iud xi. d.

i. Mac. xv. b.

The .xviij. Chapter.

1 Cendebeus the captaine of Antiochus hoast, is put to flight of the sonnes of Simon.
 11 Ptolomeus the sonne of Abobus killeth Simon and his two sonnes at a banquet,
 23 John killeth them that lye in wayte for his lyfe.

A
1
i. Mac. xiii. f



When came John by from * Gaza, and tolde Simon his father what Cendebeus had done [among their people.]

Simon two of his eldest sonnes, Judas and John, and saide vnto them: I and my brethren and my fathers house haue euer from our youth by vnto this day foughten against the enemies of Israel: and God gaue vs goodd fortune to deliuer Israel oft times.

3 And

3 And now forsomuch as I am olde, and ye by gods goodnesse are of a sufficient age, be ye in steade of me and my brother, to go forth and fight for our people: and the helpe of God be with you.

4 So he chose twentie thousand fighting men of the countrey, with horsemen also, whiche went forth against Cendebeus, and rested at Modin.

5 In the morning they arose and went into the playne felde, and beholde a mightie great hoast came against them, both of footemen and horsemen: Nowe was there a water broke betwixt them,

6 And John remoued the hoast towarde them: and when he saw that the people was afrayde to go ouer the water broke, he went ouer first him selfe: and the men seying this, folowed him.

7 Then John set his horsemen and footemen in order, the one by the other: for their enemies horsemen were very many.

8 But when they blew by the priestes trumpettes, Cendebeus fled with his hoast: wheresof many were slayne, and the remnaunt gat them to their strong holdes.

9 Judas also Johns brother was wounded at the same time, and John folowed still vpon the enemies, till he came to Cedron, which Cendebeus had builded.

Mac. xv. f.

10 The [enemies] fled also vnto the towres that were in the fieldes of Azotus, and those dyd John burne by with fyre: Thus there were slayne two thousand men of them, and John turned againe peaceably into Iurie.

11 And in the felde of Jericho was Ptolomi the sonne of Abobus made captayne: which, because he had abundance of siluer and golde

12 (For he had married the daughter of Simon the hye priest)

13 waxed proude in his minde, & thought to conquer the land, imagining falshood against Simon and his sonnes, to destroy them.

14 Nowe as Simon was goyng about thorow the cities that were in the coun-

trei of Iurie, and caring for them, he came downe to Jericho with Bathathias & Judas his sonnes, in the hundred threescore & seuenteenth yere, in the eleuenth moneth, called Sabat.

15 Then [Ptolomi] the sonne of Abobus receaued them, but with disceyte, into a strong house of his, called Dochus, whiche he had buyded, where he made them a banquet, and had hyd men there.

16 So when Simon and his sonnes were mery, and had drunken well, Ptolomi stode by with his men [whom he had hid there] and toke their weapons, entred into the banquet house, and slue Simon with his two sonnes, and certayne of his seruauntes.

17 Such great vnfaythfulnesse dyd Ptolomi in Israel, and recompenced euill for good.

18 Then wrote Ptolomi these thinges, & sent vnto king [Antiochus] requiring him that he shoulde sende hym an hoast to helpe him: and so shoulde he deliuer him the lande, with the cities and tributes of the same.

19 He sent other men also vnto Gaza for to take John, and wrote vnto the captaynes to come to him, and he shoulde geue them siluer, gold, and rewardes.

20 And to hierusalem he sent other to take it, and the sanctuarie.

21 Then ran there one before, and tolde John in Gaza, that his father and his brethren were slayne, & howe that Ptolomi had sent to slay him also.

22 When John hearde this, he was sore abashed, and layed handes of them that were come to destroy hym, and slue them: for he knewe that they went about to kill hym

23 As for other thinges concerning John, of his warres, of his noble actes wherin he behaued hym selfe manfully, of the buyding of walles whiche he made, and other of his deedes,

24 They are written in the cronicles of his priesthood, from the time forth that he was made hye priest after his father.

¶ The end of the first booke of the Machabees.

The seconde booke of the Machabees.

The first Chapter.

1 An epistle of the Jewes that dwelt at Hierusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to geue thanks for the death of Antiochus. 19 Of the fire that was hyd in the pit. 24 The prayer of Nehemias.

A 1 **T**he brethren of the Jewes which be at Hierusalem, & in the lande of Iurie, wishe vnto these brethren of the Jewes that are thowout Egypt health and peace.

2 God be gracious vnto you, and thinke vpon his couenaunt that he made with Abraham, Isaac, and Jacob, his saythfull seruautes:

Deu. xxx. b 3 *And geue you all such an heart that ye may loue and serue hym, yea and performe his Will with an whole heart and a willing mynde:

4 He open your heartes vnto his law, and in his commaundementes, & sende you peace,

5 Heare your prayers, be at one with you, and neuer forsake you in time of trouble,

6 For so much as now we here be praying for you.

B 7 What time as Demetrius reigned, in the hundred threescore & nyne yere, we Jewes wrote vnto you in the trouble & violence that came vnto vs: In those yeres, after that Jason departed out of the holy lande and kingdome,

8 They brent vp the portes, and shed innocent blood: then made we our prayer vnto the Lorde, and were hearde, we offered vp sacrifices and fine floure, setting forth cakes and bread:

Leu. xxiii. f. Doiem. 9 *And now come ye vnto the feast of tabernacles in the moneth Casleu.

10 In the hundred fourescore and eyghtene yere, the people that was at Hierusalem and in Iurie, the counsel, and Judas him selfe, sent this wholsome salutation vnto Aristobulus king Ptolomies maister, whiche came of the generation of the annoynted priestes, and to the Jewes that were in Egypt:

11 In so much as God hath deliuered vs from great perils, we thanke hym humbly, no lesse at all then if we had vanquished the king in battell.

12 For when he with those that had fought against the holy citie, dyd set vpon Persia:

13 For as he was in Persis [namely] the captayne with the great hoast, he perished in the temple of Paneas, being disceaued thowout the deuice of Paneas priestes.

14 For when Antiochus, as he that should marry with her, came, and his friendes with him, into the place to receaue by name of dowrie the money whiche the priestes of Paneas had set forth:

15 He entred with a small companie into the compasse of the temple, and so they shut the temple.

16 Nowe when Antiochus entred by opening the priuy entraunce of the temple, the priestes stoned the captayne to death, he wed them in peeces that were with him, smote of their heades, and threwe them out.

17 In all thinges God be prayesed, which hath deliuered the wicked into our handes [to be punished]

18 Where as we are now purposed to kepe the purification of the temple vpon the twentieth & fiue day of the moneth Casleu, we thought necessarie to certifie you therof: that ye also might kepe the tabernacles feast day, and the day of the fire, whiche was geuen vs when Nehemias offered, after that he had set vp the temple and the alter.

19 For what time as our fathers were led away vnto Persis, the priestes whiche then sought the honour of God, toke the fire priuily from the alter, and hyd it in a valley, where as was a deepe drye pit: and therein they kept it, so that the place was unknowen to every man.

- 20 Nowe after many yeres, when it pleased God that Nehemias shoulde be sent from the king of Persia, *he sent the children children of those priestes which had hyd the fyre, to seke it: and as they told vs, they found no fire, but thicke water.
- 21 Then commaunded he them to drawe it by, and to bring it him, and the offeringes withall. Nowe when the sacrifices were layed on and ordred, Nehemias commaunded the priestes to sprinkle them and the wood with water.
- 22 when this was done, & the time come that the sunne shone whiche afore was hyd in the cloude, there was a great fire kindled, in so much that euery man marueyled.
- 23 Now all the priestes prayed whyle the sacrifice was a making: Jonathas prayed first, and the other gaue aunswere.
- 24 And Nehemias prayer was after this maner: O Lorde God, maker of all thinges, thou fearfull and strong, thou righteous and mercifull, thou that art onely a gracious king,
- 25 Only liberall, only iust, almightie and euerlasting, thou that deliuerest Israel from all trouble, thou that hast cholen the fathers & halowed them fauorably:
- 26 Receaue the offering for thy whole people of Israel, preserue thyne owne portion, and halowe it,
- 27 Gather those together that are scattered abroad from vs, deliuer them that are vnder the heathens bondage, loke vpon them whiche are despised and abhorred: that the heathen may know and see howe that thou only art God, which art our God.
- 28 Punishe them that oppresse & proudly put vs to dishonour.
- 29 Set thy people againe in thy holy place, *like as Moyses hath spoken.
- 30 And the priestes song Psalmes of thankesgeuing, so long as the sacrifice endured.
- 31 Nowe when the sacrifice was brent, Nehemias commaunded the great stones to be sprinkled with the residue of the water.
- 32 *which when it was done, there was kindled a flambe of them also: but it was consumed thorow the light that shyned from the aulter.
- 33 So when this matter was knowen, it was tolde the king of Persia, that in the place where the priestes which were led away had hyd fyre, there appeared water, and that Nehemias and his companie had purified the sacrifices with all.
- 34 Then the king considering and pondering the matter diligently, inclosed the place, and consecrated a temple, to proue the thing that was done:
- 35 And when he founde it so in deede, he gaue the priestes many giftes & diuers rewardes, yea he toke them with his owne hand, and gaue them.
- 36 And Nehemias called the same place ^(a) Ephthar, whiche is as much to say as a cleansing: but many men call it Nephti.

Iud. vi. d.
3. Re. xviii c
Eccl. xlvii. a

(a) Ephthar
whiche is to say,
a shyning:
it is also
called Nephti
or Nepthar,
whiche is
a cleansing.

The .ii. Chapter.

4 Nowe Jeremie hyd the tabernacle, the arke, and the aulter in the byll. 23 Of the five bookes of Jason conteyned in one.



It is founde also in the writings of Jeremie the prophete, that he commaunded them whiche were caried away, to take fyre, *as it is sayde afore.

that they shoulde not let the law of God go out of their heartes.

4 It is written also, how the prophete at the commaundement of God charged them to take the tabernacle & the arke with them: and he went forth vnto the mountayne where Moyses clymed by, *and salbe the heritage of God.

5 And when Jeremie came there, he found an open caue, wherein he layed the tabernacle, the arke, and the aulter of incense, and so stopped the doore.

6 There came certayne men together also, folowing him to marke the place, but they coulde not finde it.

Deute. 34. a.

o (ii) 7. which

21

Mich. i. c.
1. xxxix. b.
Luth. vi. a

2 He commaunded them also that they should not forget the lawe & commaundementes of the Lorde, and that they should not erre in their mindes, when they see images of siluer and gold, with their ornamentes.

3 These and such other thinges commaunded he them, and exhorted them

7 Whiche when Jeremie perceaued, he reprobued them, saying: As for that place it shalbe vnknowen, vntill the time that God gather his people together againe, and receaue them vnto mercie.

28

8 Then shall God shewe them these thinges, and the maiestie of the Lorde shal appeare* & the cloude also, like as it was shewed vnto Moyse: and like as when Solomon desired that the place might be honozablie sanctified, and it was shewed hym.

Exo. xiii.d.
i. Reg. viii.b

9 For he beyng a wyse man, handled honozably and wysely, offering vnto God in the halowing of the temple when it was finished.

Leui. x.d.

10 *And like as when Moyse prayed vnto the Lorde, the fire came downe from heauen, and consumed the burnt offering: Euen so prayed Solomon also, *and the fire came downe from heauen, and consumed the burnt offering.

ii. Para. vii. a.

11 And Moyse sayde: Because the sinne offering was not eaten, therefore it is consumed.

12 In like maner Solomon kept the dedication [or halowing] eyght dayes.

13 In the annotations and Wrytinges of Jeremi were these thinges put also: and howe he made a librarie, and howe he gathered out of all countreys the bookes of the kinges, & of the prophetes, and of David, and the epistles of the kinges concerning the holy gistes.

Some reade
Nehemias.

14 Euen so Judas also, loke what he learned by experience of warre, and such thinges as hath happened vnto vs, he gathered them altogether, and so we haue them by vs.

C

15 If ye now desire to haue the same, send some body to fetch them vnto you.

16 Where as we then are about to celebrate the purification, we haue wrytten vnto you: therefore ye shall do well, if ye kepe the same dayes.

17 We hope also, that the God which deliuered his people, and gaue them al the heritage, kingdome, priesthood, and sanctuarie,

Den. xxx. a

18 *That he promised them in the law, shal shortly haue mercie vpon vs, and gather vs together from vnder the heauen into his holie place: for he hath saued vs from great peryls, and hath clensted the place.

19 As concerning Judas Machabeus

and his brethren, the purification of the great temple, the dedication of the altar:

20 Yea and of the warres that concerne noble Antiochus & * Eupator his sonne:

i. Mach. vii

21 And the miracles shewed from heauen by the valiaunt actes of those which defended the Jewes religion, so that a fewe ran through the whole countrey, and draue away the barbarous armies:

22 Repaired againe the temple that was spoken of throughout all the world, deliuered the citie, doying their best that the law of the Lorde which was put downe, might with all tranquillitie be restored againe vnto the Lorde, that was so mercifull vnto them.

23 As touching Jason also of Cyren, we haue vndertaken compendiously to bring into one booke the thinges that were comprehended of him in fyue.

24 For we, considering the multitude of the bookes, and howe hard it shoulde be for them that woulde meddle with stories and artes, and that because of so diuers matters:

25 haue vndertaken so to comprehend the stories, that such as are disposed to reade, might haue pleasure and pastime therin: and that they which are diligent in such thinges, might the better thinke vpon them: yea and that whosoever reade them, might haue profite therby.

26 Neuerthelesse, we our selues that haue medled with this matter for the shortening of it, haue taken no small labour, but great diligence, watchinges, and trauayle.

27 Like as they that make a feast, would fayne do other men pleasure: euen so we also for many mens sakes, are very well content to take the labour,

28 where as we may shortly comprehend the thinges that other men haue truly wrytten.

D

29 For he that buyldeth an house anewe, must prouide for many thinges to the whole buylding: but he that paynteth it afterward, seketh but only that is comely, meete and conuenient to garnishe it withall.

30 Euen so do we also in like maner: And why? he that beginneth first to wryte a storie, must with his vnderstanding gather the matter together, set his wordes in order, and diligently

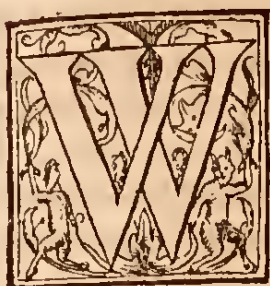
ligerly seke out euery part.
 31 But he that afterwarde will shorten it,
 bleseth fewe wordes, and toucheth not
 the matter at the largest: Let this be
 sufficient for a prologue.

32 Now will we begin to shew the mat-
 ter: for it is but a foolish thing to make
 a long prologue, and to be short in the
 storie it selfe.

The. iii. Chapter.

1 Of the honour done vnto the temple by the kinges of the gentiles. 6 Simon uttereth
 what treasure is in the temple. 9 Heliodorus is sent to take them away. 26 He is striken
 of God, and healed at the prayer of Onias.

A 1



That time as the ho-
 ly citie was inhabi-
 ted in all peace and
 wealth, and when the
 lawes were yet very
 well kept: for so was it
 ordeyned thorothe the
 godlinesse of Onias the hye prieste, and
 other godly men that were enemies to
 wickednesse,

2 It came therto, that euen the kinges
 and princes them selues dyd the place
 great worship, and garnished the temple
 with great giftes:

3 Insomuch that Seleucus king of Asia
 of his owne rentes bare all the coastes
 belonging to the seruice of the offrings.

4 Then Simon, of the tribe of Benjamin,
 ruler of the temple, vpon a variaunce
 risen betweene him & the hygh priest for
 wickednesse that was done in the citie,
 5 For that he could not ouercome Onias,
 he gat him to Apollonius the sonne of
 Thrasia, which then was chiefe Lorde
 in Celosyria and Phenices,

6 And tolde hym, that the treasure in
 Hierusalem was full of innumerable
 money, & how that the common goodes
 whiche belongeth not vnto the offe-
 rings, were exceeding great also: yea
 and howe it were possible that all these
 might come vnder the kinges power.

7 Now when Apollonius had shewed the
 king of the money, as it was tolde him:
 the king called for Heliodorus his trea-
 surer, and sent him with a commaunde-
 ment to bring him the same money.

8 Immediately Heliodorus toke his iour-
 ney, but vnder a colour as though he
 would go thorothe Celosyria and phe-
 nices to visite the cities, but his purpose
 was to fulfill the kinges pleasure.

9 So when he came to Hierusalem, and
 was louingly receaued of the hye priest
 into the citie, he tolde what was deter-
 mined concerning the money, and shew-

ed the cause of his coming: he asked al-
 so if it were so in deede.

10 Then the hye priest tolde hym, that
 there was such money layed by for the
 vpholding of wydowes and fatherlesse
 children,

11 And how that a certayne of it belonged
 vnto Hyrcanus the sonne of Tobias a
 noble man, & that of all the money (and
 not as that wicked Simon had repor-
 ted) there were foure hundredth talentes
 of siluer, and two hundred of golde:

12 Yea & that it were vnpossible for those
 mens meaning to be disceaued that had
 put assured confidence in the holinesse of
 the place, & in the maiestie & vndoubted
 safetie of the temple, whiche is had in
 worship thorothe the whole worlde, for
 the mayntenaunce and honour of the
 same.

13 Wherunto Heliodorus answered, that
 the king had commaunded hym in any
 wyse to bring hym the money.

14 So at the day appoynted, Heliodorus
 entred into the temple to order this
 matter: wherefore there was no small
 feare throughout the whole citie.

15 The priestes fell downe before the au-
 ter in their vestmentes, and called vnto
 heauen vpon hym, whiche had made a
 lawe concerning stufte geuen to kepe
 that they shoulde be safely preserued for
 such as committed them vnto keeping.

16 Then who so had looked the hye priest
 in the face, it woulde haue greened his
 heart: for his countenaunce and the
 chaunging of his colour, declared the in-
 ward sorrowe of his mynde.

17 The man was all in heauinesse, and
 his body in feare: whereby they that lo-
 ked vpon him, might perceauie the grieffe
 of his heart.

18 The other people also came out of their
 houses by heapes vnto the common
 prayer, because the place was like to
 come into confusion.

19 The women came together thorow the streetes with heary clothes about their brestes: the virgins also that were kept in, ran to Onias, some of them ran to the gates, some by upon the walles, other some looked out at the windowes.

20 **D** Pea they all helde by their handes toward heaven, and prayed:

21 A miserable thing was it to loke upon the common people, and the hie priest beyng in such trouble.

22 But they besought almightie God that the goodes which were committed unto them, might be kept whole for those that had deliuered them unto their keeping.

23 Neuerthelesse, the thing that Heliodorus was determined to do, that performed he in the same place, he hym self personally beyng about the treasure with his men of warre.

24 But the spirite of almightie God shewed him selfe openly, so that al they which presumed to obey Heliodorus, felt thorow the power of God into a great fearefulness and dread.

ii. Mach. x. e
and xi. b.

25 * For there appeared unto them an horse, with a terrible man sitting upon him, deckt in goodly aray, and the horse smote at Heliodorus with his forefeete: Nowe he that sat upon the horse, had harnesse of golde upon him.

26 Moreover, there appeared two fayre and beautifull young men of notable strength in goodly aray, whiche stood by him, scourged him of both the sides, and gaue hym many strypes without ceasing.

ii. Mach. v. c

27 * With that fell Heliodorus sodenly unto the grounde, so they toke him by beyng compassed about with great darkenesse, & bare him out upon a beere.

28 **E** Thus he that came with so many runners and men of warre into the sayde treasure, was borne out, where as no man might helpe hym, beyng destitute of harnesse and weapons: and so the power of God was manifest & known.

29 He lay still dumbe also by the power of

God, destitute of all hope and life.

30 And they prayed the Lord, that he had shewed his power upon his place and temple, which a litle afore was full of feare and trouble, and that through the reuelation of the almightie Lord it was filled with ioy and gladnesse,

31 Then certayne of Heliodorus friendes prayed Onias that in al haste he would call upon God, to graunt hym his lyfe, which was geuing by the ghost.

32 So the hie priest fearing lest the king should suspect that the Iewes had done Heliodorus some^(a) euill, he offered an offering for his health.

(a) In word
king some
treacherie, or
forreine
gaunt him.

33 Nowe when the hie priest had obtayned his petition, the same young men in the same clothing appeared, & stood beside Heliodorus, saying, Thanke Onias the hie priest: * for for his sake hath the Lorde graunted thee thy lyfe.

Act. xxvii. c

34 Therefore seyng that God hath scourged thee, geue hym prayse and thanks, and shewe every man his might and power. And when they had spoken these wordes, they appeared no more.

35 So Heliodorus offered unto God, made **F** great bowes unto hym whiche had graunted him his lyfe, thanked Onias, toke his hoast, and went againe to the king.

36 Then testified he unto every man, of the great workes of God that he had seene with his eyes.

37 And when the king asked Heliodorus who were meete to be sent yet once againe to Hierusalem, he sayde:

38 If thou hast any enemye or aduersarie unto thy realme, sende him thither, and thou shalt haue hym punished, if he escape with his lyfe: for in that place [no doubt] there is a special power and working of God.

39 For he that dwelleth in heaven, visiteth and defendeth that place, and all that come to do it harme he punisheth and plagueth them.

40 This is nowe the matter concerning Heliodorus, and the keeping of the treasure [at Hierusalem.] **G**

The .iiii. Chapter.

1 Simon reporteth euill of Onias. 7 Jason desiring the office of the hie priest, corrup-
ted the king with rewardes. 19 The wicked intent of Jason.

21



His Simon nowbe (of whom we spake afore) being a bewrayer of the money and of his owne natural countrey, reported y worst of Onias, as though

he had moued Heliodorus vnto this, & as though he had ben a bringer vp of euil.

2 Thus was he not ashamed to call hym an enemy of the realme, that was so faythful an ouerseer and defender of the citie and of his people, yea and so feruent in the lawe of God.

3 But when the mallice of Simon increased so farre, that thorow his friendes there were certayne manslaughters committed:

4 Onias considered the peryll that might come thorow this stryfe, and howe that Apollonius the chiefe Lorde in Celosiria and Phenices, was al set vpon tyrannie, and Simons mallice increased the same:

5 He gat hym to the king, not as an accuser of the citezins, but as one that by hym selfe intended the common wealth of the whole multitude.

6 For he sawe it was not possible to liue in peace, neither Simon to leaue of from his foolishnesse, except the king did loke therto.

7 But after the death of Seleucus, when Antiochus, whiche is called the noble, toke the kingdome, Jason the brother of Onias laboured to be hie priest:

8 For he came vnto the king, and promised hym three hundred and threescore talents of siluer, and of the other rentes fourescore talents.

9 Besides this, he promised hym yet an hundred and fiftie more, if he might haue licence to set vp a scoole and an exercise of weapons, and that he might call them of Hierusalem Antiochians.

10 Which when the king had graunted, and he had gotten the superioritie, he began immediatly to draw his kinsmen to the custome of the heathen,

11 But downe the thinges that the Jewes had set vp of loue by Jhon the father of Eupolomius, whiche was sent ambassadour vnto Rome for to make the bonde

of friendship and loue, he put downe all the lawes and liberties of the Jewes, and set vp the wicked statutes.

12 For when he had made a scoole of fence vnder the castle, he drew all the chiefest yong men on his side, and trayned them to were hattes.

13 And there was such a feruent desire to come to the maners of the heathen, and to take vp newe straunge fashions brought in thorow the vngratious and vnhearde wickednesse of Jason, which shoulde not be called a priest, but an vngodly person:

14 Insomuch that the priestes were now no more occupied about the seruite of the autler: but despised the temple, regarded not the offeringes, yea gaue their diligence to learne to fight, to wastle, to leape, to daunce, and to cast the stone:

15 Not setting by the honour of the fathers, but liked the glorie of the Grekes best of all:

16 For the which they stroue perylously, & were greedy to folow their statutes, yea their lust was in all thinges to be like them, whiche afore were their enemies and destroyers.

17 Howebeit to do wickedly against the law of God, shal not escape unpunished, but of this we shall speake hereafter.

18 What time as the Olympians sportes were played at Tyrus, the king hym selfe beyng present,

19 This vngratious Jason sent wicked men, bearing from them of Hierusalem (which now were called Antiochians) three hundred drachmes of siluer for an offering to Hercules: these had they that carped them desired vnder such a fashion as though they should not haue ben offered, but bestowed to other vles.

20 Neuerthelesse, he that sent them, sent them to the intēt that they should be offered vnto Hercules: but because of those that were present, they were geuen as to the making of shippes.

21 And Apollonius the sonne of Menestheus was sent into Egypt, because of the noble men of king Ptolomit Philometor. Nowe when Antiochus perceaued that he was put out from

(a) meddling in the realme, he sought his

(a) These hattes were tokens of wantonnesse that the gentiles vsed.

These were kept euery fifteth yere

(a) From his honour, and gaines.

his owne profite, departed from thence, came to Joppa, and then to Hierusalem, where he was honorably receaved of Jason, and of the citie, and was brought in with torches light and with great prayse: and so he turned his hoast vnto Phenices.

22 After threer yeres Jason sent Menelaus (the foresayd Simons brother)* to beare the money vnto the king, & to bring him aunswere of other necessarie matters.

23 But he when he was commended to the king for magnifying of his power, turned the priesthood vnto him selfe, laying by threer hundred talentes of siluer for Jason.

24 So when he had gotten commaundements from the king, he came, hauing nothing that becomieth a priest, but bearing the stomacke of a cruel tyraunt, and the wrath of a wilde brute beast.

25 Then Jason which had disceaued his owne brother, seyng that he hym selfe was begiled also, was sayne to flee into the lande of the Ammonites,

26 And Menelaus gat the dominion: but as for the money that he had promised vnto the king, he dyd nothing therein, albeit Sostratus the ruler of the castle required it of him.

27 For Sostratus was the man that gathered the customes: wherefore they were both called before the king.

28 Thus was Menelaus put out of the priesthood, & Lysimachus his brother came in his steade, and Sostratus left Crates ouerseer of the^(b) Cyprians.

29 It happened in the meane season, that the Tharsians and Mallottians made insurrection, because they were geuen for a present vnto Antiochus the kinges concubine.

30 Then came the king in all haste to still them againe, and to pacifie the matter, leauing Andronicus there to be his deputie as one meete therfore.

31 Now Menelaus supposing that he had gotten a right conuenient time, stole certayne vessels of golde out of the temple, and gaue them to Andronicus for a present: and some he solde at Tyrus, and in the cities therby.

32 Whiche when Onias knewe of a suretie, he reprovod him: but he kept him in a sanctuarie beside Daphnis, that lyeth by Antioche.

33 Wherefore Menelaus gat hym to An-

dronicus, and prayed him that he would slay Onias. So when he came to Onias, he counseled hym craftly to come out of the sanctuarie, geuing hym his hande with an oth, (how be it he suspect hym) and then he slue Onias without any regarde of righteousnesse.

34 For the whiche cause not onely the Jewes, but other nations also, toke indignation, and were displeasid for the vnrighteous death of so godly a man.

35 And when the king was come againe from Cilicia, the Jewes and certayne of the Grekes went vnto hym, complaying for the vnrighteous death of Onias.

36 Yea Antiochus hym selfe was sozry in his mynde for Onias, so that it pittied him: and he wept, remembryng his sobernesse and manerly behanour.

37 Wherefore he was so kindled in his minde, that he commaunded Andronicus to be stripped out of his purple clothing, and so to be led throughout the citie, yea and the vngratious man to be slayne in the same place where he committed his wickednesse vpon Onias: Thus the Lorde rewarded him his punishment, as he had deserued.

38 Now when Lysimachus had done many wicked deedes in the temple thorow the counsell of Menelaus, and the boyce came abrode: the multitude gathered them together against Lysimachus, for he had carped out now much golde.

39 So when the people arose, and were full of displeasure, Lysimachus armed threer thousande vnthriftes to defende him, a certayne tyraunt being their captayne, which was growen both in age and woodnesse.

40 They therefore seyng the interprise of Lysimachus, caught by, some stones, some blockes endes, & some handfulls of dust that was next at hand, & threwe them vpon the rebelles of Lysimachus bande that had set vpon them.

41 Thus there were many of them wounded, some beyng slayne, and all the other chased away: But as for the wicked church robber hym selfe, they killed him beside the treasure.

42 Of these matters therefore, there was kept a court against Menelaus.

43 Now when the king came to Tyrus, threer men that were sent from the senate pleaded him guiltie before the king.

44 But

ii. Mach. iiii. b

i. Mach. iiii. b

(b) That is, of them that measured the coane.

45 But Menelaus being nowe conuict, went & promised Ptolomi the sonne of Dozymenes to geue him much money, if he would pacifie the king towarde him.

46 So Ptolomi went to the king into a court, where as he was set to coole him, and brought him out of that minde:

47 Insomuch that he discharged Menelaus from the accusations, that notwithstanding was cause of all mischief: and those poore men which if they had tolde their cause, yea before the Scythians,

they shoulde haue ben iudged innocent, them he condepned to death.

48 Thus were they soone punished, which folowed vpon the matter for the cite, for the people, and for the holy vessels.

49 Wherefore they also of Tyzus, moued with hatred of that wicked dedde, caused them to be very honorably buried.

50 And so through the couetousnesse of them that were in power, Menelaus remayned still in aucthoritie, encreasing in malice, to the hurt of the citezins.

The .v. Chapter.

2 Of the signes and tokens seene in Hierusalem. 6 Of the ende and office of Jason.
11 The pursute of Antiochus against the Jewes. 15 The spoyling of the temple.



1 About the same time Antiochus vndertoke his second viage into Egypt.

2 And then were there seene throughout all the cite of [Hierusalem]

fourtie dayes longe, horsmen running in the ayre, with robes of golde, and as bandes of speare men,

3 And as troupes of horsmen set in aray, incountering and coursing one against another, with shaking of shieldes and multitude of dartes, and drawing of swordes, and shooting of arrowes, and the glittering of the golden armour scene, and harnesse of all sortes.

4 Wherefore euery man prayed that those tokens might turne to good.

5 Now when there was gone soorth a false rumour, as though Antiochus had ben dead, Jason toke a thousand men, and came sodenly vpon the cite: the citezins ranne vnto the walles, at the last was the cite taken, and Menelaus fled into the castle.

6 As for Jason, he spared not his owne citezins in the slaughter, neither considered he what great euill it were to destroy the prosperitie of his owne kinsemen: but did as one that had gotten the victoery of his enemies, and not of his friendes.

7 For all this gat he not the superiortie, but at the last receaued confusion for his malice, * and fled againe lyke a vabound into the land of the Ammonites.

8 Finally, for a rewarde of his wickednesse, he was accused before Aretha the

king of the Arabians, insomuch that he was faine to flee from cite to cite, being despised of euery man as a forsaker of the lawes, and an abhominable person: and at the last as an open enemy of his owne naturall countrey and of the citezins, he was driuen into Egypt.

9 Thus he that afore put many out of their owne natiue lande, perished from home him selfe: he went to Lacedemon, thinking there to haue gotten succour by reason of kinred.

10 And he that afore had caste many one out vnburied, was throwen out him selfe, no man mourning for him, nor putting him in his graue: so that he neither enjoyed the buriall of a straunger, neither was he partaker of his fathers sepulchre.

11 Now when this was done, the king suspected that the Jewes would haue fallen from him, wherefore he came in a great displeasure out of Egypt, * & toke the cite by violence.

12 He commaunded his men of warre also, that they should kill and not spare: but slay downe such as withstoode them, or dymed by vpon the houses.

13 Thus was there a great slaughter of young men, olde men, women, children, and virgins.

14 In three dayes were there slaine fourescore thousand, fourtie thousand put in prison: and there were as many solde as were slaine.

15 Yet was he not content with this, but durst go into the most holy temple of all the worlde, Menelaus that traytour to the lawes and to his owne naturall countrey

countrey being his guide.

16 And with his wicked handes toke the holy vessels, which other kinges and cities had geuen thither for the garnishing & honour of the place, them toke he in his handes vnworthily, and defiled them.

17 So mad was Antiochus, that he considered not how that God was not a little wroth for the sinnes of them that dwelt in the citie, for the which such confusion came vpon that place.

18 * And why: if it had not happened them to haue ben lapped in many sinnes, this Antiochus as soone as he had come, had sodenly ben punished and shut out of his presumption, * like as Heliodorus was, whom Seleucus the king sent to robbe the treasure.

19 Neuerthelesse, God hath not chosen the people for the places sake: but the place for the peoples sake.

20 And therefore is the place become partaker of the peoples trouble, but afterward shall it enioy the wealth of them: And lyke as it was now forsaken in the wrath of almightie God, so when the great God is reconciled, it shall be set vp in hie worship againe.

21 So when Antiochus had taken a thousand and eyght hundred talentes out of the temple, he gat him to Antioch in al the haste, thinking in his pride that he might make men lasse vpon the dnye

lande, and to go vpon the sea, such an hie minde had he.

22 He left deputies there to bere the people: at Hierusalem left he Phillip a Phrygian, in maners more cruell then himselfe that set him there:

23 At Garizim he left Andronicus and Menelaus, which were more greuous to the citezins then other.

24 * Nowe as he was thus set in malice against the Jewes, he sent Apollonius, a cruell prince, with an armie of twentie and two thousand, commaunding him to slay those that were of perfect age, and to sell the women, maydens, and children.

25 When he came now to Hierusalem, he faigned peare, & kept him still vntill the Sabbath day: and then he commaunded his men to take them to their weapons, for the Jewes kept holy day:

26 And so he slue all them that were gone forth to the open play, running [here and there] through the citie with his men weaponed, and murdered a great number.

27 * But Judas Machabeus, which was the tenth, fled into the wildernesse, led his lyfe there with his company among wyld beasts and vpon the mountaynes, dwelling there, and eating hearbes, lest they shoulde be partakers of the filthynesse.

The .viij. Chapter.

1 The Jewes are compelled to leaue the lawe of God: 4 The temple is defiled.
12 The readers are admonished that they shall not abhorre the aduersitie where with the Lorde afflicteth them. 28 The greuous paine of Eleazarus.

A 1



At longe after this, sent the king an olde man of Antioch, for to compell the Jewes to transgresse the ordinances of the fathers, & of the lawe of God,

2 To defile the temple that was at Hierusalem, and to call it the temple of Jupiter Olimpus: and that they shoulde be in Garizim, as those which dwel at the place of Jupiter the harborous.

3 This wicked sedition of the vngodlie, was heauy vpon all the people:

4 For the temple was full of voluptuousnes, bibbing and bolling of the heathen, of rybaudes and harlots together: the

women went into the holy place, and bare in that was not lawfull.

5 The autler also was full of vnlawfull thinges, which the law forbiddeth to lay vpon it,

6 The Sabbathes were not kept, the other solempne feastes of the land were not regarded: to be plaine, there durst no man be knowe that he was a Jewe.

7 In the day of the kinges birth they were compelled parforce to offer, and when the feaste of Bacchus was kept, they were constrayned to weare garlandes of iute, and so to go about to the honour of Bacchus.

8 Moreover, through the counsell of Ptolomeus, there went out a comaunderment

i.Mac.ia.

E

i.Mac.ii.

B

Iud.v.b.

i.Mac.iii.b.

De. Ithos.

dement vnto the next cities of the heathen against the Iewes, that the lyke custome & banquetting should be kept.

9 And who so would not conformie them selues to the maners of the Gentiles, should be put to death: then might a man haue scene the present miserie.

10 For there were two women accused to haue circumcized their sonnes: whom when they had led rounde about the citie the babes hanging at their brestes, they cast them downe headlonges ouer the walles.

11 Some that were crept in denues, and had kept the Sabbath, were accused vnto Philip, and brent in the fire, because that for the feare of God they kept the commaundement so stiffely, and would not defende them selues.

12 Now I beseeche all those which reade this booke, that they refuse it not for these fals of aduersitie, and iudge the thinges that are happened for no destruction, but for a chastening of our people.

13 And why? when God suffereth not sinners long to folow their owne minde, but shortly punisheth them, * it is a token of his great louing kindnesse.

14 For this grace haue we of God more then other people, That he suffreth not vs long to sinne vnpunished, lyke as other nations,

15 That when the day of iudgement cometh, he may punish them in the fulnes of their sinnes.

16 If we sinne, he correcteth vs, but he neuer withdraweth his mercie from vs: and though he punisheth with aduersitie, yet doth he neuer forsake his people.

17 But let this that we haue spoken now with fewe wordes, be for a warning and exhortation of the heathen: Now wyll we come to the declaring of the matter.

18 Eleazar one of the principall scribes, an aged man, and of a well fauoured countenance, was constrained to gape with open mouth, * and to eate swynes fleshe.

19 But he desiring rather to dye gloriously then to lyue with shame, offered himselfe willingly to the martirdome.

20 Now when he saw that he must nedes go to it, he toke it patiently: for he was at a poynt with himselfe, that he would not consent to any vnlawful thing for a-

ny pleasure of lyfe.

21 They that stood by, being moued with pitie (but not a right) for the olde frendship of the man, toke him aside priuily, and prayed him that he would let such fleshe be brought him as were lawfull to eate, and then to make a countenance as though he had eaten of the flesh of the sacrifice, like as the king commaunded,

22 For so he might be deliuered from death: and so for the olde frendship of the man, they shewed him this kindnes.

23 But he began to consider discretely, and as became his age and the excellencie of his auncient yeres, and the honour of his gray heares whereunto he was come, and his most honest conuersation from his childhood, but chiefly the holy law made and geuen by God, therefore he answered consequently, and willed them straightwayes to send him to the graue:

24 For it becommeth not mine age, saide he, in any wyse to dissemble, whereby many young persons might thinke that Eleazar being fourscore yeres olde and ten, were now gone to a straunge religion:

25 And so through myne hypocrisie for a litle time of a transitorie lyfe, they might be deceaued: by this meanes also should I defile myne age, and make it abhominable.

26 For though I were now deliuered from the tormentes of men, yet shoulde I not escape the hand of almightie God neither aliue nor dead.

27 Wherefore I wyll dye manfully, and do as it becommeth myne age:

28 Whereby I may peradventure leaue an example of stedfastnes for such as be young, if I with a redie minde & manfully dye an honest death for the most worthy and holy lawes. when he had saide these words, immediatly he was drawen to the torment.

29 Now they that led him, and were milde a litle afore, began to take displeasure because of the wordes that he saide: for they thought he had spoken them of an hie minde.

30 But when he was in his martirdome, he mourned, and saide: Thou O Lorde which hast the holy knowledge, knowest openly, that where as I might be deliuered from death, I suffer these sore paynes

(a) They that had the charge of that wicked banquet.

E

Amos. i. a.

... eating ...

Pro. iii. b.

... bnto ...

Leui. xii. a.

paynes of my body: but in my minde I am well content to suffer them, because I feare thee.

31 Thus this man dyed, leauing the me-

mortall of his death for an example, not onely vnto young men, but vnto all the people, to be stedfast and manly.

The .vij. Chapter.

The punishment of the seven brethren and of their mother.

A 1



It happened also that there were seven brethren with their mother, taken, and compelled by the king * against the lawe to eat swines fleche, [namely]

with scourges and leatherne whippes.

2 And one of them, which was the chiefe, saide: what seekest thou, and what requirest thou of vs: As for vs, we are ready rather to suffer death, then to offende the lawes of God and the fathers.

3 Then was the king angry, and had heate cauldrons & brasen pottes: which when they were made hot,

4 Immediately he commaunded the tongue of him that spake first to be cut out, to pull the skin ouer his head, to pare the edges of his handes and feete: yea and that in the sight of his mother and the other of his brethren.

5 Now when he was cleane mangled, he commaunded a fire to be made, and so (while there was any breath in him) to be fried in the cauldron: In the which when he had ben long pained, the other brethren, with their mother, exhorted him to dye manfully, saying:

6 The Lorde God shall regarde the tructh, and comfort vs, lyke as Moyses testifieth* and declareth in his song [saying:] And he wyll haue compassion on his seruantes.

7 So when the first was dead after this manner, they brought the second to haue him in derision, pulled the skinne with the heere ouer his head, and asked him if he would eat swines flesh or he were payned in the other members also throughout his body.

8 But he answered in his owne language, and said, I wyll not do it: And so he was tormented lyke as the first.

9 And when he was euen at the geuing vp of the ghost, he sayd, Thou most vngenerous person puttest vs now to death: but the king of the worlde shal rayse vs

by which dye for his lawes, in the resurrection of euerlasting lyfe.

10 After him was the third had in derision, and when he was required he put out his tongue, and that right soone, holding forth his handes manfully,

11 And spake with a stedfast faith: These haue I of heaue, but now for the lawes of God I despise them: for my trust is, that I shal receaue them of him againe.

12 Inlomuch that the king & they which were with him, marueyled at the young mans boldnes, that he nothing regarded the paynes.

13 Now when he was dead also, they bered the fourth with tormentes in like maner.

14 So when he was now at his death, he saide: It is better that we being put to death of men haue our hope & trust in God, for he shall rayse vs vp againe: * as for thee, thou shalt haue no resurrection to lyfe.

15 And when they had spoken to the fifth, they tormented him.

16 Then looked he vnto the king, and said, Thou hast power among men, for thou art a mortall man also thy selfe to do what thou wylt: but thinke not that God hath forsaken our generation.

17 Abide thee, tary still a while, and thou shalt see the great power of God, howe he wyll punish thee and thy seede.

18 After him they brought the sixth, which being at the poynt of death, saide, We are not deceaued of a king: for this we suffer for our owne sakes, because we haue offended our God, and therefore marueylous thinges are shewed vpon vs.

19 But thinke not thou which takest in hande to strue against God, that thou shalt escape vnpunished.

20 This excellent mother worthy to be well reported of & had in remembraunce, saw her seven sonnes dye in one day, and suffered it patiently, because of the hope that she had in God:

Yea, she exhorted euery one of them in her

Leui.xi.a.

Iohn.v.e.

Deu.32.c.

- her countrey language, and that boldly and stedfastly With perfect wysdome, waking by her wylful thought With a manly stomake, and saide vnto them,
- 22 I can not tell howe ye sprang in my wombe: for I neither gaue you breath, nor soule, nor lyfe, it is not I that ioyned the members of your bodie together,
- 23 But the maker of the worlde which fashioned the byrth of man, and began all thinges: Euen he also of his owne mercie shall geue you breath and lyfe againe, lyke as ye now regard not your owne selues for his lawes sake.
- 24 Now thought Antiochus that she had despised him, therfore he let her go with her reproffes, and began to exhorte the youngest sonne which yet was left, not onely with wordes, but sware vnto him with an oth, that he shoulde make him a rich and wealthy man, if he would forsake the lawes of his fathers: yea, and that he shoulde geue him whatsoever were necessarie for him.
- 25 But when the young man would not be moued for all these thinges, he called his mother and counselled her to saue her sonnes lyfe.
- 26 And when he had exhorted her with many wordes, she promysed him that she would speake to her sonne.
- 27 So she turned her vnto him, laughing the cruell tyraunt to scorne, and spake in her countrey language: O my sonne, haue pitie vpon me, that bare thee nine monethes in my wombe, that gaue thee sucke, nourished thee: and brought thee by vnto this age,
- 28 I beseeche thee my sonne, loke vpon heauen and earth, and all that is therein, and consider that God made them and mans generation of naught:
- 29 So shalt thou not feare this hangman, but suffer death stedfastly, lyke as thy brethren haue done: that I may receaue thee againe in the same mercie with thy brethren.
- 30 While she was yet speaking these wordes, the young man saide: Whom loke ye for: [wherefore do ye tary?] I wyl not obey the kinges commaundement, ^{Leui. xi. a.} but the law that God gaue vs by Moy-
ses.
- 31 As for thou that imaginest al mischief against the Jewes, thou shalt not escape the hande of God. ^{De. De- b. u. c.}
- 32 For we suffer these thinges because of our sinnes.
- 33 And though the liuing Lord be angry with vs a litle while for our chastening and reformation, yet shall he be at one againe with his seruauntes.
- 34 But thou O godlesse man, and of all other the most wicked, pride not thy selfe through vaine hope, in being so malicious vpon the seruauntes of God:
- 35 For thou hast not yet escaped the iudgements of God, which is almightie, & seeth all thinges.
- 36 My brethren that haue suffered a litle paine, are now vnder the couenaunt of euerlasting lyfe: but through the iudgement of God, thou shalt be punished righteously for thy pride.
- 37 As for me, lyke as my brethren haue done, I offer my ^{De. i. l. e.} soule and my bodye for the lawes of our fathers, calling vpon God that he wyl soone be mercifull vnto our people: yea and with paine and punishment* to make thee graunt that he onely is God. ^{ii Mac ii. c.}
- 38 In me nowe and in my brethren, the wrath of almightie God is at an ende, which righteously is fallen vpon all our people.
- 39 Then the king being kindled in anger, was more cruell vpon him then vpon al the other, and toke indignation that he was so lightly regarded.
- 40 So this young man dyed vndefiled, and put his trust still in the Lord.
- 41 Last of all, after the sonnes was the mother put to death also.
- 42 Let this now be inough spoken concerning the offeringes and extreme cruell- nesse.

2. Machabees.

The . viij . Chapter.

1 Judas gathereth together his host. 9 Nicanor is sent against Judas. 16 Judas exhorteth his souldiers to constantnes. 20 Nicanor is overcome. 27 The Jewes geueeth thankes after they haue put their enemies to flight, deuiding the spoiles vnto the fatherlesse and vnto the wydowes. 35 Nicanor fleeth vnto Antiochus.

A 1



hen Judas Machabeus, and they that were with him, went priuile into the towne, called their kinsefolkes & friendes together, toke vnto them al such as

continued yet in the faith and lawe of the Jewes, and brought forth sixe thousand men.

2 So they called vpon the Lorde, that he woulde haue an eye vnto his people, which was troden downe of euery man, to be gracious vnto the temple, that was defiled of the vngodly,

3 To haue compassion vpon the destruction of the citie, which was shortly lyke to be layde waste, to heare the voyce of the blood that cryed vnto him:

4 To remember the most vnrightheous deathes of young innocent children, the blasphemies also done vnto his name, and to punishe them.

i. Mac. ii. a.

5 * Now when Machabeus had gathered this multitude together, he was to mightie for the heathen, for the wrath of the Lorde was turned into mercie,

6 He fell vpon the towne and cities vnto waies, brent them, toke the most commodious places, and slue many of the enemies.

7 But specially he made such chases by night, insomuch that his manlines was spoken of euery where.

8 So when Philip sawe that the man encreased by litle and litle, and that the matter prospered with him for the most parte: he wrote vnto Ptolomi, which was a captaine in Celosyria and Phentices, to helpe him in the kinges busines.

i. Mac. iii. c.

9 * Then sent he Nicanor the sonne of Patroclus, a speciall friend of his, in all the haste, and gaue him of the common sorte of the heathen no lesse then twentie thousand harnesssed men, to roote out the whole generation of the Jewes, hauing to helpe him one Gorgias a man of warre, which in matters concerning

battalles had great experience.

10 Nicanor ordayned also the tribute, which the Romanes shoulde haue had, to be euen vnto the king out of the captiue of the Jewes, [namely] two thousand talentes.

11 And immediatly he sent to the cities of the sea coaste, requiring them for to bye Jewes to be their seruautes and bondmen, promysing to sell them fourscore and ten for one talent: but he considered not the wrath of almightie God that was to come vpon him.

12 When Judas knewe of this, he tolde the Jewes that were with him, of Nicanors conning.

13 Now were there some of them fearefull, not trusting vnto the righteousnes of God, and fled their way, and abode not in that place:

14 But the other that remained, came together, and besought the Lorde to deliuer them from that wicked Nicanor, which had solde them or euer he came vnto them:

15 And though he woulde not do it for their sakes, yet for the couenaunt that he made with their fathers, and because they called vpon his holy and glorious name.

i. Mac. v. b.

16 * And so Machabeus called his men together [namely] about sixe thousand, exhorting them not to agree vnto their enemies, * neither to be afraide for the multitude of their aduersaries conning against them vnrightheously, but to fight manly,

Deu. xx. a.

17 Considering the reproofe that they had done to the holy place without cause, how they had despised and oppressed the citie, yea and destroyed the lawes of the fathers.

18 * For they, saide he, trust in their weapons and boldnesse: but our confidence is in the almightie Lorde, which in the twinkling of an eye may both destroye them, and come against vs, and all the worlde.

Ierc. xix. b.

19 He exhorted them also to call to remembrance the helpe that God shewed vnto

bones rounde about are laying wayte, & loke but for oportunitie to do harme: I haue ordeined that my sonne Antiochus shall raigne after me, whom I oft commended to many of you, when I was in the higher kingdomes, & haue written vnto him as it foloweth hereafter.

26 Therfore I pray you and require you to remember the benefites that I haue done vnto you generally and in especiall, and that euery man wil be faythfull to me and my sonne.

27 For I hope that he shalbe of sober and louing behaour, and if he folowe my deuice, he shalbe indifferent vnto you.

28 * Thus that murtherer and blasphemmer of God was sore smitten: and like as he had intreated other men, so he died a miserable death in a straunge countrey vpon a mountayne.

29 And his body dyd Philip that went with him carry away, which fearing the sonne of Antiochus, went into Egypt to Ptolomi Philometor.

The. x. Chapter.

1 Judas Machabeus taketh a citie and the temple. 10 He beginneth to shewe the actes of Eupator. 16 The Jewes fight against the Idumeans. 24 Timotheus inuadeth Turie, with whom Judas ioyneth battell. 29 Fiu men appeare in the ayre to the helpe of the Jewes. 39 Timothi is slayne.

1 **M**achabeus nowe and his company* thoroowe the helpe of the Lorde wan the temple and the citie againe,

2 Destroyed the alters and chappels that the heathen had buylded through the streetes,

3 Censured the temple, *made another altar of bricke stone, and after two yeres they offered sacrifices, set forth the incense, the lightes, and she we bread.

4 When that was done, they fell downe flat vpon the grounde, and besought the Lord that they might come no more into such trouble: but if they sinned any more against him, he him selfe to chasten them with mercie, and not to come in the handes of those aliauntes and blasphemous men.

5 Nowe vpon the same day that the straungers polluted the temple, it happened that on the very same day it was censured againe: [namely] *the twentieth and fifteth day of the moneth called *Casleu.

6 They kept eyght dayes in gladnesse, like as in the feast of the tabernacles, remembering that not long afore they held the feast of the tabernacles vpon the mountaynes and in denmes, like beastes.

7 And to the same token they bare greene bowes, braunches, & palmes, and song psalmes before hym that had geuen them good successe to cense his place.

8 They agreed also together, and made a

statute that enery yere those dayes shoulde be solemnly kept of all the people of the Jewes.

9 Now Antiochus then, that was called the noble, died, it is sufficiently tolde.

10 Nowe will we speake of Eupator the sonne of that wicked Antiochus howe it happened with hym, and so with fewe wordes to comprehend the aduersitie that chaunced in the warres.

11 When he had taken in the kingdome, he made one Lysias whiche had ben captayne of the hoast in Phenices and Syria, ruler ouer the matters of the realme.

12 For Ptolomi, that was called Barron, beyng a ruler for the Jewes, and specially to sit in iudgement for such wrong as was done vnto them, vnder toke to deale peaceably with them.

13 For the whiche cause he was accused of his friendes before Eupator: and when he was suspect to be a traytour, because he had left Cypres that Philometor had committed vnto him, and because he departed from noble Antiochus that he was come vnto, he poysoned hym selfe, and died.

14 Now when Gorgias was gouernour of the same places, he toke straungers, and vnder toke oft times to warre with the Jewes.

15 Moreover, the Idumeans that helde the strong holdes, receaued those that were dryuen from Hierusalem, and toke in hande to warre also.

- i.Mach. v.a. 16 *But they that were with Machabees besought & prayed vnto the Lorde that he would be their helper, and so they fell vpon the strong holdes of the Idumeans,
- 17 And wan many places by strength: such as came against them they slue, and killed no lesse of all together then twentie thousande.
- 18 Neuerthelesse some, no lesse then nyne thousande, were fled into two strong towres, hauing all maner of ordinaunce to withstande them.
- 19 Then Machabees leauing Simon, Josephus, Zacheus, and those that were with them, whiche were very many, went to besiege them, & to fight where most neede was.
- 20 Nowe they that were with Simon, beyng led with couetousnesse, were intreated for money thoro we certayne of those that lay in the castles, toke threescore and ten thousande ^(a)dragmas: and let some of them escape.
- (a) A dragma is, the eighth part of an ounce, whiche is aboute thre pence.
- 21 But when it was tolde Machabees what had happened, he called the captaynes of the people together, accusing those persons, that they had sold the brethren for money, & let their enemies go.
- D 22 So he slue those traytours, & immediately went in hande with the two castles.
- 23 And when they had ordred them selues manly with their weapons & handes, they slue in the two castles mo then twentie thousande.
- i.Mach. v.b. ii.Mach. vii. 24 *Nowe Timotheus, whom the Jewes had overcome afore, gathered a multitude of strange people, brought an host also of horsemen of the Asians to winne Iurie by strength.
- ii.Ma. xi. b. 25 But when he drewe nye, Machabees and they that were with him, *fell to their prayer, sprinkled ashes vpon their heades, beyng gyrded with heery cloth about their loynes,
- 26 Fell downe before the autler, and besought the Lorde that he would be mercifull to them, but an enemy vnto their enemies, and to take part against their aduersaries, *according as it is promised in the lawe.
- De. xxviii. a. 27 So after the prayer, they toke their weapons & went on further from the citie: & when they came nye the enemies, they prepared them selues against them.
- 28 And betimes in the morning at the breake of the day, both the hostes buckled together: *The one part had the Lorde for their refuge, which is the gener of prosperitie, strength, and victorie: the other had a manly stomacke, which is a captayne of warre.
- 29 The battayle nowe beyng great, *there appeared vnto the enemies from heauen five goodly men vpon horsebackes, with bridels of gold, leading the Jewes:
- 30 And two of them hauing Machabees betwixt them, that kept him safe on euery side with their weapons, but shot dartes and lightnings vpon the enemies, where thoro they were confounded with blindnesse, and so sore afrayde that they fell downe.
- 31 There were slayne of footemen twentie thousand and fyue hundred, and six hundred horsemen.
- 32 As for Timotheus him selfe, he fled vnto Gazara, a very strong hold, wherein Chereas was captayne.
- 33 But Machabees and his companie layed siege to it chearfully for re dayes.
- 34 Now they that were within, trusting to the strength of the place, cursed and banned exceedingly, and made great craking with wicked wordes.
- 35 Neuerthelesse, vpon the fyft day in the morning, twentie yong men of Machabees company, beyng set on fire in their mindes because of the blasphemie, came manfully vnto the wall, and with bolde stomakes smote downe those that they mette.
- 36 Others also clymed by vpo the towres, vndertaking to set fire vpon the portes, & to burne those blasphemous persons quicke with the fiers that they had made, others brake open the gates, and receaued the rest of the armie, and toke the citie.
- 37 Two dayes were they destroying the castle, which when they founde Timotheus that was crept in a corner, they killed him, and slue Chereas his brother in like maner, with Apolophanes.
- 38 When this was done, they song psalmes with prayles and thankesgiving vnto the Lorde, which had done so great thinges for Israel, and geuen them the victorie.
- E Iere. xvii. d. 2. Par. xi. b. 3. Reg. vi. a. 1. Mac. iii. a. and xi. b.

The .xi. Chapter.

1 Lysias goeth about to overcome the Jewes. 8 Succour is sent from heaven vnto the Jewes. 16 The letter of Lysias to the Jewes. 20 The letter of King Antiochus vnto Lysias. 27 A letter of the same vnto the Jewes. 34 A letter of the Romanes to the Jewes.

A 1



N Long after this, Lysias the kinges steward and a kinsman of his, which had the gouernaunce of his matters, toke soze displeasure for the thinges that had happened,

2 And when he had gathered fourescore thousand men of foote, with al the hoast of the horsemen, he came against the Jewes, thinking to winne the citie, to make it an habitation for the heathen:

3 *And the temple woulde he haue to be an house of lucre, like as the other gods houses of the heathen are, and to sell the priestes office euery yere,

4 Not considering the power of God, but was wilde in his mynde, *trusting in the multitude of footemen, in thousandes of horsemen, & in his fourescore Elephantes.

5 So he came into Iurte, and then to Bethsura, a castle of defence, lying in a narrow place fiue furlonges from Hierusalem, & layed soze siege vnto it.

6 Nowe when Machabeus and his company knew that the strong holdes were besieged, *they fell to their prayers with weeping and teares before the Lorde: and all the people in lyke maner besought him that he woulde send a good angel to deliuer Israel.

7 Machabeus him selfe was the first that made him redy to the battayle, exhorting the other that were with hym to seoperde them selues, and to helpe their brethren.

8 And when they were goyng forth of Hierusalem together with a redy and willing mynde, *there appeared before them vpon horsebacke a man in whyte clothing, with harnessse of gold, shaking his speare.

9 Then they praysted the Lorde all together whiche had shewed them mercie, and were comforted in their mindes, insomuch that they were redy not onely to fight with men, but with the most cruel beastes, yea & run thorowe walles of iron.

10 Thus they went on willingly, having an helper from heauen, and the Lorde mercifull vnto them.

11 They fell mightily vpon their ennies like lions, slue eleuen thousande footemen, sixteene hundred horsemen, and put all the other to flight,

12 Many of them beyng wounded, and some gat away naked: yea Lysias him selfe was fayne to flee shamefully, and so to escape.

13 Peverthelesse, that man was not without vnderstanding, but considered by him selfe that his power was minished, and pondred howe the Jewes beyng defended by the helpe of almightie God, were not able to be overcome: wherfore he sent them worde,

14 And promised, that he would consent to all thinges whiche were reasonable, and to make the king their friende.

15 To the which praier of Lysias, Machabeus agreed, seking in all thinges the common wealth: & whatsoeuer Machabeus wrote vnto Lysias concerning the Jewes, the king graunted it.

16 For there were letters written vnto the Jewes from Lysias, conteyning these wordes: Lysias sendeth greeting to the people of the Jewes.

17 John and Absolon which were sent from you, deliuered me Wrytinges, and required me to fulfill the thinges concerning their errande.

18 Therefore loke what might be graunted, I certified the king therof: & whatsoeuer was conuenient, he agreed therto.

19 If ye now wil be faythful in these matters, I shall endeouour my selfe hereafter also to do you good.

20 As concerning these thinges by enery article thereof, I haue committed them to your messengers and to those whom I sent vnto you, to commune with you of the same particulerly.

21 Fare ye well. In the hundred fourtie and eyght yere, the twentie & fourth day of the moneth Dioscorius.

22 Now the kinges letter conteyned these wordes: King Antiochus sendeth greeting vnto his brother Lysias.

- ii. Mac. ix. b 23 Forſomuch as our father *is now tranſlated vnto the gods, our Will is, that they which are in our realme, liue without any inſurrection, and euery man to be diligent in his owne matters:
- 24 We vnderſtande alſo, that the Jewes would not conſent to our father, for to be brought vnto the cuſtome of the gentiles, but ſtiſly to kepe their owne ſtatutes, for the which cauſe they require of vs alſo, to let them remayne ſtill after their owne lawes.
- 25 Wherefore our minde is, that this people ſhalbe in reſt: we haue concluded and determined alſo to reſtore them their temple againe, that they may lyue according to the vſe and cuſtome of their forefathers.
- 26 Thou ſhalt do vs a pleaſure therefore, if thou ſend vnto them, and graunt them peace: that when they are certified of our mynde, they may be of good cheare, and loke to their owne wealth.
- 27 And this was the letter that the king wrote vnto the Jewes: King Antiochus ſendeth greeting vnto the counſell, and the other people of the Jewes.
- D 28 If ye fare well, we haue our deſire: as for vs, we are in good health.
- 29 Menelaus came & tolde vs, howe that your deſire was to returne home, and peaceably to enioy your owne poſſeſſions.
- 30 Wherefore, thoſe that wil come, we geue them free libertie, vnto the thirtie day of the moneth of *Aprill,
- 31 That they may vſe the meates of the Jewes and their owne lawes, like as afore: and none of them by any maner of wayes to haue harme for thinges done in ignoraunce.
- 32 I haue ſent alſo Menelaus, that he may comfort you.
- 33 Fare ye well. In the hundred fourtie and eyght yere, the fyfteenth day of the moneth of Aprill.
- 34 The Romaynes alſo ſent a letter, conſeyning theſe wordes: Quintus Memmius, & Titus Manilius ambadaours of the Romaynes, ſende greeting vnto the people of the Jewes.
- 35 Loke what Lyſias the kinges kinſman hath graunted you, we graunt you the ſame alſo.
- 36 But as concerning the thinges which he referred vnto the king, ſend hither ſome with ſpede, and ponder the matter diligently among your ſelues, that we may caſt the beſt to your profite, for we muſt depart nowe vnto Antioche.
- 37 And therefore write ſhortly againe, that we may knowe your mynde.
- 38 Fare well. In the hundred fourtie and eyght yere, the fyfteenth day of the moneth of Aprill.

Santhi-
cuz.

E

D. conſat
the beſt.

The .xii. Chapter.

2 Timotheus troubleth the Jewes. 3 The wicked deede of them of Joppa againſt the Jewes. 9 Judas is auenged of them. 9 He ſetteth fire on the gate of Jamnia. 20 The purſute of the Jewes againſt Timothi. 24 Timothi is taken and let go unhurt. 32 Judas purſueth Gozias. 43 Judas offering ſacrifice for the dead, beweth the hope of the reſurrection.

A 1 **W**hen theſe couenauntes were made, Lyſias went vnto the king: and the Jewes tilled their grounde.

2 But Timotheus, & Apolonius the ſonne of Genuci, Jerome, and Demophon (the proude) Nicanoꝝ the captayne of Cyprus, and they that lay in thoſe places, would not let them lyue in reſt & peace.

3 They of Joppa alſo dyd euen ſuch a ſhameful deede: they prayed the Jewes that dwelt among them, to go with their wyues & children into the ſhippes which they had prepared, and dyd with them as though they had ought them no euill will.

4 Forſomuch then as there was gone forth a generall proclamation thoroꝝwe

the citie becauſe of peace, they conſented therto, & ſuſpect nothing: but when they were gone forth into the deepe, they drowned no leſſe then two hundred of them.

5 Whē Judas knew of this crueltie ſhewed vnto his people, he commaunded thoſe that were with him to make them redy, 6 Exhorting them to call vpon God the righteous iudge, went forth againſt thoſe murderers of his brethren, ſet fire in the hauen by night, brent vp the ſhippes: and thoſe that eſcaped from the fire, he ſlue [with the ſworde.]

7 And when he had done this, he departed, as though he would come againe and roote out all them of Joppa.

8 But when he had gotten word that the Jamnites were mynded to do in lyke maner vnto the Jewes which dwelt among

- mong them,
- 9 He came vpon the Hamnites by night, & set fire on the haven with the shippes: so that the light of the fire was seene at Hierusalem vpon a two hundred and fourtie furlonges.
- 10 Nowe when they were gone from thence nyne furlonges in there iourney towarde Timotheus, fise thousande men of foote, and fyue hundredth horsemen of the Arabians, fought with hym.
- 11 So when the battell was earnest, and prospered with Judas thoroowe the helpe of God: the residue of the^(a) Arabians bryng ouercome, besought Judas to be at one with them, and promised to geue him certayne pastures, and to do him good in other thinges.
- 12 Judas thinking that they shoulde in deede be profitable concerning many thinges, promised them peace: wherevpon they shoke handes, and so they departed to their tentes.
- 13 Judas went also vnto a citie, whiche was very fast kept with brydges, fenced round about with walles, and diuers kindes of people dwelling therein, called Caspin.
- 14 They that were within it, put such trust in the strength of the walles, and in their store of vittayles, that they were the slacker in their doynge, cursing and reuiling Judas with blasphemies, and speaking such wordes as it becometh not.
- 15 But Machabeus calling vpon the great prince of the world, which without any battayle rammes or ordinaunce of warre, did cast downe the walles of Jericho, in time of Iosuah) fel manfully vpon the walles,
- 16 Toke the citie, & thoroow the helpe of the Lorde made an exceeding great slaughter: insonmuch that a lake of two furlonges brode whiche lay therby seemed to flowe with the blood of the stayne.
- 17 Then departed they from thence seuen hundred and fiftie furlonges, and came to Taraca vnto the Jewes that are called Tubianei.
- 18 But as for Timotheus they could not get him there: for (not one matter dispatched) he was departed from thence, and had left certayne men in a very strong holde.
- 19 But Dosithens & Sosipater, whiche were captaynes with Machabeus, slue those that Timotheus had left in the house of defence, more then ten thousand men.
- 20 And Machabeus prepared him with the fise thousand men that were about him, set them in order by companies, & went foorth against Timotheus, which had with him an hundred and twentie thousande men of foote, two thousande and fyue hundred horsemen.
- 21 When Timotheus had knowledge of Judas coming, he sent the women, children, and the other baggage vnto a castle called Carnion: For it could not be wonne, and was hard to come vnto, the wayes of the same places were so narrowe.
- 22 And when Judas his first bande came in sight, the enemies were smitten with feare, thoroowe the presence of God which seeth all thinges: Insonmuch that they sleynge one here, another there, were rather discomfited of their owne people, & wounded with the strokes of their owne swordes.
- 23 Judas also was very earnest in following vpon them, punishing those vngodly, & slue thirtie thousande men of them.
- 24 Timotheus also hym selfe fel into the handes of Dosithens and Sosipater, whom he besought with much craft to let him go with his lyfe, because he had many of the Jewes fathers & brethren in prison, which if they put him to death shoulde be despised.
- 25 So when he had promised saythfully to deliuer them againe according to the condition made, they let him go without harme, for the health of the brethren.
- 26 Then Machabeus marched foorth to Carnion and Atargation, and there slue twentie and fyue thousande men.
- 27 Nowe after that he had chased away and slayne his enemies, he remoued the hoast towarde Ephron a strong citie, wherin was Lysias and a great multitude of diuers nations: and the strong young men kept the walles, defending them mightly, in this citie was much ordinaunce and provision of dartes.
- 28 But when Judas and his companie had called vpon almightie God, which with his power breaketh the strength of the enemies, they wan the citie, and slue twentie and fyue thousand of them that were within.
- 29 From thence went they to the citie of

Iud.vii.f.
i.Re.xiii.c.
ii.Par.xx.d.

i.Mach.v.c.

"Dz, Scp= chopolis.

the Scythians, which lyeth sixe hundred furlonges from Hierusalem.

30 But when the Jewes whiche were in the cite, testified that the citezins dealt lovingly with them, yea & intreated the kindly in the time of their aduersitie,

31 Judas and his companie gaue them thanks, desiring them to be friendly still vnto them: and so they came to Hierusalem, the hye feast of the weekes beyng at hande.

32 And after the feast of Pentecost, they went forth against Gorgias the gouernour of Idumea,

F 33 Who came out with thre thousande men of foote, & foure hundred horsemen.

34 Whiche when they mette together, it chaunced a fewe of the Jewes to be slayne.

35 And Dositheus one of the Bacenors, a nightie horsman, toke holde of Gorgias, and woulde haue taken him quicke: but an horsman of Thracia fell vpon him, and smote of his arme, so that Gorgias escaped and fled into Borela.

"Dz, Wares sa.

"Dz, Esdrim

36 When they nowe that were of Gorgias side, had foughten long and were weery, Judas called vpon the Lorde, that he would be their helper, and captayne of the fielde:

37 And with that he began in his owne language, & song Psalmes with a loude voyce: insomuch that he made the enemies afrayde, & Gorgias men of warre toke their flight.

38 So Judas gathered his hoast, and came into the cite of Odolla: and when the seuenth day came vpon them, they censed them selues as the custome was, & kept the Sabbath in the same place.

39 And vpon the day folowing, as necessitie required, Judas and his company

came to take vp the bodyes of them that were slayne, and to burie them in the fathers graues.

40 Nowe vnder the coates of certayne Jewes which were slayne, they founde iewels that they had taken [out of the temple and] from the idoles of the * Jamnites, whiche thing is forbidden the Jewes by the lawe: then euery man sawe that this was the cause wherfore they were slayne.

Deu. vii. d. Iosu. vii. a.

41 And so euery man gaue thanks vnto the Lorde for his righteous iudgement, whiche had opened the thing that was hyd.

6

42 They fel downe also vnto their prayers, and besought God that the fault whiche was made might be put out of remembraunce: Besides that, Judas exhorted the people earnestly to keepe them selues from such sinne, forsomuch as they sawe before their eyes that these men were slayne for the same offence.

43 So he gathered of euery one a certayne, and sent two thousande drachmes of siluer vnto Hierusalem, that there might a sacrifice be offered for the misdeede: In the which place he did wel and right, for he had some consideration and pondring of the lyfe that is after this time.

44 For if he had not thought that they whiche were slayne shoulde ryse againe, it had ben superfluous and vayne to make any bowe or sacrifice for them that were dead.

45 But forsomuch as he sawe that they which die in the fauour & beleefe of god, are in good rest and ioy, he thought it to be good & honorable for a reconciling, to do the same for those which were slaine, that the offence might be forgeuen.

The .xiii. Chapter.

1 The comming of Eupator into Iurie. 4 The death of Menelaus. 10 Machabeus goyng to fight against Eupator, moueth his souldiers vnto prayer. 15 He killeth fourteene thousande men in the tentes of Antiochus. 21 Rhodocus the betrayer of the Jewes is taken. 24 Antiochus retayned friendship with the Jewes.

A

i. Mach. vi. d



An the hundred fourtie and nine yere, gat Judas knowledge that Antiochus Eupator was comming with a great power into iurie,

2 And Lysias the steward and ruler of his matters with him, hauing an hundred & ten thousand men of foote of the Grecians, syue thou-

sande horsemen, twentie and two Elephantes, and thre hundred charettes set with hookes.

3 Menelaus also ioyned hym selfe with them, but with great disceyte spake faire to the king, not for any good of the countrey, but because he thought to haue ben made some great man of auctoritie.

4 But the king of kinges moued Antiochus

thus minde against this vngodly person, and Lysias enformed the king that this Belenais was the cause of all mischief: so that the king commaunded to bring him vnto Berea, and as the manner of them is, to put him vnto death in the same place.

5 There was also in the same place a towre of fiftie cubites hie, heaped with asshes: and it had an instrument that turned rounde, & on euery side it rouled downe into the asshes, and there. Who-soener was condemned of sacriledge, or of any other greuous crime, was cast of all men vnto the death.

6 Whereinto the king comaunded that shamefull person to be cast among the asshes, as one that was cause of all vngraciousnesse.

7 And reason it was that the vnchrist should dye such a death, and not to be buried,

8 For he had done much mischief vnto the aulter of God, whose fire and asshes were holy: therefore was it right that he him selfe also should be destroyed with asshes.

9 But the king was wood in his minde, and came to shew him selfe more cruell vnto the Jewes, then his father was.

10 Which when Judas perceaued, he commaunded the people to call vpon the Lord nyght and day, that he would now helpe them also lyke as he had done alway: for they were afraide to be put from their lawe, from their natural countrey, and from the holy temple:

11 And not to suffer the people which a litle while afore began to recouer, to be subdued againe of the blasphemous nations.

12 So when they had done this together, and besought the Lorde for mercie, with weeping and fasting thre dayes long flat vpon the grounde, Judas exhorted them to make them selues redie.

13 But he and the eldest together deuised to go forth (first with the people) afore the king brought his hoast into Iurie, and afore he besieged the citie, and so to commit the matter vnto God.

14 Wherefore he committed the charge of all thinges vnto God the maker of all the worlde, exhorting his people to fight manfully, yea euen vnto death, for the lawes, the temple, the citie, their owne native countrey, and to defend the

citizens: and he set his hoast before Godin.

15 He gaue them also that were with him a token of the victory of God, choosing out the manliest young men, went by night into the kinges pavilion, one of the hoast fourteene thousand men,* and the greatest of the Elephantes, with those that sate vpon him. ii. Mac. vi. f.

16 Thus when they had brought a great feare and rumour among the tentes of their enemies, and all thinges went prosperously with them,

17 They departed in the breake of the day, God being their helper and defender.

18 Nowe when the king perceaued the manlinesse of the Jewes, he went about to take the strong places by craft,

19 And remoued his hoast* vnto Bethsura, which was a wel kept house of defence of the Jewes: but they were chased away, hurt, and discomfited. ii. Mac. xi. a.

20 And Judas sent vnto them that were in it, such thinges as were necessarie.

21 In the Jewes hoast also there was one Rhodochus, which tolde the enemies their secretes: but they sought him out, and when they had gotten him, they put him in prison.

22 After this did the king commune with them that were in Bethsura, toke truce with them, departed, and stroke a battaile with Judas, which overcame him.

23 But when he vnderstoode that Philip, whom he had left to be ouerseer of this busines at Antioch, began to rebell against him, he was astonied in his mind, so that he yeilded him selfe to the Jewes, and made them an oth to do whatsoeuer they thought right.

24 Now when he was reconciled with them, he offered, made much of the temple, gaue great giftes vnto it,

25 Embraced Machabeus, making him captaine and gouernour from Ptolomais vnto the Gerthenes. E

26 Neuerthelesse when he came to Ptolomais, the people of the citie were not content with the bond of frendship: for they were afraide that he would breake the couenaunt.

27 Then went Lysias by into the iudgement seate, and excused the fact as well as he coulde, and enformed the people, shewed them the cause why, & pacified them

gether.

23 Nicanoꝝ While he abode at Hierusa-
lem, ordered him selfe not vnreasonably,
but sent away the people that were ga-
thered together.

24 He loued Judas euer with his heart,
and faouered him.

25 He prayed him also to take a wyfe, and
to bring forth children. So he maryed,
liued in rest, and they led a comion life.

26 But Alcimus perceauing the loue that
was betwixt them, and how they were
agreed together, came to Demetrius,
and tolde him that Nicanoꝝ had taken
straunge matters in hande, and ordai-
ned Judas, an enemye of the realme, to
be the kinges successour.

27 Then the king was sore displeas-
ed, and through the wicked accusations
which Alcimus made of Nicanoꝝ, he
was so prouoked, that he wrote vnto
Nicanoꝝ, saying: that he was very an-
gry for the friendship and agreement
which he had made with Machabeus,
Neuerthelesse, he commaunded him in al
the haste that he should take Machabe-
us prisoner, and sent him to Antioch.

28 Which [letters] When Nicanoꝝ had sene,
he was at his wites ende and sore gree-
ued, that he shoulde breake the thinges
wherein they had agreed, specially see-
ing Machabeus was that man that ne-
uer did him harme.

29 But because he might not withstand
the king, he sought oportunitie to fulfill
his commaundement.

30 Notwithstanding when Machabeus
saw that Nicanoꝝ began to be churlishe
vnto him, & that he entreated him more
roughly then he was wont, he perceau-
ed that such vnkindnesse came not of
good, and therefore he gathered a fewe
of his men, and withdrew him selfe
from Nicanoꝝ.

31 Which when he knew that Machabe-
us had manfully preuented him, he came
into the great and most holy temple, and
commaunded the priestes which were
doing their vsuall offeringes, to deliuer
him the man.

32 And when they sware that they could
not tell where the man was whom he
sought,

33 He stretched out his right hande to-
ward the temple, and made an oth, say-
ing: If ye wyll not deliuer me Judas
captiue, I shall remoue this temple of

God into the plaine fieldes, I shal breake
downe the aulter, and consecrate this
temple vnto Bacchus.

34 After these wordes he departed. Then
the priestes lyft vp their handes toward
heauen, and besought him that was
euer the defender of their people, saying:

35 Thou O Lord of all, which hast nede
of nothing, wouldest that the temple of
thy habitation should be among vs:

i. Mac. iiii. c.

36 Therefore nowe O most holy Lorde,
kepe this house euer vndefiled, which
lately was cleasued, and stop all the
mouthes of the vnrightheous.

37 Now was there accused vnto Nica-
noꝝ one Razis an alderman of Hierusa-
lem, a louer of the whole citie, & a man
of good reporte, which for the kinde
heart that he bare vnto the people, was
called a father of the Jewes.

38 This man oft times when the Jewes
were minded to kepe them selues vnde-
filed, defended and deliuered them, be-
ing content stedfastly to spend his body
and his lyfe for his people.

39 So Nicanoꝝ wylling to declare the
hate that he bare to the Jewes, sent
fine hundred men of warre to take him:

40 For he thought if he gat him he should
bring the Jewes in great decay.

41 Now when the people began to rushe
in at his house, to breake the doores, and
to set fire on it, he being now taken, fel
vpon his sword,

42 Choosing rather to dye manfully, then
to yeelde him selfe to those wicked vo-
ers: & because of his noble stocke, he had
rather haue ben put to extreme crueltie.

43 Notwithstanding, what time as he
missed of his stroke for haste, and the
multitude rushed in violently betwixt
the doores, he ranne boldly to the wall,
and cast him selfe downe manfully a-
mong the heape of them:

44 Which gaue soone place to his fall, so
that he fell vpon his belly.

45 Neuerthelesse, while there was yet
breath within him, he was kindled in
his minde, & while his blood gushed out
exceedingly (for he was very sore wound-
ed) he ranne through the middelt of the
people, and gat him to the top of a rocke.

46 So when his blood was now gone,
he toke out his owne bowels with both
his handes, & threw them vpon the peo-
ple, calling vpon the Lorde of lyfe & spi-
rite to rewarde him this againe: and so
he dyed.

(C) This fact
is not to be
aproued, for
that it is con-
trary to gods
commaunde-
ment, thou
shalt not kill.
Ex. xx. xx.
Deute. v.

2. Machabees.

The .xv. Chapter.

2 Nicanor goeth about to come vpon Judas on the Sabbath day. 5 The blasphemie of Nicanor. 14 Machabeus expounding vnto the Jewes the vision, boldeneth their heartes. 21 The prayer of Machabeus. 30 After the hoast of Nicanor is once ouer come, Machabeus commaundeth his head & his handes to be cut of, and his tongue to be geuen vnto foules.

A 1
i Mac.vii d.



¶ We When Nicanor knew that Judas and his company were in the countrey of Samaria, he thought with all his powber to strike a fielde with him vpon a

Sabbath day.

2 Neuertheless the Jewes that were compelled to go with him, saide: O do not so cruelly and vnkindly, but halowe the Sabbath day, and worshippe him that seeth all thinges:

3 [For all this.] yet saide the vngodly person, * Is there a mightie one in heauen that commaunded the Sabbath day to be kept:

4 And when they saide: yea the lving God, the mightie Lord in heauen* commaunded the seuenth day to be kept,

5 he saide: And I am mightie vpon earth, to commaunde them for to arme them selues, & to perfourme the kinges busynesse. Notwithstanding, he might not haue his purpose.

6 Nicanor had deuised with great pride to ouercome Judas, and to bring away the victory:

7 But Machabeus had euer a fast confidence and a perfect hope in God, that he would helpe him:

8 And exhorted his people not to be afrayde at the coming of the heathen: but alway to remember the helpe that had ben shewed vnto them from heauen, yea and to be sure now also that almighty God would geue them the victorie.

9 he spake vnto them out of the lawe and prophetes, putting them in remembrance of the battailes that they had striken afore, and made them to be of good courage.

10 So when their heartes were pluckt vp, he shewed them also the deceitfulnesse of the heathen, and how they would kepe no couenannt nor oth.

11 Thus he weaponed them not with the armour of shielde and speare, but with whollome wordes and exhortations:

he shewed them a dreame also, where through he made them all glad,

12 which was this: he thought that he saw Onias, which had ben his priest, a vertuous and louing man, sad and of honest conuersation, well spoken, and one that had ben exercised in godlines from a childe, holding vp his handes toward heauen, and praying for his people.

13 After this, there appeared vnto him another man, which was aged, honorable, and glorious.

14 And Onias saide: This is a louer of the brethren, and of the people of Israel: this is he that prayeth much for the people and for all the holy citie, Jeremie the prophete of God.

15 he thought also that Jeremie helde out his right hande, and gaue vnto Judas a sword of golde, saying:

16 Take this holy worde, a gift from God, wherwith thou shalt smite downe the enemies of the people of Israel.

17 And so they were well comforted through the wordes of Judas, whiche were very swete and able to stirre vp their courage: and toke courage vnto them, so that the young men were determined in their mindes to fight, and to abide stilly at it: insomuch that in the thinges which they toke in hande their boldnesse shewed the same, because the holy citie, the sanctuary, and the temple were in perill,

18 For the which they toke more care, then for their wyues, children, brethren, and kinsfolkes.

19 Againe, they that were in the citie, were most carefull for those which were to fight.

20 Now, when they were all in a hope that the iudgement of the matter was at hande, and the enemies due nye, the hoast being set in aray, the Elephantes and horsemen euery one standing in his place:

21 Machabeus considering the coming of the multitude, the ordinance of diuers weapons, the cruelnes of the beastes, helde vp his handes toward heauen,

iii Re.xx.c.

Exo.xx.b

D

heauen, calling vpon the Lorde that doth wonders, * Which geueth not the victory after the multitude of weapons and power of the hoaste, but to them that please him, according to his owne wyll.

22 Therefore in his prayer he saide these wordes, O Lorde* thou that diddest send thyne angell in the time of Ezekiah king of Iuda, and in the hoast of Sennacherib sleest an hundred fourscore and five thousand:

23 Send now also thy good angel before vs O Lorde of heauens, in the fearefulness and dreade of thy mightie arme,

24 That they which come against thy holy people to blaspheme them, may be afraid. And so he made an ende of his wordes.

25 Then Nicanor & they that were with him, drue nye with trumpettes & shawtinges for ioy:

26 But Judas and his company, with prayer and calling vpon God, encountered with the enemies.

27 With their handes they smote, but with their heartes they prayed vnto the Lorde, and slue no lesse then thirtie and five thousand men: For through the present helpe of God, they were gloriously comforted.

28 Now when they left of, and were turning againe with ioy, they vnderstoode that Nicanor him selfe was slaine with the other, for all his armour.

29 Then they gaue a great shout and a crye, prayeing the almightie Lorde in their owne language.

30 And Judas which was euer redie to spend his body and lyfe for his citezins, commaunded to suite of Nicanors head,

with his arme and hande, and to be brought to Hierusalem.

31 When he came there, he called all the people & the priestes to the aulter, with those that were in the castle,

32 And shewed them Nicanors head, and his wicked hande which he had presumptuously holden vp against the temple of God.

33 He caused the tongue also of that vngodly Nicanor to be cut in litle peeces, and to be cast to the foules, and that cruel mans hande to be hanged vp before the temple.

34 So euery man gaue thankes vnto the Lorde, saying: Blessed be he that hath kept his place vndefiled.

35 As for Nicanors head he hanged it vp vpon the hie castle for an euident and playne token of the helpe of God.

36 And so they agreed altogether to kepe that day holy, [namely] the thirteenth day of the moneth Adar,

37 which in the Syrians language is called the next day before Harbocheus day.

38 Thus was Nicanor slaine, and from that time forth the Jewes had the cite in possession: and here wyll I nowe make an ende.

39 If I haue done well and as the storie required, it is the thing that I desired: but if I haue spoken slenderly & barely, I haue done that I couide.

40 For as it is hurtfull to drinke wine alone, and then againe water, & as wine tempered with water is pleasaunt & deliteth the taste: so the setting out of the matter delighteth the eare of them that reade the story: And here shalbe the ende.

¶ The ende of the second booke of the Machabees.

F. N.

The description of the holy lande, con-
teyning the places mentioned in the foure Euangelistes, with other places
about the sea coastes: wherein may be scene the wayes and iourneys of Christe
and his Apostles in Iudea, Samaria, and Galilee: for into these three
partes this lande is devided.



The places specified in this mappe, with their situation by the
obseruation of the degrees, concerning their length and breadth.

| | | | | | |
|---|--------|--------|---|---------|---------|
| Ascalon | 65.24. | 23.31. | Gadara or Gazara. | 66.48. | 32. 23. |
| Azot | 65.35. | 32. | Gaza | 65. 10. | 31. 40. |
| Bethlehem | 65.55. | 31.51. | Jericho | 66. 10. | 32. 1. |
| Bethphage | 68. | 31.58. | Hierusalem | 66. | 31. 55. |
| Bethsaida | 66.51. | 32.29. | Ioppe | 65. 40. | 32. 5. |
| Bethabara | 66.34. | 32. 1. | Ior, the other founraine
whence Iordane springeth. | 67. 31. | 33. 7. |
| Bethania | 66. | 31.58. | Magdalon called also | | |
| Cana of Galilee | 66.52. | 32.48. | Dalmanutha | 66. 48. | 32. 28. |
| Capernaum | 66.53. | 32.29. | Naim | 66. 35. | 32. 33. |
| Carmel mount | 66.31. | 32.50. | Nazareth | 66. 56. | 32. 42. |
| Cesarea Stratonis | 66.16. | 32.25. | Prolemais | 66. 50. | 32. 58. |
| Cesarea Philippi | 67.39. | 33. 5. | Samaria the citie | 66. 22. | 32. 17. |
| Chorazin | 66.53. | 32.29. | Sidon | 67. 15. | 33. 30. |
| Dan, one of the fountaines
whence Iordane springeth. | 67.25. | 33. 8. | Silo | 66. 27. | 32. 19. |
| Ennon | 66.40. | 32.18. | Tyrus | 67. | 33. 20. |
| Emanus | 65.54. | 31.59. | Tyberias | 66.44. | 32. 26. |
| Ephren | 66. 8. | 32. | | | |



The newe
Testament
of our sa-
uiour Iesus
Christe.

1595

I am not ashamed of the Gospel of Christe,
because it is the power of God vnto saluation
to all that beleue. Rom.i.

1595

A preface into the newe Testament.



HE newe Testament so called, conteyning the writings of the Euangelistes, with the Epistles of Christes Apostles, and with other such diuine bookes, declare playnely vnto vs the summe and effect of all the scriptures expressed in the olde Testament. That whiche was in figure and in obscuritie inuolued by the patriarches and prophetes in their propheticall volumes, written by the inspiration of the holy ghost: is in this booke more playnely and evidently set out, vttered also in the selfe same spirite by the children of the prophetes the holy Apostles. In dedde the lawe was geuen by Moyses, but grace and veritie came by Iesus Christe, whiche grace this booke of the newe Testament doth moost evidently commende and set out. In this is discoursed the whole misterie of our saluation and redemption, purchased by our sauiour Christe, here is his holy conception described, his natiuitie, his circumcision, his whole life and conuersation, his godly doctrine, his diuine miracles. In this booke of the newe Testament is set out his death, his resurrection, his ascension, his sending of the holy spirite, his session in our fleshe on the right hande of his father, making continuall intercession to him for vs. In this booke is containned the fourme and order of his last iudgement, after the generall resurrection of our bodyes. These be the misteries of our faith, these be the groundes of our saluation, these be thus written that we shoulde beleue them, and by our beliefe shoulde enioy life euerlasting. Once and in tymes past God diuersly and many vvayes spake vnto the fathers by the prophetes, but in these last dayes he hath spoken vnto vs (vpon vvhom the endes of the vvorld be come) by his ovne sonne, vvhom he hath made heire of all thinges, vvhole dignitie is suche, that he is the brightnesse of his fathers glory, the very image of his substaunce,

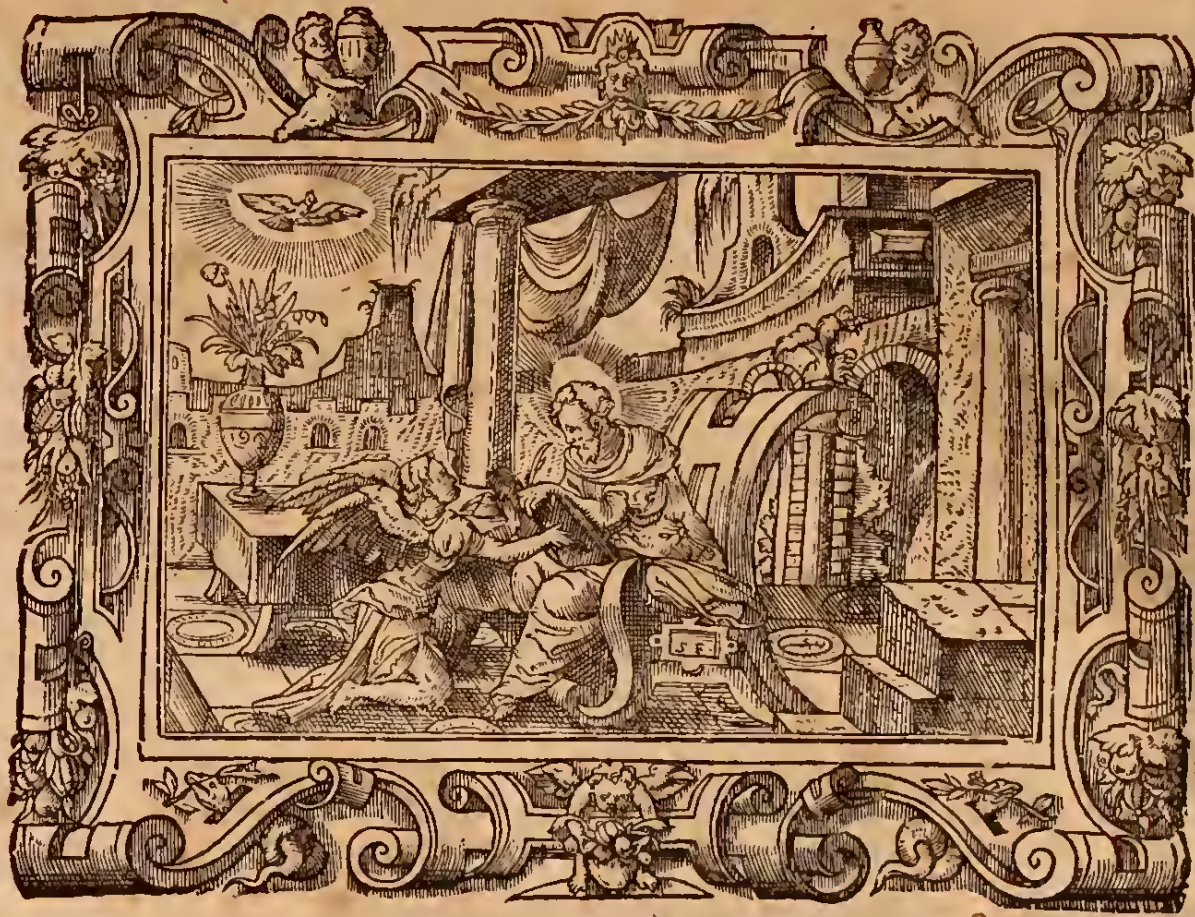
ii Pet. i.
Psal. xlv.
Iohn. i.
Collo. iii.
Math. xxv.
Iohn. 20.
Hebre. i.
Hebre. i.
Mat. iii. xvii.
Deut. xviii.
Collo. ii.
ii. Tim. iii.
Actes. xvii.
Gallat. iiii.
Hebre. ix.
i. Iohn. i.
i. Pet. iii.
Math. iiii.
Eph. ii.
Rom. xi.
i. Tes. v.
Eph. iiii.
Eph. iiii.
Rom. i.
i. Cor. ix.

ruling all thinges by the vvorde of his povver. This heavenly doctour so indued vvith glory and maiestie, vve ought most reuerently to beleue, as commended vnto vs from the aucthoritie of the beauenly father, to be hearde as his moost vvbeloued sonne, in vvhom is his vvhole delight, by vvhom he vvill be pleased and pacified: It vvill els come to passe saith that prophete Moyses, in vvhosoeuer shall not here and obey that prophete in the vvordes that he shall speake in his fathers name, I vvill be saith the father, reuenger of him. This is the last prophete to be looked for to speake vnto vs: In hym be vniuersally inclosed the riches and treasures of the vvifdome and knowvledge of God his father, by him he hath decreed finally to iudge the vvhole vvorld, the liuing and the dead: by him hath he decreed to geue to his elect the life euerlasting, and to the reprobate (vvho hath contempned his life and doctrine) death euerlasting. Let vs therfore seriuously heare and obey this our heavenly teacher, submit our selues to this our iudge and reuwarder: Let vs esteeme his doctrine and conuersation, as a ful, perfect, and sufficient patterne of al holynes and vertue: Let vs esteeme the doctrine of this booke, as a most inflexible rule to leade vs to all truethe and nevvnesse of life. Here may vve beholde the eternall legacies of the nevve Testament, bequeathed from God the father in Christe his sonne to all his electes, I say the legacies liuely renevved vnto vs, not of deliuerance from Pharaos seruitude, but from the bondage and thraldome of that perpetuall aduersarie of ours the deuill: here may vve beholde our inheritance, not of the temporall lande of Chanaan, or of the translation of vs to the place of vvorldly paradise: but here vve may see the full restitution of vs, both in body and soule, to the celestiaall paradise, the heavenly citie of Hierusalem aboue, there to raigne vvith God the father, God the sonne, and God the holy ghost for euer. vvliche legacies of his Testament promised and bequeathed, vvere not vvithstanding recorded in the bookes of the olde Testament to our auncient fathers, vvliche in hope beleued in Christe to come, vvho vvvas painted before them in figures and shadowes, and signified in their olde sacramentes ordayned for that tyme: but novve more evidently renevved and exhibited vnto vs, not in figure, but in dedde, not in promise, but in open sight, in feeling, in handling and touching of this eternall life, most manifestly confirmed vnto vs in Christe his blood in this his nevve Testament continued and reuiued, yet in nevve sacramentes, the better to beare in our remembraunce this his eternall Testament of all ioyfull felicities. Let vs novve therefore good christian people, reioyce in these glad tidings expressed vnto vs by the name of the gospell of our sauiour Christe, and let it neuer fall out of our remembraunce that vve vvvere sometime ouervvwhelmed in darkenesse, and set in the shadowe of death: let vs consider that vve vvvere sometime by our naturall byrth, the children of God his vvyrath, and vvholly estranged from the housholde of God. Let vs beare in minde that vve vvwere sometime no people of God, nor his beloued, that vve vvwere by nature branches of the vvilde oliue, and novve by mere mercy grafted into the right and naturall oliue tree: vvhervpon let vs the rather repose our life in feare and reuerence. If vve be novve the chyldren of light, let vs vvvalke in this our light in all holynesse and godlynesse of life, approving that vvliche is pleasing to the Lorde. Let vs haue no selovvship vvith the vnfruitfull vvorkes of darknesse, and let vs hencefoorth be no more chyldren, vvauering and caried about vvith euery vvinde of doctrine, and in all thynges grovve vp into him vvwhich is the head, that is Christe our sauiour. If vve be novve the chyldren of grace, and made liuely memberes of his body, though sometyme strangers and forreyners farre of, and made neare by the blood of Christe, and made citizens vvith the father, and of the housholde of God: let vs direct our heartes thither vvhere our head is, deliting our selfe in all heavenly cogitations, vvalking in all spirituall vvorkes and fruites of the spirite, as Gods deare elect. God graunt that Christe may so dvvell in our heartes by fayth, that vve may be hable to comprehend vvith all sainctes the vnspeakable loue of Christe, vvwhich passeth all mans knowvledge. Vnto him therefore vvliche is hable to do exceeding aboundantly aboue all that vve can aske or thinke, be prayse in the Church by Christe Iesus, throughout all generations for euer. Amen.

In prologo
vet. testam.

And here yet once againe, let the reader be admonished charitably to examine this translation of the nevve Testament folovving, and be not offended vvith diuersitie of interpretation, though he finde it not to agree to his vvont text, or yet to disagree from the common translation: Remembring vvhat Santes Pagninus testifieth of that auncient interpreter saint Hierome, that in many places of his commentaries, he doth reade and expounde othervvise then is founde in the common translation: yea saith Santes Hierome doth retract very many places, and doth playnely confesse, that him selfe vvvas deceaved by the haste of his translating in the doubtfull signification of the vvordes. And therfore saith the saide Hierome thus: I thinke it better to rebuke mine ovne error, then (vvhyle I am ashamed to confesse my lacke of skill) to persist in an error. For vvho vvvas euer, saith he, so vvell learned, that hath not somewhere ben deceaved. Thus farre saint Hierome, vvhervpon good reader I exhort thee, reade aduisedly, expende learnedly, and correct charitably, and be not offended (good englishe reader) to see the holy scriptures in thyne ovne language, as a matter nevvly seene: seeing that our ovne countreyman that venerable priest Bede, many yeres agone did translate saint Iohns gospell into the vulgare tongue, *Ad vtilitatem ecclesie*, to the profite of the Church, *North Cuthbert & Durhams story*, who reporteth Bedes ovne saying: *Nolo vt discipuli mei mendacium legant*, I vvoulde not that my disciples should reade any lye, or spende their laboure after my departure vvithout fruite. Vvliche thing also the auncient stile of Bede doth testifie of him. In his diebus etiam euangelium Iohannis in Anglicam transulit linguam iuxta Apostolum:

lun: Sapientibus, & insipientibus debitor sum, & omnibus omnia factus. In these dayes (of his sicknesse) he did translate the gospell of saint Iohn into the englishe tongue, saying vvith the apostle: I am dexter to the learned and vnlearned, I am made all to all. The rather he so did saith Vvilliam Malmesberi: *Quia hoc euangelium difficultate sui, mentes legentium exercet:* Because this gospell by the difficultie that is in it, doth so much exercise the vvittes of the readers, therfore he did interpret it into the englishe tongue: and so did condescende (saith he) to them vvliche vvwere not skilfull in the latin tongue. God graunt that all readers may take so much profite therby, as the good translatours ment vnto them. Amen.



¶ The (a) Gospell by Saint Matthæwe.

¶ The first Chapter.

¶ 1 The Genealogie of Christe from Abraham. 18 The maryage of his mother Marie. 20 The Angell satisfieth Josephes mynde. 21 The interpretation of Christes names.

(a) Gospel, that is, the first of our Saviour's sayings by St. Matthew.

(b) That is, the rehearsal of Christ's lineage and life.

Gen. xxi. a. Ios. xxiii. a. Gen. xxv. d. Ge. xxix. d.

Gen. 3. g.

Gen. xlvii. d. Par. ii. a.

Ruth. iiii. d. Par. i. b.

Num. i. a.

Ruth. iiii. d.

Reg. xvi. a. Reg. xii. f.

Pa. iiii. b. Pa. xi. d.

Pa. xiiii. a.

Reg. xv. f.

Pa. xvii. a. Pa. xxi. a.



This is the (b) booke of the generation of Jesus Christ, the sonne of David, the sonne of Abraham.

*Abraham begat Isaac, *Isaac begat Jacob, *Jacob begat Judas, and his brethren. *Judas begat Phares, and Zara of Thamar, *Phares begat Esrom, *Esrom begat Aram. *Aram begat Aminadab, *Aminadab begat Raasson, *Raasson begat Salmon. *Salmon begat Boos, of Rachab, *Boos begat Obed of Ruth, *Obed begat Jesse. *Jesse begat David the kyng, *David the kyng begat Solomon, of her that was the wyfe of Urie. *Solomon begat Roboam, *Roboam begat Abia, *Abia begat Asa. *Asa begat Josaphat, *Josaphat begat Joram, *Joram begat Ozias. Ozias begat Joatham, *Joatham

begat Achas, *Achas begat Ezekias. 10 *Ezekias begat Manasses, *Manasses begat Amon, *Amon begat Josias. 11 *Josias begat Jacin, *Jacin begat Jechonias and his brethren, about the tyme they were carryed away to Babylon. 12 And, after they were brought to Babylon, *Jechonias begat Salathiel, Salathiel begat Zorobabel. 13 *Zorobabel begat Abiud, *Abiud begat Eliakim, Eliakim begat Azor. 14 Azor begat Sadoe, Sadoe begat Achen, Achen begat Eliud. 15 Eliud begat Eleazar, Eleazar begat Matthan, Matthan begat Jacob. 16 Jacob begat Joseph, the husband of Marie, of who was borne Jesus, that is called Christe. 17 And so, all the generations from Abraham to David, are fourteene generations: and from David vntyll the carryng away into Babylō, are fourteene generations: and fro the carryng away into Babylon vnto Christe, are fourteene generations. 18 The birth of Jesus Christe was on this wise. & when as his mother Marie was betrothed to Joseph (before they

4. Reg. xi. a. ii. Par. xvi. d. 2. Pa. xxvii. 2. Para. 28. d. 4. Re. xx. d. 4. Re. xxi. d. 4. Re. 24. a. 25 Iere. xxii. f. i. Par. iiii. d. Agge. i. a. i. Efd. iii. a. i. Par. iii. d. 4. Reg. 13. d.

they came together) she was founde with chylde of the holy ghost.

19 Then Joseph her husbände; beyng a ryghteous man, and not wylling to make her a publique example, was mynded pryncly to put her away.

20 But whyle he thought these thinges, beholde, the Angell of the Lord appeared vnto hym in a dreame, saying: Joseph, thou sonne of Dauid, feare not to take [vnto thee] Marie thy wife, for that which is conceaued in her, is of the holy ghost.

21 She shall byng forth a sonne, and thou shalt call his name *Jesus: for he

shall saue his people from their sinnes.
22 (All this was done, that it myght be fulfilled, which was spoken of the lorde by the prophete, saying:

23 *Behold, a virgin shall be with chylde, and shall byng forth a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.) Esa. vii. c.

24 Then Joseph, being rayled fro slepe, dyd as the Angel of the Lorde had bidden hym, and he toke his wyfe:

25 (c) And knewe her not, tyll she hadde brought forth *her first borne soune, & called his name Jesus. (c) The phrase doth not import that he knewe her afterward: as the like phrase vsed. Math. b. xxvii. d. and Psal. cx. c. f. she hadde any more chylde.

Philip. ii. b.
Actes. iiii. b.

¶ The .ij. Chapter.

¶ I The tyme and place of Christes birth. 11 The wyle men offer their presentes. 14 Christe fleeth into Egipte. 16 The young chylde is slayne. 23 Christe turneth into Galilee.

A I



When Jesus was borne in Bethlehem, a citie of Iurie, in the dayes of Herode the kyng: beholde, there came wise men from the east to Hierusalem,

2 Saying: where is he that is borne kyng of Jewes: For we haue seene his *starre in the east, and are come to worship hym.

3 When Herode the kyng had hearde these thynges, he was troubled, and all [the citie of] Hierusalem with hym.

4 And when he hadde gathered all the chiefe Priestes and Scribes of the people together, he demaunded of them where Christe shoulde be borne.

5 And they saide vnto him: At Bethlehem in Iurie. For thus it is written by the prophete.

6 *And thou Bethlehem [in] the lande of Iuda, art not the least among the princes of Iuda. For out of thee shall there come a capitain, that shall gouerne my people Israel.

7 Then Herode, when he had pryncly called the wyle men, inquired of the diligent, what tyme the starre appeared.

8 And he sent them to Bethlehem, and sayde: Go, and search diligently for the young chylde, and when ye haue founde hym, byng me worde agayne, that I may come, and worship hym also.

9 ¶ When they had hearde the kyng, they departed, and loe, the starre which

they sawe in the east, went before them, tyl it came & stode ouer [the place] where in the young chylde was.

10 When they sawe the starre, they reioyced exceedingly with great ioy.

11 And went into the house, and founde the young chylde with Marie his mother, *and fell downe, and worshypped hym, and opened their treasures, and presented vnto hym gyftes, golde, and frankensence, and mirre.

12 And after they were warned of God in a dreame, that they shoulde not go agayne to Herode, they returned into their owne countrey another way.

13 When they were departed, beholde, the Angel of the Lord appeared to Joseph in a dreame, saying: Arise, & take the young chylde and his mother, and flee into Egipte, and be thou there, tyll I byng thee worde. For it wyll come to passe, that Herode shall seke þe young chylde, to destroy hym.

14 When he arose, he toke the young chylde and his mother, by nyght, and departed into Egipt.

15 And was there, vnto the death of Herode, that it myght be fulfilled which was spoken of the Lorde, by the prophete, saying: *Out of Egipte haue I called my sonne. Ofec. xii. Nu. xxiii. c.

16 Then Herode, when he sawe that he was mocked of the wyle men, was exceedingly wroth, and sent forth, and slew all the chylde that were in Bethlehem, and in all the coastes, as many as were two

Nu. xxiii. c.

Michc. v. a.

Iohn. vii. g.

Psal. lxxii. d.
Esa. lxx. b.

two yere olde, or vnder, according to the tyme, which he had diligently searched out, of the wyse men.

17 Then was fulfilled that, which was spoken by Jeremie the prophete, saying.

18 In Rama was there a voyce hearde, lamentation, wepyng, & great mourning, Rachel weping for her children, and woulde not be comforted, because they were not.

19 But when Herode was dead, behold, an Angel of the Lorde appeared to Joseph in a dreame, in Egypt, saying.

20 Arise, and take the young chylde and his mother, and go into the lande of Israel.

rael. For they are dead, whiche sought the young chyldes lyfe.

21 And he arose, & toke the young chylde and his mother, & came into the lande of Israel.

22 But when he hearde, that Archelaus dyd reigne in Iurie in the rowme of his father Herode, he was afrayde to go thither. Notwithstandyng, after he was warned of God in a dreame, he turned aside, into the parties of Galilee,

23 And [went and] dwelt in a citie, which is called Nazareth, that it myght be fulfilled, which was spoken by the prophetes: he shalbe called a Nazarite.

Mark.i. b.
Luk.iii.d.
Iohn.i.d.

¶ The.iiij. Chapter.

¶ Iohans preachyng, office, lyfe, baptysme, & reprehendyng of the pharisees, 13 and baptizyng of Chryste in Iordane.



In those dayes, came John the *Baptist, preachyng in the wyldernesse of Iurie, and saying.

*Repent, (a) for the kingdome of heauen is

at hande.

3 For this is he, of whom it is spoken by the prophete Esayas, saying. *The voyce of one cryyng in the wyldernesse: prepare ye the way of the Lorde, make his pathes strayght.

4 This John had his rayment of Camels heere, *and a girdle of a skynne about his loynes, *his meate was locustes, and *wylde hony.

5 Then went out to hym Hierusalem, and all Iurie, and all the region rounde about Iordane,

6 And were baptized of hym in Iordane, confessyng their synnes.

7 But when he sawe many of the pharisees, and Saducees come to his baptysme, he sayde vnto them. *O generatioun of vipers, who hath warned you to flee from the anger to come?

8 Brynng forth therefore frutes meete for repentaunce.

9 And be not of suche mynde, that ye woulde say within your selues, we haue Abraham to [our] father. For I say vnto you, that God is able, of these stones

to rayse vp chyldren vnto Abraham.

10 Euen now is the axe also put vnto the roote of the trees: therefore, *euery tree which bryngeth not forth good fruite, is helwen downe, and cast into the fire.

11 I baptize you in water *vnto repentaunce: But he that shall come after me, is mightier then I, whose shoes I am not worthy to beare, he shall baptize you with the holy ghost, and with fire.

12 *Whose fanne is in his hande, and he wyll purge his floore, and gather his wheate into [his] garner: but wyl burne vp the chaffe with vnquencheable fire.

13 Then comieth Iesus from Galilee to Iordane, vnto John, *to be baptized of hym.

14 But John forbad hym, saying. I haue nede to be baptized of thee, and comest thou to me?

15 Iesus aunsweryng, sayde vnto hym: Suffer it to be so nowe. For thus it becomieth vs, to fulfill all righteousnes. Then he suffered hym.

16 And Iesus, when he was baptized, came strayghtwaye out of the water, and loe *the heauens was open vnto hym, and (John) sawe the spirite of God descendyng lyke a doue, and lyghtyng vpon hym.

17 And loe, there (came) a voyce from the heauens, saying: *This is my beloued sonne, in whom I am well pleased.

Math.vii.e.
Luk.iii. b.

¶ Mark.i.a.
Luk.iii.c.
Iohn.i.d.

Luk.iii. c.

Mark.i.b.

Mark.i.b.
Luk.iii.d.
Iohn.i.e.

Esay.xlii.a.
Mat.xvii.b.
Mark.i.b.
Luk. iii.
ii.Pet.i.d.

The Gospell

The .iiij. Chapter.

¶ Chyffe fasteth, is tempted. 17 he begynneth to preache. 18 he calleth Peter, Andrewe, James, and John, and healeth all the sicke.

¶ 1

Mark.i.b.
Luk.iii.b.



hen was Jesus ledde away of the spirite into wyldernesse, to be tempted of the deuyll.

2

And when he had fasted fourtie dayes, and fourtie nightes, he was afterwarde an hungred.

3

And when the tempter came to hym, he sayde: If thou be the sonne of God, commaunde that these stones be made breade.

4

But he aunswered, and sayde, it is wrytten: Man shall not lyue by breade only, but by every worde that proceadeth out of the mouth of God.

5

Then the deuyll taketh hym vp into the holy cite, and setteth hym on a pynacle of the temple,

6

And saith vnto hym: If thou be the sonne of God, cast thy selfe downe. For it is wrytten: He shall geue his Angels charge ouer thee, & with their handes they shall lyft thee vp, lest at any tyme thou dashe thy foote agaynst a stone.

7

And Jesus sayde to hym. It is wrytten agayne: Thou shalt not tempt the Lorde thy God.

¶ 8

Agayne, the deuyll taketh hym vp, into an excreadyng hye mountayne, and sheweth hym all the kyngdomes of the worlde, and the glorie of them,

9

And saith vnto hym: All these wyll I geue thee, yf thou wylt fall downe, and worshyp me.

10

Then sayth Jesus vnto hym: Auoyde Sathan. For it is wrytten: Thou shalt worshyp the Lorde thy God, and hym only shalt thou serue.

11

Then the deuyll leaueth hym, and beholde, the Angels came, and ministred vnto hym.

12

When Jesus had hearde that John was delyuered vp, he departed into Galilee,

13

And left Nazareth, and went & dwelt in Capernaum, whiche is (a) vpon the sea coast, in the borders of Zabulon and Nephtalini.

14 That it myght be fulfilled, whiche was spoken by Esayas the prophete, saying:

15 The lande of Zabulon, & Nephtalim, (by) the way of the sea beyonde Iordane, Galilee of the Gentiles.

16 The people, which sate in darknesse, sawe great lyght: And to them whiche sate in the region and shadowe of death, lyght is sprong vp.

17 From that tyme, Jesus began to preache, and to saye: Repent, for the kyngdome of heauen is at hande.

18 And Jesus, walkyng by the sea of Galilee, sawe two brethren, Simon (which was) called Peter, and Andrewe his brother, castyng a nette into the sea, (for they were fysshers.)

19 And he saith vnto them: Folowe me, and I wyl make you fysshers of men.

20 And they strayghtwaye lefte their nettes, and folowed hym.

21 And when he was gone soorth from thence, he sawe other two brethren, James, the sonne of Zebedee, & John his brother, in the shippe with Zebedee their father, mendyng their nettes, and he called them.

22 And they immediatly, lefte the shippe and their father, and folowed hym.

23 And Jesus went about all Galilee, teaching in their synagogues, and preachyng the Gospell of the kyngdome, and healyng all maner of sicknesse, and all maner of disease among the people.

24 And his fame spread abrode, throughtout all Syria: and they brought vnto hym all sicke people, that were taken with diuers diseases, and grypnynges, and them that were possessed with deuyls, and those which were lunaticke, and those that had the paultie, and he healed them.

25 And there folowed hym great multitudes of people, from Galilee, and from the ten cities, and from Hierusalem, and from Iurie, and from the regions (that lye) beyonde Iordane.

Deut.viii.a.
Luk.iii.a.
Sap.xvi.c.

Psal.xciii.c.

Deut.vi.c.
Luk.iii.b.

Deut.vi.c.
and.x.d.
Luk.iii.b.
i.Reg.vii.a.

Mark.i.b.

Mark.i.b.
(a) That is, cast in prison.

¶ Esay.ix.a.

Math.iii.a.
Mark.i.a.
Math.i.b.
Math.iii.a.
Mark.i.b.

Iere.xvi.d.
Eze.xlvii.b.

Luk.v.b.

Mark.iii.d.

(b) A countrey containing ten cities.

The. v. Chapter.

In this Chapter, and in the two next following, is conteyned the most excellent and louyng Sermon of Christe, in the mount. which Sermon, is the very key, that openeth the vnderstandyng into the lawe. In this fifth Chapter specially, he preacheth of the epyght beatitudes, or blessinges, 21 of manslaughter, 22 wrath, and anger, 27 of adultrie, 33 of swearynge, 39 of sufferynge wrong, 44 and of loue, euen towarde a mans enemies.

When he saw the multitude, he went vp into a mountayne: & when he was set, his disciples came to hym.

And he opened his mouth, & taught them,

saying.

Blessed (are) the poore in spirite: for theirs is the kyngdome of heauen.

Blessed (are) they that mourne: for they shalbe comforted.

Blessed (are) the meke: for they shall inherite the earth.

Blessed (are) they, which do *hunger and thirste (after) righteousnes: for they shalbe satisfied.

Blessed (are) the mercifull: for they shall obteyne mercy.

Blessed (are) the pure in heart: for they shall see God.

Blessed (are) the peace makers: for they shalbe called the chyldren of God.

Blessed (are) they which suffer persecution for righteousnes sake: for theirs is the kyngdome of heauen.

Blessed are ye, whē (men) reuyle you, and persecute (you) and, lying, shall say all manner of euill saying agaynst you, for my sake.

Reioyce, and be glad: for great is your rewarde in heauen. For so persecuted they the prophetes, whiche were before you.

We are the salt of the earth. *But yf the salt become vnsauery, where in shall it be salted: It is thencefoorth good for nothing, but to be caste out, and to be troden vnder foote of men.

We are the lyght of the worlde. A citie that is set on an hyll, can not be hyd.

Neither do men lyght a candell, and put it vnder a bushell: but on a candelsticke, and it geueth lyght vnto all that are in the house.

Let your lyght so shyne before men, *that they may see your good workes, and glorifie your father, whiche is in heauen.

Thynke not that I am come to destroy the lawe, or the prophetes. I am not come to destroy, but *to fulfill.

For truly I say vnto you, *till heauen and earth passe, one iotte, or one tittle of the lawe shall not scape, till all be fulfilled.

Whosoever therfore breaketh one *of these least commaundementes, and teacheth men so, he shalbe called the leaste in the kyngdome of heauen. But who so euer doeth, and teacheth (so) the sante shalbe called great in the kyngdome of heauen.

For I say vnto you: except your righteousnes, excede the righteousnes of the Scribes and Pharisees, ye shall not enter into the kyngdome of heauen.

Ye haue hearde, that it was sayde to them of the olde tyme, *thou shalt not kyll: who so euer kylleth, shalbe in daunger of iudgement.

But I say vnto you, that who so euer is angry with his brother, vnadvisedly, shalbe in daunger of iudgement. And who so euer shall say vnto his brother, racha, shalbe in daunger of a counsell: But, whosoever shall saye (thou) foole, shalbe in daunger of hell fire.

Therefore, if thou bring thy gyft to the autter, and there remembrest, that thy brother hath ought agaynst thee:

Leaue there thy gyft, before the autter, *and go thy way, first and be reconciled to thy brother: and then, come and offer thy gyft.

Agree with thyne aduersarie quickly, whyles thou art in the waye with him: lest at any tyme the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast into pryson.

Verily I say vnto thee, thou shalt not come out thence, till thou hast payde the vtmost farthyng.

Ye haue hearde, that it was sayde vnto them of olde tyme: *Thou shalt not commit adultry.

But I say vnto you, *that whosoever

C

Math. i. d.
and. ii. c.
Luk. xvi. d.
Esay. xl. c.

Jacob. ii. b.
Eze. xviii. b.

D

Exod. xxx. c.
Luk. xvii. d.
Deut. v. b.

Iob. xlii. b.

Luk. xii. g.

Exod. xx. c.
Rom. xiii. c.
Eccl. xli. c.
Iob. xxxii. d.

lokech on a woman, to lusse after her, hath committed adultery with her already, in his heart.

- E** Mark. ix. g. 29 * If thy ryght eye offende thee, plucke it out, and cast it from thee. For better it is vnto thee, that one of thy members perishe, then that thy whole body should be cast into hell.
- 30 And yf thy ryght hande offende thee, cut it of, and cast it from thee. For better it is vnto thee, that one of thy members perishe, then that all thy body shoulde be cast into hell. **E**
- Deu. xxiii. a 31 It is saide: Whosoever putteth away his wyfe, * let hym geue her a wrytyng of diuorcement.
- Math. xix. a
Mark. x. b. 32 * But I say vnto you, that whosoever doeth put away his wyfe, except it be for fornication, causeth her to commit adultery. And whosoever maryeth her that is diuorced, committeth adultery.
- F** Luk. xix. c. 33 Agayne, ye haue hearde that it was sayde vnto them of olde tyme: * Thou shalt not forswear thy selfe, but shalt perfourme vnto the Lorde thine othes.
- Jacob. v. d.
E. say. lxvi. a.
Mat. xxiii. c 34 * But, I say vnto you: Swear not at all, neither by heauen, * for it is gods seate,
- 35 Nor by the earth, for it is his footstoolle, neither by Hierusalem, for it is the cite of the great kyng.
- 36 Neither shalt thou sweare by thy head, because thou canst not make one heere whyte or blacke.
- 37 But let your communication be yea, yea, nay nay. For whatsoeuer is more

then these, commeth of euyll.

- Exod. xxi. e
Deut. xix. d
Leuit. 24. d.
Luk. vi. d. 38 Ye haue hearde, that it is sayde, * an eye for an eye, and a tooth for a tooth.
- 39 But, I say vnto you, that ye resist not euyll. But, whosoever geueth thee a blowe on thy right cheeke, turne to him the other also.
- 40 And yf any man wyll sue thee at the lawe, and take away thy coate, let him haue thy cloke also.
- 41 And whosoever wyll compell thee to go a myle, go with hym twayne.
- 42 Geue to hym that asketh thee: & from hym that woulde borowe of thee, turne not thou away.
- Leuit. xix. d
Mat. xxiii. d 43 Ye haue heard, that it is saide: * Thou shalt loue thy neyghbour, & hate thyne enemye.
- Rom. xii. c
Leuit. xix. d 44 But I saye vnto you, loue your enemies, * blesse them that curse you, * do good to them that hate you, pray for the which hurt you, and persecute you:
- 45 That ye may be the chyldren of your father, which is in heauen. For he maketh his sonne to arysse on the euyll, and on the good, and sendeth rayne on the iust, and on the vniust.
- Luk. vi. c 46 For * yf ye loue them which loue you, what rewarde haue ye? Do not the publicans also euen the same?
- 47 And yf ye salute or greete your brethren only, what singular thyng do ye? Do not also the publicans lyke wyse?
- Leuit. xix. c 48 * Ye shall therfore be perfecte, euen as your father, which is in heauen, is perfecte.

The. vj. Chapter.

C 1 Of almes, & prayer, & and fastyng. 19 He forbyddeth the carefull sekynge of worldly thynges.

A 1



A Take heede to your almes, that ye geue it not in the sight of men, to the intente that ye woulde be sene of the, or els ye haue no rewarde of your father,

which is in heauen.

2 Therefore, when thou geuest thyne almes, thou shalt not make a trumpet

to be blowen before thee, as hypocrites do, in the synagogues, & in the streates, & they might be esteemed of men. Verily I say vnto you, they haue their rewarde.

3 But when thou doest [thyne] almes, let not thy left hande knowe, what thy ryght hande doeth,

4 That thyne almes may be in secrete: And thy father, which seeth in secrete, shall rewarde thee openly. **E**

And

5 And when thou prayest, *thou shalt not be as the hypocrites are. For they loue to stande, praying in the synagogues, and in the corners of the streetes, that they may be sene of men. Verily I say vnto you, they haue theyr rewarde.

6 But when thou prayest, *enter into thy chamber, and when thou hast shut thy doore, pray to thy father, which is in secreete, and thy father which seeth in secreete, shall rewarde thee openly.

7 But when ye pray, *babble not much, as the heathen do. For they thynke [it wyl come to passe,] that they shalbe heard, for theyr much bablinges sake.

8 Be not ye therfore lyke vnto them. *For your father knoweth, what thynges ye haue nede of, before ye aske of hym.

9 After this maner therfore pray ye. *Our father, which art in heauen, halowed be thy name.

10 Let thy kyngdome come. Thy wyl be done, as well in earth, as it is in heauen.

11 Geue vs this day our dayly breade.

12 And forgeue vs our dettes, as we forgeue our detters.

13 And leade vs not into temptation, but delyuer vs from euyll. For thyne is the kyngdome, and the power, and the glory, for euer. Amen.

14 For, *yf ye forgeue men theyr trespasses, your heauenly father shall also forgeue you.

15 But, yf ye forgette not men theyr trespasses: no more shall your father, forgeue [you] your trespasses.

16 Moreover, *when ye fast, be not of an heavy countenance, as hypocrites are. For they disfigure theyr faces, that they myght appeare vnto men, to fast. Verily I say vnto you, they haue theyr rewarde.

17 But thou, when thou fastest, annoynt thyne head, and washe thy face:

18 That thou appeare not vnto men, to fast: but vnto thy father, which is in secreete, and thy father, which seeth in secreete, shall rewarde thee openly.

19 Hoorde not vp for your selues, treasures vpon earth, where the moth and rust doth corrupt, and where theeuës breake through, and steale.

20 *But laye vp for you, treasures in heauen, where neyther moth nor rust doth

corrupt, and where theeuës do not breake through, nor steale.

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

22 *The lyght of the body, is the eye. wherfore, yf thyne eye be single, all thy body shalbe full of lyght.

23 But and yf thyne eye be wicked, all thy body shalbe ful of darknesse. wherfore, yf the lyght that is in thee, be darknesse, howe great is that darknesse?

24 *No man can serue two maisters. For either he shall hate the one, & loue the other: or els leane to the one, and dispise the other. Ye can not serue God, and ^(a) mammon.

25 Therfore I say vnto you, *be not carefull for your lyfe, what ye shall eate, or drynke: nor yet for your body, what ye shall put on. Is not the lyfe more worth then meate: & the body then rayment?

26 Beholde the fowles of the ayre: For they soue not, neither do they reape, nor cary into the barnes: yet your heauenly father feedeth them. Are ye not much better then they?

27 *Which of you, by takyng of carefull thought, can adde one cubite vnto his stature?

28 And why care ye for rayment? Learne of the Lylies of the felde, howe they growe. They weery not [them selues] with labour, neither [do they] spinne:

29 And yet I say vnto you, that euen Solomon in all his royaltie, was not arayed lyke one of these.

30 wherfore, yf God so clothe the grasse of the felde, which though it stande to day, is to morowe cast into the ouen: shall he not much more [do] the same for you, O ye of litle fayth?

31 Therfore take no thought, saying: what shall we eate: or, what shall we drynke: or, wherewith shall we be clothed:

23 (For after all these thynges, do the Gentiles seke:) for your heauenly father knoweth, that ye haue nede of all these thynges.

33 But rather, seke ye first the kyngdome of God, and his ryghteousnesse, and all these thynges shalbe ministred vnto you.

34 Care not then for the morowe: for the morowe shall care for it selfe. ^(b) Sufficient vnto the day, is the euyl therof.

Luk.xi.c.

Luk.xvi.c

(a) In the Syrian toung it signifyeth money and lucre. Luk.xii.c. Psal.lv.d. i.Pet.v.c.

Luke.xii.d.

sc. xxx.d.

Reg.iii.f 6

B 7

8

9

10

11

12

13

14

C 16

17

18

19

20

sc. xii.b

The

(b) That is, the present day hath enough of his owne grief or affliction. Hier.

The Gospell

The .vij. Chapter.

C He forbyddeth foolyshe and rashe iudgement, 5 reproveth hypocrisie, 7 exhorteth vnto prayer, 13 & to enter in at the straye gate, 15 warneth to beware of false prophetes, 24 and wylleth the hearers of his worde, to be doers of the same.

A 1
Luk.vi.f.



Iudge * not, that ye be not iudged.

2
Rom.ii.a.
Luk.vi.f.

* For with what iudgement ye iudge, ye shalbe iudged: * And with what measure ye meate, it shalbe measu-

3
Luk.vi.f.

red to you agayne.

3 * Why seeest thou a mote in thy brothers eye, but perceivest not the beame that is in thyne owne eye?

4 Or, howe sayest thou to thy brother: suffer me, I wyll plucke out a mote out of thyne eye: and beholde, a beame is in thyne owne eye?

5 Thou hypocrite, first caste out the beame out of thine owne eye: and then shalt thou see clearly, to plucke out the mote out of thy brothers eye.

6 Geue not that which is holy, vnto dogges, neyther caste ye your pearles before swyne, lest they treade them vnder their feete, and turning agayne, all to rent you.

B 7
Jer.xxix.c.
Iohn.xvi.f.
Luk.xi.b.

7 Aske, and it shalbe geuen you: * seke, and ye shall fynde: knocke, and it shalbe opened vnto you.

8 For he that asketh, receaueth: and he that seketh, syndeth: and to hym that knocketh, it shalbe opened.

9 Is there any among you, which, yf his sonne aske hym bread, wyll geue hym a stone?

10 Or yf he aske fysh, wyll he geue hym a serpent?

11 If ye then, beyng euyl, knowe to geue your chyldren good gyftes: howe much more shall your father, which is in heauen, geue good thynges, to them that aske hym:

12
Ecl.xxxii.b.
Toby.iii.c.
Luk.vi.c.

12 Therefore all thynges, * whatsoever ye woulde that men shoulde do to you, do ye euen so to them: For this is the lawe, and the prophetes.

13
Luk.xiii.c.

13 * Enter in at the straye gate. For wyde is the gate, and brode is the way, that leadeth to destruction, and many there be which go in therat.

14 Because, straye is the gate, and narrow is the way, which leadeth vnto lyfe, and fewe there be that fynde it.

15 * Beware of false prophetes, which come to you in sheepes clothynge: but inwardly they are rauenyng woolfes.

Deut.xiii.a.
i.Iohn.i.a.

16 Ye shall knowe them by theyr frutes, * Do men gather grapes of thornes: or fygges of thystles?

C
Luk.vi.g.

17 Euen so, euery good tree, bryngeth forth good fruite: But a corrupt tree, bryngeth forth euyl fruite.

18 * A good tree, can not bryng forth bad fruite: neither can a bad tree, bryng forth good fruite.

Math.xii.c.

19 * Euery tree that bryngeth not forth good fruite, is hewen downe, and cast into the fyre.

Math.iii.d.
Luk.iii.b.

20 Wherefore, by theyr frutes, ye shall knowe them.

21 Not euery one, that sayeth vnto me * Lorde, Lorde, shall enter into the kyngdome of heauen: but he that doeth the wyll of my father, which is in heauen.

Mat.xxv.b.
Luk.vi.g.
and xiii.c.

22 Many wyll say to me in that day, **D** Lorde Lorde, haue we not prophesied thoroowe thy name: * and thoroowe thy name haue cast out deuyls: & done many great workes thoroowe thy name?

Act.xix.c.

23 And then wyll I confesse vnto them, I neuer knewe you: * Depart from me, ye that worke iniquitie.

Psal.vi.b.
Luk.xiii.d.

24 Therefore, whosoever heareth of me these sayinges, and doeth the same, I wyll lyken hym vnto a wyse man, which * buylt his house vpon a rocke:

Luk.vi.g.

25 And the rayne descended, and the fluddes came, and the wyndes blew, and beat vpon that house, and it fell not, because it was groundd on a rocke.

26 And euery one that heareth of me these sayinges, * and doeth them not, shalbe lykened vnto a foolyshe man, which buylt his house vpon the sande:

Iacob.i.b.
Ezc.xiii.b.

27 And the rayne descended, and the fluddes came, and the wyndes blew, and beat vpon that house, and it fell, and great was the fall of it.

28 And it came to passe, that when Iesus had ended these sayinges, the people were astonied at his doctrine.

Mark.Lc.
Luk.iii.c.

29 * For he taught them, as one hauyng power, and not as the Scribes.

The .viiij. Chapter.

¶ **C**hryste clenseth the leper, & healeth the captaynes seruaunt, and many other diseases, 14 helpeth Peters mother in lawe, 24 stylleth the sea, and the wynde, 28 and dryucth the deuyls out of the possessed, into the swyne.



When he was come downe frō the mountayne, great multitudes folowed hym.

And beholde, * there came a leper, and worshipped hym, saying: **L**orde, yf thou wyll, thou canst make me cleane.

And Jesus put forth his hande, and touched hym, saying: **I** wyll, be thou cleane. And immediatlye his leprosie was clenfed.

And Jesus sayth vnto hym: **S**ee thou tell no man, * but go, [and] shewe thy selfe to the priest, and offer the gift that Moyses commaunded, for a witness vnto them.

¶ And when Jesus was entred * into Capernaum, there came vnto hym a Centurion, beseechyng hym.

And saying: **L**orde, my seruaunt lyeth at home sicke of the paultie, greuously payned.

And Jesus sayth. when I come, I wyll heale hym.

The Centurion answered, & sayde: **L**orde, I am not worthy that thou shouldest come vnder my roofe: but * speake the worde only, & my seruaunt shalbe healed.

¶ For I also my selfe am vnder aucthoritie, and haue souldiers vnder me: and I say to this man go, and he goeth: and to another, come, and he comieth: and to my seruaunt, do this, and he doth it.

When Jesus hearde [him], he marueyled, & sayde to them that folowed [him]: **V**erily I say vnto you, I haue not founde so great fayth in Israhel.

I say vnto you, that * many shall come from the east and west, and shall rest with Abraham, and Isaac, & Iacob, in the kyngdome of heauen.

But the chyldren of the kyngdome shalbe caste out, into vtter darcknesse: there shalbe wepyng, and gnashyng of teeth.

And Jesus sayde vnto the Centurion: **G**o thy way, and as thou hast beleued, so be it vnto thee. And his seruaunt was healed, in the selfe same houre.

14 * And when Jesus was come into Peters house, he sawe his wyues mother layed, and sicke of a feuer.

Mark. i. c.
Luk. iiii. f.

15 And he touched her hande, and the feuer left her, and she arose, and ministrered vnto them.

16 When the euen was come, they brought vnto hym many, that were possessed with deuyls, and he cast out the spirites with a worde, and healed all that were sicke.

17 That it myght be fulfilled, which was spoken by Esayas the prophete, saying: * he toke on hym our infirmities, and bare [our] sicknesse.

Esay. liii. b.
i. Pet. ii. d.

18 When Jesus sawe great multitudes about hym, he commaunded that they shoulde go ouer the water.

19 And a certayne scribe came, & sayde vnto hym: * Maister, I wyll folowe thee, whither soeuer thou goest.

Luke. ix. g.

20 And Jesus sayth vnto hym. The foxes haue holes, and the birdes of the ayre haue nestes: but the sonne of man, hath not where to rest his head.

21 And another, of the number of his disciples, sayde vnto hym: * **L**orde, suffer me first to go and bury my father.

Luke. ix. g.

22 But Jesus sayde vnto hym: **F**olowe me, and let the dead bury theyr dead.

23 ¶ And when he entred into a shippe, his disciples folowed hym:

24 And beholde, * there arose a great tempest in the sea, [in so much] that the shippe was couered with waues: but he was a slepe.

Mark. iii. b.
Luke. viii. f.

25 And his disciples came to hym, and awoke hym, saying: **L**orde saue vs, we peryshe.

26 And he sayth vnto them: why are ye fearefull, O ye of litle fayth: Then he arose, * and rebuked the windes, and the sea: and there folowed a great calme.

Iob. xxvi. d.
Psal. cvii. e.

27 But the men marueyled, saying: **W**hat maner of man is this, that both wyndes and sea obey hym: ¶

28 * And when he was come to the other syde, into the countrey of the Gergetenes, there met hym two, possessed with deuyls, which came out of the graues, and were very fierce, so that no man

Mark. v. a.
Luk. viii. d.

man myght go by that way.

- 29 And beholde, they cryed out, saying:
 * O Jesu, thou sonne of God, * What
 haue we to do with thee: Art thou come
 hither, to torment vs before the tyme?
 30 And there was, a good way of from
 them, * a hearde of many swyne, see-
 dyng.
 31 So, the deuyls besought hym, saying:
 If thou cast vs out, suffer vs to go away
 into the hearde of swyne.
 32 And he sayde vnto them, go. Then

Math. v. a.
 Luk. vii. d.
 1. Cor. vi. c.

Mark. viii. d

Went they out, and departed into the
 hearde of swyne: And beholde, y^e whole
 hearde of swyne russhed headlong into
 the sea, and perished in the waters.

- 33 Then they that kept them, fledde,
 and went theyr wayes into the cite, and
 tolde euery thyng, and what was done
 of the possessed with the deuyls.
 34 And beholde, the whole cite came out
 to meete Jesus: and when they sawe
 hym, * they besought hym, that he
 woulde depart out of theyr coastes.

Act. xvi. g.

The. ix. Chapter.

¶ He healeth the paultie. 9 Calleth Mattheue from the custome. 11 Dunsbereth
 for his disciples. 22 Healeth the woman of the bloody issue. 25 Helpeth Jairus
 daughter. 29 Geueth two blynde men theyr syght. 33 Maketh a dumbe man to
 speake, and dzyueth out a deuyl.

A¹



And he entred into a
 shippe, & passed ouer,
 & came into his owne
 cite.

- 2 And beholde, * they
 brought to hym a man,
 sicke of the paultie, ly-
 ing in a bedde. And when Jesus sawe
 the fayth of them, he sayde vnto the
 sicke of the paultie: Sonne, be of good
 cheare, thy sinnes be forgeuen thee.

- 3 And beholde, certayne of the Scribes
 sayde, within them selues: This man
 blasphemeth.

- 4 And whē Jesus sawe their thoughtes,
 he sayde: Wherefore thynke ye euyll in
 your hartes:

- 5 Whether is easyer to say, thy sinnes
 be forgeuen thee: Or to say, arise and
 walke:

- 6 But that ye may knowe, that the
 sonne of man hath power to forgeue
 sinnes in earth (then sayde he to the
 sicke of the paultie) * Arise, take vp thy
 bedde, and go vnto thyne house.

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

- 8 But when the multitudes sawe it,
 they marueyled, & glorified God, which
 had genen such power vnto men.

- 9 ¶ And as Jesus passed scorth from
 thence, he sawe a man, named Mat-
 theue, sytting at the receipte of cu-
 stome: & he sayth vnto hym, folowe me.
 And he arose, and folowed hym.

- 10 And it came to passe, as Jesus sate at
 meate in his house, beholde, many pub-

licans also and sinners came, and sate
 downe with Jesus and his disciples.

- 11 And when the Pharisees sawe it, 25
 they sayde vnto his disciples: why
 eateth your maister with publicans
 and sinners:

- 12 But when Jesus hearde that, he
 sayde vnto them: They that be whole,
 nede not the phisition, but they that
 are sicke.

- 13 Go ye, and learne what that mea-
 neth, I wyll [haue] mercie, and not sacri-
 fice: for I am not come, to call the righ-
 teous, but sinners to repentaunce.

- 14 ¶ Then came the disciples of John
 vnto hym, saying: * why do we and the
 Pharisees fast oft, but thy disciples
 fast not:

- 15 And Jesus sayde vnto them: Can
 the chyldren ^(a) of the bryde chaumber
 mourne, as long as the brydegrome is
 with them: But the dayes wyll come,
 when the brydegrome shall be taken
 from them, and then shall they fast.

- 16 No man putteth a peece of newe ^(b)
 cloth in an olde garment: for then, the
 peece taketh away [somethyng] from the
 garment, and the rent is made worse.

- 17 Neither do men put newe wine into
 olde vessels: els, the vessels breake,
 and the wyne runneth out, and the
 vessels peryshe: But they put newe
 wyne, into newe vessels, and both are
 preserued together.

- 18 ¶ Whyle he spake these thynges vnto
 them, * beholde, there came a certayne
 ruler, and worshypped hym, saying:

¶

Ofce. vi. c.
 Math. xii. a.

Math. xi. b.
 Mark. ii. c.
 Luke. v. f.

(a) That is,
 ministers at-
 tending in the
 bryde chamber

(b) Or, rawe
 cloth.

¶
 Marke. v. e.
 Luke. viii. f.

Mark. ii. a.
 Luke. v. d.

Actes. iii. b.
 and. ix. f.
 Mark. ii. b.
 Luke. v. c.
 Iohn. v. b.

My daughter is euen now dead, but come and lay thy hande vpon her, and she shall lyue.

19 And Jesus arose, and folowed hym, and [so dyd] his disciples.

20 (* And beholde, a woman which was diseased with an issue of blood twelue yeres, came behynde hym, and touched the hemme of his besture.

21 For she sayde within her selfe: If I may touche but euen his besture only, I shalbe safe.

22 But Jesus turned hym about, and when he sawe her, he saide: Daughter be of good comfourt, thy faith hath made thee safe. And the woman was made whole from that same houre.)

23 * And, when Jesus came into the rulers house, and sawe the minstrels, and the people, making a noyse,

24 He sayde vnto them: Geue place, for the maide is not dead, *but slepeth. And they laughed hym to scorne.

25 But when the people were put foorth, he went in, and toke her by the hande, and she mayde arose.

26 And the same [of this] went abrode into all that lande.

27 And when Jesus departed thence, two blynde men folowed hym, crying, and saying: O thou sonne of David, haue mercy on vs.

28 And whē he was come into the house, the blynde came to hym. And Jesus sayth vnto them: Beleue ye that I am able to do this: They sayde vnto hym,

yea Lorde.

29 Then touched he their eyes, saying: Accordyng to your fayth, be it vnto you. Mat. viii. b.

30 And their eyes were opened. And Jesus straytly charged them, saying: see that no man knowe [of it.]

31 But they, when they were departed, spread abrode his name in all that lande.

32 As they went out, beholde, *they brought to him a dumbe man, possessed with a deuyll. Mark. vii. d.
Luk. xi. b.

33 And when the deuyll was cast out, the dumbe spake, and the multitudes marueyled, saying, that it was neuer so seene in Israel.

34 But the Pharisees sayde: *He casteth out devils, through the prince of devils. Math. xii. b.
Mark. iii. b.
Luk. xi. b.

35 * And Jesus went about all cities and townes, teachyng in their synagogues, and preachyng the Gospell of the kyngdome, and healyng euery sicknesse, and euery disease among the people. Mark. vi. b.

36 But when he sawe the multitudes, *he was moued with compassion on them, because they were destitute, and scattered abrode, euen as sheepe, hauing no shepheard. Mark. vi. d.

37 Then sayth he vnto his disciples: the *haruest truly is plenteous, but the labourers are fewe. Luk. x. a.

38 Pray [ye] therfore the lorde of the haruest, that he wyl thrust foorth labourers into the haruest.

The .x. Chapter.

¶ Christe sendeth out his twelue Apostles, to preache in Iurle.
7 He geueth them charge, teacheth them, and comfourteth them agaynst persecution and trouble.



And when he had called his *twelue disciples [vnto hym] he gaue them power agaynst vncleane spirites, to cast them out, and to heale all maner of sicknesse, and all maner of disease.

2 The names of the twelue Apostles are these. The first, Simon, whiche is called Peter, and Andrew his brother, James, the [sonne] of Zebedee, & Iohn his brother,

3 Philip, & Bartholomewe, Thomas and Matthewe, which [had ben] a publi-

cane, James, & [sonne] of Alphæe, & Lebbeus, whose surname was Taddæus,

4 Simon [the] Cananite, & Judas Iscariot, which also betrayed hym.

5 *Jesus sent foorth these twelue, whō he comaunded, saying. Go not into the way of the Gentiles, and into the citie of the Samaritanes enter ye not. Mark. vi. b.

6 But go rather to the lost sheepe of the house of Israel.

7 As ye go, preache, saying: The kyngdome of heauen is at hande.

8 Heale the sicke, cleanse y lepers, rayse the dead, cast out deuyls. *Freely ye haue receaued, freely geue. Actes. viii. d.

Postle

- Mark. vi. b. Luk. ix. a. 9 * Possesse not golde, nor syluer, nor brasse in your purses,
- i. Tim. v. c. 10 Nor yet scrippe, towarde your iourney, neither two coates, neither shoes, nor yet a staffe. * For the workman is worthy of his meate.
- (n) Shift not your lodgyng untill ye go out of y. cine. Luk. ix. a. x. a. 11 But to whatsoeuer citie or towne ye shall come, inquire who is worthy in it, and (a) there abyde, tyll ye go thence.
- Mar. vi. b. Act. xiii. g. 12 * And when ye come into an house, salute the same.
- 13 And if the house be worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you again.
- 14 And whosoever shall not receaue you, nor wyll heare your preachyng: when ye depart out of that house, or that citie, * shake of the dust of your feete.
- Luk. x. a. 15 Verily I say vnto you, it shalbe easier for the lande of the Sodomites and Gomorreans, in the day of iudgement, then for that citie.
- Mar. xiii. d. Luk. xii. c. Iohn. xvi. b. 16 * Beholde, I sende you forth, as sheepe in the muddest of woolfes. Be ye therfore wylse as serpentes, and harmlesse as doues.
- 17 * But beware of men. For they shall deliuer you vp to the counceils, and shall scourge you in their synagogues.
- 18 And ye shalbe brought to the head rulers, and kynges, for my sake, in witness to them, and to the Gentiles.
- Mar. xiii. b. Luk. xii. a. Exod. iii. d. 19 But * whē they deliuer you vp, take ye no thought, how or what ye shal speake. * For it shalbe geuen you, euen in that same houre, what ye shall speake.
- 20 For it is not ye that speake, but y^s spirite of your father, which speaketh in you.
- Mich. vii. b. 21 * The brother shall deliuer vp the brother to death, and the father the sonne, & the chyldren shall rylse agaynst their fathers, and mothers, and shall put them to death.
- Math. 24. a. 22 And ye shalbe hated of all men, for my names sake: * but he that endureth to the ende, shalbe saued.
- Math. ii. c. Act. viii. a. and. xiiii. a. 23 But, * when they persecute you in this citie, flee ye into another. For verily I say vnto you, ye shall not ende all the cities of Israel, tyll the sonne of man be come.
- Luk. vi. f. 24 * The disciple is not aboue the maister, nor the seruaunt aboue his lord.
- 25 It is enough for the disciple, that he be as his maister is: and that the seruaunt, be as his lord is. If they haue called the lord of the house Belzebub:
- howe much more shall they call them of his householde so:
- 26 Feare them not therfore: * for there is nothing close, that shal not be opened: & nothing hyd, that shal not be knowen.
- 27 What I tell you in darknesse, that speake ye in lyght: And what ye heare in the eare, that preach ye on the houses.
- Luk. xii. a. 28 * And feare ye not them, which kyl the body, but are not able to kyl the soule. But rather feare hym, which is able to destroy both soule and body in hell.
- 29 Are not two litle sparowes solde for a farthyng: And one of the shall not light on the grounde, without your father.
- 30 Pea, euen all the heeres of your head are numbred.
- 31 Feare ye not therfore, ye are of more value then many sparowes.
- 32 * Euery one therfore, that shall confesse me before men, hym wyll I confesse also, before my father, which is in heauens.
- 33 But whosoever shall denye me before men, hym wyll I also denye, before my father, which is in heauens.
- Luk. xii. g. 34 Thinke not * that I am come to sende peace into the earth. I came not to sende peace, but a sworde.
- 35 For I am come to set a man at vary: aunce * agaynst his father, & the daughter agaynst her mother, and the daughter in lawe agaynst her mother in lawe.
- Mich. vii. a. 36 And a mans foes [shalbe] they of his owne householde.
- Luk. xiiii. c. 37 * He that loueth father or mother, more then me, is not worthy of me. And he that loueth sonne or daughter, more the me, is not worthy of me.
- 38 * And he that taketh not his crosse, & foloweth me, is not worthy of me.
- 39 (b) * He that findeth his life, shall lose it: and he that loseth his lyfe, for my sake, shall fynde it.
- Luk. ix. c. Iohn. xiii. c. 40 * He that receaueth you, receaueth me: & he that receaueth me, receaueth hym that sent me.
3. Reg. 18. b. c. 41 He that * receaueth a prophete, in the name of a prophete, shall receaue a prophetes rewarde. And he that receaueth a ryghteous man, in the name of a ryghteous man, shall receaue a ryghteous mans rewarde.
- Mar. ix. f. 42 * And whosoever shall geue vnto one of these litle ones, to drynke, a cuppe of colde water only, in the name of a disciple, verily I say vnto you, he shall not lose his rewarde.

The. xi. Chapter.

1 Christe preacheth. 2 John Baptist sendeth his disciples vnto him. 7 Christes testimonie concerning John. 18 The opinion of the people concerning Christe and John 20 Christe labour and are laden. 29 Christes yoke.



AND it came to passe, that when Jesus had made an ende of commaundying his twelue disciples, he departed thence to teache and to preache in their cities.

- 2 ¶ When John being in prison heard the workes of Christe, he sent two of his disciples, and sayde vnto him :
- 3 Art thou he that shoulde come: or do we loke for another?
- 4 Jesus answered and sayd vnto them: Go and shewe John agayne what ye haue hearde and seene.
- 5 ¶ The blinde receaue their sight, the halt do walke, the lepers are cleansed, and the deafe heare, the dead are raised vp, and the poore receaue the Gospell.
- 6 And happy is he that is not offended in me.
- 7 ¶ And as they departed, Jesus began to say vnto the multitude concerning John: What went ye out into the wildernesse to see: A reede shaken with the winde:
- 8 Or what went ye out for to see: A man clothed in soft rayment: Beholde, they that weare soft [clothyng] are in kinges houses.
- 9 But what went ye out for to see: A prophete: yea I say vnto you, and more then a prophete.
- 10 For this is he of whom it is written: ¶ Beholde I sende my messenger before thy face, which shall prepare thy way before thee.
- 11 ¶ Clerely I say vnto you, among them that are borne of women, arose not a greater then John the Baptist: Notwithstanding, he that is lesse in the kingdome of heauen, is greater then he.
- 12 From the dayes of John the Baptist vntyll now, the kingdome of heauen suffereth violence, & the violent plucke it [vnto them.]
- 13 ¶ For all the prophetes and the lawe it selfe prophecied vnto John.
- 14 And if ye wyll receaue it, this is Elias which was for to come.
- 15 ¶ He that hath eares to heare, let him heare.
- 16 ¶ But wher vnto shall I liken this ge-

- neration: It is like vnto litle children, which sit in the markettes, and call vnto their felowes,
- 17 And say: We haue pyped vnto you, and ye haue not daunsed: We haue ^(a) mourned vnto you, and ye haue not sorowwed.
- 18 For John came neither eatyng nor drynking, and they say, he hath the deuil.
- 19 The sonne of man came eatyng and drynking, and they say, behold a glutton and an [vnmearurable] drinker of wine, and a frende vnto publicans & sinners: And wisdom is iustified of her children.
- 20 ¶ Then began he to vpbraid the cities which most of his mightie workes were done in, because they repented not.
- 21 Wo vnto thee Chorazin, wo vnto thee Bethsaida: for if the mightie workes which were shewed in you had ben done in Tyre or Sidon, they had repented long ago in sackcloth and ashes.
- 22 Neuerthelesse I say vnto you, it shalbe easier for Tyre and Sidon at the day of iudgement, then for you.
- 23 And thou Capernaum, which art lift vp vnto heauen, shalt be brought downe to hell: For if the mightie workes which haue ben done in thee had ben done among them of Sodom, they had remayned vntyll this day.
- 24 Neuerthelesse, I say vnto you, that it shalbe easier for the lande of Sodom in the day of iudgement, then for thee.
- 25 ¶ At that tyme Jesus answered and sayde: I thanke thee O father, Lorde of heauen and earth, because thou hast hid these thinges from the wise and prudent, and hast shewed them vnto babes.
- 26 Euen so [it is] O father, for so was it thy good pleasure.
- 27 ¶ All thinges are geuen vnto me of my father: And no man knoweth the sonne but the father, neither knoweth any man the father saue the sonne, and he to whomsoever the sonne wyll open him.
- 28 Come vnto me all ye that labour sore, and are laden, and I wyll ease you.
- 29 ¶ Take my yoke vpon you and learne of me, for I am meeke & lowly in heart: and ye shall finde rest vnto your soules.
- 30 For my yoke is easie, and my burthen is lyght.

(a) we haue song mourning songes vnto you.

Luk. x. c.

Mat. 23. d.
Luk. x. d.
Ioh. iii. d.
Ioh. vii. d.
and. viii. c.

Eccle. vi. d.

i. Ioh. v. a.

The Gospell

The .xij. Chapter.

3 Chyffe excuseth his disciples which plucke the eares of corne. 10 He healeth the dyled hande, 22 helpech the possessed that was blynde and dumbe. 31 Blasphemie. 34 The generation of bipers. 35 Of good wordes. 36 Of idle wordes. 38 He rebuketh the unfaithfull that woulde needes haue tokens, 49 and he weth who is his brother, sister, and mother.

A I



At that tyme Jesus went on the Sabbath dayes * through the corne, and his disciples were an hungred, and began to * plucke the eares of corne, & to eate.

2 But when the Pharisees sawe it, they sayde vnto hym: Beholde, thy disciples do that which is not lawfull to do vpon the Sabbath day.

3 But he sayde vnto them: Haue ye not read what Dauid did when he was an hungred, and they that were with him:

4 *Howe he entred into the house of God, and did eate the shew bread, which was not lawfull for hym to eate, neither for them which were with hym, but only for the priestes?

5 Or haue ye not read in the lawe, howe that on the Sabbath dayes the priestes in the temple^(a) prophane the Sabbath, and are blamelesse?

6 But I say vnto you, that in this place is one greater then the temple.

B 7 Wherfore if ye wist what this meaneth, *I will mercie & not sacrifice: ye woulde not haue condempned the guiltlesse.

8 For the sonne of man also is Lorde euen of the Sabbath day.

9 And he departed thence, *and went into their synagoge,

10 And beholde there was a man which had his hande dyled vp, and they asked him, saying: *Is it lawfull to heale vp on the Sabbath dayes: that they might accuse him.

11 And he sayde vnto them: what man of you wyll there be that shall haue * a sheepe, & if it fall into a pit on the Sabbath day, wyll he not take holde of it, and lift it out?

12 Howe much more then is a man better then a sheepe: wherfore it is lawfull to do a good deede on the Sabbath dayes.

13 Then saith he to the man, Stretch forth thy hande. And he stretched it forth: and it was made whole like as the other.

C 14 *Then the Pharisees went out, and helde a counsaile agaynst him, howe

they might destroy hym.

15 But when Jesus knewe it, he departed thence: and great multitudes folowed him, and he healed them all,

16 And charged them that they shoulde not make him knowen:

17 That it might be fulfilled which was spoken by Esaias the prophete, saying:

18 *Beholde my childe whom I haue chosen, my beloued in whom my soule well delighteth: I wyll put my spirite vpon him, and he shall shewe iudgement to the gentiles.

19 He shall not stryue nor crye, neither shall any man heare his voyce in the streetes.

20 A bruised reede shall he not breake, and smokyng flaxe shall he not quenche, tyll he sende forth iudgement vnto victorie:

21 And in his name shall the gentiles trust.

22 *Then was brought to him one possessed with a deuyll, blinde, and dumbe: and he healed him, insomuch that the blinde and dumbe both spake and sawe.

23 And all the people were amased and sayde: Is not this that sonne of Dauid?

24 *But when the Pharisees hearde it, they sayde: This [felowe] driueth the deuils no other wise out, but by Beelzebub the prince of the deuils.

25 But whē Jesus knew their thoughtes, he sayde vnto them, Euery kingdome deuided agaynst it selfe shalbe brought to naught: and euery citie or house deuided agaynst it selfe shall not stande.

26 And if Satan cast out Satan, then is he deuided agaynst him selfe: howe shall then his kingdome endure?

27 Also if I by Beelzebub cast out deuils, by whom do your children cast them out? Therfore they shalbe your iudges.

28 But if I cast out the deuils by the spirite of God: then is the kingdome of God come vpon you.

29 Or els *howe can one enter into a strong mans house, & spoyle his goodes, except he first binde the strong man, and then spoyle his house?

30 He that is not with me, is agaynst me: and he that gathereth not with me, scattereth abrode.

31 wherfore

Mark. ii. d.

Dent. 23. d.

1 Reg. 21. a.

(a) That is, do vncleane worship

Mar. xi. b. Ozec. vi. b.

Mar. iii. a. Luk. vi. b.

Luk. xiiii. a.

Deu. xxii. a.

Mark. iii. a. Ioh. x. g.

Esai. xliii. a.

Luk. xi. b.

Mat. xii. d. Mark. iii. c. Luk. x. c.

Luk. xi. c.

31 wherfore, I say vnto you, all maner of sime and blasphemy shalbe forgeuen vnto men, * but the blasphemy agaynst the spirite, shall not be forgeuen vnto men.

32 * And whosoener speaketh a worde agaynst the sonne of man, it shalbe forgeuen hym: But whosoener speaketh agaynst the holy ghost, it shall not be forgeuen hym, neither in this worlde, neither in the worlde to come.

33 * Either make the tree good, and his fruite good: or els make the tree euill, and his fruite euill. * For the tree, is knolwen by his fruite.

34 O generation of vipers, howe can ye speake good thynges, when ye your selues are euill: * For out of the aboundaunce of the heart, the mouth speaketh.

35 A good man, out of the good treasure of the heart, bryngeth forth good thynges: And an euill man, out of euill treasure, bryngeth forth euill thynges.

36 But I say vnto you, of euery idell worde that men shall speake, they shall geue accompt therof, in the day of iudgment.

37 * For of thy wordes, thou shalt be iustified: and of thy wordes, thou shalt be condemned.

38 ¶ Then certayne of the Scribes, and of the Pharisees, aunswered hym, saying. * Maister, we wyl see a signe of thee.

39 But he aunswered and sayde to them. * The euill and adulterous generati- on * seket a signe, and there shall no signe be geuen to it, but the signe of the prophete Jonas.

40 * For as Jonas was three dayes, and three nyghtes, in the whales belly: so shall the sonne of man be three dayes, and three nyghtes, in the heart of the

earth.

41 The men of Ninue shall ryse in the iudgement, with this nation, and con- demne it, because * they repented at the preachyng of Jonas: and beholde, here [is] one greater then Jonas.

Ionas.iii.c.

42 * The Queene of the south shall ryse in the iudgement, with this generation, and shall condemne it: for she came from the vtmost partes of the earth, to heare the wisdom of Solomon. And be- holde, in this place [is] one greater then Solomon.

Luk.xi.d.
iii.Reg.x.a.
ii.Para.ix.a.

43 * When the bucleane spirite is gone out of a man, he walketh throughout drye places, sekynge rest, and fyndeth none.

Luk.xi.d.

44 Then he sayeth: I wyl retourne into my house, from whence I came out. And when he is come, he fyndeth it emptye, swept, and garnished.

45 Then goeth he, and taketh vnto hym seuen other spirites, worse then hym selfe, and they enter in, and dwell there: And * the ende of that man, is worse then the begynnyng. Euen so shall it be also, vnto this frowarde generation.

ii.Pet.ii.d.
Heb.vi.a.

46 Whyle he yet talked to the people, * beholde, his mother, and his brethren stode without, desyring to speake with hym.

Mark.iii.d.
Luk.viii.c.

47 Then one sayde vnto hym: beholde, * thy mother, and thy brethren, stande without, desyring to speake with thee.

Mark.iii.d.
Luk.viii.c.

48 But he aunswered, and sayde vnto hym that had tolde hym: who is my mother: or who are my brethren:

49 And he stretched forth his hande towarde his disciples, & sayde, * beholde my mother, and my brethren.

Iohn.xv.b.

50 For whosoener shall do the wyl of my father which is in heauen, the same is my brother, sister, and mother.

¶ The .xiiij. Chapter.

¶ The parable of the seede, 24 of the tares, 31 of the mustarde seede, 33 of the leuen, 44 of the treasure hyd in the fielde, 45 of the pearles, 47 and of the nette.

1 **T**HE same day, went Jesus out of the house, & * sate by the sea syde.
2 And great multitudes were gathered together vnto hym, so greatly that he went and sate in a shippe, and the whole multitude stode on the shore.

3 And he spake many thynges to them in parables, saying: Beholde, the sower went forth to sowe.

4 And when he sowed, some seedes fell by the wayes side, and the fowles came, and deuoured them vp.

5 Some fell vpon stony places, where they had not much earth, and anone they sprong vp, because they had no depe- nesse

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ness of earth.

6 And when the sonne was by, they caught heate, and because they had not roote, they wythered away.

7 Agayne, some fell among thornes, and the thornes sprong by and choked them.

8 But some fell into good grounde, and brought forth fruite, some an hundred folde, some sixtie folde, some thirtie folde.

9 who hath eares to heare, let hym heare.

10 And the disciples came, and sayde vnto hym: why speakest thou to them by parables?

11 He answered and sayde vnto them: * because it is geuen vnto you, to knowe the secretes of the kyngdome of heauen, but to them, it is not geuen.

12 * For whosoever hath, to hym shalbe geuen, and he shall haue more aboundance: But whosoever hath not, from hym shalbe taken away, euen that he hath.

13 Therefore speake I to them in parables: because they seeyng, see not: and hearyng, they heare not: neither do they vnderstande.

14 And in them is fulfilled the prophetic of Esaias, saying: * by hearyng ye shall heare, and shall not vnderstande, and seeyng, ye shall see, & shall not perceauie.

15 For this peoples heart is waxed grosse, and their eares are dull of hearyng, and their eyes haue they closed: lest at any tyme they shoulde see with their eyes, and heare with their eares, and shoulde vnderstande with their heart, & shoulde conuert, that I myght heale them.

16 * But blessed are your eyes, for they see: and your eares, for they heare.

17 Verily I say vnto you, * that many prophetes and ryghteous men haue desired to see those thynges which ye see, and haue not scene: and to heare those thynges which ye heare, and haue not heard.

18 * Heare ye therefore the similitude of the sower.

19 When one heareth the worde of the kyngdome, and vnderstandeth it not, then cometh that euill, and catcheth away that which was sowne in his heart: this is he, which receaued seede by the way syde.

20 But he that receaued the seede into

stony places, the same is he that heareth the worde, and anone with ioy, receaueth it:

21 But hath he not roote in hym selfe, but dureth for a season: for when tribulation or persecution aryseth because of the worde, by and by he is offended.

22 He also that receaued seede into the thornes, is he that heareth the worde: and the care of this worlde, and the disceyptfulnes of ryches, choke by the worde, and so is he made vnfruitfull.

23 But he that receaued seede into the good grounde, is he that heareth the worde, and vnderstandeth it, which also beareth fruite: and bryngeth forth, some an hundred folde, some sixtie folde, some thirtie folde.

24 Another parable put he forth vnto them, saying: * The kyngdome of heauen is likened vnto a man, which sowed good seede in his fiede.

25 But whyle men slept, his enemy came & sowed tares among the wheate, and went his way.

26 But when the blade was sprong by, and had brought forth fruite, then appeared the tares also.

27 So, the seruautes of the housholder came, and sayde vnto hym. Sir, diddest not thou sowe good seede in thy fiede: from whence then hath it tares?

28 He sayde vnto them: the malicious man hath done this. The seruautes sayde vnto hym: Wylt thou then that we go, and gather them by?

29 But he sayde, nay: lest whyle ye gather by the tares, ye rote by also the wheate with them.

30 Let both growe together vntill the haruest: & in tyme of haruest, I wyl say to the reapers, gather ye together first the tares, and bynde them in bundels to burne them: but carrie the wheate into my barn.

31 * Another parable put he forth vnto them, saying. * The kyngdome of heauen is like to a grayne of mustard seede, which a man toke & sowed in his fiede.

32 Which in dede is the least of all seedes: But when it is growen, it is the greatest among hearbes: and is a tree, so that the byrdes of the ayre come & make their nestes in the braunches therof.

33 Another parable spake he vnto them: * The kyngdome of heauen is lyke vnto leuen, which a woman taketh & hydeth

Mark.iii.a.
Luk.vii.b.

Mat.xxv.c.
Mark.iii.c.
Luk.viii.b.
xix.d.

Esay.vi.c.
Mar.iii.b.
Luk.viii.b.
Iohn.xii.b.
Act.xxviii.f
Rom.xi.b.

Luk.x.d.

i.Pet.i.d.

Mark.iii.b.
Luk.viii.b.

Mark.iii.c.

Mat.iii.c.
Luk.xii.d.

Luk.xii.d.

in three peckes of meale, tyll all be leuened.

34 * All these thynges spake Iesus vnto the people in parables: and without a parable spake he not vnto them.

35 That it myght be fulfilled, which was spoken by the prophete, that sayth:

* I wyll open my mouth in parables, I wyll speake forth thynges which haue ben kept secreete from the foundation of the worlde.

36 Then Iesus sent the people away, & went into the house: * And his disciples came vnto hym, saying: Declare vnto vs the parable of the tares of the fiede.

37 He answered and sayde vnto them: he that soweth the good seede, is the sonne of man.

38 The fiede, is the worlde: & the good seede, they are the chylde of y kingdom: the tares, are the chylde of y wicked.

39 The enemye that soweth them, is the deuyll: the haruest, is the ende of the worlde: the reapers, be the Angels.

40 Euen as the tares therfore, are gathered and brent in the fyre: so shall it be in the ende of this worlde.

41 * The sonne of man shall sende forth his Angels, and [they] shall gather out of his kyngdome, all thynges that offende, and them which do iniquitie:

42 And shall cast them into a furnesse of fyre: There shall be waylyng and gnashyng of teeth.

43 * Then shall the ryghteous shine as the Sunne, in the kyngdome of their father. who hath eares to heare, let hym heare.

44 Agayne, the kyngdome of heauen is lyke vnto treasure hyd in the fiede: the which a man hath founde, and hyd, and for ioy therof, goeth and selleth all that he hath, and byeth the fiede.

45 Agayne, the kyngdome of heauen is lyke vnto a marchaunt man, seekyng goodly pearles.

46 Which, when he founde one precious pearle, went and solde all that he had, and bought it.

47 Agayne, the kyngdome of heauen is lyke vnto a net, that was cast into the sea, and gathered of all kynde:

48 which when it was full, men drewe to lande, and sat downe, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the ende of the worlde: The Angels shall come forth, and seuer the bad from among the iuste:

50 And shall cast them into a furnesse of fyre: * there shall be waylyng and gnashyng of teeth.

51 Iesus sayth vnto them: haue ye vnderstande all these thynges: They say vnto hym: yea Lorde.

52 Then sayde he vnto them: Therefore, euery scribe which is taught vnto the kyngdome of heauen, is lyke vnto a man that is an householder, whiche bryngeth forth out of his treasure, thynges newe and olde.

53 And it came to passe, that when Iesus had finished these parables, * he departed thence.

54 And when he came into his owne countrey, he taught them in their synagogues, in so much, that * they were astonyed, and sayde: Whence cometh this wysdome and powers vnto hym:

55 * Is not this the carpenters sonne: Is not his mother called Marie: and his brethren, James, and Ioses, and Simon, and Judas:

56 And are not all his sisters with vs: Whence hath he then all these thynges:

57 And they were offended in hym. Iesus sayde vnto them: * A prophete is not without honour, saue in his owne countrey, and in his owne house.

58 And he did not many nightie workes there, because of their vnbeliefe.

Mat. xxii. b and. xxv. a

Mark. vi. a

Luk. iii. e

Mark. iii. a. Iohn. vi. c.

Mark. vi. a. Luk. iii. d. Iohn. v. f.

The. xiiij. Chapter.

10 Iohn is taken, and beheaded. 19 Christe feedeth fyue thousande men with fyue loaves & two fysches, 25 and appeareth by nyght vnto his disciples vpon the sea.



That tyme * Herode the Tetrarch, hearde of the fame of Iesu.

And sayde vnto his seruauntes: this is Iohn the Baptist, he is risen from the dead,

and therefore great workes do shewe forth them selues in hym.

3 For Herode * had taken Iohn, and bounde hym, and put hym in prison, for Herodias sake, his brother Philips wyfe.

4 For Iohn sayde vnto hym: * it is not lawfull

Mark. vi. c. Luk. iii. d.

Leui. xviii. c

- lawfull for thee to haue her.
- 5 And when he woulde haue put hym to death, he feared the people: * because they counted hym as a prophete.
- 6 But when Herodes * birth day was kept, the daughter of Herodias daunsed before them, and pleased Herode.
- 7 * Wherefore he promised with an othe, that he woulde geue her whatsoeuer she woulde aske.
- 8 And she, beyng instruct of her mother before, sayde: geue me here John Baptistes head in a platter.
- 9 And the kyng was sorry: Neuertheless, for the othes sake, and them which sate also at the table, he commaunded it to be geuen her:
- 10 And sent, and beheaded John in the pylson.
- 11 And his head was brought in a platter, and geuen to the damsell: and [she] brought it to her mother.
- 12 And his disciples came, and toke vp his body, and buryed it: and went, and tolde Jesus.
- 13 When Jesus hearde of it, he * departed thence in a shyp, vnto a desert place, out of the way: And when the people had hearde therof, they folowed hym on foote out of the cities.
- 14 And Jesus went forth, and sawe much people: and was moued with mercye towarde them, and he healed their sick.
- 15 And when the euen drew on, his disciples came to hym, saying: this is a desert place, and the hour is nowe past, let the people depart, that they may go into the townes, and bye them vittels.
- 16 But Jesus sayde vnto them: They haue no nede to go away, geue ye them to eate.
- 17 They saye vnto hym: We haue here but fyue loaues, and two fishes.
- 18 He sayde: byng them hyther to me.
- 19 And he commaunded the people to sit downe on the grasse, and he toke the fyue loaues, and the two fishes, and lift vp his eyes towarde heauen, & blessed: And when he had broken [them], he gaue the loaues to his disciples, and his disciples to the people.
- 20 And they dyd all eate, and were sufficed. And they gathered vp (of the fragments that remayned) twelue baskets full.
- 21 And they that had eaten, were about fyue thousande men, besyde women and chyldren.
- 22 * And strayghtway Jesus constrained his disciples to get vp into a shippe, and to go before hym vnto the other syde, whyle he sent the people away.
- 23 And when the people were sent away, he * went vp into a mountayne alone to pray: And when nyght was come, he was there hym selfe alone.
- 24 But the shippe was nowe in the middes of the sea, & was tost with waues: for it was a contrary wynde.
- 25 And in the fourth watch of the nyght, Jesus went vnto them, walkyng on the sea.
- 26 And when the disciples sawe hym walking on the sea, they were troubled, saying, it is a spirite: and they cryed out for feare.
- 27 But strayght way, Jesus spake vnto them, saying: be of good cheare, it is I, be not afrayde.
- 28 Peter answered hym, and sayde: Lorde, yf it be thou, byd me come vnto thee, on the water.
- 29 And he sayde: come. And when Peter was come downe out of the shippe, he walked on the water, to go to Jesus.
- 30 But when he sawe a myghty wynde, he was afrayde: And when he began to sincke, he cryed, saying, Lorde saue me.
- 31 And immediatly Jesus stretched forth his hande, and caught hym, and sayde vnto hym: O thou of litle fayth, wherefore diddest thou doubt?
- 32 * And when they were come into the shippe, the wynde ceased.
- 33 Then they that were in the shippe, came and worshypped hym, saying: of a trueth thou art the sonne of God.
- 34 And when they were gone ouer, they came into the lande of Gennezaret.
- 35 And when the men of that place, had knowledge of hym, they sent out into all that countrey rounde about: and brought vnto hym all that were sick.
- 36 And besought hym, that they myght touche the hemme of his garment only: And as many as touched [it] were made whole.

Mat. xxi. b.

Gene. xl. d.

Mark. vi. c.

Mark. vi. d.
Luk. ix. d.
Iohn. vi. a.

Mark. vi. f.
Iohn. vi. b.

Luk. vi. c.

Mark. vi. g.

¶ The .xv. Chapter.

Chrisse excuseth his disciples, and rebuketh the Scribes and Pharisees for transgressing Gods commaundement through their owne traditions, 18 the thyng that goeth into the mouth, defyleth not the man, 22 he deliuereth the woman of Canances daughter, 30 healeth the multitude, 36 and with seuen loaves, and a fewe litle fishes, feedeth foure thousande men, besyde women and chyldren.

A1



hen * came to Jesus Scribes and Pharisees, which were come from Hierusalem, saying:

Why do thy disciples transgresse the traditions of the elders: for they washe not their handes when they ate bread.

But he aunswered and sayde vnto them: Why do ye also transgresse the commaundement of God, by your tradition:

For God comaunded, saying: *honour father and mother, and he that curseth father or mother, let hym dye the death.

But ye say, whosoever shall say to father or mother: *by the gyft that [is offered] of me, thou shalt be helped:

And so shall he not honour his father or his mother. And thus haue ye made the commaundement of God, of none effect, by your tradition.

Hypocrites, full well dyd Esayas prophetic of you, saying:

*This people draweth nye vnto me with their mouth, and honoureth me with their lippes: howbeit, their hearts are farre from me.

But in bayne do they worshippe me, teachyng doctrine, pceptes of men.

And he called the people to hym, and sayde vnto them: heare, & vnderstande.

That which goeth into the mouth, defyleth not the man: but that which cometh out of the mouth, defyleth the man.

Then came his disciples, and sayde vnto hym: knowest thou not, that the Pharisees were offended after they hearde this saying:

But he aunswered and sayde: Euery plantyng which my heauenly father hath not planted, shalbe rooted vp.

Let them alone, they be the blynde leaders of the blynde. If the blynde leade the blynde, both shall fall into the dytche.

Then aunswered Peter, and sayde vnto

to hym: Declare vnto vs this parable.

Jesus sayde: Are ye also without vnderstandyng:

Do not ye yet vnderstande, that whatsoever entreth in at the mouth, goeth into the belly, and is cast out into the draught:

But those thynges which proceade out of the mouth, come forth from the heart, and they defyle the man.

For out of the heart, proceade euill thoughtes, murders, adulteries, whoredomes, theftes, false witnesse, blasphemyes.

These are the thynges, which defyle a man: But to eate with vnwashed handes, defyleth not a man.

And Jesus went thence, and departed into the coastes of Tyre and Sidon.

And beholde, a woman of the Chanaites, which came out of the same coastes, cryed vnto hym, saying: Haue mercie on me O Lorde, thou sonne of David: My daughter is greuously vexed with a deuyll.

But he aunswered her not a worde: and his disciples came, and besought hym, saying: sende her away, for she cryeth after vs.

But he aunswered, and sayde: I am not sent * but vnto the lost sheepe of the house of Israel. Luk. xix. b.

Then came she, and worshipped hym, saying: Lorde, helpe me.

He aunswered, and sayde: It is not meete to take the chyldrens bread, and to cast it to litle dogges.

She aunswered and sayde, trueth Lorde: and yet litle dogges eate of the crummes, which fall fro their maisters table.

Then Jesus aunswered, and sayde vnto her: O woman, great is thy fayth, be it vnto thee, euen as thou wylt. And her daughter was made whole, euen from that same tyme.

And Jesus went from thence, and came nye vnto the sea of Galilee, and went vp into a mountayne, and sate downe

downe there.

30 And great multitudes came vnto him, hauing with them those that were lame, blynde, dumbe, maymed, & other many, and cast them downe at Iesus feete: * And he healed them.

Esa. xxxv. b

31 In so much that the people wondred, when they sawe the dumbe speake, the maymed to be whole, the lame to walke, and the blynde to see: And they glorified the God of Israel.

Mark. viii. a

32 * Then Iesus called his disciples vnto hym, and sayde: I haue compassion on the people, because they continue with me nowe three dayes, and haue nothing to eate: and I wyll not let them depart fastyng, lest they faynt in the way.

33 And his disciples say vnto hym: Whence [shoulde we get] so much bread in the wyldernesse, as to suffice so great a

multitude:

34 And Iesus sayeth vnto them: howe many loaves haue ye: And they say, * se- Mat. xvi. b

35 And he commaunded the people to sit downe on the grounde:

36 And toke the seuen loaves, and the fillhes: and after that he had geuen thankes, he brake them, and gaue to his disciples, and the disciples gaue them to the people.

37 And they dyd all eate, and were sufficed: And they toke vp, of the broken meate that was left, seuen baskets full.

38 And yet, they that did eate, were foure thousande men, besyde women and chyldren.

39 And he sent away the people, and toke shippe, and came into the parties of Magdala.

The. xvj. Chapter.

¶ 1 The Pharisees require a token, 6 Iesus warneth his disciples of the Pharisees doctrine, 16 The confession of Peter, 19 the keyes of heauen, 24 the saythfull must beare the crosse after Christe.

A I

Mark. vii. b
Iohn. vi. d.
Luk. xi. d.



¶ The * Pharisees also, with the Saducees, came, and temptyng, desired hym that he woulde shewe them a signe from heauen.

2 He answered & sayde vnto them: When it is * euenyng, ye say, [it wyll be] saye weather: for the sky is redde.

Luk. xii. g.

3 And in the mornyng, It wyll be foule weather to day: for the sky is lowryng redde. O ye hypocrites, ye can discern the outward appearance of the sky: but can ye not discern the signes of the tymes:

Mark. xii. c.

4 * The froward and adulterous nation requireth * a signe: and there shall no signe be geuen vnto it, but the signe of the * prophete Jonas. And he left them, and departed.

Mark. viii. b
Luk. xi. d.

Iohn. vi. d.
Jonas. ii. a.

5 And when his disciples were come to the other syde of the water, they had forgotten to take bread [with them].

Luk. xii. a.

6 Then Iesus sayde vnto them: * Take heede and beware of the leuen of the Pharisees, and of the Saducees.

7 And they thought in them selues, sayyng: for we haue taken no bread [with vs],

8 which when Iesus vnderstoode, he sayde vnto them: O ye of little sayth,

Why thynke you within your selues, because ye haue brought no bread:

9 Do ye not yet perceaue, neither remember those fyue loaves, when there were * fyue thousande [men], and howe many baskets toke ye vp: Mat. xiii. c.

10 * Neither the seuen loaves, when there were foure thousande [men], and howe many baskets toke ye vp: Mark. xv. d.

11 Howe is it that ye do not vnderstande, that I spake it not vnto you concernyng bread, [warnyng you] that ye shoulde beware of the leuen of the Pharisees, and of the Saducees:

12 Then vnderstoode they, howe that he had not them beware of the leuen of bread: but of the doctrine of the Pharisees, and of the Saducees.

13 ¶ When Iesus came into the coastes of Cesarea Philippi, he asked his disciples, sayyng: * Whom do men say that I the sonne of man am: Mark. viii. e.
Luk. ix. c.

14 They sayde: some say [that thou art] Iohn Baptist, some Elias, some Jeremias, or one of the prophetes.


15 He sayth vnto them: but whom say ye that I am:

16 Simon Peter answered and sayde: * Thou art Christe, the sonne of the lyyng God. Luk. ix. c.
Iohn. vi. g.

17 And Iesus answered, and sayde vnto

to hym: happy art thou Simon Bar
Jona, for flesh & blood hath not opened
[that] vnto thee, * but my father which
is in heauen.

18 And I say also vnto thee, that thou
art Peter, and vpon this * rocke I wyll
buyde my congregation: And the gates
* of hell shall not preuayle agaynst it.

19 And I wyll geue vnto thee, the keyes
of the kingdome of heauen: And * what-
soeuer thou byndest in earth, shall be
bounde in heauen: and whatsoever
thou loosest in earth, shall be loosed in
heauen. 

20 Then charged he his disciples, that
they shoulde tell no man, that he was
Jesus Christe.

21 * From that tyme forth, began Jesus
to shewe vnto his disciples, howe that
he must go vnto Hierusalem, and suffer
many thynges of the elders, and hie
priestes, & scribes, and [must] be kylled,
and be raysed agayne the thyrde day.

22 And when Peter had taken him aside,
he began to rebuke hym, saying: Lorde,
fauour thy selfe, this shall not be vnto

thee.

23 But he turned hym about, and sayde
vnto Peter: go after me Satan, thou
art an offence vnto me: for thou sauerest
not the thynges that be of God, but
those that be of men.

24 Then sayde Jesus vnto his disciples: **D**
If any man wyll folowe me, let hym
forsake him selfe, and take vp his crosse,
and folowe me.

25 * For, who so wyll saue his lyfe, shall
lose it: Agayne, who so doth lose his lyfe
for my sake, shall fynde it. Mark.x.d.
Luk.ix.c.
Mark.viii.d
Iohn.vi.d.

26 For what doth it profite a man, yf he
wynne all the whole worlde, and lose
his owne soule: Or what shall a man
geue for a raunsome of his soule:

27 For the sonne of man shall come in the
glory of his father, with his Angels:
and * then shall he rewarde euery man
accordyng to his workes. Rom.ii.b.

28 Verily I say vnto you, * there be some
standyng here, which shall not taste of
death, tyll they see the sonne of man
come in his kyngdome. Mark.viii.d
Luk.ix.c.

¶ The .xvij. Chapter.

¶ 2 The transfiguration of Christe, 15 he healeth the lunaticke, 27 and
payeth tribute.



AND * after sixe dayes,
Jesus taketh Peter,
James, and John his
brother, and bryngeth
them vp into an hie
mountayne, out of the
way,

2 And was transfigured before them,
* and his face did shyne as the sunne, and
his clothes were as whyte as the lyght.

3 And beholde, there appeared vnto
them, Moyses, and Elias talkyng with
hym.


4 Then answered Peter, and sayde vn-
to Jesus: Lorde, it is good for vs to be
here. If thou wylt, let vs make here
three tabernacles: one for thee, and one
for Moyses, and one for Elias.

5 Whyle he yet spake, beholde, a bryght
cloude shadowed them: And beholde,
[there came] a voyce out of the cloude,
which sayde, * this is my beloued sonne
* in whom I am well pleased, * heare
hym.

6 And when the disciples hearde [these
thynges] they fell on their face, and were
soze afrayde.

7 And Jesus came, and touched them,
and sayde: aryse, and be not afrayde.

8 And when they had lyst vp their eyes,
they sawe no man, saue Jesus only.

9 * And when they came downe from
the mountayne, Jesus charged them,
saying: shewe the vision to no man, vn-
tyll the sonne of man be rysen agayne
from the dead. 

10 ¶ And his disciples asked hym, saying:
why then say the scribes, that Elias
must first come:

11 Jesus answered, & sayde vnto them:
* Elias truly shall first come, and re-
store all thynges: Mala.iii.d.

12 But I say vnto you, that * Elias is
come alreedy, and they knewe hym not,
but haue done vnto hym, whatsoever
they lusted. Math.xi.b.

13 Lyke wyse, shall also the sonne of man
suffer of them.

The Gospell

Then the disciples vnderstode, that he spake vnto them of John Baptist.

C 14 And when they were come to the people, there came to hym a certayne man, knelyng downe to hym, and saying:

15 Lorde, haue mercy on my sonne, for he is lunaticke, and sore vexed: for oft tymes he falleth into the fyre, and oft into the water.

Mark.ix.f. Luk.ix.c. 16 *And I brought hym to thy disciples, and they coulde not heale hym.

17 Iesus answered and sayde: O faythlesse and croked nation, howe long shall I be with you: howe long shall I suffer you: bryng hym hyther to me.

18 And Iesus rebuked the deuyll, and he departed out of hym: And the chyld was healed euen that same tyme.

Mark.ix.d. **D** 19 *Then came the disciples to Iesus secretly, and sayde: Why coulde not we cast hym out:

Luk.xvii.a. 20 Iesus sayde vnto them: because of your vnbeliefe. For verily I say vnto you: * If ye haue sayth as a grayne of mustarde seede, ye shall say vnto this mountayne: remoue hence to yonder place, and it shall remoue, neither shall any thyng be vnpossible vnto you.

21 Howebett, this kynde goeth not out,

but by prayer and fastyng.

22 Whyle they were occupped in Galilee, Iesus sayde vnto them: * it wyll come to passe, that the sonne of man shall be betrayed into the handes of men: Mat.xvi.c. and.xx.c. Mark.viii.d ix.d.and.xi Luk.ix.c.

23 And they shall kyl him, & the thyrde day shall he ryse agayne: And they were excreadyng sorow.

24 And when they were come to Capernaum, they that receaued tribute money, came to Peter, and sayde: Doth not your maister pay tribute:

25 He sayth: yes. And when he was come into the house, Iesus preuented hym, saying: what thynkest thou Simon: of whom do the kynges of the earth take tribute or toule: of the chyldren, or of straungers:

26 Peter sayth vnto hym: of straungers. Iesus sayth vnto hym: Then are the chyldren free.

27 Notwithstandyng, lest we shoulde offende them, go thou to the sea, and cast an angle, and take the fislhe that first comieth bp: and when thou hast opened his mouth, thou shalt fynde a peece of twenty pence: that take, and geue it vnto them for me, and thee.

The.xviiij. Chapter.

C 3 He teacheth his disciples to be humble and harmelesse, & to auoyde occasions of euyll, 21 and one to forgeue anothers offence.

A 1



In the same time, came the disciples vnto Iesus, saying: * who is the greatest in y kyngdome of heauen:

2 Iesus called a litle chyld vnto hym, and set hym in the myddest [of them],

Mark.x.b. Luk.xviii.d i Peter.ii.a. 3 And sayde. Verily I say vnto you: * except ye turne, and become * as litle chyldren, ye shall not enter into the kyngdome of heauen.

4 whosoever therfore shall humble hym selfe as this litle chyld, the same is y greatest in the kyngdome of heauen.

5 And who so shall receaue such a litle chyld in my name, receaueth me.

Mark.ix.f Luk.xvii.a. 6 * But who so shall offende one of these litle ones, which beleue in me, it were better for hym, that a myll stone were hanged about his necke, & that he were drowned in the deapth of the sea.

7 wo vnto the worlde, because of offences. * It must nedes be, that offences come: But wo to that man, by whom the offence cometh. i Cor.xi.d.

8 If then thy hande or thy foote offende thee, cut them of, and cast [them] from thee. It is better for thee to enter into lyfe, halt or maymed, [rather] then thou shouldest, hauyng two handes, or two feete, be cast into euerlastyng fyre. Math.v.e. Mark.ix.f.

9 And yf thyne eye offende thee, plucke it out, and cast [it] from thee: It is better for thee to enter into lyfe with one eye, [rather] then, hauyng two eyes, to be cast into hell fyre.

10 Take heede that ye despise not one of these litle ones: For I say vnto you, that in heauē their Angels do alwayes beholde the face of my father, which is in heauen.

11 For the sonne of man, is come to saue that which was lost.

Howe

- 12 **H**owe thynke ye: * If a man haue an hundred sheepe, and one of them be gone astray, doth he not leaue ninetie & nine, and goeth into the mountaynes, and seketh that which went astray?
- 13 And yf it so be that he fynde it, verily I say vnto you, he reioyareth more of that sheepe, then of the ninetie and nine, which went not astray.
- 14 Euen so, it is not the wyll of your father in heauen, that one of these litle ones shoulde peryshe.
- 15 **M**oreouer, * yf thy brother trespass agaynst thee, go and tell hym his faulte betwene thee and hym alone: If he heare thee, thou hast wonne thy brother.
- 16 But yf he heare thee not, then take yet with thee one or two: that in the mouth of two or three witnesses, euery worde may be stablyshed.
- 17 If he heare not them, tell it vnto the Church: If he heare not the Church, let hym be vnto thee as an heathen man, and a publicane.
- 18 Verily I say vnto you: * whatsoeuer ye bynde on earth, shalbe bounde in heauen: And whatsoeuer ye loose on earth, shalbe loosed in heauen.
- 19 Agayne, truly I say vnto you, that if two of you agree in earth, as touching any thyng that they shall aske, it shalbe done for them, of my father, which is in heauen.
- 20 For where two or three are gathered together in my name, there am I in the myddes of them.
- 21 Then came Peter to hym, and sayde: Lorde howe oft shall my brother sinne agaynst me, and I forgeue hym: tyll seuen tymes?
- 22 Iesus sayth vnto hym, I say not vnto thee vntyll seuen tymes: but, vntyll seuentie tymes seuen.
- 23 **T**herfore is the kyngdome of hea-

- uen, lykened vnto a certayne man, that was a kyng, which woulde take accomptes of his seruauntes.
- 24 And when he had begonne to reckon, one was brought vnto hym, which ought hym ten thousande talentes.
- 25 But forasmuch as he had not to pay, his Lorde commaunded hym to be solde, and his wyfe, and chyldren, and all that he had, and payment to be made.
- 26 The seruaunt fell downe, & besought hym, saying: Lorde, haue patience with me, and I wyll pay thee all.
- 27 Then the Lorde of that seruaunt, moued with pitie, loosed hym, and forgaued hym the debt.
- 28 But the same seruaunt went out, and founde one of his felowes, which ought hym an hundred pence: and he layde handes on hym, and toke hym by the throte, saying: pay me that thou owest.
- 29 And his felowe fel downe at his feete, and besought hym, saying: haue patience with me, and I wyll pay thee all.
- 30 And he woulde not: but went, and cast hym into pryson, tyll he shoulde pay the debt.
- 31 So, when his felowes sawe what was done, they were very sorry: & came, and tolde vnto their Lorde all that was done.
- 32 Then his Lorde called hym, and sayd vnto him: O thou vngacious seruaunt, I forgaued thee all that debt, when thou desiredst me:
- 33 Shouldest not thou also, haue had compassion on thy felowe, euen as I had pitie on thee?
- 34 And his Lorde was wroth, and delyuered hym to the tormentours, tyll he shoulde pay all that was due vnto him.
- 35 So * lyke wyse, shall my heauenly father do also vnto you, yf ye from your heartes, forgeue not, euery one his brother, their trespasses.

¶ The. xix. Chapter.

¶ Christe geueth aunswere concernyng maryage, 21 and teacheth, not to be carefull, 22 nor to loue worldly riches.

1 **A**ND it came to passe, * that when Iesus had finished these sayinges, he gat hym from Galilee, and came into the coastes of Iurie, beyonde Iordane:

- 2 And great multitudes folowed hym: and he healed them there.
- 3 The pharisees also came vnto hym, temptyng hym, and saying vnto hym: Is it lawfull for a man to put away his wyfe, for euery cause?

The Gospell

Gen.xii.d.
Ephc.v.g.
i.Cor.vi.d.

4 He answered and sayde vnto them :
Haue ye not read, that he which created
at the begynnyng * made them male
and female,

5 And sayde : For this cause, shall a man
leauē father and mother, and shall be
knit to his wyfe: and they twayne shall
be one fleshe.

6 wherfore, they are no more twayne,
but one fleshe. Let not man therefore
put a sūder, that which God hath cou-
pled together.

7 They say vnto hym: why did Moyses
then commaunde to geue a wytyng of
diuorcement, and to put her away?

8 He sayde vnto them : Moyses, because
of the hardnes of your heartes, * suffred
you to put away your wyues : But
from the begynnyng it was not so.

Deut. 24. a.
Iere. iii. a.
Mala. ii. d.
Math. v. c.
Mark. x. b.
Luk. xvi. d.

9 * I say vnto you : whosoever putteth
away his wyfe, except it be for fornication,
and maryeth another, committeth
adulterie : And who so maryeth her
which is diuorced, doth comit adulterie.

10 His disciples say vnto hym : If the
matter be so betwene man and wyfe,
[then] is it not good to mary.

Sapi. ii. e.

11 He sayde vnto them : all men can not
receaue this saying, * saue they to whom
it is geuen.

12 For there are some chaste, which are so
borne, out of their mothers wombe:
And there are some chaste, which be
made chaste of mē : And there be chaste,
which haue made themselues chaste, for
the kyngdome of heauens sake. He that
is able to receaue [it], let him receaue [it].

Mark. x. b.
Luk. xviii. d

13 * Then were there brought vnto hym
young chyldren, that he shoulde put his
handes on them, and pray: And the dis-
ciples rebuked them.

14 But Jesus sayde vnto them : suffer
the young chyldren, and forbyd them
not to come vnto me : for of such, is the
kyngdome of heauen.

15 And when he had put his handes on
them, he departed thence.

Mark. x. a.
Luk. xviii. d

16 And beholde, one came, and sayde vn-
to hym : * good maister, what good
thyng shall I do, that I may haue
eternall lyfe:

Psal. cxii. c.

17 He sayde vnto hym : why callest thou

me good : * there is none good but one,
[and that is] God. But yf thou wylt enter
into lyfe, kepe the commaundementes.

18 He sayth vnto hym : which : Jesus
sayde : * Thou shalt do no murther,
Thou shalt not commit adulterie,
Thou shalt not steale, Thou shalt not
beare false witnesse,

Exod. xix. c.
Deut. v. b.

19 Honour father and mother: * and thou
shalt loue thy neighbour as thy selfe.

Rom. xiii. c.
Galathi. v. c.

20 The young man sayth vnto hym: All
these [thynges] haue I kept, from my
youth bp : What lacke I yet:

21 Jesus sayde vnto hym: yf thou wylt
be perfect, * go & sell that thou hast, and
geue to the poore, & thou shalt haue trea-
sure in heauen : and come & folowe me.

Mark. x. e.
Luk. xii. d.
Math. vi. c.

22 But when the young man hearde
that saying, he went away sorry : For he
had great possessions.

23 Then Jesus sayde vnto his disciples:
Veryly I say vnto you, * that a riche
[man] shall hardly enter into the kyng-
dome of heauen.

Mark. x. c.
Luk. xviii. e.

24 And agayne I say vnto you: it is easier
for a camel to go through the eye of a
nedle, then for the riche, to enter into the
kyngdome of God.

25 When the disciples hearde this, they
were exceedyngly amazed, saying: who
then can be saued:

26 But Jesus behelde them, and sayde
vnto them: with men this is vnpossible,
* but with God all thynges are possible.

Zach. viii. b.

27 Then answered Peter, and sayde
vnto hym: Beholde, * we haue forsaken
all, and folowed thee, what shall we
haue therfore:

Math. iii. d.
Mark. x. d.
Luk. xviii. f.

28 Jesus sayde vnto them: veryly I say
vnto you, that when the sonne of man
shall syt in the throne of his maiestie, ye
that haue folowed me in the regenera-
tion, * shall syt also vpon twelue seates,
and iudge the twelue tribes of Israel.

Luk. xxi. c.
Deut. x. b.

29 * And euery one that forsaketh house,
or brethren, or sisters, or father, or mo-
ther, or wyfe, or chyldren, or landes, for
my names sake, * shall receaue an hun-
dred folde, and shall inherite euer-
lastyng lyfe.

Iob. xlii. g.

30 * But many that are first, shall be last,
and the last, shall be first.

Math. xx. b.
Luk. xiii. e.

¶ The. xx. Chapter.

¶ **C**hrisse teacheth by a similitude, that God is better vnto no ma...
 20 He teacheth his disciples to be lowly, 30 and geueth two blynd men their syght.



ABout the kyngdome of heauen is lyke vnto a man, that is an householder, whiche went out earlye in the morning to hire labourers into his vineyarde.

And he agreed with the labourers for a peny a day, & sent them into his vineyarde.

And he went out about the thirde houre, and sawe other standyng idle in the market place,

And saide vnto them: Go ye also into þe vineyard, & whatsoeuer is right, I wyl geue you. And they went their way.

Agayne, he went out about the sixth and nyntth houre, and dyd lyke wyse.

And about the eleuenth houre, he wet out, and founde other standyng idle, and saide vnto them: Why stande ye here all the day idle?

They saie vnto him: because no man hath hyred vs. He sayth vnto them: go ye also into the vineyarde, and whatsoeuer is ryght, that shall ye receaue.

So, when euen was come, the lord of the vineyard sayth vnto his steward: Call the labourers, and geue them their hire, beginning at þe last, vntyll the first.

And when they came, that [were hired] about the eleuenth houre, they receaued euery man a peny.

But when the firste came also, they supposed that they shoulde haue receaued more: and they lyke wyse receaued euery man a peny.

And when they had receaued it, they murmured against the good man of the house,

Saying: These laste haue wrought but one houre, & thou hast made them equall vnto vs, whiche haue borne the burthen and heate of the day.

But he answered to one of the, & said: Frende, I do thee no wrong: dydest thou not agree with me for a peny?

Take that thyne is, and go thy way: I wyl geue vnto this last, euen as vnto thee.

Is it not lawfull for me, to do that I wyl with myne owne? Is thyne eye enuyll, because I am good?

16 *So the last, shalbe the first, & the first [shalbe] last: For many be called, but fewe [be] chosen. Mat. xix. d. Mark. x. e. Luk. xiii. f.

17 ¶ And Jesus, goyng vp to Hierusalem, & toke the twelue disciples asyde in the way, and sayde vnto them:

18 *Beholde, we go vp to Hierusalem, and the soune of man shalbe betrayed vnto the chiefe priestes, and vnto the scribes, and they shall condempne hym to death. Mark. ix. e. Luk. xviii. e.

19 And shall deliuer hym to the Gentles to be mocked, and to be scourged, and to be crucified: and the thirde day, he shall rylse agayne.

20 ¶ *Then came to hym the mother of Zebedees chyldren, with her sonnes, worshyppynge hym, and desiryng a certayne thyng of hym. Mark. x. e.

21 And he sayth vnto her: What wylt thou? She saith vnto him: graunt, that these my two sonnes may syt, the one on thy ryght hande, and the other on the left, in thy kyngdome.

22 But Jesus answered, and saide: We wote not what ye aske. Are ye able to drynke of the cuppe that I shall drynke of: and to be baptized with the baptysme that I am baptized with? They say vnto hym: We are able.

23 He sayth vnto them: We shall drynke in dedde of my cuppe, and be baptized with the baptysme that I am baptized with: But to syt on my ryght hande, & on my lefte, is not myne to geue, but to them for whom it is *prepared for of my father. Mat. xxv. a.

24 *And when the ten hearde [this], they disdayned at the two brethren. Mark. x. f.

25 But Jesus called them vnto hym, and sayde: *Ye know that the princes of the gentiles haue dominion ouer them: and they that are great, exercise auctoritie vpon them. Luk. xxi. e.

26 It shall not be so among you: But whosoever wyl be great among you, let hym be your minister:

27 And who so wyl be chiefe among you, let hym be your iernaunt.

28 Euen as *the soune of man came, not to be ministred vnto, but to minister, and to geue his lyfe a ransome for many. Mark. x. a.

And

The Gospell

Mark.x.g.
Luk.xviii.

- 29 *And as they departed from Hierico, much people folowed hym.
- 30 And behold, two blind men syttyng by the waye syde, when they hearde that Jesus passed by, they cryed, saying: O Lorde, thou sonne of Dauid, haue mercie on vs.
- 31 And the people rebuked them, because they should holde their peace. But they cryed the more, saying: haue mercy on

- vs, O Lorde, thou sonne of Dauid.
- 32 And Jesus stode styll, & called them, and sayde: What wyll ye that I shall do vnto you?
- 33 They saye vnto hym: Lorde, that our eyes may be opened.
- 34 So Jesus had compassion on them, and touched their eyes: and immediatly they eyes receaued syght. And they folowed hym.

The .xxj. Chapter.

C 7 He rydeth into Hierusalem, 12 dryueth the marchauntes out of the temple, 19 curseth the fygge tree, 28 and rebuketh the pharisees with the similitude of the two sonnes, 35 and of the husbände men that sowe such as were sent vnto them.

A¹
Mark. xi. a.
Luk. xix. c.



And when they drewe nye vnto Hierusalem, & were come to Bethphage, vnto the moūt of Oliues, the sent Jesus two disciples,

2 Saying vnto the: Go into the towne that lyeth ouer agaynste you, and anone ye shall fynde an Ass tyed, & a colt with her: loose [them and] bryng [them] vnto me.

3 And yf any man saye ought vnto you, saye ye, the Lorde hath nede of them: and strayghtway he wyll let them go.

4 All this was done, that it myght be fulfilled which was spoken by the prophete, saying:

Efay. lxi. d.
Zach. ix. b.
Iohn. xii. c.

5 *Tell ye the daughter of Sion: behold, thy kyng cometh vnto thee meke, and syttyng vpon an Ass, & a colt, the foale of [the Ass] bled to the yoke.

6 The disciples went, and did as Jesus commaunded them,

7 And brought the Ass, and the colt, and put on them their clothes, and set hym thereon.

8 And many of the people spread their garniētes in the way. Other cut downe braunches from the trees, and strawed them in the way.

B
Luk. xix. f.
Iohn. xii. b.
Psal. cxviii.
Mark. xi. c.

9 Moreover, the multitudes that went before, & that came after, cryed, saying: Hosanna to the sonne of Dauid. *Blessed is he that cometh in the name of the Lorde, *Hosanna in the hiest.

10 And when he was come into Hierusalē, all the citie was moued, saying: Who is this?

11 And the multitude saide: This is Jesus *that prophete of Nazareth in Galilee. Mat. xiii. a.
Luk. xix. g.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and ouerthrewe the tables of the money chaungers, and the seates of them that solde dones,

13 And sayde vnto them, it is written: *My house shall be called the house of prayer, but ye haue made it a denne of thieues. 3. Reg. 8. d. of
Efay. lvi. c.
Iere. vii. c.

14 And the blynde and the halt came to hym in the temple, and he healed them.

15 When the chiefe priestes and scribes sawe the wonders that he dyd, and the chyldren crying in the temple, and saying, Hosanna to the sonne of Dauid, they disdayned,

16 And sayde vnto hym: Hearcest thou what these saye: But Jesus sayth vnto them, yea, haue ye neuer read: *Out of the mouth of babes & suckelynges thou hast ordeyned prayse: Psal. viii. a.

17 And he left them, and went out of the citie, *vnto Bethanie: and he lodged there. Iohn. viii. a.

18 *In the mornyng, as he returned into the citie, he hungred. Mark. xi. c.

19 And when he sawe one fygge tree in the waye, he came to it, and founde nothyng thereon but leaues only, & said vnto it: neuer fruite growe on thee henceforwarde. And anone the figge tree withered away. Luk. xiii. b.

20 And when his disciples sawe it, they marueyled, saying: Howe scene is the figge tree wythered away?

Jesus

C 21 **J**esus answered, and saide vnto the: **U**erely I saye vnto you, *yf ye haue sayth, and doubt not, ye shall not onlye do this [which is done] to the figge tree: but also, yf ye shall say vnto this mountayne, be thou remoued, and, be thou cast into the sea, it shalbe done.

22 **A**nd all thynges, whatsoeuer ye aske in prayer, beleuyng, ye shall receaue them.

23 **A**nd when he was come into the temple, the chiefe priestes, & the elders of the people, came vnto hym teaching, and saye: *By what aucthoritie doest thou these thynges: and who gaue thee this power:

24 **J**esus answered, & saide vnto them: I also wyll aske you one questio, which yf ye tell me, I in likewise wyll tell you by what aucthoritie I do these thinges:

25 **T**he baptisme of John, whence was it, from heauen, or of men: And they reasoned with them selues saying: if we shall say from heauen, he wyll say vnto vs, why dyd ye not then beleue hym:

26 **B**ut yf we shall say of men, then feare we the people: *for all [men] holde John as a prophete.

27 **A**nd they answered vnto Jesus, and sayde: we can not tell. And he saide vnto them: neither tell I you, by what aucthoritie I do these thynges.

28 **B**ut what thynke you: **A** man had two sonnes, and came to the firste, and saide: sonne, go and worke to day in my vineyarde.

29 **H**e answered and saide, I wyll not: but afterwarde he repented, and went.

30 **T**hen came he to the seconde, & sayde lyke wyse. And he answered & saide, I wyll sic, and went not.

31 **W**hether of them twayne did the wyl of the father: And they saide vnto him, the first. **J**esus sayth vnto them: **U**erely I saye vnto you, that publicanes & harlottes go into the kingdome of God, before you.

32 **F**or *John came vnto you by the way of righteousnes, & ye beleued hym not: but publicanes & harlottes beleued him. And ye, when ye had sene [it] were not moued afterwarde with repentaunce, that ye myght haue beleued hym.

33 **H**earken another similitude. *There was a certayne man, an householder, which^(a) made a vineyarde, & hedged it rounde about, and made a wynepresse in it, and buylt a towre, and let it out to husbände men: and went into a strange countrey.

34 **A**nd when the time of the fruite dreyne neare, he sent his seruautes to the husbände men, that they might receaue the frutes of it.

35 **A**nd the husbände men caught his seruautes, and beatte one, killed another, and stoned another.

36 **A**gayne, he sent other seruautes, mothen the first: and they dyd vnto them lyke wyse.

37 **B**ut laste of all, he sent vnto them his owne sonne, saying: they wyll stande in awe of my sonne.

38 **B**ut when the husbände men sawe the sonne, they sayde among them selues: *this is the heire, come, let vs kyll hym, and let vs enioy his inheritance.

39 **A**nd they caught hym, and thrust him out of the vineyarde, and slewe [hym].

40 **W**hen the Lorde therfore of the vineyarde cometh, what wyll he do vnto those husbände men:

41 **T**hey sayde vnto hym: he wyll miserably destroy those wicked [men] & wyll let out his vineyard vnto other husbände men, which shall deliuer hym the fruite in due seasons.

42 **J**esus sayth vnto them. **D**id ye neuer reade in the Scriptures: *The stone which the buylders refused, the same is become the head of the corner. **T**his is the Lordes doing, and it is marueylous in our eyes.

43 **T**herfore saye I vnto you, the kyngdome of God shalbe taken from you, & geuen to a nation bryngyng foorth the frutes therof.

44 **A**nd *whosoever falleth on this stone, shalbe broken in peeces: but on *whomsoever it falleth, it shal all to good vnto hym.

45 **A**nd when the chiefe priestes and pharisees had heard his parables, they perceaued that he spake of them.

46 **A**nd they went about to laye handes on hym, *but they feared the multitude, because they toke hym as a prophet.

D
Gene. ix. e.
(a) Digged
Esayas. v. a.
Iere. xii. c.
Mark. xii. c.
Lukc. xx. b.

Ge. xx. xvii.

Psal. cxviii. e.
Mark. xii. a.
Luk. xx. e.
i. Pet. ii. b.
Actes. iii. b.

Zach. xii. a.
Dani. ii. e.

John. vii. d.
Mark. xi. c.
Luk. xix. g.
and. xx. c.

The Gospell

The .xxij. Chapter.

C 2 The mariage of the kynges sonne, 17 Tribute to be geuen to the Emperour,
 25 Christe confuteth the opinion of the Saducees concernyng the resurrection,
 36 and aunswereth the Scribe vnto his question.



A 1

And Jesus answered, and spake vnto them againe by parables, and sayde:

The kyngdome of heauen is lyke vnto a man that was a kyng,

which made a mariage for his sonne.

3 And sent forth his seruauntes, to call them that were bidden to the wedding: and they would not come.

4 Agayne, he sent forth other seruauntes, saying: Tell them which are bidden, beholde, I haue prepared my dinner, my oxen and my fatynges are kylled, and all thynges are redy: come vnto the mariage.

5 But they made lyght of it, and went their wayes, one to his farme, another to his marchaundize:

6 And the remnaunt toke his seruauntes, and entreated them spitefully, and slewe them.

7 But when the kyng hearde [therof], he was wyth, and sent forth his men of warre, and destroyed those murtherers and brent by their citie.

8 Then sayde he to his seruauntes, the mariage in dede is prepared: But they which were bidden, were not worthy.

9 Go ye therfore out into the hye wayes: and as many as ye fynde, bid [them] to the mariage.

10 And the seruauntes went out into the hye wayes, and gathered together all, as many as they coulde fynde, both good and bad: and the wedding was furnished with ghestes.

11 Then the kyng came in, to see the ghestes: and whē he spyed there a man, which had not on a weddyng garmēt,

12 he sayde vnto hym: frende, howe comest thou in hyther, not hauyng a weddyng garment: And he was euen speechlesse.

13 Then sayde the kyng to the ministers: bynde hym hande and foote, and cast hym into vtter darknesse: there shalbe wepyng and gnashyng of teeth.

14 For many be called, but fewe are

chosen.

15 * Then went the Pharisees; and toke counsell how they myght intangle hym in his talke.

16 And they sent out vnto hym their disciples, with the herodians seruauntes, saying: * Maister, we knowe that thou art true, and teachest the way of God truly, neither carest thou for any man: for thou doest not respect mens persons.

17 Tell vs therfore, howe thynkest thou: Is it lawfull that tribute be geuen vnto Caesar, or not?

18 But Jesus perceauyng their wickednesse, sayde: why tempt ye me, ye hypocrites:

19 Shewe me the tribute money. And they brought vnto hym a peny.

20 And he sayde to them: whose is this unage and superscription?

21 They say vnto hym, Caesars. Then sayde he vnto them: * Geue therfore vnto Caesar, the [thynges] which are Caesars: and vnto God, those [thynges] that are gods.

22 When they had hearde [these wordes] they marueyled, and left hym, and went their way.

23 * The same day came to hym the Saducees, which say that there is no resurrection, and asked hym,

24 saying: Maister, Moyses sayde, that if a man dye, hauing no childre, his brother shoulde mary his wyfe, and rayse vp seede vnto his brother.

25 Ther were with vs seuen brethren, and the first maryed a wyfe, and decessed without issue, and left his wyfe vnto his brother.

26 Likewyse, the seconde, and the thirde, vnto the seuenth.

27 Last of all, the woman dyed also.

28 Therfore, in the resurrection, whose wyfe shall she be of the seuen: For they all had her.

29 Jesus answered & sayde vnto them: ye do erre, not knowyng the Scriptures, nor the power of God.

30 For in the resurrection, they neither mary, nor are geuen in maryage: but are as the Angels of God in heauen.

31 But as touchyng the resurrection of

Mark. xii. a.

Luk. xxi. d.

Luk. xiii. d.

Mat. xvii. d.
Rom. xii. d.

Mark. xii. b.
Luk. xxi. e.
Act. xxi. b.

Deu. xxi. b.

Efay. lxi. d.

Mat. xiii. g.
and. xxv. c.

of the dead: haue ye not read that which is spoken vnto you of God, which sayth.

32 * I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the liuyng.

33 And when the multitudes hearde this, they were astonied at his doctrine.

34 But when the Pharisees had heard that he had put the Saducees to silence, they came together.

35 And one of them, which was a lawyer, asked hym a question, temptyng hym, and saying:

36 Maister, which is the great commaundment in the lawe?

37 Jesus sayde vnto hym: Thou shalt loue the Lorde thy God with all thy heart, and with all thy soule, and with all thy mynde.

38 This is the first and great commaundment.

39 And the seconde is lyke vnto this.

* Thou shalt loue thy neyghbour as thy selfe.

40 In these two commaundementes, hang all the lawe and the prophetes.

41 Whyle the Pharisees were gathered together, Jesus asked them,

42 Saying: What thynke ye of Chyste: whose sonne is he? They sayde vnto hym [the sonne] of Dauid.

43 He sayde vnto them: * howe then doth Dauid in spirite call him Lorde, saying:

44 The Lorde sayd vnto my Lorde: * sit thou on my ryght hande, tyll I make thyne enenyes thy footestool:

45 If Dauid then call him Lorde, howe is he then his sonne?

46 And no man was able to aunswere hym a worde: neither durst any man (from that day forth) aske hym any mo questions.

Leuit. xix. d
Mark. xii. c
Rom. xiii. c
Gala. v. d.
Iacob. ii. b.
Math. v. g.

Mark. xii. d.

Psal. cx. a.

¶ The. xxiiij. Chapter.

¶ Chyste cryeth wo to the Pharisees, Scribes and hypocrates, and prophesieth the destruction of Hierusalem.

1 When spake Jesus to the multitudes, and to his disciples,



Saying: * The Scribes and the Pharisees sit in Moyses seate.

2 All therefore, whatsoever they bid you obserue, that obserue and do: but do not ye after their workes, for they say, and do not.

3 * Yea, they bynde together heauy burthens, and greuous to be borne, and lay them on mens shoulders: but they them selues wyll not moue them with [one] of their fingers.

4 All their workes they do, for to be sene of men: They make broade their phylacteries, and enlarge the hemmes of their garmentes.

5 And loue the vppermost seates at feastes, and to syt in the chiefe place in counsels,

6 And greetynge in the markettes, and to be called of men, Rabbi.

7 * But be not ye called Rabbi: For one is your maister, [euen] Chyste, and all ye are brethren.

8 And call [no man] your father, vpon the earth: for one is your father, which

is in heauen.

9 Neither be ye called maisters: for one is your maister [euen] Chyste.

10 He that is greatest among you, shalbe your seruaunt.

11 * But whosoeuer exalteth hym selfe, shalbe brought lowe: And he that humbleth hym selfe, shalbe exalted.

12 Wo vnto you Scribes and Pharisees, hypocrates: for ye shut vp the kingdome of heauen befoze men: * ye neither go in your selues, neither suffer ye them that come, to enter in.

13 Wo vnto you Scribes and Pharisees, hypocrates: for ye deuoure widowes houses, and that vnder a pretence of long prayer: therefore ye shall receaue the greater dampnation.

14 Wo vnto you Scribes and Pharisees, hypocrates: for ye compass sea and lande, to make one (a) proselyte: & when he is become one, ye make hym two folde more the chyld of hell, then ye your selues [are].

15 Wo be vnto you ye blynde guides: for ye say, whosoeuer doth sweare by the temple, it is nothyng: but whosoeuer sweareth by the golde of the temple, he is a (b) detter.

Luk. xiiii. e.
and xviii. c.

Luk. xi. g.

(a) One brought from gentilitie to their religion.

(b) Both to God and to man, for to performe it.

- 17 Be fooles and blynde. For whether is greater, the golde, or the temple that sanctifieth the golde?
- 18 And whosoever sweareth by the altar, it is nothyng: but whosoever sweareth by the gyft that is vpon it, he is a detter.
- 19 Be fooles and blynde, for whether is greater, the gyft: or the altar that sanctifieth the gyft?
- 20 Who so therfore sweareth by the altar, sweareth by it, and by all thynges thereon.
- 21 And who so sweareth by the temple, sweareth by it, and by hym that dwelleth therein.
- C** 22 *And he that sweareth by heauen, sweareth by the seate of God, and by hym that sitteth thereon.
- 23 Wo vnto you Scribes and Pharisees, hypocrites, * for ye tythe mynt, and annise, and cummyne: and haue left the wayghtier matters of the lawe, iudgement, mercy, and fayth. These ought ye to haue done, and not to leaue the other vndone.
- 24 Be blynde guides, which strayne out a gnat, and swalowe a Camel.
- 25 Wo vnto you Scribes and Pharisees hypocrites: for ye make cleane the vtter syde of the cup, & of the platter: but within they are full of brybery & excesse.
- 26 Thou blynde Pharisee, cleanse first that which is within the cup and platter, that the outsyde of them may be cleane also.
- Luk.xi.f. 27 *Wo vnto you Scribes and Pharisees hypocrites: for ye are lyke vnto paynted sepulchres, which in dede appeare beautiful outwarde, but are within full of dead [mens] bones, and of all fylthynges.
- 28 Euen so, ye also, outwardly appeare ryghteous vnto men: But within, ye are full of hypocrisie and iniquitie.

- 29 *Wo vnto you Scribes and Pharisees hypocrites: ye builde the tombes of the Prophetes, and garnishe the sepulchres of the ryghteous:
- 30 And say, yf we had ben in the dayes of our fathers, we woulde not haue ben parteners with them in the blood of the prophetes.
- 31 And so * ye be witnesses vnto your selues, that ye are the chyldren of them which kylled the prophetes.
- 32 Fulfyll ye lyke wyle, the measure of your fathers.
- 33 Ye serpentes, ye generation of vipers, howe wyll ye escape the dampnation of hell:
- 34 **C** Wherefore, beholde * I sende vnto you prophetes, and wyle men, and Scribes, and [some] of them ye shall kyll and crucifie: and [some] of them shall ye scourge in your synagogues, and persecute them from citie to citie.
- 35 That vpon you may come all the ryghteous blood, which hath ben shed vpon the earth, from the blood of ryghteous Abel, vnto the blood of Zacharias, sonne of Barachias, * whom ye slewe betwene the temple & the altar.
- 36 Verily I say vnto you: all these thynges shal come vpon this generatiō.
- 37 *O Hierusalem, Hierusalem, thou that kyllest the prophetes, and stonest them which are sent vnto thee: howe often woulde * I haue gathered thy chyldren together, euen as the henne gathereth her chickens vnder her wynges, and ye woulde not:
- 38 Beholde, * your house is left vnto you desolate.
- 39 For I say vnto you: ye shall not see me hencefoorth, tyll that ye say, *blessed [is he] that cometh in the name of the Lorde. **D**

The.xxiiij. Chapter.

C 1 Christe sheweth his disciples the destruction of the temple, 6. 29 the ende of the worlde, and the tokens of the later dayes, 42 and warneth them to wake, 44 for the worlde shall todaynely peryshe.



2 Jesus sayde vnto them: See ye not all these thynges:

Verily I say vnto you * there shall not be here left [one] stone vpon another, that shall not be destroyed.

3 And as he sat vpon a mount of Oliues, his disciples came vnto hym secretly, saying: Tell vs, when shall these thynges be: & what shall be the token of thy conuynge, & of the ende of the worlde?

And.

A
Mark.xiii.a
Luk.xxi.a.

D
Luk.xi.g.

i.Thef.ii.c.

Math.x.b.
Luk.xi.g.
Iohn.xvi.a.
Actes.v.c.
and.vii.a.

Gen.iii.b.
2Pa.xxiii.f.

Luk.xiii.g.

iii.Efd.i.c.

Pfal.ix.f.

Pfa.cxviii.d.
Luk.xix.f.

Luk.xix.g.

4 And Iesus answered, and sayde vnto them: * take heed, that no man deceaue you.

5 For many shall come in my name, saying, I am Christe: and shall deceaue many.

6 Ye shal heare of warres, & rumours of warres: See that you be not troubled. For all these thynges must come to passe, but the ende is not yet.

7 * Nation shall rype agaynst nation, and realme agaynst realme: and there shal be pestilence, and famine, and earth- quakes, in [certayne] places.

8 All these are the begynnynge of sorrowes.

9 * Then shall they put you to trouble, and shall kylle you, and ye shalbe hated of all nations for my names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophetes shall aryse, and shall deceaue many.

12 * And because iniquitie shall abounde, the loue of many shall waxe colde.

13 * But he that endureth to the ende, the same shalbe saued.

14 * And this Gospell of the kyngdome, shalbe preached in all the worlde, for a witnesse vnto all nations: and then shall the ende come.

15 * When ye therefore, shall see the ab- homination of desolation, spoken of by * Daniel the prophete, stande in the holy place, (who so readeth, let hym vnder- stande.)

16 Then let them which be in Iurie, flee into the mountaynes:

17 And let hym which is on the house toppe, not come downe to fet any thyng out of his house:

18 Neither let hym which is in the fielde, returne backe to fetch his clothes.

19 Wo shalbe in those dayes, to them that are with chylde, and to them that geue sucke.

20 But pray [ye] that your flyght be not in the winter, neither on the Sabbath day:

21 For then shalbe great tribulation, * such as was not since the begynnynge of the worlde, to this tyme, nor shalbe.

22 Yea, and except those dayes shoulde be shortened, there shoulde no fleshe be saued: but for the choseus sake, those dayes shalbe shortened.

23 * Then yf any man saye vnto you: lo, here is Christe, or there: beleue it not. Mark.xiii.c
Luk.xvii.c.

24 For there shall aryse false Christes, and false prophetes, * and shall shewe great signes, and wonders: In so much, that yf it were possible, the very elect, shoulde be deceaued. ii.Tes.ii.b.
Deut.xiii.a.

25 Beholde, I haue tolde you before.

26 Wherfore, yf they say vnto you, be- holde, he is in the desert: go not forth. Beholde, he is in the secreete places: be- leue it not.

27 For as the lyghtnyng commeth out of the east, and shineth into the west: so shall the comynge of the sonne of man be.

28 * For whersocuer a dead carcas is, euen there wyll the Egles also be ga- thered together. Job.39.d.
Luk.xvii.g.
Mar.xiii.c.
Luk.xxi.e.
Ioel.ii.c.

29 Immediately * after the tribulation of those dayes, shal the sunne be darkened, and the moone shall not geue her lyght, and the starres shall fall from heauen, and the powers of heauen shalbe sha- ken.

30 And then shall appeare the signe of the sonne of man, in heauen: And then shall all the kynredes of the earth mourne, and they shall * see the sonne of man comynge in the cloudes of heauen, with powder and great glozy. Actes.i.b.

31 * And he shall sende his Angels, with the great sounde of a trumpet, and they shall gather together his chosen, from the soure wyndes, euen from one ende of heauen, to the other. Dan.xii.a.
i.Thef.4.d.

32 * Learne a parable of the fygge tree: when his braunche is yet tender, and the leaues sprong, ye knowe that soner is nye: Mark.xiii.c
Luk.xxi.f.

33 So lyke wyse ye, when ye see all these thynges, be ye sure that it is neare, euen at the doores.

34 Verily I say vnto you: this genera- tion shall not passe, tyll all these thynges be fulfilled.

35 * Heauen and earth shall passe a- way, * but my wordes shall not passe a- way. Efay.ii.b.
Efay.xi.c.
Math.v.c.
Actes.i.a.

36 But of that day and houre * knoweth no man, no not the Angels of heauen, but my father only.

37 * But as the dayes of Noe were, so shall also the comynge of the sonne of man be. Gen.vii.d.
Luk.xvii.f.

38 For as in the dayes [that went] before

the fludde, they dyd eate, and drynke, marry, and geue in maryage, euen vntyll the day that Noe entred into the Arke:

39 And knewe not, tyll the fludde came, and toke them all away: So shall also the comyng of the sonne of man be.

40 Then shall two be in the felde, the one receaued, and the other refused.

Luk.xvii.g. 41 *Two [women] shalbe gryndyng at the myll, the one receaued, and the other refused.

Mat.xxv.b
Mark.xiii.d
Luk.xii.e. 42 *Watch therfore, for ye knowe not what houre your Lorde doth come.

43 Of this yet be sure, that yf the good man of the house, knewe what watche *the thiefe woulde come, he woulde surely watche, and not suffer his house to be broken vp.

Apo.xvi.c.

44 Therfore, be ye also redy: for in such an houre as ye thynke not, the sonne of man cometh.

45 Who is a faythfull and wise seruaunt, whom his Lorde hath made ruler ouer his householde, to geue them meate in season.

46 Blessed is that seruaunt, whom his Lorde when he cometh, shall fynde so doyng.

47 Verily I say vnto you, that he shall make hym ruler ouer all his goodes.

48 But and yf that euill seruaunt say in his heart, my Lorde wyl be long a comyng:

49 And so begyn to smyte his felowes, yea, and to eate and drynke with the drunken:

50 The same seruautes Lorde shall come in a day, when he lokech not for hym, and in an houre that he is not ware of:

51 And shall hebe hym in peeces, & geue hym his portion with hypocrites: there shalbe wepyng and gnashyng of teeth.

¶ The.xxv. Chapter.

¶ 1 The ten virgins, 14 the talentes deliuered to the seruautes, 32 and of the generall iudgement.

A
1



When shall the kyngdome of heauen be lykened vnto ten virgins, which toke their lampes, and went to meete the bydegrome.

2 But fyue of them were foolyshe, and fyue were wyse.

3 They that were foolyshe, toke their lampes, but toke none oyle with them:

4 But the wyse, toke oyle in their vessels, with their lampes also.

5 Whyle the bydegrome taryed, they all slumbred and slept.

6 And euen at mydnyght, there was a crye made: beholde, the bydegrome cometh, go out to meete hym.

7 Then all those virgins arose, and prepared their lampes.

8 So the foolyshe sayde vnto the wyse: geue vs of your oyle, for our lampes are gone out.

9 But the wyse answered, saying: [not so] lest there be not inough for vs & you: but go ye rather to them that sell, and bye for your selues.

10 And whyle they went to bye, the bydegrome came: and they that were redy, went in with hym, to y maryage,

and the gate was shut vp.

11 Afterwarde came also the other virgins, saying: *Lorde, Lorde, open to vs. Math.vii.c.

12 But he answered and sayde: verily I say vnto you, I knowe you not. Ma.xxiii.d

13 *Watch therfore, for ye knowe neither the day, nor yet the houre, wherin the sonne of man shall come. Mark.xiii.d

14 ¶ *Lyke wyse, as a [certayne] man, redy to take his iourney into a straunge countrey, called his owne seruautes, and deliuered vnto them his goodes. Luk.xii.e.

15 And vnto one, he gaue fyue talentes, to another two, and to another one: to euery man after his habilitie, & strayght way departed. Mark.xiii.d

16 Then he that had receaued the fyue talentes, went, and occupied with the same, & made [them] other fyue talentes. Luk.xix.b.

17 And lyke wyse, he [that receaued] two: he also gayned other two.

18 But he that receaued that one, went and digged in the earth, and hyd his Lordes money.

19 After a long season, the Lorde of those seruautes cometh, and reckeneth with them.

20 And so, he that had receaued fyue talentes, came, and brought other fyue talentes,

- talentes, saying: **L**orde, thou deliueredst vnto me fyue talentes, beholde, **I** haue gayned With them fyue talentes mo.
- 21 **H**is **L**orde saide vnto him: Well done, thou good and faythfull seruaunt. Thou hast ben faythfull ouer fewe thynges, **I** Wyl make thee ruler ouer manye thynges: enter thou into the ioy of thy **L**orde.
- 22 **H**e also that had receaued two talentes, came, and sayde: **L**orde thou deliueredst vnto me two talentes, beholde, **I** haue wonne two other talentes With them.
- 23 **H**is **L**orde saide vnto him: Well done, good and faithfull seruaunt. Thou hast ben faythfull ouer fewe thynges, **I** Wyl make thee ruler ouer many thynges: enter thou into the ioy of thy **L**orde.
- 24 **T**hen he which had receaued the one talent, came, and saide: **L**orde **I** knew thee, that thou art an harde man, reappying Where thou hast not sowed, & gathering Where thou hast not strowed.
- 25 **A**nd [therfore] was **I** afrayde, & went and hid thy talent in the earth: loe, there thou hast that thyne is.
- 26 **H**is **L**orde aunswered, and sayde vnto hym: Thou euyl and slouthfull seruaunt, thou knewest that **I** reape Where **I** sowed not, and gather Where **I** haue not strowed,
- 27 **T**hou oughtest therfore to haue deliuered my money to the exchaungers, and then at my cominyng shoulde **I** haue receaued myne owne With bauntage.
- 28 **T**ake therfore the talent from hym, and geue it vnto hym whiche hath ten talentes.
- 29 **F**or vnto euery one that hath, shalbe geuen, and he shall haue aboundaunce: **B**ut he that hath not, from hym shalbe taken away, euen that which he hath.
- 30 **A**nd cast the vnprofitable seruaunt into vtter darknesse, * there shalbe wepyng, and gnashyng of teeth.
- 31 **W**hen the sonne of man shall come in his glozie, and all the holy Angels With hym, then shall he sitte vpon the throne of his glozie.
- 32 **A**nd before hym shalbe gathered all nations: * and he shall seperate them one from another, as a shepheard deuideth his sheepe from the goates.
- 33 **A**nd he shall set the sheepe on his right hande, but the goates on the lefte.
- 34 **T**hen shall the king say vnto them on his right hande: Come ye blessed of my father, inherite the kyngdome, * prepared for you from the foundation of the worlde.
- 35 **F**or **I** was an hungred, and ye gaue me meate: **I** was thirstie, and ye gaue me drynke: **I** was harbourlesse, and ye toke me in:
- 36 **N**aked, and ye clothed me: **S**icke, and ye visited me: * **I** was in pryson, and ye came vnto me.
- 37 **T**hen shall the ryghteous aunswere hym, saying: **L**orde, when sawe we thee an hungred, & fedde thee: or thirstie and gaue thee drynke?
- 38 **W**hen sawe we thee harbourlesse, and toke thee in: or naked, and clothed thee?
- 39 **O**r when sawe we thee sicke, or in pryson, and came vnto thee?
- 40 **A**nd the kyng shall aunswere, and say vnto them: **V**erily **I** say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done [it] vnto me.
- 41 **T**hen shall he saye vnto them on the left hande: Depart from me ye cursed * into euerlasting fire, which is prepared for the deuyll and his angels.
- 42 **F**or **I** was an hungred, and ye gaue me no meate: **I** was thirstie, and ye gaue me no drynke.
- 43 **I** was harbourlesse, and ye toke me not in: **I** was naked, and ye clothed me not: **I** was sicke, and in pryson, and ye visited me not.
- 44 **T**hen shall they also aunswere hym, saying: **L**orde, when sawe we thee an hungred, or a thirste, or harbourlesse, or naked, or sicke, or in pryson, and did not minister vnto thee?
- 45 **T**hen shall he aunswere them, saying: **V**erily **I** say vnto you, in as much * as ye dyd it not to one of the least of these, ye dyd it not to me.
- 46 **A**nd * these shall go into euerlastyng payne: the ryghteous into lyfe eternall.

Math. xx. d.

Esay. lviii. b.
Ezec. xviii. a.Eccle. vii. d.
ii. Tim. i. d.Psal. vi. d.
Math. vii. d.
Luk. xiii. f.
Esay. xxx. g.
Dani. vii. d.Prou. xiii. c.
and. xvii. a.

Iohn. v. e.

The Gospell

The .xxvj. Chapter.

C 10 Marie Magdalene annoynted Christe. 26 They eate the Easter lambe. 31 Christe prayeth in the garden, 48 Judas betrayeth hym, 62 Peter smyteth of Malchus eare, 64 Christe is accused by false witnesses, 69 Peter denyeth hym.

21



AND it came to passe, when Jesus had finished all these sayinges, he sayde vnto his disciples:

* Be knowe, y after two dayes is y feast of Passouer, and the sonne of man is betrayed, to be crucified.

3 * Then assembled together the chiefe priestes, and the scribes, and the elders of the people, vnto the palace of the hie prieste, which was called Caiaphas:

4 And helde a counsell, that they might take Jesus by subtiltie, and kyll hym.

5 But they sayde: Not on the feast [day] lest there be an uprore among y people.

6 When * Jesus was in Bethanie, in the house of Simon the leper,

7 There came vnto him a woman, hauing an Alabaster boxe of precious oyntment, and powred it on his head, as he sate [at the boorde.]

8 But when his disciples sawe it, they had indignation, saying: to what purpose [is] this waste?

9 This oyntment might haue ben well solde, and geuen to the poore.

10 When Jesus vnderstode that, he saide vnto them: why trouble ye the womā: for she hath wrought a good worke vpon me.

Deut. xv.b. 11 * For ye haue the poore alwayes with you: but me shall ye not haue alwayes.

12 For in that she hath cast this oyntment on my body, she dyd it to bury me.

13 Verily I say vnto you, wheresoeuer this Gospell shalbe preached in the world, there shall also this that she hath done, be tolde for a memoriall of her.

21 * Then one of the twelue, called Judas Iscariot, wēt vnto y chiefe priestes,

Mar. xiii.b.
Luk. xxii.a.

15 And sayde [vnto them:] what wyll ye geue me, and I wyll delyuer hym vnto you: And they appoynted vnto hym

thirtie peeces of syluer.

16 And from that tyme foorth, he sought oportunitie to betray hym.

17 * The first day of sweete bread, the disciples came to Jesus, saying vnto him: where wyll thou that we prepare for thee, to eate the Passouer?

Mar. xiii.b.
Luk. xxii.a.

18 And he saide: Go into the citie, to such a man, and say vnto hym, the maister sayth, my tyme is at hand, I wyll kepe the Passouer at thy house, with my disciples.

19 And the disciples dyd as Jesus had appoynted them: and they made redye the Passouer.

20 * When the euen was come, he sate downe with the twelue.

Mar. xiii.c.
Luk. xii.b.

21 And as they dyd eate, he sayde: Verily I say vnto you, that * one of you shall betray me.

Iohn. xiii.c.

22 And they were excedyng sorowfull, and began euery one of them to say vnto hym, Lorde is it I?

23 He answered, and saide: He that dip- peth his hand with me in the dissh, the same shall betray me.

24 * The sonne of man truly goeth, as it is writtē of him: but wo vnto that man by whom the sonne of man is betrayed: It had ben good for that man, yf he had not ben borne.

Psal. xli.b.

25 Then Judas, which betrayed [hym] answered and sayde: Maister, is it I? He sayde vnto hym, thou hast sayde.

26 When they were eatyng, Jesus toke bread, and when he had geuen thankes, he brake [it.] and gaue [it] to the disciples, and saide: * Take, eate, this is my body.

i. Cor. xi.c.
Luk. xxii.b.
Mar. xiii.c.

27 And he toke the cuppe, and after he had geuen thankes, gaue it them, say- ing: Drinke ye all of this,

28 For this is my blood, whiche [is] of the newe testament, that is shedde for many, for the remission of sinnes.

29 But I say vnto you, I wyll not drinke henceforth of this fruite of the vine tree, vntyll

vntyll that day when I shall drynke it newe. With you, in my fathers kyngdome.

³⁰ *And when they hadde prayed [God] they wēt out vnto the mount of Olives.

³¹ Then sayth Jesus vnto them: All ye shalbe offēded because of me this night. For it is wrytten: * I wyll smyte the shepherde, and the sheepe of the flocke shalbe scattered abroad.

³² But after I am rysen againe, I wyll go before you into Galilee.

³³ Peter answered, and said vnto him: * though all men be offēded, because of thee, yet wyll I neuer be offēded.

³⁴ Jesus sayde vnto hym: Verly I say vnto thee, that in this same nyght, before the Cocke crowe, thou shalt denie me thryse.

³⁵ Peter sayde vnto hym: Though I shoulde dye with thee, yet wyll I not denie thee. Lyke wyse also sayde all the disciples.

³⁶ * Then came Jesus with them vnto a place, which is called Gethsemane, and sayde vnto the disciples: Sit ye here, whyle I go and pray yonder.

³⁷ And he toke with him Peter, and the two sonnes of Zebedee, and began to ware sorowfull and heavy.

³⁸ Then sayde Jesus vnto them: * My soule is heavy, euen vnto the death, tary ye here, and watche with me.

³⁹ And he went a litle farther, and fell flat on his face, and prayed, saying: O my father, if it be possible, * let this cuppe passe from me: Neuerthelesse, not as I wyll, but as thou wylt.

⁴⁰ And he came vnto the disciples, and founde them a slepe, and sayth vnto Peter: What, coulde ye not watche with me one houre?

⁴¹ Watche, and praye, that ye enter not into temptation: * The spirite in dede is wylling, but the fleshe is weake.

⁴² * He went away once againe, & prayed, saying: O my father, if this cuppe may not passe away fro me, except I drynke it, thy wyll be fulfilled.

⁴³ And he came, and founde them a slepe agayne: for, their eyes were heavy.

⁴⁴ And he left them, and went agayne, and prayed the thirde tyme, saying the same wordes.

⁴⁵ Then comieth he to his disciples, and sayth vnto them: Slepe hencefoorth, & take your rest, beholde, the houre is at

hande, and the sonne of man is betray- ed into the handes of synners.

⁴⁶ Kysse, let vs be goyng: beholde, he is at hande that doth betray me.

⁴⁷ * Whyle he yet spake, loe Judas, one of the twelue, came, and with hym a great multitude, with swordes & staves, from the chiefe priestes and elders of the people.

⁴⁸ But he that betrayed him, gaue them a token, saying: Whomsoeuer I kysse, that same is he, holde hym fast.

⁴⁹ And forthwith, he came to Jesus, and sayde, hayle maister: and kysled hym.

⁵⁰ And Jesus sayde vnto hym: Frende, wherefore art thou come: Then came they, and layed handes on Jesus, and toke hym.

⁵¹ And beholde, one of them which were with Jesus, stretched out his hande, and drewe his sworde, and stroke a ser- uant of the hie priestes, and smote of his eare.

⁵² Then saide Jesus vnto hym: Put by thy sworde into his sheathe. * For all they that take the sworde, shall peryshe with the sworde.

⁵³ Thynkest thou that I can not nowe pray to my father, and he shall geue me more then twelue legions of Angels?

⁵⁴ But howe then shall the scriptures be fulfilled: For * thus must it be.

⁵⁵ In that same houre, sayde Jesus to the multitudes: * Pe be come out, as it were vnto a thiefe, with swordes and staves, for to take me. I sate dayly with you, teachyng in the temple, and ye toke me not.

⁵⁶ * But all this is done, that the scrip- tures of the prophetes myght be fulfill- ed. * Then all the disciples forsoke him, and fledde.

⁵⁷ And they toke Jesus, and ledde hym to Caiaphas the hie prieste, where the scribes and the elders were asssembled.

⁵⁸ But Peter folowed hym a farre of, vnto the hie priestes palace, and went in, and sate with the seruautes to see the ende.

⁵⁹ * The chiefe priestes, and elders, and all the councell, sought false witness a- gaynst Jesus, for to put hym to death,

⁶⁰ But founde none: yea, when many false witnesses came, yet founde they none. At the last, came two false wit- nesses,

Mar. xiiii. e.
Luk. xxii. e.

Genes. ix. a.
Ioh. xviii. b.
Apoc. xiii. c.
Ezech. xi. b.

Lu. xxiiii. d.

Mar. xiiii. f.
Luk. xxii. f.

Psal. xxi.
and. lxxix.

Mar. xiiii. f.
Luk. xxii. f.
Ioh. xviii. e.

Mar. xiiii. f.
Actes. vi. d.

The Gospell

Mer. xiiii.f. 61 And sayde: This [selowe] sayde: * I
Iohn.ii.d. am able to destroy the temple of God,
and to buyde it agayne in three dayes.

Mar. xiiii.f. 62 *And the chiefe priest arose, and sayde
vnto hym: Answerest thou nothyng:
why do these beare witness agaynst
thee?

Mar. xiiii.f. 63 But Jesus helde his peace. *And the
chiefe priest answered, and sayde vnto
hym: I charge thee by the living God,
that thou tel vs, whether thou be Christ
the sonne of God:

Mar. xiiii.g
Luk. xxii.g 64 Jesus saith vnto hym: thou hast said.
Neuerthelesse, I saye vnto you, *here
after shall ye see the sonne of man sitting
on the ryght hande of power, and com-
myng in the cloudes of the skye.

Mar. xiiii.g 65 *Then the hye priest rent his clothes,
saying: he hath spoken blasphemie,
what nede we of any mo witnesses? Be-
holde, now ye haue hearde his blasphe-
mie,

66 what thynke ye: They answered
and sayde: he is worthy to dye.

Efay. l.c. 67 *Then dyd they spyt in his face, and
buffeted hym with fistes. And other
smote hym on his face with the paulme

of their handes,

68 Saying: prophetic vnto vs, O Christ,
who is he that smote thee?

69 Peter sate without in the palace: And
a damsell came to hym, saying, Thou
also wast with Jesus of Galilee.

70 But he denied before them all, saying:
I wote not what thou sayest.

71 when he was gone out into the porch,
another wenche sawe hym, and sayde
vnto them that were there: This fe-
lowe was also with Jesus of Naza-
reth.

72 And agayne he denyed with an oth:
I do not knowe the man.

73 And after a whyle, came vnto hym
they that stode by, and sayde vnto Pe-
ter: * Surely thou art euen one of them,
for thy speache bewrayeth thee.

74 Then began he to curse, & to sweare,
that he knewe not the man. And imme-
diatly *the Cocks crowe.

75 And Peter remembred the worde of
Jesu, which sayde vnto hym, before the
Cocks crowe, thou shalt denie me thise:
and he went out, and wept bytterly.

¶ The .xxvij. Chapter.

¶ 2 Christe is deliuered vnto Pilate. 5 Judas hangeth hym selfe.
24 Christe is crucified among thieues, 57 he dyeth, and is buried,
64 watchmen kepe the graue.

Pfal. ii. a.
Mark. xv. a.
Luk. xxiii. a

Actes. iii. c.
Ioh. xviii. c.

2. Reg. xvii b
Actes. i. c.



When the mornynge was
come, *all the chiefe
priestes, and the elders
of the people, helde a
councell agaynst Jesus
to put hym to death.
And brought hym
bounde, *and deliuered hym to Pontius
Pilate the deputie.

3 Then Judas, whiche had betrayed
hym, seyng that he was condempned,
repented hym selfe, and brought agayne
the thirtie peeces of syluer; to the chiefe
priestes and elders,

4 Saying: I haue sinned, betraying
the innocent blood. And they said: what
is that to vs: see thou to that.

5 And he cast downe the peeces of syluer
in the temple, and departed, *and went
and hanged hym selfe.

6 And the chiefe priests toke the peeces
of syluer, and sayde: It is not lawfull

for to put the into the tresurie, because
it is the price of blood.

7 And they toke counsell, and bought
with them a potters felde, to burye
straungers in.

8 wherfore that felde is called the felde
of blood, vntyll this day.

9 (Then was fulfilled that, which was
spoken by Ieremie the prophet, saying:
*And they toke thirtie silver peeces, the
price of hym that was valued, whom
they bought of the children of Israel:
10 And gaue them for the potters felde, as
as the Lorde appoynted me.)

11 *Jesus stode before the deputie, and
the deputie asked him, saying: Art thou
the king of the Jewes: Jesus saith vn-
to hym: thou sayest.

12 And when he was accused of the chiefe
priestes and elders, he answered no-
thyng.

13 Then sayth Pilate vnto hym: hearest
thou

Mar. xiiii.g
Luk. xxii.g
Ioh. xvii. c.

Mat. xxvi. c.

Zach. xi. c.

Mark. xv. a
Luk. xxiii. a
Ioh. xvii. f.

thou not how many witnesses they lay agaynst thee:

14 *And he answered hym to neuer a worde: insomuch, that the deputie mar- ueyled greatly.

15 *At that feast, the deputie was wont to deliuer vnto the people a prysoner, whom they woulde desire.

16 He had then a notable prysoner, called Barabbas.

17 Therefore, when they were gathered together, Pilate saide vnto them: *Whether wyll ye that I geue loose vnto you Barabbas, or Iesus, whiche is called Christe:

18 For he knewe, that for eny they had deliuered hym.

19 When he was set downe to geue iudg- ment, his wyfe sent vnto hym, saying: haue thou nothing to do with that iuste man: For I haue suffred many thynges this day in a dreame because of him.

20 *But the chiefe priestes & elders per- swaded the people, that they shoulde aske Barabbas, and destroy Iesus.

21 The deputie answered, and saide vn- to them: whether of the wayne wyll ye that I let loose vnto you: They saide, *Barabbas.

22 Pilate sayde vnto them: *what shall I do then with Iesus, whiche is called Christe: They all sayde vnto hym: let hym be crucified.

23 The deputie sayde: what euill hath he done: But they cryed the more, say- ing: let hym be crucified.

24 When Pilate sawe that he coulde pre- uayle nothyng, but that more busynesse was made, he toke water, and washed his handes before the people, saying: I am innocent of the blood of this iust per- son, see ye to it.

25 Then answered all the people, and sayde: *his blood be on vs, and on our chyldren.

26 *Then let he Barabbas loose vnto them, and scourged Iesus, and deliue- red hym to be crucified.

27 *Then the souldiours of the deputie toke Iesus in the common hall, and ga- thered vnto hym all the bande [of souldi- ours.]

28 And they stripped hym, and put on hym a skarlet robe:

29 And platted a crowne of thornes, and put vpon his head, and a reede in his right hande, and bowed the knee before

hym, and mocked hym, saying: Hail kyng of the Jewes.

30 And when they had spyt vpon hym, they toke the reede, and smote hym on the head.

31 And after that they had mocked him, they toke the robe of hym agayne, and put his owne rayment on hym, and led hym away, to crucifie hym.

32 And as they came out, *they founde a man of Cyrene, named Simon: hym they compelled to beare his crosse. Mark. xv. b. Lu. xxiii. d.

33 *And they came vnto the place, which is called Golgotha, that is to say, a place of [dead mens] skulles. Mark. xv. b. Iohn. xix. d.

34 And gaue him vineger to drinke, ming- led with gall: And when he had tasted therof, he woulde not drynke.

35 When they had crucified hym, they parted his garmentes, & did cast lottes, that it myght be fulfilled whiche was spoken by the prophete: *They depar- ted my garmentes among them, & vpon my vesture dyd they cast lottes. Psal. xxii. b. Mark. xv. c. Luk. xxiii. e.

36 And they sate, & watched him there.

37 And *set vp ouer his head, the cause [of his death] written: This is Iesus, the king of the Iewes. Luk. xxiii. e. Iohn. xix. d.

38 *Then were there two thieues cruci- fied with hym: one on the ryght hande, and another on the left. Mark. xv. c. Luk. xxiii. d.

39 *They that passed by, reuyled hym, waggyng their heades, Esay. liii. e.

40 And saying: Thou that destroyedst the temple, & buyldest it in three dayes, saue thy selfe. *If thou be the sonne of God, come downe from the crosse. Sapien. ii. b.

41 Lykelysse also the hye priestes, moc- kyng hym, with the scribes, and elders, [and pharisees] sayde:

42 He saued other, hym selfe can he not saue. If he be the kyng of Israel, let him nowe come downe from the crosse, and we wyll beleue hym.

43 *He trusted in God, let hym deliuer hym nowe, yf he wyll haue hym: for he sayde, I am the sonne of God. Psal. xxii. b.

44 The thieues also which were crucifi- ed with hym, cast the same in his teeth.

45 *Fro the sixth houre, was there dark- nesse ouer all the lande, vnto the nynty houre. Mar. xv. c. Luk. xxiii. a.

46 And about the nynty houre, Iesus cri- ed with a loude voyce, saying: Eli, Eli, lama sabachthani, that is to say: *My God, my God, why hast thou forsaken me: Mark. xv. c. Psal. xxii. a.

47 Some of them that stode there, when they hearde that, saide: This man killeth for Elias.

Mar. xv. d.
Iohn. xix. f.

48 And straightway *one of them came, and toke a sponge, and when he had filled it full of vineger, he put it on a reede, and gaue hym to drynke.

49 Other sayde, let be, let vs see whether Elias wyll come and saue hym.

50 Jesus; when he had cryed agayne with a loude voyce, yeelded vp y^e ghost.

Mark. xv. d.
Luk. xxiii. f.

51 And beholde, the *bayle of the temple dyd rent into two partes, fro^m the toppe to the botto^me, and the earth did quake and the stones rent.

52 And graues dyd open, and many bodies of saintes which slept, arose:

53 And went out of the graues, after his resurrection, and came into the holy cite, and appeared vnto many.

(a) A captaine of one hundred men
Mark. xv. d.
Luk. xxiii. g.

54 *When the ^(a) Centurion, and they that were with hym watchyng Jesus, sawe the earthquake, and those thynges that were done, they feared greatly, saying: truly, this was the sonne of God.

Mark. xv. d.
Luk. xxiii. g.

55 *And many womē were there (behol- dyng hym a farre of) whiche folowed Jesus fro^m Galilee, ministring vnto hym.

56 Among which, was Marie Magdalen, and Marie the mother of James and Ioses, & the mother of Zebedees chyldren.

Mark. xv. d.
Luk. xxiii. g.
Iohn. xix. g.

57 When the euen was come, *there came a ryche man of Aramathia, named Jo-

seph, which also hym selfe was Jesus disciple.

58 He went to Pilate, and begged the body of Jesus. Then Pilate commaunded the body to be deliuered.

59 And when Ioseph had taken the body, he wrapped it in a cleane linnen cloth:

60 And layde it in his newe tombe, which he had hewen out, euen in the rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was *Marie Magdalene, & the other Marie, sytting ouer against the sepulchre. Mark. xv. d.

62 The next day that folowed the day of preparyng, the hye priestes and pharisees came together vnto Pilate,

63 Saying. Sir, we remember that this deceauer sayde whyle he was yet aliue: *After thre dayes I wil arise agayne. Math. xvi. c. & xvii. b.

64 Commaunde therfore, that the sepulchre be made sure, vntyll the thirde day: lest his disciples come by nyght & steale hym away, and say vnto the people, he is rysen from the dead: & the last erro^r shall be worse then the first. Mark. ix. a. Luk. xviii. f.

65 Pilate sayde vnto them: He haue the watche, go your way, make it as sure as ye knowe.

66 So they went, and made the sepulchre sure with the watch, and sealed the stone. Luk. xxiii. g.

The. xxvii. Chapter.

C 6 The Resurrection of Christe. 12 The hye priestes geue the souldiers money, to say that Christe was stolen out of his graue. 17 Christe appeareth to his disciples, and sendeth them forth to preache, and to baptize.

Mark. xv. a.
Lu. xxiii. a.
Iohn. xx. a.

A I



In the later ende of the Sabboth day, whiche dalwne^th the first daye of the weke, came Marie Magdalen, and the other Marie, to see the sepulchre.

2 And behold, there was a great earth-quake, for the Angell of the Lorde descended from heauen, and came & roull- ed backe the stone from the doore, and late vpon it.

3 His countenaunce was lyke lycht-nyng, and his rayment white as snowe.

4 And for feare of hym, the keepers were astonyed, and became as dead men.

Mar. xvi. b.
Lu. xxiii. a.

5 *The Angell answered, and sayde

vnto the women, feare ye not: for I knowe that ye seke Jesus whiche was crucified.

6 He is not here, he is rysen, as he saide. **B** Come, se the place where that the Lord was layde.

7 And go quickly, & tell his disciples that he is rysen agayne from the dead. And beholde, he goeth before you into Galilee, there shall ye see hym. **L**oe, I haue tolde you. Luk. xxiii. g.

8 *And they departed quickly from the sepulchre, with feare, and great ioy, and dyd runne, to bryng his disciples worde. Mar. xvi. b. Lu. xxiii. b.

9 And as they went to tell his disciples, beholde, Jesus met them, saying: All haile. And they came and helde hym by the

the feete, and worshypped hym.
 10 Then sayde Iesus vnto them: be not
 afrayde. Go tell my brethren that they
 go into Galilee, & there shal they see me.
 11 When they were gone, beholde, some
 of the watche came into the citie, and
 shewed vnto the hye priestes all the
 thynges that were doue.
 12 And they gathered thē together, with
 the elders, and toke counsell, and gaue
 large money vnto the souldiers,
 13 Saying. Saye ye, that his disciples
 came by nyght, & stole hym away while
 ye slept.
 14 And yf this come to the deputies [eares]
 we wyll perswade hym, and saue you
 harmelesse.
 15 So they toke the money, & dyd as they
 were taught. And this saying is noysed
 among the Jewes, vntyl this day. ¶

16 ¶ Then the eleuen disciples went a-
 waye into Galilee, into a mountayne,
 where Iesus had appoynted them.
 17 And when they sawe hym, they wor-
 shypped hym: But some doubted.
 18 And Iesus came, and spake vnto thē,
 saying: *All power is geuen vnto me in Math.xi. d.
Ioh.xvii. a.
 heaven and in earth.
 19 *Go ye therfore, & teache all nations,
 baptizing them in the name of the fa- Mar.xvi. c.
 ther, and of the sonne, and of the holye
 ghost:
 20 Teaching thē to obserue all thynges,
 whatsoeuer I haue commaunded you.
 And loe, *I am with you allway, euen Ioh.xiii. b.
 vnto the ende of the worlde. ¶

¶ Here endeth the Gospell by
 Saint Matthævve.

¶ The Gospell by Saint Marke.



¶ The first Chapter.

¶ The office of Iohn the Baptist. 9 The baptisme of Chryste, 13 his fastyng, 14 his
 preachyng, 17 and the callyng of Peter, Andrewe, James, & Iohn. 23 Chryste hea-
 leth the man with the vncleane spirite, 29 helpeth Peters mother in lawe, 41 and
 clenseth the leper.

1 **I**n the begynnynge of the
 Gospel of Iesu Christ,
 the sonne of God.
 2 As it hath ben writ-
 ten in the prophetes:
 *Beholde, I sende my messen-

messenger before thy face, whiche shall
 prepare thy waye before thee.

3 A voyce of hym that crieth in the wyl- Esay.xl. a.
Math.iii. a.
Luk.iii. b.
Mark.iii. b.
Luk.iii. c.
 dernesse: *Prepare ye the waye of the
 Lorde, and make his pathes strayght.
 4 *Iohn did baptize in the wyl-
 dernesse, and

The Gospell

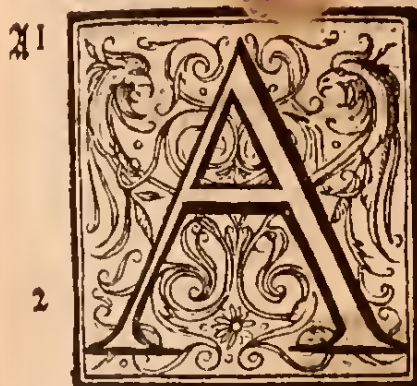
- Mark.iii.b. Luk.iii.c. and preached the baptisme of *repentance, for the remission of finnes.
- 5 And all the land of Iurie, and they of Hierusalem, went out vnto hym, and were all baptized of hym in the ryuer of Iordane, confessyng their synnes.
- Math.iii.a. 6 *John was clothed with Camelles heere, and with a girdle of a skynne about his loynes: and he did eate locustes and wylde hony.
- 7 And preached, saying: *He that is stronger then I, cometh after me, whose shoe latchet I am not worthy to stowpe downe, and vnloose.
- 8 I haue baptized you with water: but he shal baptize you with the holy ghost.
- 9 And it came to passe in those dayes, that Iesus came fro Nazareth, of Galilee, * & was baptized of John in Iordane.
- Math.iii.c. 10 And assone as he was come by out of the water, *he sawe heauen open, & the spirite descending vpon hym like a doue.
- Math.iii.d. 11 And there came a voyce from heauen: *Thou art my deare sonne, in whom I am well pleased.
- Marh. iii.d. xii.b. xvii.b. 12 And immediatly *the spirite driueth hym into wyldernesse.
- Math.iii.a. EGay.xlii.a. Mark.ix.a. 13 And he was there in the wyldernesse fourtie dayes, and was tempted of Satan, & was with wylde beastes. * And the Angels ministred vnto hym.
- Math.iii.b. 14 After that John was deliuered [to prison] *Iesus came into Galilee, *preaching the Gospell of the kyngdome of God,
- Math.iii.c. Luk.iii.b. 15 And saying: The tyme is come, and the kyngdome of God is at hande: *repent, and beleue the Gospell.
- Math.iii.b. 16 *As he walked by the sea of Galilee, he sawe Simon, and Andrewe his brother, casting nettes into the sea (for they were fyllhers.)
- Math.iii.a. Mat.ii.c. 17 And Iesus saide vnto them: Folow me, and I wyll make *you to become fyllhers of men.
- 18 And strayghtway they forsoke their nettes, and folowed hym.
- 19 And when he had gone a litle further thence, he sawe James the sonne of Zebedee, and John his brother, which also were in the shippe, mendyng their nettes.
101. xvi.c. 20 And anone he called them: And they lefte their father Zebedee in the shippe with the hired seruauntes, and folowed hym.
- 21 *And they came into Capernaum, & strayghtway, on the Sabboth dayes, he entred into the synagogue, & taught.
- Math.iii.b. 22 And they were astonyed at his learning: *For he taught them, as one that had aucthoritie, & not as the Scribes.
- Math.vii.d. Luke.iii.c. 23 *And there was in their synagogue, a man vexed with an vncleane spirite, & he cried,
- Math.vii.d. Luk.iii.c. 24 Saying: Alas, what haue we [to do] with thee, thou Iesus of Nazareth: Art thou come to destroy vs: I knowe thee what thou art, euen that holy one of God.
- 25 And Iesus rebuked hym, saying: holde thy peace, and come out of hym.
- 26 And when the vncleane spirite hadde tome hym, & cryed with a loude voyce, he came out of hym.
- 27 And they were all amased, insomuch that they demaunded one of another among them selues, saying: What thing is this: What newe doctrine is this: For with aucthoritie commaunded he the fowle spirites, and they obeyed him.
- 28 And immediatly his fame spread abroad throughout all the region bordering on Galilee.
- Mat.vii.b. Luk.iii.f. 29 And soorthwith, when they were come out of the synagogue, *they entred into the house of Simon, and Andrewe, with James, and John.
- 30 But Simons wyues mother lay sicke of a feuer: & anone they tell hym of her.
- 31 And he came, & toke her by the hande, and lyst her by: and immediatly the feuer forsoke her, and [he] ministred vnto them.
- 32 And at euen, when the sonne was downe, they brought vnto hym all that were diseased, and them that were vexed with deuyls:
- 33 And all the citie was gathered together at the doze.
- 34 And he healed many, that were sicke of diuers diseases, and *caste out many deuyls: and suffred not the deuyls to speake, because they knewe hym.
- Luk.iii.g. Mark.iii.b. 35 And in the moornyng, before day, Iesus, when he was rysen by, departed, and went out into a solitarie place, and there prayed.
- 36 And Simon, & they that were with hym, folowed after hym:
- 37 And when they had founde hym, they sayde vnto hym: all men seke for thee.
- 38 And he saide vnto them: let vs go into the

the nexte townes, that I may preache there also: for, therefore am I come.
 39 And he preached in their synagogues, in all Galilee, and cast the deuyls out.
 40 * And there came a leper to hym, beseeching him, and knelyng downe to hym, and saying vnto hym: If thou wilt, thou canst make me cleane.
 41 And Iesus had compassion on hym, and put forth his hande, touched hym, and sayth vnto hym: I will, be thou cleane.
 42 And as soone as he had spoken, immediatly the leprosie departed from hym, and he was made cleane.

43 And after he had geuen hym a strayte commaundement, he sent hym away forthwith,
 44 And sayth vnto hym: * See thou saye Mark.vii.d nothing to any man, but get thee hence, shew thy selfe to the priest, and offer for thy cleansing those thinges which Moyses commaunded, for a witnesse vnto them.
 45 But he, as soone as he was departed, began to tell many thynges, and to publishe the saying: insomuch, that Iesus could no more openly enter into the cite, but was without in desert places: And they came to him from euery quarter.

¶ The. ij. Chapter.

¶ He healeth the man of the paultie, 14 calleth Leui the custumer, 16 eateth with open synners, 18 and excuseth his disciples.



After [a few] dayes also, he entred into Capernaum agayne, and it was noysed that he was in the house.

And anone many were gathered together, in so-

much that nowe there was no rowme to receaue them, no, not so muche as about the doore: and he preached the word vnto them.

3 * And they came vnto hym, bryngyng one sicke of the paultie, whiche was borne of foure men.

4 And when they coude not come nye vnto hym for prease, they vncouered the rooffe [of the house] that he was in: And when they had broken by the rooffe, they dyd [with cordes] let downe the bedde, wherein the sicke of the paultie lay.

5 When Iesus sawe their fayth, he saide vnto the sicke of the paultie: * Some, thy synnes be forgeuen thee.

6 But there were certayne of the scribes syttyng there, and reasonyng in theyr heartes:

7 why doeth he thus speake blasphemies: who can forgeue synnes, but God only?

8 And immediatly, when Iesus perceaued in his spirite, that they so reasoned within them selues, he saith vnto them: Why reason ye suche thynges in your heartes:

9 whether is it easyer to say to the sicke of the paultie, thy synnes be forgeuen thee: or to say, arise, take vp thy bedde, and walke?

10 But that ye may know, that the soune of man hath power in earth to forgeue synnes (he spake vnto the sicke of the paultie)

11 I saye vnto thee, * arise, and take vp thy bedde, and get thee hence vnto thine house. Math.ix.a Luk.v.e Iohi.v.b

12 And immediatly he arose, toke vp the bedde, and went forth before them all: insomuch that they were all amazed, & glorified God, saying: We neuer sawe it on this fashon.

13 * And he went againe vnto the sea: and all the people resorted vnto him, and he taught them. Math.ix.a

14 And as Iesus passed bye, he sawe Leui [the soune] of Alphee, sittyng at the receipt of custome, and sayde vnto hym: folowe me. And he arose, and folowed hym.

15 And it came to passe, that when Iesus sate at meate in his house, many publicanes and sinners sate also together at meate with Iesus and his disciples: for there were many that folowed him.

16 And when the scribes and pharisees sawe hym eate with publicanes and sinners, they saide vnto his disciples: howe is it that he eateth and drynketh with publicanes and synners?

17 when Iesus hearde that, he saide vnto them: They that be whole, haue no nede

The Gospell

i. Tim. i. c.
Math. ix. b.
Luk. v. f.

- nede of the phisition, but they that are sicke: * I came not to call the righteous, but sinners to repentaunce.
- 18 And the disciples of Iohn, & the Pharisees dyd fast. And they come, and say vnto him: why do y^e disciples of Iohn, and of the Pharisees fast, but thy disciples fast not?
- 19 And Iesus sayde vnto them: Can the chyldren of the bydechaumder fast, whyle the bydegrome is with them: As long as they haue the bydegrome with them, they can not fast.
- 20 But the dayes wyll come, when the bydegrome shalbe taken awaye from them, and then shall they fast in those dayes.
- 21 No man also soweth a peece of newe cloth, vnto an olde garment: otherwayes, his newe peece taketh awaye from the olde, and so the rent is made worse.
- 22 And no man putteth newe wine into olde vessels: els the newe wine doth burst the vessels, and the wine runneth

- out, and the vessels are marred: But newe wine, must be put into newe vessels.
- 23 * And it came to passe, that he went throuwe the corne fieldes on the Sabboth dayes, and his disciples began by y^e way to plucke the eares of corne.
- 24 And the pharisees sayde vnto hym: Beholde, why do they on the Sabboth dayes, that which is not lawfull?
- 25 And he sayde vnto them: Haue ye neuer read what Dauid did, when he had nede, and was an hungred, both he, and they that were with hym:
- 26 * Howe he went into the house of God [in the dayes] of Abiathar the hie prieste, and dyd eate the shewe bread, which is not lawfull to eate, but for the priestes, and gaue also to them which were with hym:
- 27 And he sayde vnto them: The Sabboth was made for man, and not man for the Sabboth.
- 28 Therfore is the sonne of man, Lorde also of the Sabboth.

Math. xii. a.
Luk. vi. a.

i. Reg. xxi. b.

The. iij. Chapter.

¶ He helpeth the man with the dyed hande, 14 cholety his Apostles, 22 and casteth out the vncleane spirite, whiche the pharisees ascribe vnto the deuyll. 35 The brother, sister, and mother of Christe.

Math. xii. a.
Luk. vi. a.

A¹



AND he entred agayne into the synagogue, & a man was there whiche had a * wythered hande:

And they watched hym, whether he woulde heale

hym on the Sabboth daye, that they myght accuse hym.

3 And he saide vnto the man which had the wythered hande: Aryse, [and stande] in the myddes.

4 And he saide vnto them: Is it lawfull to do good on the Sabboth dayes, or to do euyl: to saue lyfe, or to kyll: But they helde their peace.

5 And when he had looked rounde about on them with anger, mourning for the hardnesse of their heartes, he sayth to the man: * stretch forth thyne hande. And he stretched it out: * And his hande was restored, euen as whole as the other.

Math. xii. b.
Luk. vi. b.
3. Reg. xiii. b.

Math. xii. b. 6

* And the pharisees departed, and

strayghtway gathered a councell, with the Herodians, agaynst hym, that they myght destroy hym.

7 But Iesus auoyded, with his disciples, to the sea: * And a great multitude folowed hym from Galilee, and from Iurie,

8 And from Hierusalem, & from Iudumea, and from beyonde Iordane, * and they that dwelled about Tyre & Sidon, a great multitude [of men:] which, when they had hearde what thynges he dyd, came vnto hym.

9 And Iesus commaunded his disciples, that a shippe shoulde wayte on hym, because of the people, lest they shoulde thronge hym.

10 For he had healed many: insomuche, that they pressed vpon hym for to touch hym, as many as had plagues.

11 And when the vncleane spirites sawe hym, they fell downe before hym, and cryed, saying: Thou art the sonne of God.

12 And he straytely charged them, that they shoulde not make hym known.

And

Math. iii. d.
Luk. vi. c.

Math. iii. b.
Luk. vi. c.
Iohn. vi. a.

13 And he went by into a mountayne, & called vnto him whom he woulde: and they came vnto hym.

14 *And he ordeyned twelue, that they shoulde be with him, and that he might sende them forth to preache,

15 And that they myght haue power to heale sicknesses, and to cast out deuyls.

16 And he gaue vnto Simon to name, Peter.

17 And he called James [the sonne] of Zebedee, and John, James brother (and gaue them to name Boanarges, which is to say, the sonnes of thunder.)

18 And Andrew, and Philip, and Bartholomewe, and Matthewe, and Thomas, and James the sonne of Alphee, and Thaddeus, and Simon Cananite,

19 And Judas Iscariot, which also betrayed hym. And they came into the house:

20 And the people assembled together agayne, so that they had no leysure so much as to eate bread.

21 And when they that belonged vnto hym, hearde of it, they went out to laye handes vpon hym: For they sayde, he is madde.

22 And the scribes whiche came downe from Hierusalem, sayde: He hath Beelzebub, and * by the chiefe deuyll, casteth he out deuyls.

23 And he called them vnto hym, & sayde vnto them in parables: Howe can Satan driue out Satan?

24 And yf a realme be deuided agaynst it

selfe, that realme can not endure.

25 And yf a house be deuided agaynst it selfe, that house can not continue.

26 And yf Satan make insurrection agaynst him selfe & be deuided, he can not continue, but hath an ende.

27 No man can enter into a strong mans house, and take away his goodes, except he first bynde the strong man, and then spoyle his house.

28 Verily I say vnto you, al sinnes shal be forgiven vnto the chyl dren of men, & blasphemies wherewith so euer they haue blasphemied:

29 *But he that speaketh blasphemie agaynst the holy ghooste, hath neuer forgiveness, but is in daunger of eternall dampnation.

Math. xii. c.
Luk. xii. b.

30 For they sayde: he hath an vncleane spirite.

31 *There came also his mother, and his brethren, and stode without, and sent vnto hym, to call hym out.

Math. xii. d.
Luk. viii. c.

32 And the people sate about him, & saide vnto hym: Beholde, thy mother and thy brethren seke for thee without.

33 And he answered them, saying: Who is my mother, and my brethren?

34 And when he had looked rounde about on his disciples, which sate in compasse about hym, he sayde: Beholde my mother, and my brethren.

35 For whosoever doeth the wyl of God, the same is my brother, and my sister, and mother.

¶ The .iiij. Chapter.

¶ The parable of the sowre. 37 Christe styllith the tempest of the sea, which obeyed hym.



And he began agayne to teache by the sea syde: And ther gathered vnto hym much people, so greatly, that he entred into a shippe, * and sate in the sea: and all

the people was by the sea syde on the shore:

2 And he taught them many thinges by parables, and sayde vnto them in his doctrine.

3 Hearken: Beholde, * there went out a

sowre to sowe:

4 And it fortunied as he sowd, that some fell by the way syde, and the fowles of the ayre came, and deuoured it by.

5 Some fell on stonie grounde, where it had not muche earth: and immediatly sprange by, because it had not deapth of earth.

6 But assoone as the sowe was by, it caught heate: and because it hadde not roote, it wythered away.

7 And some fell among thornes: and the thornes grewe by, and choked it, and it gaue no fruite.

8 And some fell vpon good grounde, and dyd

The Gospell

dyd yelde fruite, that sprang vp, and grewe, and brought forth, some thirtie folde, and some sirtie folde, and some an hundred folde.

9 And he saide vnto them: He that hath cares to heare, let hym heare.

10 And when he was alone, they that were about hym, with the twelue, asked of hym the parable.

Math. xiii. b
Luk. vii. b.

11 And he sayde vnto them: *To you it is geuen to knowe the misterie of the kingdome of God: But vnto them that are without, all thynges are done by parables,

Esay. vi. c.
Mat. xiii. b.
Luk. vii. b.
Ioh. xii. f.
Act. xxviii. f.
Rom. xi. b.

12 That when they see, they may see and not discern: and when they heare, they may heare and not vnderstande, lest at any tyme, they shoulde turne, and their sinnes shoulde be forgiven them.

13 And he sayde vnto them: Knowe ye not this parable: And howe then wyll ye knowe all other parables:

Math. xiii. c
Luk. viii. b.

14 *The sower, soweth the worde.

15 And they [that receaued seede] by the way side, are those where the worde is sowe: but when they haue hearde, Satan cometh immediatly, and taketh away the word that was sown in their heartes.

16 And lykewyse they that receaue seede into the stonie grounde, are they, which when they haue hearde the worde, at once receaue it with gladnesse.

17 But haue no roote in them selues, and so endure but a tyme: and anone when trouble and persecution aryseth for the wordes sake, immediatly they are offended.

18 And those be they that receaue seede among thornes: and those [I saye] are such as heare the worde,

19 And the cares of this worlde, and the deceptfulnesse of ryches, and the lustes of other thynges enter in, and choke the worde, and it is made vnfruitfull.

20 And they whiche receaue seede into good grounde, are suche as heare the worde, and receaue it, so that one corne doth byng forth thirtie, some sirtie, some an hundred.

Math. v. d.
Luk. viii. c.
and. xi. e.

21 And he saide vnto them: *Is the candle lyghted to be put vnder a bushell, or vnder the table: And not to be put on a candellsticke:

Math. x. c.
Luk. viii. d.
and. xii. a.

22 *For there is nothing so priue that shall not be opened: neither hath it ben so secrete, but that it shall come abroad.

23 If any man haue cares to heare, let

hym heare.

24 And he sayde vnto them, take heede what ye heare: *with what measure ye meate, with the same shall it be measured to you agayne. And vnto you that heare, shall moze be geuen. Math. vii. a.
Luk. vi. f.

25 For vnto hym that hath, shall it be geuen: and from hym that hath not, shall be taken away, euen that which he hath. Math. xiii. b.
and. xxv. c.
Luk. viii. c.
and. xix. d.

26 And he sayde, so is the kyngdome of God: euen as *yf a man shoulde sowe seede in the grounde, Math. xiii. d.

27 And shoulde slepe, and ryse by nyght and day, and the seede shoulde spryng & growe vp, he knoweth not howe.

28 For the earth bringeth forth fruite of her selfe, first the blade, then the eare, after that, the full corne in the eare.

29 But when the fruite is brought forth, anone he thrusteth in the sickle, because the haruest is come.

30 And he sayde: wherevnto shall we liken the kyngdome of God: Or with what comparyson shall we compare it:

31 *It is like a grayne of mustarde seede, whiche when it is sown in the earth, is lesse then all seedes that be in the earth. Math. xii. d.
Luk. iiii. d.

32 When it is sown, it groweth vp, and is greater then all hearbes, and beareth great braunches, so that the fowles of the ayre may make their nestes vnder the shadowe of it.

33 *And with many such parables preached he the worde vnto them, as they were able to heare it. Math. xiii. c.

34 But without parable spake he nothing vnto them. But when they were alone, *he expounded all thynges to his disciples. Math. xiii. c.

35 And the same day, when euen was come, he saide vnto them: Let vs passe ouer vnto the other syde.

36 And they left the people, and toke hym, euen as he was in the shippe. And there were also with hym, other litle shippes. D

37 *And there arose a great storme of wynde, and the waues dashed into the shippe, so that it was now full. Math. viii. c.
Luk. viii. c.

38 And he was in the sterne a slepe on a pelowe. And they awaked hym, and sayde vnto hym: Maister, carest thou not that we perishe:

39 And he arose, and rebuked the wynde, and saide vnto the sea, peace and be still. And

And the Wynde ceased, & there folowed a great calme.

40 And he sayde vnto them: Why are ye so fearefull: Howe is it, that ye haue no

fayth:

41 And they feared exceedingly, and sayde one to another: Who is this: For both Wynde and sea obey hym.

The.v. Chapter.

¶ 8 Christe deliuereth the possessed from the vncleane spirite, 25 the woman from the bloody issue, 41 and rayseth the captaynes daughter.



AND they came * ouer to the other syde of the sea, into the countrey of the Gadarenites.

And when he was come out of the shippe, immediatly there met

hym from among the tombes, a man [possessed] of an vncleane spirite:

which had his abydng among the tombes: And no man coulde bynde him, no not with cheynes,

4 Because, that when he was often bounde with fetters and cheynes, he plucked the cheynes a sunder, and brake the fetters in peeces: Neither coulde any man tame hym.

5 And allwayes, nyght and day, he was in the mountaynes, and in the tombes, crying, and beatyng hym selfe with stones.

6 But when he had spied Jesus a farre of, he ranne, and worshypped hym,

7 And cried with a loude voyce, & sayde: * What haue I to do with thee Jesus thou sonne of the most huest God: I require thee in the name of God, that thou torment me not.

8 (For he sayde vnto hym: come out of the man thou foule spirite.)

9 And he asked hym, what is thy name: And he aunswered and sayd vnto hym: my name is legion, for we are many.

10 And he prayed hym instantly, that he woulde not sende them away, out of the countrey.

11 But there was there, nye vnto the mountaynes, * a great hearde of swyne feedyng.

12 And all the deuyls besought hym, saying: sende vs into the swyne, that we may enter into them.

13 And anone Jesus gaue them leaue. And the vncleane spirites went out, and entred into the swyne: And the hearde ran headlong into the sea, (they were about two thousande,) & were drowned

in the sea.

14 And the swynehardes fled, and tolde it in the citie, and in the countrey: And they went out for to see what was done:

15 And came to Jesus, and sawe hym that was vexed with the fiende, and had the legion, syt, both clothed, and in his right mynde: & they were afraide.

16 And they that sawe it, tolde them, howe it came to passe to hym that was possessed with the deuyl: and also of the swyne.

17 * And they beganne to pray hym, that he woulde depart out of their coastes. Luk. viii. e.

18 * And when he was come into the shippe, he that had [ben possessed] with the deuyl, prayed hym, that he myght be with hym. Math. viii. d

19 Howbeit, Jesus woulde not suffer hym, but sayde vnto hym: go houie to thy frendes, and shewe them howe great thynges the Lorde haty done for thee, and howe he had compassion on thee.

20 And he departed, and beganne to publyshe in the ten cities, howe great thynges Jesus had done for hym: and all men dyd maruayle.

21 And when Jesus was come ouer agayne by shippe, vnto the other syde, much people gathered vnto hym, and he was nye vnto the sea.

22 * And beholde, there came one of the rulers of the synagogue, whose name was Jairus: and when he sawe hym, he fell downe at his feete, Math. ix. e. Luk. viii. f.

23 And besought hym greatly, saying: my young daughter lieth at poynt of death, [I pray thee] come and lay thy hande on her, that she may be safe, and lyue.

24 And he went with hym, and much people folowed him, and thronged him.

25 * And there was a certayne woman, which had ben diseased of an issue of blood twelue yeres, Math. ix. c. Luk. viii. f.

26 And had suffred many thynges, of many

many phisitions; and had spent all that she had, and felt none amendemet at all, but rather the worse.

27 When she had hearde of Iesus, she came in the prease behynde hym, and touched his garment.

28 For she sayde: yf I may but touche his clothes, I shalbe whole.

29 And strayghtway the fountayne of her blood was dyled by: & she felt in her body, that she was healed of y plague.

30 And Iesus immediatly, knowyng in hym selfe, that vertue proceeded from hym, turned hym about in the prease, and sayde: who touched my clothes?

31 And his disciples sayde vnto hym: thou seest the people thrust thee, & askest thou, who dyd touche me?

32 And he loked rounde about, for to see her that had done this thying.

33 But the woman, fearyng & tremblyng, knowyng what was done within her, came, and fell downe before hym, and tolde hym all the trueth.

Luk. iiii. g.

34 And he sayde vnto her: Daughter * thy sayth hath saved thee, go in peace, and be whole of thy plague.

Math. ix. c.
Luk. viii. g.

35 * While he yet spake, there came from the ruler of the synagogues [house], certayne, which sayde: thy daughter is dead, why diseasest thou the maister any

further:

36 Assoone as Iesus hearde the worde that was spoken, he sayde vnto the ruler of the synagogue, be not asfayde, only beleue.

37 And he suffred no man to folowe him, saue Peter, and James, and John the brother of James.

38 * And he came to the house of the ruler of the synagogue, and sawe the tumult, and them that wept & wayled greatly. Math. ix. c.
Luk. viii. g.

39 And went in, and sayde vnto them: Why make ye this a doe, and wepe: the damsell is not dead, but slepeth.

40 And they laught hym to scorne: But he put them all out, and taketh the father and the mother of the damsell, and them that were with hym, and entretch in where the damsell laye,

41 And taketh the damsell by the hande, and sayth vnto her. Talitha cumi, which is, yf one do interprete it, damsell (I say vnto thee) aryse.

42 And strayghtway the damsell arose, and walked: For she was of the age of twelue yeres. And they were astonyed out of measure.

43 And he charged them straytly, that no man shoulde knowe of it: and commaunded to geue her meate.

¶ The. vj. Chapter.

¶ 4 Of Christes doynges and estimation in his owne countrey, 7 he sendeth forth his Appoles, 15 diuers opinions of Christe, 25 howe Herode beheaded John Baptist, 38 of the miracle of fyue loaves and two fishes, 48 Christe walketh vpon the sea, 55 and healed them that touched hym.

Mat. xiii. g.
Luk. iii. e.

A¹
2



And he * departed thence, & came into his owne countrey, and his disciples folowed him.

And when the sabboth day was come, he beganne to teache in the synagogue: And many that hearde hym,

were astonyed, and sayde: from whence hath he these thynges: And what wisdom is this that is geuen vnto hym: and such myghtie workes that are wrought by his handes?

Mat. xiii. g. 3

* Is not this the carpenter Marius sonne, the brother of James & Ioses, and of Juda and Simon: and are not

his sisters here with vs: And they were offended at hym.

4 Iesus sayde vnto them, * that a prophete is not without honour, but in his owne countrey, and among his owne kynne, and in his owne house. Mar. xiii. g.
Luk. iii. d.
Iohn. v. f.

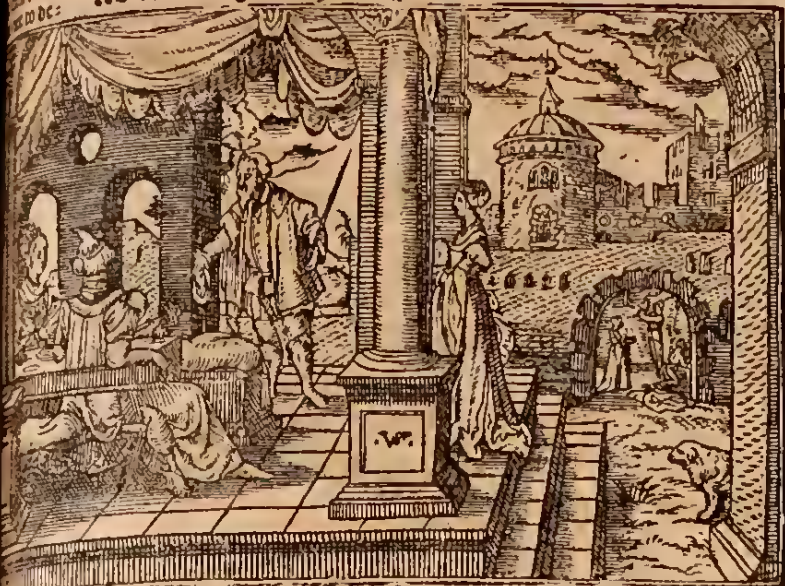
5 And he coulde there shewe no myghtie worke: but layde his handes vpon a fewe sicke folke, and healed them.

6 And he marueyled, because of their vnbeliefe. ¶ * And he went about by the towne that lay on euery syde, teaching. Mark. ix. d.
Math. x. e.

7 * And he called the twelue, and beganne to sende them forth, two and two, and gaue the power ouer vncleane spirites.

8 And commaunded them, that they shoulde take nothyng in their iourney, saue

saue a staffe ^(a) only: no scrippe, no bread,
no money in their purse.



9 But shoulde be shoed with sandales:
And that they shoulde not put on two
coates.
10 And he sayde vnto them: whersoever
ye enter into an house, there abyde tyll
ye depart thence.
11 *And whosoever shall not receaue you
nor heare you, when ye depart thence,
shake of the dust that is vnder your feet,
for a witnesse vnto them: *I say verily
vnto you, it shalbe easyer for the Sodo-
mites and the Gomortheans in the day
of iudgement, then for that cite.
12 *And they went out, & preached, that
men should repent.
13 And they cast out many deuyls, and
annoynted many that were sicke, with
oyle, and healed them.
14 *And king Herode hearde [of hym] for
his name was spread abrode: And he
sayde, John Baptist is rysen agayne
from the dead, and therefore myghtie
workes do shewe forth them selues in
hym.
15 Other saide, it is Elias. Some saide, it
is a prophete, or as one of the prophetes.
16 But when Herode hearde of hym, he
saide: It is John, whom I beheaded,
he is rysen from death agayne.
17 For Herode himselfe had sent forth,
and layde handes vpon John, & bounde
hym in pryson, for Herodias sake, his
brother Philipps wyfe, because he had
maryed her.
18 For John sayde vnto Herode: *It is
not lawfull for thee to haue thy brothers
wyfe.
19 Therefore Herodias layde wayte for
hym, and woulde haue kylled hym: but
she coulde not.
20 For Herode feared John, knowyng
that he was a iuste man and an holye,

and gaue hym reuerence: and when he
hearde hym, he dyd many thynges, and
hearde hym gladly.
21 And whē a conuenient day was come,
that Herode on his *birth daye made a Gene.xl.d.
supper to the lordes, hys captaynes, and
chiefe estates of Galilee.
22 And when the daughter of the same
Herodias came in, and daunced, and
pleased Herode, and them that sate at
boorde also, the kyng said vnto the dam-
sell: Aske of me what thou wylt, and I
wyll geue it thee.
23 *And he sware vnto her: whatsoeuer Math.xlii.a
thou shalt aske of me, I wyll geue it
thee, euen vnto the one halfe of my king-
dome.
24 And she went forth, & sayde vnto her
mother: what shall I aske: She saide,
John Baptistes head.
25 And she came in strayghtwaye, with
haste, vnto the kyng, and asked, saying:
I wyll, that thou geue me by and by in
a charger, the head of John Baptist.
26 And the kyng was sorry, howbeit, for
his othes sake, & for their sakes whiche
sate at supper also, he woulde not caste
her of.
27 And immediatlye the kyng sent the E
hangman, and commaunded his head
to be brought in: And he went, and be-
headed hym in the pryson,
28 And brought his head in a charger, &
gaue it to the damsell, and the damsell
gaue it to her mother.
29 And when his disciples hearde of it,
they came, and toke vp his body, and
layed it in a tombe.
30 And the Apostles gathered themselues
together vnto Jesus, and tolde hym all
thynges, both what they had done, and
what they had taught.
31 And he sayde vnto them: *Come ye a- Mat.xlii.b.
lone out of the way, into y^e wyldernesse, Luk.ix.b.
and rest awhile: For there were many Iohn.vi.a.
conmers and goers, and they had no
leisure, so much as to eate.
32 *And he wēt by shippe out of the way, Mat.xlii.b.
into a desert place.
33 And the people spied them, when they
departed, and many kneiue hym, and
ranne a foote thither, out of all cities, &
came thither before them, and came to-
gether vnto hym.
34 And Jesus went out, and sawe much Math.ix.d.
people, *and had compassion on them, and.xlii.b.
because *they were lyke sheepe, not ha- Ezech.34.a.

uyng a shepheard : And he began to teache them many thynges.

F 35 *Mat. xiiii. b. Luk. ix. b. Iohn. vi. a.* *And when the day was nowe farre spent, his disciples came vnto hym, saying: This is a desert place, & nowe the tyme is farre passed:

36 Let them departe, that they may go into the countrey rounde about, and into the townes, and bye them bread: for they haue nothyng to eate.

37 He answered and sayde vnto them: geue ye them to eate. And they saide vnto him: Shall we go and bye two hundred penyworth of bread, & geue them to eate?

Mar. viii. a. 38 He sayde vnto them: *Howe many loaves haue ye, go loke: And when they had searched, they sayde, fyue, and two fishes.

39 And he commaunded them, to make them all sit downe by companies vpon the greene grasse.

40 And they sate downe, here a rowe, and there a rowe, by hundredes, & by fifties.

41 And when he had take the fyue loaves and the two fishes, and loked vp to heauen, he blessed, and brake the loaves, & gaue them to his disciples to set before them: and the two fishes deuided he among them all.

42 And they all did eate, & were satisfied.

43 And they toke by twelue baskets full, of the fragmentes, & of the fishes.

44 And they that dyd eate, were about fyue thousande men.

Mat. xiiii. c. **F** 45 *And straightway, he constrayned his disciples to go into the shippe, and to go ouer the sea before, vnto Bethsaida, whyle he sent away the people.

Mat. xiiii. c. Iohn. vi. b. 46 *And assoone as he had sent them a-

Way, he departed into a mountayne to pray.

47 *Mat. xiiii. c.* And when euen was come, the ship was in the myddes of the sea, and he alone on the lande.

48 And he sawe them troubled in rowyng (for the wynde was contrary vnto them:) And about the fourth watche of the nyght, he came vnto them, walking vpon the sea, and woulde haue passed by them.

49 But when they sawe hym walkyng vpon the sea, they supposed it had ben a spirite, and cryed out.

50 For they all sawe him, & were afraide. And anone he talked with them, & saide vnto them: Be of good cheare, it is I, be not afraide.

51 *And he went by vnto them into the shippe, and the wynde ceased, and they were sore amased in themselves beyond measure, and marueyled. *Mat. xiiii. c.*

52 For they vnderstoode not [the miracle] of the loaves, because their heart was hardened.

53 And when they had passed ouer, they came into the lande of Genezareth, and drelve by into the hauen.

54 And assoone as they were come out of the shippe, straightway they knew him,

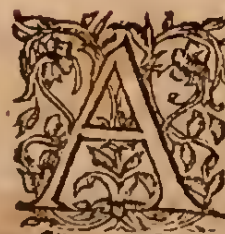
55 And ranne forth throughout all the region rounde about, & began to carry about in beddes those that were sicke, thither, where they heard that he was.

56 And whethersoeuer he entred, into townes, cities, or villages, they layde the sicke folkes in the streates, & prayed him that they myght touche and it were but the hemme of his garment: And as many as touched it, were made whole. *Mat. xiiii. c.*

The. vij. Chapter.

C 2 The pharisees fynde fault at the disciples eatyng of meate with vnwashed handes. 8 The commaundement of God is transgressed by mans traditions. 22 Meate defileth not a man: but that which cometh from hym. 24 Of the woman of Syrophenisia. 32 The healyng of the deafe and dumbe.

Mat. xv. a.



A 1 *Mat. xv. a.* *And the pharisees came together vnto hym, & certayne of the scribes which came from Hierusalem.

2 And whē they sawe some of his disciples eate bread with common [that is to say, with vnwashed] handes, they founde fault.

3 For the pharisees and all the Jewes, except they wash their handes oft, eate

not, obseruing the traditions of the elders.

4 And [when they come] from the market, except they wash, they eate not. And many other things there be, which they haue taken vpon them to obserue [as] the washyng of cuppes and pottes, and brasen vessels, and of tables.

5 Then asked hym the pharisees and scribes: Why walke not thy disciples accordyng to the traditiō of the elders, but eate

eat bread with unclean hands:

6 He answered, and sayde vnto them, that Esaias hath prophesied well of you hypocrites, as it is written: *This people honoureth me with their lippes, but their heart is farre from me.

7 Holwebeit, in vayne do they worship me, teachyng doctrines, the commaundementes of men.

8 For ye laye the commaundement of God apart, and obserue the tradition of man: as the washing of pottes & cuppes. And many other such like thinges ye do.

9 And he sayde vnto them: well, ye cast asyde the commaundement of God, to mayntayne your owne tradition.

10 *For Moyses sayde, Honor thy father and thy mother: and, *Who so curseth father or mother, let him dye the death.

11 But ye say, yf a man shall say to father or mother Corban (that is, by the gyft) that [is offered] of me, thou shalt be helped.

12 And so ye suffer hym no more to do ought for his father or his mother.

13 And make the worde of God of none effect, through your tradition, which ye haue ordeyned. And many such thinges do ye.

14 And when he had called all the people vnto hym, he sayde vnto them: Harken vnto me, euery one of you, and vnderstande.

15 *There is nothyng without a man, that can defyle hym, when it entreteth into hym: But the thynges whiche procede out of a man, those are they that defyle the man.

16 If any man haue eares to heare, let hym heare.

17 And when he came into the house, away from the people, his disciples asked hym of the similitude.

18 And he sayde vnto them: Are ye also so without vnderstandyng? Do ye not yet perceaue, that whatsoeuer thing fro without, entreteth into a man, it can not defyle hym,

19 Because it entreteth not into his heart, but into the belly, and goeth out into the draught, purgyng all meates:

20 And he sayde: That which cometh out of a man, defyleth the man.

21 For from within, euen out of the heart of men, procede euill thoughtes, adulterie, fornication, murther,

22 Theft, couetousnes, wickednes, deceit, Wantonnes, a wicked eye, blasphemies,

proude, foolyshnes.

23 All these euill thynges come fro within, and defyle a man.

24 *And from thence he rose, and went into the borders of Tyre and Sidon, & entred into an house, and woulde that no man shoulde haue knowen: but he coude not be hyd.

Math. xv. b.

25 For a certayne woman, whose young daughter hadde an vncleane spirite, as soone as she hearde of hym, came, & fell at his feete.

26 The woman was a Greke, out of the nation of Syrophenissa: & she besought hym, that he woulde cast out the deuyl from her daughter.

27 But Jesus sayde vnto her, let the children first be fedde: For it is not meete to take the chyldrens bread, and to caste it vnto litle dogges.

28 She answered, and sayde vnto hym, euen so Lorde: *neuerthelesse, the litle dogges also eate vnder the table, of the chyldrens crumbes.

Math. xv. c.

29 And he sayde vnto her: For this sayyng, go thy way, the deuyl is gone out of thy daughter.

30 And when she was come home to her house, she founde that the deuyl was departed, and her daughter lying on the bedde.

31 *And he departed agayne from the coastes of Tyre and Sidon, & came vnto the sea of Galilee, through the middes of the coastes of the ten cities.

Math. xv. c.

32 *And they brought vnto hym one that was deafe, and had an impediment in his speache: and they prayed him to put his hande vpon hym.

Math. ix. d.

33 And when he had taken hym asyde from the people, he put his fyngers into his eares, and dyd spyt, and touched his tongue,

34 And looked vp to heauen, and syghed, and sayde vnto him Ephphatha, that is to say, be opened.

35 And straightway his eares were opened, and the stryng of his tongue was loosed, and he spake playne.

36 *And he commaunded them, that they shoulde tell no man: But the more he forbade them, so much the more a great deale they published it.

Mark. i. d.

37 And were beyonde measure astonyed, sayyng: He hath done all thynges well, he hath made both the deafe to heare, and the dumbe to speake.

The Gospell

The. viij. Chapter.

C 2 The miracle of the seven loaves. 11 The pharisees aske a signe. 15 The leuen of the pharisees. 22 The blinde receaueth his sight. 29 Peter confesseth Christe, 33 and is rebuked of Christe. 34 Howe we would folowe Christe, 35 lose our lyfe, 38 and not be ashamed of the Gospell.

A
Math. xv. d. 1



A those dayes, *When there was a very great company, and had nothyng to eate, Jesus called his disciples to him, & saide vnto them:

2

I haue compassio on the people, because they haue now ben with me thye dayes, and haue nothyng to eate:

3

Esay. ix. a.
Toby. xiii. b

And yf I sende them away fastyng to their owne houses, they shall faynt by the way: * for diuers of them came fro farre.

4

And his disciples aunswered hym: From whence can a man satisfie these men with bread here in the wildernesse:

5

And he asked the: Howe many loaves haue ye: They sayde, seven.

6

And he commaunded the people to sit downe on the grounde: And he toke the seven loaves, and when he had geuen thankes, he brake, and gaue to his disciples, to set before them: And they dyd set them before the people.

7

And they hadde a fewe small fysshes: And when he had blessed, he commaunded them also to be set before them.

8

So they dyd eate, and were suffised: And they toke vp of the broken meate that was left, seven baskettes full.

9

And they that had eaten, were about foure thousand: And he sent the away.

10

And anon he entred into a shippe, with his disciples, and came into the parties of Dalmanutha.

11

Math. xvi. a
Luke. xi. d.
Iohn. vi. d.

* And the Pharisees came forth, and began to dispute with hym, sekynge of him a signe from heauen, tempting him.

12

And when he had sighd depely in his spirite, he sayth: why doth this generatio seke a signe: Verily I say vnto you, there shall no ^(a) signe be geue vnto this generation.

(a) It is in
Greke text,
yf a signe,
whiche the
Hebrewes be
as a vehement
negation.

And he lefte them, and went into the ship agayne, & departed ouer the water.

13

And they had forgotten to take bread [with them] neither had they in the ship with them moze then one loafe.

14

Math. xvi. b
Luk. xx. a.

And he charged the, saying: * Take heede, beware of the leuen of the pharisees, and of the leuen of herode.

16 And they reasoned among them selues, saying: we haue no bread.

17 And Jesus knewe it, and sayth vnto them: why reason ye, because ye haue no bread: Perceauye ye not yet, neither vnderstande: haue ye your heart yet hardened:

18 haue ye eyes, and see not: and haue ye eares & heare not: Do ye not remember:

19 * When I brake fyue loaves among fyue thousande men, howe many baskettes full of broken meate toke ye vp: They say vnto hym, twelue. Math. xiii. c

20 * When I brake seven among foure thousande, howe many baskettes of the leauynge of the broken meate toke ye vp: They sayde, seven. Math. xv. d

21 And he sayde vnto them: Howe happeneth it, that ye do not vnderstande:

22 And he came to Bethsaida, & they brought a blynde man vnto hym, and desired hym to touche hym.

23 And he caught the blinde by the hand, and led him out of the towne: and when he had spyt in his eyes, & put his handes vpon him, he asked him if he saw ought.

24 And he loked vp, & saide, I see men: for I perceiue the walke as [they were] trees.

25 After that, he put his handes agayne vpon his eyes, & made hym see: And he was restored, & saw euery man clearely.

26 And he sent hym home to his house, saying: neither go into the towne, nor tell it to any in the towne.

27 * And Jesus went out, & his disciples, into the townes that long to Cesarea Philippi: And by the way he asked his disciples, saying vnto them: whom do men say that I am? Math. xvi. c
Luk. ix. c

28 And they aunswered: [Some saye that thou art] Iohn Baptist, and some saye, Elias: Agayne, some saye that thou art one of the prophetes.

29 And he sayde vnto them: But whom say ye that I am: Peter aunswereth, & saith vnto him: * Thou art very Christe. Math. xvi. c
Luk. ix. c
Iohn. vi. g

30 And he charged them, that they should tell no man of hym.

31 And he began to teache them, * howe that the sonne of man must suffer many thynges, & be reprovued of the elders, and of the hie priestes, & scribes, and be killed, and Math. xv. d
and. xx. e
Luk. ix. c

and after thre dayes, aryse agayne.
 32 And he spake that saying openly: And Peter toke hym asyde, and began to rebuke hym.
 33 But he turned about, and looked on his disciples, and rebuked Peter, saying, go after me Satā: for thou sauerest not the thinges that be of God, but the thinges that be of men.
 34 *And when he had called the people vnto hym, with his disciples also, he said vnto them: whosoever wyll folow me, let hym forsake hym selfe, and take vp his crosse, and folowe me.
 35 For whosoever wyll saue his life, shall

lose it: But whosoever shall lose his life, for my sake & the Gospels, the same shall saue it.
 36 For what shall it profite a man, yf he wyne all the worlde, and lose his owne soule:
 37 Or what shall a man geue, for a raunsome of his soule:
 38 *whosoever therfore shalbe ashamed of me, and of my wordes, in this adulous and synnefull generation: of hym also shall the soune of man be ashamed, when he cometh in the glorie of his father, with the holy Angels.

Math. x. e.
Luk. xii. b.

¶ The. ix. Chapter.

¶ The transfiguration of Christe. 13 Elias is come. 26 A dumbe spirite is cast out. 29 why the disciples coulde not cast it out. 33 The disciples contende for superioritie. 38 One casteth out deuyls that folowed not Christes disciples. 43 Of the offences of hande, foote, or eye. 49 Of seasonyng with salt.



And he saide vnto them: Verily I say vnto you, *ther be some of them that stande here, whiche shall not taste of death, tyll they haue seene þe kyngdome of God

come, with power.

1 *And after sixe dayes, Jesus taketh Peter, and James, and John, and leadeth them vp into an hye mountayne, out of the way, alone: and he was transfigured before them.
 2 And his rayment dyd shyne, & became very whyte, euen as snowe: so whyte, as no fuller can make vpon the earth.
 3 And there appeared vnto them Elias, with Moyses: And they talked with Jesu.
 4 And Peter answered, and sayth to Jesu: Maister, here is good beyng for vs, let vs make also three tabernacles, one for thee, and one for Moyses, and one for Elias.
 5 For he wist not what he saide, for they were afrayde.
 6 And there was a cloude that shadowed them: and a voyce came out of the cloude, saying, *This is my beloued sonne, heare hym.
 7 And sodenly, when they had looked rounde about, they sawe no man, more then Jesus only, with them.
 8 *And as they came downe from the

hyll, he charged them, that they should tell no man those thynges that they had seene, tyll the soune of man were rysen from the dead agayne.
 10 And they kept that saying with them, and demaunded one of another: what the rysing from the dead agayne, should meane:
 11 And they asked hym, saying: why then say the scribes that Elias must first come:
 12 He answered, and sayde vnto them: *Elias verily when he cometh firste, restoreth all thynges: And the soune of man, as it *is witten of hym, shall suffer many thynges, & be set at naught.
 13 But I saye vnto you, that Elias is come, & they haue done vnto him whatsoeuer they would, as it is writte of him.
 14 And when he came to his disciples, he sawe much people about them, and the scribes disputyng with them.
 15 And strayghtway all the people, whē they behelde hym, were amased, & ran to hym, and saluted hym.
 16 And he asked the scribes, what dispute they had with them:
 17 *And one of the compaignie answered, & sayde: Maister, I haue brought vnto thee my sonne, whiche hath a dumbe spirite:
 18 And whensoeuer he taketh hym, he teareth hym, & he someth, and gnasheth with his teeth, & pineth away: and I spake to thy disciples, that they should cast hym out, and they coulde not.

Mala. iii. b.
Esay. liii. a.

Mat. xvii. c.
Luk. ix. e.

The Gospell

19 He answered hym, and sayth: **D** saytlesse nation, howe long shall I be with you: howe long shall I suffer you: **B**ring hym vnto me.

20 And they brought him vnto him: And when he sawe hym, straghtway the spirite tare hym: And he fell downe on the grounde, wallowying and fomyng.

21 And he asketh his father, howe longe it is a go sence this came vnto hym: And he sayde, of a chylde.

22 And oft tymes it hath cast hym into the fire, and into the water, to destroye hym: **B**ut yf thou canst do any thyng, haue mercy on vs, and helpe vs.

23 **J**esus sayde vnto hym: this thyng yf thou canst beleue, *all thynges are possible to hym that beleueth.

24 And straghtwaye the father of the childe cryed with teares, saying: **L**orde I beleue, helpe thou mine vnbeliefe.

D 25 When **J**esus sawe that the people came runnyng together, he rebuked the soule spirite, saying vnto hym: **T**hou dumbe and deafe spirite, I charge thee come out of hym, and enter no more into hym.

26 And the spirite, when he had cryed and rent him sore, came out of hym: and he was as one that had ben dead; inso-much that many sayde, he is dead.

27 **B**ut **J**esus caught hym by the hande, and lyst hym vp: and he rose.

28 And whē he was come into the house, *his disciples asked hym secretly: **W**hy coulde not we cast hym out?

29 And he saide vnto them: **T**his kynde can come forth by nothing, but by prayer and fastyng.

E 30 **A**nd they departed thence, and toke their iorney thoro we Galilee: and he would not y any man should knowe it.

31 **F**or he taught his disciples, and sayde vnto them: ***T**he sonne of man, shall be deliuered into the handes of men, & they shall kyl him: and, after that he is kylled, he shall rylse agayne the thirde day.

32 **B**ut they vnderstoode not that saying, and were afrayde to aske hym.

33 And he came to Capernaum: And when he was come into the house, he asked them, what was it that ye disputed among your selues by the way?

34 And they helde their peace: **F**or by the way, they had reasoned among them selues, who shoulde be the chiefest.

35 And when he was set downe, he cal-

led the twelue to hym, and sayde vnto them: **I**f any man desire to be first, the same shall be last of al, & seruaunt vnto al.

36 ***A**nd he toke a young childe, & set him in the myddes of them: and when he had taken hym in his armes, he sayde vnto them. **J** Mat. xviii. a Luk. ix. f.

37 **W**hosoever receaueth any such a young chylde in my name, receaueth me: And whosoever receaueth me, receaueth not me, but hym that sent me.

38 **J**ohn answered him, saying: **M**aster, we sawe one caste out deuylls in thy name, & he foloweth not vs: and we forbad him, because he foloweth vs not.

39 **B**ut **J**esus sayde, forbyd hym not: ***F**or there is no man, whiche, yf he do a miracle in my name, can lyghly speake euyll of me. 1. Cor. xii. a

40 **F**or he that is not against vs, is on our part.

41 ***W**hosoever shall in my name geue you a cup of colde water to drynke, because ye belong to **C**hriste: verily I say vnto you, he shall not lose his rewarde. Math. x. d

42 ***A**nd whosoever shall offende one of these litle ones, that beleue in me, it were better for him, if a myllstone were hanged about his necke, and he were cast into the sea. Mat. xviii. a

43 ***A**nd yf thy hande offende thee, cut it of: **I**t is better for thee to enter into lyfe & maymed, then hauyng two handes, to go into hell, into fire that neuer shall be quenched: Mat. xviii. b

44 **W**here *their worme dyeth not, & the fire goeth not out. Esay. lvi. g

45 And yf thy foote offende thee, cut it of: **I**t is better for thee to go halt into lyfe, then hauyng two fete, to be cast into hell, into fire that neuer shall be quenched:

46 **W**here their worme dyeth not, and the fire goeth not out.

47 ***A**nd if thine eye offend thee, plucke it out: **I**t is better for thee to go into the kyngdome of **G**od with one eye, then hauyng two eyes, to be cast into hell fire: Math. v. e

48 **W**here their worme dyeth not, and the fire goeth not out.

49 **E**uery man shall be salted with fire: *and euery sacrifice shall be seasoned with salt. Leuit. ii. d

50 ***S**alt is good: **B**ut if the salt be vnseruice, with what thyng shall you season it: **H**auc salt in your selues, and haue peace among your selues, one with another. Math. v. b Luk. xii. g

The.x. Chapter.

¶ 2 Of diuorcement, 13 chyldren are brought to Christe, and blessed, 17 A riche man questioneth howe he shoulde inherite eternall lyfe, 30 the rewarde of them that forsake all thynges for the Gospel, 33 Christe telleth befoze of his passion, 35 the request of the sonnes of Zebedeus, 52 blynde Bartimeus receaueth his syght.

AND When he rose from thence, he * Went into the coastes of Turie, through the region [that is] beyonde Jordane: And the people resorted vnto hym a freshe, and as he was wont, he taught them agayne.

And the pharisees came, and asked hym: Is it lawfull for a man to put away his wyfe: temptyng hym.

And he aunswered, and sayde vnto them: * what did Moyses commaunde you to do:

And they sayde: Moyses suffred to write a booke of diuorcement, and to put her away.

And Jesus aunswered, and sayde vnto the: For the hardnesse of your heart, he wrote this precept vnto you.

But from the begynnyng of the creation, * God made them male & female.

[And sayde] for this cause * shall a man leaue his father and mother, and byde by his wyfe:

* And they twayne shalbe one flethe. So then are they no more twayne, but one flethe.

Therefore, what God hath coupled together, let not man seperate.

And in the house, his disciples asked hym agayne, of the same matter.

And he sayth vnto them: * Whosoever putteth away his wyfe, & maryeth another, committeth adulterie agaynst her.

And yf a woman put away her husbande, and be maryed to another, she committeth adulterie.

* And they brought young chyldren to hym, that he shoulde touche them: And his disciples rebuked those that brought them.

But when Jesus sawe it, he was sore displeased, and sayde vnto them: Suffer the young chyldren to come vnto me, forbyd them not: For of such, is the kyngdome of God.

Verily I say vnto you, whosoever doth not receaue þ kyngdome of God * as a young childe, he shall not enter therein.

And when he had taken them by in his armes, he put his handes vpon the, and blessed them.

17 ¶ And when he was gone forth into the way, there came one runnyng, and kneeled to hym, and asked hym: * good Maister, what shall I do, that I may inherite eternall lyfe?

Mat. xix. d. Luk. xviij. d

18 Jesus sayde vnto hym: why callest thou me good? There is no man good but one, which is God.

19 Thou knowest the commaundementes: Thou shalt not commit adulterie, Thou shalt not kyll, Thou shalt not steale, Thou shalt not beare false witnessse, Thou shalt defraude no man, Honour thy father and mother.

20 He aunswered, and sayde vnto hym: Maister, all these haue I obserued from my youth.

21 Jesus behelde hym, and loued hym, and sayde vnto hym, one thyng thou lackest: * Go thy way, sell whatsoeuer thou hast, and geue to the poore, & thou shalt haue treasure in heauen, and come folowe me, and take by the crosse.

Mat. xix. b. Luk. xvij. d

22 But he was discomforted because of that saying, and went away mournyng: for he had great possessions.

23 And when Jesus had looked rounde about, he sayde vnto his disciples: * howe hardly shall they that haue riches, enter into the kyngdome of God:

Mat. xix. e. Luk. xvij. e.

24 And the disciples were astonyed at his wordes. But Jesus aunswereth agayne, and sayth vnto them: Chyldren, howe harde is it for the that trust in riches, to enter into þ kyngdome of God.

25 It is easier for a camel to go thorow the eye of a needle, then for the riche to enter into the kyngdome of God.

26 And they were astonyed out of measure, saying betwene them selues: who then can be saued:

27 Jesus looked vpon them, & sayde: With men it is vnpossible, but not with God: for * with God all thynges are possible.

28 And Peter began to say vnto him: Lo, * we haue forsaken all, & haue folowed thee.

Mat. xx. c. Luk. xvij. e.

29 Jesus aunswered, & sayde: Verily I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wyfe, or chyldren, or landes, for my sake and the Gospels,

The Gospell

30 But he shall receaue an hundreth folde nowe at this present, houses, and brethren, and sisters, and mothers, and chyldren, and landes, with persecutions, and in the worlde to come, eternall lyfe.

Mat. xxv. b. 31 * But many that are first, shalbe last: and the last, first.

32 And they were in the way, goyng by to Hierusalem: And Jesus went before them, and they were amazed, and folowed, and were afrayde. And Jesus toke the twelue agayne, and beganne to tell them what thynges shoulde happen vnto hym.

Mat. xvi. c. 17. c. & 20. c. Luk. xv. f. and xxii. c. 33 * Beholde, we go by to Hierusalem, and the sonne of man shalbe delyuered vnto the hye priestes, & vnto the scribes: and they shall condemne hym to death, and shall delyuere hym to the Gentiles.

34 And they shall mocke hym, & scourge hym, spit vpon hym, and kylle hym: And the thirde day he shall ryse agayne.

Math. xx. e. 35 * And James and John, the sonnes of Zebedee, came vnto hym, saying: Maister, we would that thou shouldest do for vs, whatsoeuer we desyre.

36 He sayde vnto them: what woulde ye, that I shoulde do for you?

37 They sayde vnto hym: graunt vnto vs, that we may sit, one on thy ryght hande, and the other on thy left hande, in thy glory.

38 But Jesus sayde vnto them, Ye wote not what ye aske: Can ye drynke of the cuppe that I drynke of: and be baptized with the baptisme that I am baptized with:

39 And they sayde vnto hym: that we can. Jesus sayde vnto them: ye shall in deede drynke of the cup that I drynke of, and with the baptisme that I am baptized withall, shall ye be baptized:

f 40 But to sit on my ryght hande, and on my left hande, is not myne to geue, but

vnto them, for whom it is prepared.

41 * And when the ten hearde it, they began to disdaine at James and John. Math. xx. d.

42 But Jesus, when he had called them to hym, sayde vnto them: ye knowe, that * they which seeme to beare rule among the Gentiles, raigne as Lordes ouer them: And they that be great among them, exercise aucthoritie vpon them. Math. xx. d. Luk. xxi. c.

43 Neuerthelesse, so shall it not be among you: but whosoever of you, wyl be great among you, shalbe your minister:

44 And whosoever of you wyl be the chiefest, shalbe seruaunt of all.

45 For * the sonne of man also came not to be ministred vnto: but to minister, & to geue his lyfe, a raunsome for many. Math. xx. d.

46 And they came to Hierico: * And as he went out of y^e citie of Hierico with his disciples, and a great number of people, blynde Bartimeus the sonne of Timeus, sate by the hye wayes syde beggynge. Math. xx. d. Luk. xxi. g.

47 And when he hearde that it was Jesus of Nazareth, he beganne to cry, and say: Jesus, thou sonne of Dauid, haue mercy on me.

48 And many rebuked hym, that he shoulde holde his peace: But he cryed the more a great deale, thou sonne of Dauid haue mercy on me.

49 And Jesus stode still, and commaunded hym to be called. And they called the blynde, saying vnto hym: Be of good comfort, ryse, he calleth the.

50 And he threwe away his cloke, & rose, and came to Jesus.

51 And Jesus answered, and sayde vnto hym: what wylt thou that I do vnto thee: The blynde sayde vnto hym: Maister, that I myght see.

52 Jesus sayde vnto hym: Go thy way, thy fayth hath saued thee. And immediately he receaued his sight, & folowed Jesus in the way.

The. xj. Chapter.

¶ 11 Chyriste rideth to Hierusalem, 13 the vnfruitfull fygge tree is cursed, 15 byers & sellers are cast out of the temple, 17 the house of God, is the house of prayer, 24 the strength of faith, 25 forgeue other whē thou prayest, 27 the pharisees aske Chyriste of his aucthoritie.

Math. xxi. a. Luk. xix. c.



¶ And when they came nye to Hierusalem, vnto Bethphage & Bethanie, at the mount of Oliues, he sendeth forth two of his disciples,

2 And sayth vnto them. Go your way into the towne, that is ouer against you: And assoone as ye be entred into it, ye shall fynde a colte bounde, wheron neuer man sate: loose hym, and bryng hym hyther.

3 And yf any man say vnto you, why do

do ye so: Say ye, that the Lorde hath neede of hym: and strayghtway he wyll sende hym hyther.

4 And they went their way, and founde the colt tyed by the dooze without, in a place where two wayes met: and they loosed hym.

5 And diuers of them that stode there, sayde vnto them: * What do ye loosyng the colte?

6 And they sayde vnto them, euen as Jesus had commaunded: And they let them go.

7 And they brought the colt to Jesus, and cast their garmentes on hym, and he sate vpon hym.

8 And many spred their garmentes in the way: Other cut downe branches of the trees, & strawed the in the way.

9 And they that went before, and they that folowed, cryed, saying, Hosanna, * blessed is he that cometh in the name of the Lorde.

10 Blessed be the kyngdome, that cometh in the name of hym that is Lorde of our father Dauid: Hosanna in the hiest.

11 And the Lorde entred into Hierusalem, and into the temple: And when he had looked rounde about, vpon all thynges, and now the euen tyde was come, he went out vnto Bethanie with the twelue.

12 * And on the morowe, when they were come out from Bethanie, he hungred.

13 And when he had spied a fygge tree a farre of, hauyng leaues, he came to see if he myght fynde any thyng thereon: And when he came to it, he founde nothyng but leaues: for the tyme of figges was not yet.

14 And Jesus answered, and sayde vnto the fygge tree: neuer man eate fruite of thee hereafter, whyle the worlde standeth. And his disciples hearde it.

15 And they came to Hierusalem: And Jesus went into the temple, and began to cast out them that solde and bought in the temple, & ouerthrewe the tables of the money chaungers, and the seates of them that solde doues:

16 And woulde not suffer, that any man shoulde cary a bessel through the temple.

17 And he taught, saying vnto them: * Is it not written, My house shalbe called the house of prayer vnto all nations: But ye haue made it a denne of thieues.

18 And the scribes & hie priestes hearde

it, and sought howe to destroy hym:

* For they feared hym, because all the people was astonied at his doctrine. Math. xxi. d

19 And when euen was come, Jesus went out of the citie.

20 * And in the mornyng, as they passed by, they salve the fygge tree dyed by the rootes. Math. xxi. d Luk. xi. g. and. xxx. c.

21 And Peter remembred, and sayde vnto hym: Maister, beholde, the fygge tree which thou cursedst, is withered away.

22 And Jesus answered, and sayde vnto them: haue fayth in God.

23 ¶ For, verely I say vnto you, that whosoever shall say vnto this mountayne: Be thou remoued, and be thou cast into the sea, & shall not doubt in his heart, but shall beleue the those thynges which he sayth shall come to passe, whatsoener he sayth, shalbe vnto hym.

24 Therefore I say vnto you, * What thynges so euer ye desyre when ye pray, beleue that ye receaue [them:] & ye shall haue [them]. Mat. xxi. c. Iohn. xiiii. c.

25 And when ye stande & pray, * forgeue, yf ye haue ought agaynst any man: that your father also which is in heauen, may forgeue you your trespasses. Math. vi. d. and xviii. d.

26 But yf you do not forgeue: neither wyll your father, which is in heauen, forgeue you your trespasses.

27 And they came agayne to Hierusalem: * And as he walked in the temple, there came to hym the hie priestes, and the scribes, and the elders. Luk. xxi. a. Math. xxi. e.

28 And say vnto him: By what auctoritie doest thou these thynges: & who gaue thee this auctoritie, to do these thynges?

29 Jesus answered, & sayde vnto them: I wyll also aske of you one question: and answer me, and I wyll tell you by what auctoritie I do these thynges.

30 The baptisme of John, whether was it from heauen, or of men: Answer me.

31 And they reasoned with them selues, saying, yf we shall say from heauen: he wyll say, why then dyd ye not beleue hym:

32 But yf we shall say, of men, ^(a) We feare the people. For all men counted John, ^(a) This is the thirde per- son in Greke. that he was a very prophete.

33 And they answered, and sayde vnto Jesus: we can not tell. And Jesus answered and sayde vnto them: neither wyll I tell you by what auctoritie I do these thynges. ¶

¶ The

The Gospell

The. xij. Chapter.

The vineyarde is let out to husbände men, 3 who euyl entreated them that were sent to receaue fruite, 8 and kylled the heire, 14 tribute is due to Caesar, 25 Chryste proueth the resurrection by Scripture, agaynst the Saducees, 28 the chiefe commaundementes of the lawe, 35 Chryste is the sonne of Dauid, 38 the hypocriticall vsage of the scribes, 41 the pooze widdowes farthyng.

21



And he beganne to speake vnto them by parables. A [certayne] man planted * a vineyarde, and compassed ^(a) it about with an hedge, and ordeyned a

wynepresse, and built a towre, and let it out vnto husbände men: and went into a straunge countrey.

2 And when the tyme was come, he sent to the husbände men a seruaunt, that he myght receaue of the husbandmen, of the fruite of the vineyarde.

3 And they caught hym, and beat hym, and sent hym away emptye.

4 And moreover, he sent vnto them another seruaunt: and at hym they cast stones, and brake his head, and sent him away agayne, all to reuiled.

5 And agayne, he sent another, and hym they kylled: and many other, beatyng some, and kyllyng some.

6 And so, when he had yet but one beloued sonne, he sent hym also at the last vnto them, saying: they wyll stande in awe of my sonne.

7 ^{Mat. xxi. d. Gen. 37. d. Luk. xx. c.} * But the husbandmen saide amongest them selues: this is the heire, come, * let vs kyll him, and the inheritaunce shalbe ours.

8 And they toke hym, and kylled hym, and cast hym out of the vineyarde.

9 What shall therfore, the Lorde of the vineyarde do: he shal come, and destroy the husbandmen, and wyll geue the vineyarde vnto other.

10 ^{Psa. cxviii. c. Mat. xxi. d. Actes. iiii. b.} Haue ye not read this Scripture: * The stone which the builders dyd refuse, is become the chiefe stone of the corner:

11 This is the Lordes doying, and it is marueylous in our eyes.

12 They went about also to take hym, and feared the people: for they knewe, that he had spoken the parable agaynst them. And they left hym, and went their way.

13 ^{Mat. xxii. d. Luk. xx. b.} * And they sent vnto hym, certayne of the pharisees, and of the Herodians

to take hym in his wordes.

14 And alsoone as they were come, they sayde vnto hym: Maister, we knowe that thou art true, & carest for no man, for thou considerest not the persons of men, but teachest the way of god truly: Is it lawfull to pay tribute to Caesar, or not?

15 Ought we to geue, or ought we not to geue: But he seeyng their hypocrysie, sayde vnto them: why tempt ye me: Bryng me a penie, that I may see it.

16 And they brought it: And he sayth vnto them, whose is this image and superscription: And they sayde vnto hym: Caesars.

17 And Jesus aunswered, and sayde vnto them: * Geue to Caesar [the thynges] that belong to Caesar: and to God, [the thynges] which pertaine to God. And they marueyled at hym. ^{Rom. xii. b. Mat. xvii. c. and xxx. c.}

18 There came also vnto hym, the Saducees, * which say that there is no resurrection, and they asked hym, saying: ^{Mat. xxii. a. Act. xxiii. b. Luk. xx. c. Deu. xxxv. b.}

19 Maister, * Moyses wrote vnto vs, of any mans brother dye, and leaue his wyfe behynde hym, & leaue no chyldren: that his brother shoulde take his wyfe, and rayse by seede vnto his brother.

20 There were seuen brethren: and the first toke a wyfe, and when he dyed, left no seede behynde hym.

21 And the seconde toke her, and dyed, neither left any seede: And the thirde lyke wyse.

22 And seuen had her, and left no seede behynde them: Last of all, the wyfe dyed also.

23 In the resurrection therfore, when they shall rise agayne, whose wyfe shall she be of them: for seuen had her to wife.

24 And Jesus aunswered, and sayde vnto the: Do ye not therfore erre, because ye vnderstande not the Scriptures, neither the power of God:

25 For when they shall rise agayne from the dead, they neither marry, nor are geuen in maryage: but are as the Angels which are in heauen.

26 As touchyng the dead, that they rise agayne

agayne : haue ye not read in the booke of Moyses, howe in the bushe, God spake vnto him, saying: *I am the God of Abraham, and the God of Isaac, and the God of Jacob:

27 He is not the God of the dead, but God of the lyuyng. We therefore do greatly erre.

28 *And when there came one of the scribes, & had heard them disputyng together, and perceaued that he had answered them well, he asked him, which is the first of all the commaundementes.

29 Jesus answered hym, the first of all the commaundementes is : Heare O Israel, *The Lorde our God, is one Lorde:

30 And thou shalt loue the Lorde thy God with all thy heart, and with all thy soule, and with all thy mynde, and with all thy strength. This is the first commaundement.

31 And the seconde is lyke vnto this : *Thou shalt loue thy neyghbour as thy selfe. There is none other commaundement greater then these.

32 And the scribe sayde vnto hym : Well maister, thou hast sayde the trueth, for there is one God, & there is none but he.

33 And to loue hym with all the heart, and with all the vnderstandyng, & with all the soule, and with all the strength, and to loue a [mans] neyghbour as hym selfe, is greater then all the burnt offerynges and sacrifices.

34 And when Jesus sawe that he answered discretely, he sayde vnto hym : Thou art not farre from the kingdome

of God. And no man after that, durst aske hym any question.

35 And Jesus answered and sayde, teachyng in the temple : howe say the scribes that Chyste is y sonne of Dauid:

36 For Dauid hym selfe, inspired with the holy ghost, sayde: *The Lorde saide vnto my Lorde, sit on my right hande, tyll I make thyne enemies thy footestoolle. Mat.xxii.d. Pfal. cx.a.

37 Dauid hym selfe calleth hym Lorde: and howe is he then his sonne? And much people hearde hym gladly.

38 And he sayde vnto them in his doctrine: beware of the scribes, whiche * desire to go in long clothyng, and salutations in the market places, Mat.xxiii.a. Luk.xx.g.

39 And the chiefe seates in the congregations, and the vppermost rowmes at feastes,

40 which denoure widdowes houses, & vnder a pretence, make long prayers: These shal receaue greater dampnatio.

41 And when Jesus sate ouer agaynst the tresurie, he behelde * howe the people put money into the tresurie: And many that were rich, cast in much. Luk.xxi.a.

42 And there came a certayne poore widdowe, & she threwe in two mites, which make a farthyng.

43 And he called vnto hym his disciples, and sayth vnto them : Verely I say vnto you, that this poore widdowe hath cast more in, then all they which haue cast into the tresurie.

44 For they all, dyd cast in of their superfluitie: but she, of her pouertie, dyd cast in all that she had, euen all her lyuyng.

¶ The. xiiij. Chapter.

¶ The destruction of the temple, 24 signes before Chyestes commyng, 32 the day and houre thereof is vnknowen, 31 Gods worde shall not passe away, 35 watche and pray.



¶ As he went out of the temple, * one of his disciples sayde vnto hym : Maister, see what stones, & what buildynges [are here.]

And Jesus answered, & sayde vnto hym: Seest thou these great buildynges? There shall not be left one stone vpon another, that shall not be throwen downe.

3 And as he sate vpon the mount of Oli-

ues, ouer agaynst the temple, Peter, and James, and John, and Andrew, asked hym, secretly:

4 Tell vs, when shall these thynges be? And what shall be the signe when all these thynges shall be fulfilled?

5 And Jesus answered them, and began to say : *take heede, lest any man deceaue you. Mat.24.a. Luk. xxi.b.

6 For many shall come in my name, saying I am [Chyste:] and shall deceaue many.

when

7 When ye shall heare of warres, and tidynge of warres, be ye not troubled: For such thynges must nedes be, but the ende is not yet.

8 For there shall nation aryse agaynst nation, and kyngdome agaynst kyngdome: And there shall be earthquakes in diuers places, and famine shall there be, and troubles. These are the begynnyng of sorowes.

9 *John. xvi. a.* * But take ye heede to your selues: *Mat. x. b.* * For they shall deliuer you by to counteys, and to synagogues, and ye shall be beaten, yea, and shall be brought before rulers & kynges for my sake, for a testi- *Luk. xxi. c.* moniall vnto them. *John. xvi. a.*

10 *Math. 24. b.* * And the Gospell must first be published among all nations.

11 *Math. x. c.* * But when they leade you, and present you, be not carefull aforehande, neither take thought what ye shall speake: but whatsoeuer is geuen you in the same houre, that speake ye. For it is not ye that speake, but the holy ghost.

12 The brother shall betray the brother to death, and the father the sonne: and the chyldren shall ryse agaynst their fathers and mothers, and shall put them to death.

13 And ye shall be hated of all men for my names sake: But who so endureth vnto the ende, the same shall be safe.

14 *Math. 24. b.* * Moreover, when ye see the abhomi- *Luk. xxi. d.* nation of desolation, wherof is spoken by Daniel the prophete, stande where it ought not (let hym that readeth vnderstande) then let them that be in *Daniel. ix. g.* Iurie, flee to the mountaynes:

15 And let hym that is on y^e house toppe, not go downe into the house, neither enter therein, to fetch any thyng out of his house.

16 And let hym that is in the fielde, not turne backe agayne vnto the thynges which he left behynde hym, for to take his garmente with hym.

17 *Uso* [shalbe] then to them that are with chyldre, and to them that geue sucke in those dayes.

18 But pray ye that your flyght be not in the wynter:

19 For there shall be in those dayes such tribulation, as was not from the begynnyng of creatures, which God created, vnto this tyme, neither shall be.

20 And except that the Lorde shoulde

shorten [those] dayes, no fleshe shoulde be saued: But for the electes sake, whom he hath chosen, he hath shortened [those] dayes.

21 * And then, yf any man say to you, lo *Math. 24. b.* here is Christe, lo he is there, beleue not. *Luk. xvii. e.*

22 For false Christes, and false prophetes shall ryse, and shall shewe signes and wonders, to deceaue, yf it were possible, euen the elect.

23 But take ye heede: Beholde, I haue shewed you all thynges before.

24 * Moreover, in those dayes, after that *Math. 24. c.* tribulation, the sunne shall waxe darke, *Ioel. ii. c.* and the moone shall not geue her light. *Luk. xxi. e.*

25 And the starres of heauen, shall fall: and the powers which are in heauen, shall be shaken.

26 * And then shall they see the sonne of *Daniel. vii. e.* man comyng in the cloudes, with great power and glozy.

27 And then shall he sende his Angels, and shall gather together his elect, from the foure wyndes, from the ende of the earth, to the vtmost part of heauen.

28 * Learne a parable of the fygge tree. *Math. 24. d.* When his braunche is yet tender, and *Luk. xxi. f.* hath brought forth leaues, ye knowe that sonner is neare: *D*

29 So ye in lyke maner, when ye see these thynges come to passe, vnderstand, that [he] is nye, euen at the doores.

30 Verily I say vnto you, that this generation shall not passe, tyll all these thynges be done.

31 Heauen and earth shall passe away, but my wordes shall not passe away.

32 But of that day and tyme knoweth no man: no not the Angels which are in heauen, neither the sonne him selfe, saue the father only.

33 * Take heede, watche and pray: for ye *Math. 24. d.* knowe not when the tyme is. *Luk. xii. e.*

34 * As a man which is gone into a *Mat. xxv. b.* straunge countrey, and hath left his house, and geuen auctoritie to his ser- *Luk. xix. b.* uautes, and to euery man his worke, and commaunded the porter to watche:

35 watche ye therfore, (for ye knowe not whye the maister of the house wyl come, at euen, or at mydnyght, whether at the cocke crowyng, or in tye dawnyng.)

36 Lest yf he come sodenly, he fynde you slepyng.

37 And that I say vnto you, I say vnto all, watche.

C 1 The hygh priestes conspire agaynst Christe, 3 A woman powreth precious oymtment on Christes head, 10 Judas for moncy betrayeth Christe, 12 the Passouer is prepared and eaten, 22 the institution of the Lordes Supper, 25 Christes prayers and agonie in Gethsemani, 45 the takyng and examynyng of Christe before the hygh priest, 67 Peter denieth Christe, 72 and weepeth.



After two dayes was [the feast] of the Passouer, & of vnleuened bread.

and put hym to death.

2 But they sayde : not in the feast day, lest any busines arise among the people.

* And when he was at Bethanie, in the house of Simon the leper, euen as he sate at meate, there came a woman hauyng an alabaster boxe of very precious oymtment, [called] Narde pistike, and she brake the boxe, and powred it on his head.

4 And there were some, that had indignation within them selues, and sayde : what neded this waste of oymtment :

5 For it myght haue ben solde for more then three hundred pence, and haue ben geuen to the poore. And they grudged agaynst her.

6 And Jesus sayde : let her alone, why trouble ye her : she hath done a good worke on me.

7 * For ye haue poore with you alwayes, and whensoever ye wyll, ye may do the good : but me haue ye not alwayes.

8 She hath done that she coulde : she came aforehande, to annoynt my body to the buryng.

9 Verily I say vnto you, whersoever this Gospel shalbe preached, throughout the whole worlde, this also that she hath done, shalbe rehearsed, in remembrance of her.

10 * And Judas Iscariot, one of the twelue, went away vnto þe hye priestes, to betray hym vnto them.

11 when they hearde that, they were glad, and promised that they woulde geue hym money. And he sought howe he myght conueniently betray hym.

12 * And the first day of vnleuened bread, when they dyd sacrifice the Passouer, his disciples sayde vnto hym : where

wylt thou that we go and prepare, that thou mayest eate the Passouer :

13 And he sendeth forth two of his disciples, and sayth vnto them : Go ye into the cite, & there shall meete you a man bearing a pitcher of water, folowe him.

14 And whither soeuer he goeth in, say ye to the good man of the house, the maister sayth : where is the ghest chaumber, where I shall eate the Passouer with my disciples :

15 And he wyll shewe you a large vpper chaumber, paved and prepared : there make redy for vs.

16 And his disciples went forth, & came into the cite, & founde as he had sayd vnto them : & they made redy the Passouer.

17 * And when it was now euen tyde, he came with the twelue.

Mat.xxvi.b
Luk.xxii.b.

18 And as they sate at boord & dyd eate, Jesus sayde : Verily I say vnto you, * one of you, that eateth with me, shall betray me.

Iohn.xiii.e.

19 And they began to be sorry, and to say to hym one by one, is it I : And another sayde, is it I :

20 He answered and sayde vnto them : It is one of the twelue, euen he that dyppeth with me in the platter.

21 The sonne of man truly goeth as it is written of hym : but wo to that man by whom the sonne of man is betrayed. Good were it for that man, yf he had neuer ben borne.

22 * And as they dyd eate, Jesus toke bread : and whē he had blessed, he brake [it] and gaue to them, and sayde : Take, eate, this is my body.

Mat.xxvi.c
Luk.xiii.b.
i.Cor.xi.e.

23 And he toke the cup, and when he had geuen thanks, he toke it to them : and they all dranke of it.

24 And he sayde vnto them : This is my blood, of the newe Testament, which is shed for many.

25 Verily I say vnto you, I wyll drinke no more of the fruite of the vine, vntyll that day, that I drinke it newe in the kyngdome of God.

26 * And when they had praysed [God,] they went out into þe mount of Oliues.

Mat.xxvi.c
And

- 27 And Jesus sayth vnto them: All ye shalbe offended because of me this nyght. For it is written: * I wyll smyte the sheepehearde, and the sheepe shalbe scattered.
- 28 But after that I am risen agayne, I wyll go into Galilee before you.
- 29 Peter sayde vnto hym: Although all men be offended, yet [wyll] not I.
- 30 And Jesus sayth vnto hym: Verely I say vnto thee, that this day, euen, in this night, before the cocke crowe thise, thou shalt deny me thre tymes.
- 31 But he spake more vehemently: no, yf I shoulde dye with thee, I wyll not deny thee. Likewise also sayde they all.
- D** 32 * And they came into a place which was named Gethsemani, and he sayth to his disciples: Sit ye heare, whyle I shall pray.
- 33 And he taketh with hym, Peter, and James, and John, and began to waxe abasshed, and to be in an agonie.
- M** 34 And sayth vnto them: * My soule is heauie, euen vnto the death, tarry ye here and watche.
- 35 And he went forth a litle, and fell flat on the grounde, and prayed: that yf it were possible, the houre myght passe from hym.
- M** 36 And he sayde: * Abba father, all thynges are possible vnto thee, take away this cup from me. Neuerthelesse, not that I wyll: but that thou [wylt, be done.]
- E** 37 And he came & founde them slepyng, and sayth vnto Peter: Simon, sleepest thou: Couldst not thou watche one houre?
- 38 Watche ye, and pray, lest ye enter into temptation: the spirite truly is redy, but the fleshe is weake.
- M** 39 * And agayne he went asyde, & prayed, and spake the same wordes.
- 40 And he returned, and founde them a slepe agayne. For their eyes were heauie: neither wist they what to answer hym.
- 41 And he came the thirde tyme, & sayde vnto them: slepe henceforth, and take your ease, it is inough: The houre is come, beholde, the sonne of man is betrayed into the handes of sinners.
- 42 Kysse by, let vs go: Lo, he that betrayeth me, is at hande.
- M** 43 * And immediatly whyle he yet spake, commeth Judas, which was one of the twelve, and with hym a great number of people, with swordes & staves, from the hye priestes, and scribes, and elders.
- 44 And he that betrayed hym, had geuen them a general token, saying: who soeuer I do kysse, that same is he, take hym, and leade hym away warily.
- 45 And assoone as he was come, he goeth strayghtway to hym, and sayth vnto hym: Haister, Haister, and kissed hym.
- 46 And they layde their handes on hym, and toke hym.
- 47 And one of them that stode by, drew out a sworde, & smote a seruaunt of the hye priest, and cut of his eare.
- 48 And Jesus answered, and saide vnto them: * Be ye come out as vnto a thiefe with swordes and with staves, for to take me.
- 49 I was dayly with you in the temple, teachyng, and ye toke me not, [but these thynges come to passe,] that the Scriptures shoulde be fulfilled.
- 50 * And they all forsooke hym, & ranne away.
- 51 And there folowed hym, a certayne young man, clothed in lymen vpon the bare: and the young men caught hym.
- 52 And he left his lymen garment, and fled from them naked.
- 53 * And they ledde Jesus away to the hyest priest, and with hym came all the hye priestes, and the elders, and the scribes.
- 54 And Peter folowed hym a great way of, euen tyl he was come into the palace of the hye priest, and he sate with the seruauntes, and warmed hym selfe at the fyre.
- 55 * And the hye priestes, and all the council sought for witnesse agaynst Jesus, to put hym to death, and founde none.
- 56 For many bare false witnesse agaynst hym, but their witnesse agreed not together.
- 57 And there arose certayne, and brought false witnesse agaynst hym, saying.
- 58 We hearde hym say: * I wyll destroy this temple that is made with handes, and within thre dayes I wyll buylde another, made without handes.
- 59 But yet their witnesse agreed not together.
- 60 * And the hye priest stode by amongst them, and asked Jesus, saying: Answerest thou nothyng? howe is it that these beare witnesse agaynst thee?

61 But he helde his peace, & answered nothyng. Agayne, *the hyst priest asked hym, and sayde vnto hym: Art thou Christe, the sonne of the blessed?

62 And Jesus sayde, I am: *And ye shall see the sonne of man sittynge on the ryght hande of power, and commynge in the cloudes of heauen.

63 Then the hyst priest rent his clothes, and sayde: What neede we any further witnesses:

64 We haue hearde blasphemie: What thinke ye: And they all condemned hym to be worthy of death.

65 And some began to spyt at hym, and to couer his face, and to beate hym with fistes, and to say vnto hym, prophetic. And the seruauntes dyd beate hym with rodde.

66 And as Peter was beneath in the palace, there came one of the wenches of the hyst priest:

67 And *when she sawe Peter warmyng

hym selfe, she loketh on hym, and sayth: And thou also wast with Jesus of Nazareth.

68 And he denyed, saying: I knowe hym not, neither wote I what thou sayest. And he went out into the porche, and the cocke crowe.

69 And a danisell, when she sawe hym agayne, began to say to the that stode by, this is one of them.

70 And he denyed it agayne. And anone after, they that stode by, sayde agayne to Peter: Surely, thou art one of the, for thou art of Galilee, and thy speache agreeth therto.

71 But he began to curse, and to sweare, [saying]: I knowe not this man of whom ye speake.

72 And the seconde tyme *the cocke crowe, & Peter remembred the worde that Jesus sayde vnto hym, before the cocke crowe thise, thou shalt deny me three tymes: And he began to weepe.

Mat. xxvi. g
Luk. xxii. g

¶ The. xv. Chapter.

¶ 1 Jesus is deliuered bounde to Pilate, 2 and answereth hym nothyng, 15 Barabbas is loosed, and Jesus is deliuered by to be crucified, 16 the maner of Christes passion & death, 3 the Centurions confession of Christe, 4 Joseph beggeth Christes body, and buryeth it, 47 women that behelde his passion and sepulchre.

¶ **A**n anone in the dawnyng, *the hyst priestes held a counsel, with the elders, and the scribes, and the whole congregation, and bound Jesus, and



ledde hym away, and deliuered hym to Pilate.

2 And Pilate asked hym: Art thou the kyng of the Jewes: And he answered and sayde vnto hym: thou sayest it:

3 And the hyst priestes accused hym of many thynges.

4 So Pilate asked hym agayne, saying: *Answerest thou nothyng: Beholde, howe many thynges they witnesse agaynst thee.

5 Jesus yet answered nothyng, so that Pilate marueyled.

6 At that feast, Pilate dyd deliuer vnto them a prisoner, whomsoever they woulde desire.

7 And there was one, that was named Barabbas, which lay bounde, with them that made insurrection: which [men] had committed murther also in

the insurrection.

8 And the people cryng aloud, began to desire [hym] that he woulde do, according as he had euer done vnto them.

9 Pilate answered them, saying: Wylle ye that I let loose vnto you the kyng of the Jewes:

10 For he knewe, that the hyst priestes had deliuered hym of enuie.

11 But the hyst priestes moued the people, that he shoulde rather deliuer Barabbas vnto them.

12 Pilate answered agayne, and sayde vnto them: *what wylle ye then that I do vnto hym, whom ye call the kyng of the Jewes:

Math. 27. b.
Luk. xxiii. e

13 And they cryed agayne, crucifie hym.

14 Pilate sayde vnto them: what cuyll hath he done: And they cryed the more feruently, crucifie hym.

15 And so Pilate, wyllyng to content the people, *let loose Barabbas vnto them, and deliuered by Jesus, when he had scourged hym, for to be crucified.

Math. 27. c.

16 And the souldiers led hym away, into the hall, called Pratorium, and called together the whole bande [of souldiers:]

And

The Gospell

17 And they clothed hym with purple, and they platted a crowne of thornes, and crowned hym withall,
 18 And began to salute hym: Hail kyng of the Jewes.

19 And they smote hym on the head with a reede, & did spit vpon hym, and bowed their knees, and worshipped hym.

20 And when they had mocked hym, they toke the purple of hym, and put his owne clothes on hym, and led hym out to crucifie hym.

Math. 27.d. Luk. xxiii.d. 21 * And they compelled one that passed by, called Simon of Cyrene (commynge out of the felde, the father of Alexander and Rufus) to beare his crosse.

Mat. 27.d. **C** 22 * And they brought hym to a place named Golgotha, which is, if a man interpret it, the place of [dead mens] sculles.

23 And they gaue hym to drynke, wyne myngled with myre: but he receaued it not.

Math. 27.d. Psa. xxii.d. 24 And when they had crucified hym, they parted his garmentes, castyng lottes vpon them, what euery man shoulde take.

25 And it was the thyrde houre, and they crucified hym.

26 And the title of his cause was wrytten: THE KYNG OF THE IEVVES.

Math. 27.d. Luk. xxiii.d. 27 * And they crucified with hym two thieues: the one on the ryght hande, and the other on his left.

E. say. liii.d. Math. 27.d. 28 And the Scripture was fulfilled which sayth: * He was counted among the wycked.

Math. 27.d. Luk. xxiii.b 29 * And they that went by, rayled on him, wagging their heades, and saying: A wretche, thou that destroyest the temple, and buildest it in thre dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Lyke wylse also mocked hym the hye priestes among them selues, with the scribes, and sayde: he saued other men, hym selfe he can not saue.

32 Let Christe the kyng of Israel descende nowe from the crosse, that we may see, and beleue. And they that were crucified with hym, checked hym also.

Mat. 27.e. Luk. xxiii.f 33 * And when the sixth houre was come, darknesse arose ouer all the earth, vntill the nyynth houre.

34 And at the nyynth houre, Jesus cryed with a loude voyce, saying: Eloi, Eloi, lama sabachthani: which is, yf one interpret it, * By God, my God, why hast thou forsaken me? Math. 27.f. Psa. lxxi.a.

35 And some of them that stode by, whē they hearde that, sayde: Beholde, he calleth for Elias.

36 * And one ran, and fylled a sprynge full of vineger, and put it on a reede, & gaue hym to drynke, saying: let hym alone, let vs see whether Elias wyll come and take hym downe. Math. 27.e.

37 But Jesus cryed with a loude voyce, and gaue vp the ghost.

38 * And the bayle of the temple dyd rent in two peeces, from the toppe to the bottome. Math. 27.f. Luk. xxiii.g

39 * And when the Centurion, which stode before hym, sawe, that he so cryed, and gaue vp the ghost, he sayde: Truly this man was the sonne of God. Math. 27.f. Luk. xxiii.g

40 * There were also women a good way of beholdyng hym: among whom was * Marie Magdalene, and Marie the mother of James the litle, and of Ioses, and Salome. Math. 27.f. Luk. xxiii.g. Math. 27.g.

41 * which also when he was in Galilee, had folowed hym, and ministred vnto hym: and many other women, which came by with hym vnto Hierusalem. Luk. viii.a.

42 And nowe when the euen was come, (because it was the day of preparyng, that goeth before the Sabboth)

43 * Ioseph [of the citie] of Aramathia, a noble councellour, which also looked for the kyngdome of God, came, and went in boldly vnto Pilate, and begged of hym the body of Jesu. Math. 27.g. Luk. xxiii.g. Ioh. xix.g.

44 And Pilate marueyled that he was already dead: and called vnto hym the Centurion, and asked of hym, whether he had ben any whyle dead.

45 And when he knewe the trueth of the Centurion, he gaue the body to Ioseph.

46 And he bought a linnen cloth, & toke hym downe, and wrapped hym in the linnen cloth, & layde him in a sepulchre, that was hewē out of the rocke, & roulled a stone vnto the doore of y sepulchre.

47 And Marie Magdalene, and Marie Ioses, behelde wher he was layde. **C**

The. xvj. Chapter.

C The women come to the sepulchre, 5 an Angel telleth them that Chryste is ryfen. 9 Chryste appeareth to Marie Magdalene, 12 to two goyng into the countrey, 14 then to the eleuen, 15 whom he commaundeth to preache the Gospell. 19 Chryste is receaued into heauen. 20 The signes that folowe the preachyng of the Gospell.

I
A



And whē the Sabboth day was past, Marie Magdalen and Marie [the mother] of James, & Salome, bought sweete linclynge oymntmentes, that they myght come

and annoynt hym.

*And early in the mornynge, the ^(^o) first day of the Sabbothes, they came vnto the sepulchre, when the sunne was ryfen:

3 And they sayde among them selues, who shall roule vs away the stone from the dooze of the sepulchre:

4 And when they looked, they sawe how that the stone was rouled awaye, for it was a very great one.

5 And they went into the sepulchre, and sawe a young man syttyng on the ryght syde, clothed in a long whyte garment, and they were amased.

6 *And he sayth vnto them, be not amased: ye seke Iesus of Nazareth, which was crucified: he is risen, he is not here, beholde the place where they had put hym.

7 But go your way, & tell his disciples, and Peter, that he goeth befoze you into Galilee, there shall ye see hym, as he saide vnto you.

8 *And they went out quickly, and fled from the sepulchre, for they trembled & were amased: neither sayde they any thing to any man, for they were afraide.

9 ¶ When [Iesus] was ryfen early, the first [day] after the Sabboth, he appeared firste to Marie Magdalene, out of

whom he had cast seuen devils.

10 And she went & tolde them that were with hym, as they mourned & wept.

11 And they, when they hearde that he was alyue, and had ben seene of her, beleued it not.

12 *After that, appeared he vnto two of them in another fourne, as they walked and went into the countrey. Luk. xxiii. b

13 And they went and tolde it vnto the residue: and [they] beleued not these also.

14 ¶ Afterwarde, he appeared vnto the eleuen, as they sate at meate, and cast in their teeth their vnbelyefe and hardnes of heart, because they beleued not them whiche had seene that he was ryfen & gayne from the dead.

15 And he sayde vnto them: *Go ye into Math. 28. d. all the worlde, and preache the Gospell to all creatures.

16 He that beleueth, and is baptized, shall be saued: But he that belcueth not, shall be dampned. **D**

17 And these tokens shall folowe them that beleue. *In my name they shall cast out devils, they *shall speake with newe tongues, Actes. viii. b
xvi. b. xxx. c.
Actes. ii. a.
and. xix. b.
Luk. x. c.
and. xxxiii. b.

18 They shall driue away serpentes: and yf they drinke any deadly thyng, it shall not hurte them: They shall lay their handes on the sicke, & they shall recover.

19 So then, when the Lorde had spoken vnto them, *he was receaued into heauen, and sate hym downe on the ryght hande of God. Lu. xxiii. g.
Actes. i. b.

20 And they went soorth, and preached euerywhere, the Lorde woorkyng with them, *and confirmyng the worde with Heb. ii. a. signes folowynge.

Ej

Here endeth the Gospell by Saint Marke.

The Gospell

¶ The Gospell by Saint Luke.



¶ The first Chapter.

¶ 1 The p̄face of Luke. 5 Of Zacharias and Elizabeth. 11 The Angel sheweth the natiuitie of John Baptist. 20 The incredulitie of Zacharie is punysshed. 28 The Angel saluteth Marie, and sheweth the natiuitie of Christe. 40 Marie visiteth Elizabeth. 46 The songue of Marie. 57 The birth, circumcision, and graces of John Baptist. 68 The prophesie of Zacharie. 80 The office of John.

¶ 1



Ensamuche as manye haue taken in hande, to set foorth in order, ȳ declaration of those thynges whiche are moſte ſurelye to be beleued among vs,

2 Euen as they deliuered them vnto vs, which from the begynnyng sawe them them selues with their eyes, and were ministers of the ^(a) worde:

I determined also, as ſoone as I had searched out diligently all thinges from the begynnyng, that then I woulde write vnto thee; moſte excellent Theophilus.

4 That thou myghtest knowe the certentie of those thinges wherof thou hast ben informed.

5 There was in the dayes of Herode the kyng of Iurie, a certaine p̄est, named Zacharias,* of the course of Abia, & his wyfe was of the daughters of Aaron, & her name was Elizabeth.

6 They were both ryghteous before God, and walked in all the lawes and ordinaunces of the Lorde, that no man coulde fynde fault with them.

7 And they had no chylde, because that Elizabeth was barren: and they both were nowe well stricken in age.

8 And it came to passe, that when Zacharie executed the priestes office before God, as his course came,

9 Accordyng to ȳ custome of the priestes office, his lot was to burne incence, whē he went into the temple of the Lorde. Exo. xxxv. Hebr. ix. b.

10 And the whole multitude of the people were without in prayer, whyle the incence was burnyng.

11 And there appeared vnto hym an Angel of the Lorde, standyng on the ryght syde of the aulter of incence.

12 And when Zacharias sawe him, he was troubled, and feare came v̄pō him.

13 But the Angel sayde vnto him: Feare not Zacharie, for thy prayer is hearde: and thy wyfe Elizabeth shall beare thee a sonne, & thou shalt cal his name John.

14 And thou shalt haue ioy and gladnesse, and many shall reioyce at his birth.

15 For he shall be great in the syght of the Lorde, and shall neither drynke wine nor strong drynke: and he shall be fylled with the holy ghost, euen from his mothers wombe.

And

(a) That is, they were doers in suche thynges as be set foorth in the Gospell.

1. Par. 14. a.

16 And many of the chyldren of Israel, shall he turne to their Lorde God.

17 And he shall go before hym, with the spirite and power of *Elias, to turne the heartes of the fathers to the chyldren, and the disobedient to the wisdom of the iust men, to make reoy a perfect people for the Lorde.

18 And Zacharias saide vnto the Angel: By what token shall I know this: For *I am olde, and my wyfe well stricken in yeres.

19 And the Angel answered, and sayde vnto hym: I am Gabriel that stande in the presence of God, and am sent to speake vnto thee, and to shewe thee these glad tydynges.

20 And beholde, thou shalt be dumbe, & not be able to speake, vntyll the day that these thynges be perfourmed, because thou beleuedst not my wordes, whiche shall be fulfilled in their season.

21 And the people waited for Zacharias, and marueyled that he taried so long in the temple.

22 And when he came out, he coulde not speake vnto them. And they perceaued that he had seene a vision in the temple: For he beckened vnto them, and remayned speechlesse.

23 And it came to passe, that assoone as the dayes of his office were out, he departed into his owne house.

24 And after those dayes, his wyfe Elizabeth conceaued, and hyd her selfe fife monethes, saying:

25 Thus hath the Lorde dealt with me, in the dayes wherein he looked on me, to take fro me my rebuke among men.

26 And in the sixth moneth, the Angel Gabriel was sent from God, vnto a citie of Galilee, named Nazareth,

27 To a virgin, spoused to a man whose name was Ioseph, of the house of David, and the virgins name was Marie.

28 And the Angel went in vnto her, and sayde: Hail [thou that art] freelic beloued, the Lorde is with thee, blessed art thou among women.

29 And when she sawe hym, she was troubled at his saying, and cast in her mynde what maner of salutation that shoulde be.

30 And the Angel saide vnto her: Feare not Marie, for thou hast founde grace with God.

31 For beholde, *thou shalt conceaue in

thy wombe, and beare a sonne, & *thalt call his name Iesus. Math.i.c. Luk.ii.c.

32 He shall be great, & shall be called s^r sonne of the hyst: & the Lord God shall gene vnto him the seate of his father David:

33 And *he shall reigne ouer the house of Jacob for euer, and of his kyngdome there shall be none ende. Efai.ix.b.

34 Then said Marie vnto s^r Angel: How shall this be, seing I knowe not a man? Dani.vii.b. Mich.iii.b.

35 And the Angel answered, & saide vnto her: The holy ghost shall come vpon thee, & the power of the hyst shall ouer shadowe thee. Therefore also that holy thyng whiche shall be borne, shall be called the sonne of God. (c) shall be secretely in the about all reason.

36 And beholde, thy cosin Elizabeth, she hath also conceaued a sonne in her olde age: & this is her sixth moneth, whiche was called barren.

37 For with *God, shall nothyng be vnp^ossible. Zach.viii.b. Math.xix.c. Mark.x.b.

38 And Marie saide: Beholde the handmayden of the Lorde, be it vnto me accordyng to thy worde. And the Angel departed from her. Luk.xviii.c.

39 And Marie arose in those dayes, & went into the hyll countrey with haste, into a citie of Iuda,

40 And entred into the house of Zacharie, and saluted Elizabeth.

41 And it came to passe, that when Elizabeth hearde the salutation of Marie, the babe sprang in her wombe, and Elizabeth was fylled with the holy ghost.

42 And she cryed with a loude voyce, and saide: Blessed art thou among women, because s^r fruite of thy wombe is blessed.

43 And whence commeth this to me, that s^r mother of my lord should come to me?

44 For loe, assoone as the voyce of thy salutation sounded in mine eares, the babe sprang in my wombe for ioy.

45 And blessed is she that beleued: For those thynges shall be perfourmed, which were tolde her from the Lorde.

46 And Marie saide: My soule magnifieth the Lorde. Efai.lxi.d.

47 And my spirite reioyseth in God my sauour.

48 For he hath looked on the lowe degree of his handmayden: For loe, now from henceforth shall all generations call me blessed.

49 Because, he that is mightie, hath done to me great thynges, & holy is his name,

50 And his mercy is on them that feare him,

The Gospell

him, from generation to generation.
 51 He hath shewed strength with his arme,
 he hath scattered them that are proude,
 in the imagination of their heartes.
 52 *He hath put downe the myghtie fro
 their seates, and exalted them of lowe
 degree.
 53 He hath fylled the hungry with good
 thynges, & sent away the riche emptye.
 54 He hath helped his seruaunt Israel,
 in remembraunce of his mercy,
 55 (*Euen as he promised to our fathers,
 Abraham, and to his seede) for ever.
 56 And Marie abode with her about
 thre monethes, and returned agayne
 to her owne house.
 57 ¶ Elizabethes tyme came, that she
 shoulde be deliuered, and she brought
 forth a sonne.
 58 And her neyghbours, and her cosins
 hearde howe the Lorde hadde shewed
 great mercy vpon her, and they reioyced
 with her.
 ¶ 59 And it came to passe, that on the eyght
 day they came *to circumeise the chyld,
 and called his name Zacharias, after
 the name of his father.
 60 And his mother answered, and said:
 not so, but he shalbe called John.
 61 And they sayde vnto her: There is
 none in thy kinrede that is named with
 this name.
 62 And they made signes to his father,
 howe he woulde haue hym called.
 63 And he asked for wytyng tables, and
 wrote, saying, his name is John. And
 they marueyled all.
 64 And his mouth was opened immedi-
 atly, and his tounge [loosed] & he spake,
 and prayled God.
 65 And feare came on all them that dwelt
 nye vnto them: And all these sayinges
 were noysed abrode throughout all the
 hyll countrey of Iurie.
 66 And all they that hearde them, layde

them by in their heartes, saying: What
 maner of chyld shall this be: And the
 haude of the Lorde was with hym.
 67 And his father Zacharias was filled
 with y^e holy ghost, & prophesied, saying.
 68 Praise be y^e Lord God of Israel, for
 he hath visited & redeemed his people.
 69 And hath rayled *by an ^(D) horne of Psal. 132.
(D) That is,
his kingdom
and power.
i. Sam. xvi.
and Dan. vii. saluation vnto vs, in the house of his
 seruaunt David.
 70 Euen as he promised by the mouth of
 his holy prophetes, whiche were sence
 the worlde began.
 71 That he woulde saue vs from our ene-
 mies, and from the haude of all that
 hate vs.
 72 That he woulde deale mercifully with
 our fathers, and remember his holy co-
 uenant.
 73 *And that he woulde perfourme the Gen. xxiii.
 oth, which he sware to our father Abra-
 ham, for to geue vs.
 74 *That we, beyng deliuered out of the Esaies. 38. c.
 handes of our enemies, might serue him
 without feare,
 75 All the dayes of our life, in [such] holy-
 nesse and righteousnes [as are accepted]
 before hym.
 76 And thou chyld shalt be called the pro-
 phete of the hyghest: for thou shalt go
 before the face of the Lorde, to prepare
 his wayes.
 77 To geue knowledge of saluation vnto
 his people, by the remission of their
 synnes.
 78 Through y^e tender mercy of our God,
 wherby the day spryng from an hygh
 hath visited vs.
 79 *To geue lyght to them that sitte in Esaies. c.
Math. iii. 6
 darknesse, and in the shadowe of death,
 to guide our fete into the way of peate.
 80 And the chyld grewe, and waxed
 strong in spirite, and was in wildernesse
 till the day came when he should thewe
 hym selfe vnto the Israelites,

¶ The seconde Chapter.

¶ 1 The talkyng of the worlde by Augustus Cesar. 7 Christe is borne, 10 he is
 shewed vnto the shepheardes. 14 The songue of the Angels. 21 The circum-
 cision of Christ. 28 Simeon and Anna prophesie of hym. 40 Christe increa-
 seth in wysdome, 46 disputeth with the doctours, 51 and was obedient to
 his parentes.

¶ 1



¶ And it came to passe
 in those dayes, y^e there
 went out a commaun-
 dement fro Augustus
 Cesar, that all the ^(a)
 world should be taxed,

2 (And this first taxing was made, when
 Syrenius was liefetenaunt in Syria.)
 3 And every man went vnto his owne
 citie, to be taxed.
 4 And Joseph also went by from Gali-
 lee, out of the citie Nazareth, into
 Iurie,

(a) So much
 as was sub-
 iect to the Ro-
 manes.

xx.b. Jurie, vnto *the citie of Dauid, whiche is called Bethlehem, because he was of the house and linage of Dauid,
 5 To be taxed with Marie his spoused wyfe, which was with chylde.
 6 And so it was, that whyle they were there, the dayes were accomplisshed, that she shoulde be deliuered.
 B 7 And she brought forth her first begotten ^(b) sonne, and wrapped him in swadlyng clothes, & layde hym in a manger, because there was no rowme for them in the inne.
 8 There were in y^e same countrey sheephhearde, abydyng in the fielde, & watchyng their flocke by nyght.
 9 And loe, the Angel of the Lorde stode harde by them, and the glorie of the Lorde shone rounde about them, & they were soze afrayde.
 10 And the Angel sayde vnto them, be not afrayde: For beholde, I bryng you tydynges of great ioy, that shall come to all people.
 11 For vnto you is borne this daye, in the citie of Dauid, a sauour, which is Christ the Lorde.
 12 And take this for a signe: We shal finde the childe wrapped in swadling clothes, and layde in a manger.
 13 And straightway, there was with the Angel, a multitude of heauenly souldiers, prayfynge God, and sayng.
 14 Glorie to God on hye, and peace on the earth, and vnto men a good wyll.
 C 15 And it came to passe, assoone as the Angels were gone away from them into heauen, & the sheephearde said one to another: Let vs go nowe euen vnto Bethlehem, and see this thyng that is come to passe, whiche the Lorde hath shewed vnto vs.
 16 And they came with haste, and founde Marie and Ioseph, and the babe layde in a manger.
 17 And when they had scene it, they published abroad the saying whiche was tolde them, of that childe.
 18 And all they that hearde it, wondred at those thynges which were tolde them of the sheephearde.
 19 But Marie kept al those saynges, and pondered them in her heart.
 20 And the sheephearde returned, prayfynge & laudyng God, for all the thynges that they had hearde and scene, euen as it was tolde vnto them.

21 ¶ And when the eygth day was come, that the chylde shoulde be *circumcised, ^{Gen. xvii. b. Math. i. c. Luk. i. c.} *his name was called Iesus, *whiche was so named of the Angel, before he was conceaued in the wombe.
 22 ¶ And when the dayes of her purification, after the lawe of Moyses, were accomplisshed, they *brought hym to Hierusalem, to present him to the Lorde. ^{Leuit. xii. d. i. Reg. i. d.}
 23 (As it is written in the lawe of y^e Lorde: *Every man chylde that firste openeth the wombe, shalbe called holy to y^e lorde) ^{Exod. xiii. a. Num. viii. g.}
 24 And to offer, as it is sayde in the lawe of the Lorde, a payre of turtle doues, or two young pigions.
 25 And beholde, there was a man in Hierusalem, whose name was Simeon: and the same man was iust and godlye, and loked for the consolation of Israel, and the holy ghost was vpon hym.
 26 And a reuelation was geuen hym of the holy ghost, not to see death, before he had scene the Lordes Christe.
 27 And he came by inspiration into the temple: And when the father & mother brought in the chylde Iesus, to do for hym after the custome of the *lawe, ^{Leui. xii. d.}
 28 Then toke he hym by in his armes, & prayfed God, and sayde:
 29 Lord nowe lettest thou thy seruaunt depart in peace, accordyng to thy promise.
 30 For mine eyes haue scene thy saluatiō,
 31 whiche thou hast prepared before the face of all people:
 32 *A light to be reuealed to the gentiles, and the glory of thy people Israel. ^{Esai. xlix. b. Act. xiii. g.}
 33 ¶ And Ioseph and his mother marueyled at those thynges which were spoken of hym.
 34 And Simeon blessed ^(c) them, & saide vnto Marie his mother: beholde, this chylde is set to be the fall & ^(d) vprysyng agayne of many in Israel, & for a signe which is spoken agaynst.
 35 And moreouer, the sworde ^(e) shall pearce thy soule, that the thoughtes of many heartes ^(f) may be opened.
 36 And ther was a prophetisse, one Anna, the daughter of Phaniel, of the tribe of Aser, which was of a great age, and had lyued with an husbande ^(g) seuen yeres from her virginittie.
 37 And she had ben a wydowe about fourescore and foure yeres, whiche departed not from the temple, but serued God with fastynges and prayers nyght and day.

(c) That he prayed to god for them, & for the prosperittie of Christes kyngdome.
 (d) Christ is y^e head corner stone, vpon the which y^e electe are builded: but y^e wicked, vpon the same, shall stumble, fall, and be cast in pecces. Mat. 18. Rom. 9.
 (e) Great sorow shall pearce y^e hart, euen as a sworde.
 (f) when the crosse & affliction is layed vpon vs, then the heartes of gods electe is made manifest.
 (g) That is, she was seuen yeres married.

38 And she, commynge at the same instant vpon them, confessed lyke wise the Lorde, and spake of hym, to all them that looked for redemptio in Hierusalem.

39 And when they had perfourmed all thynges, accordyng to the lawe of the Lorde, they returned into Galilee, to their owne citie Nazareth.

i.Reg. ii.c. 40 And *the chylde grewe, and waxed strong in spirite, and was fylled with wisdom: & the grace of God was vpon hym.

Exod. xii.e. 41 Nowe, his parentes went to Hierusalem euery yere, *at the feast of y Passouer.

Leui. xxiii.a 42 And when he was twelue yere old, they ascended vp to Hierusalem, after the custome of the feast day:

43 And when they had fulfilled the dayes, as they returned home, the chylde Jesus abode still in Hierusalem: & Joseph and his mother knewe not of it.

44 But they, supposyng hym to haue ben in the company, came a dayes iourney, and sought hym among their kinsfolke and acquayntaunce.

45 And when they founde hym not, they turned backe againe to Hierusalem, and sought hym.

46 And it came to passe, that after thre dayes, they founde hym in the temple, sittynge in the myddes of the doctours, hearyng them, and posyng them.

47 *And all that hearde hym, were astonished at his vnderstanding & aunsweres. Math. vii. d. Mark. i. c. Luk. iii. c.

48 And when they sawe hym, they were amazed. And his mother said vnto him: Sonne, why hast thou thus dealt with vs: Beholde, thy father and I haue sought thee, for wyng.

49 And he sayde vnto them: Howe is it that ye sought me: wylste ye not, that I must go about my fathers businesse?

50 And *they vnderstoode not that saying which he spake vnto them. Luk. ix. c. and. xxiii. f.

52 And he went downe with them, and came to Nazareth, & was obedient vnto them: But his mother kepte all these sayinges in her heart.

53 And Jesus increased in wisdom and stature, and in fauour with God & men.

The thirde Chapter.

The preachyng and baptisme of John, 7 he sharply rebuketh the hypocrites, 15 he is thought to be Chryste, 16 Johns testimonie of Chryste, 20 his imprisonment, 21 Chryste is baptized, 23 the age and genealogie of Chryste.

21



Nowe, in the fifteenth yere of y raigne of Tiberius Cesar, Pontius Pilate being lieftenaunt of Iurie, and *Herode being tetrarch of Galilee, & his brother Philip tetrarch of Iturea, and of the region of Trachonites, and Lysanias the tetrarch of Abiline,

When Annas and Caiaphas were the hye. (a) priestes, the worde of the Lorde came vnto John, the sonne of Zacharias, in the wyldernesse.

And he came into all the coastes about Jordane, preachyng * the baptisme of repentaunce, for the remission of synnes:

As it is writte in y booke of the wordes of Esaias the prophete, saying: * The voyce of a cryer in wyldernesse, prepare ye the way of y Lorde, make his pathes strayght.

5 Every valley shalbe fylled, and every mountayne & hyll shalbe brought lowe: And thynges that be croked, shalbe made (b) strayght, and the rough wayes

shalbe made playne.

6 And all fleshe, shall see the saluation of God.

7 Then saide he to the people that were come forth to be baptized of hym: * generations of vipers, who hath forewarned you to flee from the wrath to come:

8 Bryng forth therefore due frutes of repentaunce, and begyn not to say within your selues, we haue Abraham to our father: For I saye vnto you, that God is able of these stones, to rayse vp childe vnto Abraham.

9 Nowe also is the (c) axe layed vnto the roote of the trees: * Every tree therfore which bryngeth not forth good fruite, is helven downe, and cast into the fire.

10 And the people asked hym, saying: * what shall we do then?

11 He aunswereth, and sayth vnto them: He that hath two (d) coates, let him part with hym that hath none: and he that hath meate, let hym do lyke wyse.

12 Then came publicanes (e) also to be baptized, and saide vnto him: Maister, what

that may hope vs from our saluation in Chryste, so y Christes way to vs, and our way to hym, shalbe playne and manifest. Math. iii. b.

(c) The vengeance of God is at hand. Math. iii. b.

Act. xii. f.

(d) He wylteth the ryche should be lowe: and helpe the poore, as their abilitye wyl serue, & nere requyre.

(e) Whose obsequie was to receive the tribute money, and tolles.

Luk. xxiii. a

(a) By lawe there shoulde haue ben but one hye priest only: but corruption of the tyme, by reasyn of Romaynes had rule, & the byberyng of Caiaphas, brought to passe, that the office was deuided. E. say. xl. a.

(b) All unprofitable shal be take away

What shall we do?

13 And he sayde vnto them: Require no more then that which is appoynted vnto you.

14 The souldiours lyke wyse demaunded of hym, saying: And what shall we do? And he saide vnto them: Do violence to no man, neither accuse any falsely, and be content with your wages.

15 As the people wayted, & all men nursed in their heartes of John, whether he were very Chyste:

16 John answered, and said vnto them all, * In dedde I baptize you with water: but one stronger then I cometh, whose shoes latched I am not worthy to vtilose, he shall baptize you with the holy ghost, and with fire.

17 * Which hath his fenne in his hande, & wyll purge his floore, & wyll gather the wheate into his barn: but y^e chaffe wyll burne by, with fire that neuer shalbe quenched.

18 And many other thinges, in his exhortation, preached he vnto the people.

19 * Then Herode the tetrarch, when he was rebuked of hym for Herodias, his brother Philipps wyfe, and for all the euyls which Herode dyd,

20 Added this aboue all, & shut vp John in pryson.

21 Nowe it came to passe, as all the people were baptized, and * when Jesus was baptized, and dyd praye, that the heauen was opened,

22 And the holy ghost came downe, in a bodyly shape lyke a Doue, vpon hym: and a voyce came from heauen, which sayde, * Thou art my beloued sonne, in thee I am well pleased.

23 And Jesus him selfe began to be about thirtie yerres of age, * beyng (as he was supposed) the sonne of Joseph: which was [the sonne] of Heli,

24 which was the sonne of Matthat, which was the sonne of Levi, which was the sonne of Melchi, which was the sonne of Ianna, which was the sonne of Joseph:

25 which was y^e sonne of Matthatias, which was the sonne of Amos, which was the sonne of Naum, which was the sonne of Heli, which was the sonne of Ragge:

26 which was the sonne of Maath, which was the sonne of Matthatias, which was the sonne of Semei, which

was the sonne of Joseph, which was the sonne of Juda:

27 which was the sonne of Joanna, which was the sonne of Rhesa, which was the sonne of Zorobabel, which was the sonne of Salathiel, which was the sonne of Neri:

28 which was the sonne of Melchi, which was the sonne of Addi, which was the sonne of Cosam, which was the sonne of Elmodam, which was the sonne of Er:

29 which was the sonne of Iose, which was the sonne of Eliezer, which was sonne of Iozim, which was y^e sonne of Matthat, which was y^e sonne of Lewi:

30 which was the sonne of Simeon, which was the sonne of Juda, which was the sonne of Joseph, which was the sonne of Ionan, which was the sonne of Eliacim:

31 which was the sonne of Melea, which was y^e sonne of Menam, which was y^e sonne of Matthata, which was the sonne of Nathan, which was the sonne of Dauid:

32 which was y^e sonne of Jesse, which was the sonne of Obed, which was the sonne of Booz, which was the sonne of Salmō, which was y^e sonne of Naassō:

33 which was the sonne of Aminadab, which was the sonne of Aram, which was the sonne of Efron, which was the sonne of Phares, which was the sonne of Juda:

34 which was y^e sonne of Jacob, which was the sonne of Asaac, which was the sonne of Abraham, which was y^e sonne of Thara, which was the sonne of Nachor:

35 which was y^e sonne of Saruch, which was the sonne of Ragau, which was the sonne of Phaleg, which was y^e sonne of Heber, which was the sonne of Sala:

36 which was the sonne of Arpharad, which was the sonne of Sem, which was the sonne of Noe, which was the sonne of Lamech:

37 which was the sonne of Mathusala, which was the sonne of Enoch, which was the sonne of Jared, which was the sonne of Haleleel, which was the sonne of Cainan:

38 which was the sonne of Henos, which was y^e sonne of Seth, which was y^e sonne of Adam, which was the sonne of God.

The Gospell

The. iij. Chapter.

¶ The temptation and fastyng of Christe, 13 he overcommeth the deuyll, 16 he teacheth at Nazareth with great admiration of the people. 24 A prophete is despyled, teaching in his owne countrey. 33 He healeth the man possessed with a deuill, 34 the deuill confesseth hym to be Christe, 38 he healeth Peters wyues mother, 40 he healed many of diuers diseases, 41 the deuyls confesse Christe, and are of hym reprobued, 43 and he preacheth through the cities.

A1
Math. iiii. a.
Mark. i. b.



Iesus, being full of the holy ghost, returned from Iordane, * & was ledde by the spirite into wyldernesse,

And was fourtie dayes tempted of the deuyll, and in those dayes dyd he cate nothyng: And when they were ended, he afterwarde hungred.

3 And the deuyll sayde vnto hym: If thou be the sonne of God, commaunde this stone that it be made bread.

Deut. viii. a.
Math. iiii. a.

4 And Iesus answered hym, saying: It is written, that * man shall not lyue by bread only, but by euery word of god.

5 And the deuyll toke hym into an hye mountayne, & shewed hym all the kingdomes of y^e worlde in a moment of time.

B 6 And the deuyll saide vnto hym: all this power wyll I geue thee euerywhyte, & the glory of them, for that is deliuered vnto me, and to whomsoeuer I wyll, I geue ^(a) it.

(a) Satan he trayeth hymselfe, shewing his bold sacrilege, vsurping the empire of the earth.

7 If thou therfore wilt fall downe before me, & worship me, they shalbe all thine.

Deut. vi. c.
and. x. d.
Math. iiii. b.

8 Iesus answered, & sayde vnto hym, Hence from me Satan: For it is writtē, * Thou shalt worship the Lorde thy God, and hym only shalt thou serue.

9 And he caried hym to Hierusalem, & set hym on a pinnacle of the temple, and sayde vnto hym: If thou be the sonne of God, cast thy selfe downe from hence.

Psal. xxi. c.
(b) How Satan is prince of the world.
John. viii.

10 For it is written, that he shall geue his Angels charge ouer thee, to kepe thee.

11 And in their handes they shall beare thee vp, that thou dalste not thy foote at any tyme agaynst a stone.

Deut. vi. c.
Math. iiii. g.

12 And Iesus answered, and sayde vnto hym: It is sayde, * Thou shalt not tempt the Lorde thy God.

13 And assoone as all the temptatiō was ended, the deuyll departed from hym for a season.

¶ 14 And Iesus returned, by the power of the spirite, into Galilee: & there went a fame of hym, throughout all the regi-

on rounde about.

15 And he taught in their synagogues, & was commended of all men.

Math. xii. g.
Mark. vi. a.

16 * And he came to Nazareth, where he was nursed: and, as his custome was, he wēt into the synagogue on the Sabboth day, and stode bp for to reade.

17 And there was deliuered vnto hym the booke of the prophete Esaias: * And when he had opened the booke, he founde the place where it was written,

ii. Esd. viii. b.

18 * The spirite of the Lorde vpon me, because he hath annoynted me, to preache the Gospell to the poore he hath sent me, to heale the broken hearted, to preache deliuerance to the captiue, & recovering of syght to the blynde, freely to set at libertie them that are byuiled:

Esay. lxi. a.

19 And to preache the acceptable yere of the Lorde.

20 And he closed the booke, and gaue it a gayne to the minister, and sate downe: And the eyes of all them that were in y^e synagogue, were fastened on hym.

21 And he began to say vnto the: this day is this scripture fulfilled in your eares.

22 And all bare him witnesse, * & wondered at y^e gracious wordes whiche proceeded out of his mouth. And they sayde, is not this Iosephes sonne?

Math. vii. g.
Mark. i. c.
Luk. ii. c.

23 And he saide vnto them: Ye wyll betterly say vnto me this prouerbe, phisit: on heale thy selfe: & whatsoeuer we haue heard done in Capernaū, do y^e same here lyke wyse in thine owne countrey.

24 And he saide: Verily I say vnto you, * no prophete is accepted in his owne countrey.

Math. xii. g.
Mark. vi. a.

25 But I tell you of a trueth, * many wyddowes were in Israel, in the dayes of Elias, when heauen was shutte thre yeres & sixe monethes, when great famishment was throughout all y^e lande:

3. Reg. viii. b.
Iacob. v. d.

26 And vnto none of the was Elias sent, saue vnto Sarepta, a citie of Sidon, vnto a woman that was a wyddowe.

27 * And many lepers were in Israel, in the tyme of Elizeus the prophete: and none of them was censed, sayyng Naaman the Syrian.

4. Reg. v. d.

And

28 And all they in the synagogue, when they heard these thynges, were fylled with wrath:

29 And rose vp, and thrust hym out of the cite, and led hym euē vnto the edge of the hyll (wheron their cite was built,) y they might cast hym downe headlong.

30 But he, passyng through the myddes of them, went his way: f

31 And came downe to Capernaum, a cite of Galilee, and there taught them on the Sabboth dayes.

32 * And they were astonyed at his doctrine: For his preachyng was with powver.

33 * And in the synagogue, there was a man, which had an vncleane spirite of a deuyll, and cryed with a loude voyce,

34 Saying: Oh what haue we to do with thee, thou Jesus of Nazareth: Art thou come to destroy vs: I knowe who thou art, euē the holy one of God.

35 And Jesus rebuked hym, saying: Holde thy peace, and come out of hym. And when the deuyll had throwen him in the middes, he came out of hym, and hurt hym not.

36 And feare came on them all, and they spake among them selues, saying: What manner a thyng is this: For with auctoritie and powver he commaundeth the foule spirites, and they come out.

37 And the fame of hym spread abrode, throughout euery place of the countrey rounde about.

38 * And when he was risen vp, and come out of the synagogue, he entred into Simons house: And Simons wiues mother was taken with a great feuer, & they made intercession to hym for her. Mat. viii. b.
Mark. i. c.

39 And he stode ouer her, and rebuked the feuer, and the feuer left her: And immediatly she arose, and ministred vnto them.

40 When the Sunne was downe, all they that had sicke, taken with diuers diseases, brought them vnto hym: And he layde his handes on euery one of them, and healed them.

41 * And deuyls also came out of many, crying & saying: Thou art that Christe, the sonne of God. And he rebuked them, and suffred them not to speake: For they knewe that he was Christe. Math. i. a.
and. xiii. d.

42 As soone as it was day, he departed, and went into a desert place: And the people sought hym, and came to hym, and kept hym, that he shoulde not depart from them.

43 And he sayde vnto them, I must preache the kyngdome of God to other cities also: For therfore am I sent.

44 And he preached in the synagogues of Galilee.

¶ The .v. Chapter.

C 1 Christe teacheth out of a shippe, 6 the great draught of fishe, 10 certayne disciples are called, 12 he cleseth the leper, 16 he prayeth in the wildernesse, 18 he healeth the man of the paultie, 27 calleth Mattheue the publican, 29 he eateth with sinners, 30 the pharisees murmure, 34 he exculseth his disciples, 35 the wyng their afflictions after his assention, 36 newe and olde agree not.



A I came to passe, that when y people pressed vpon hym, to heare the worde of God, he stode by the lake of Genesareth,

2 * And sawe two shippes stande by the lakes syde: But the fillhermen were gone out of them, and were wasshyng their nettes.

3 And he entred into one of the shippes, which pertayned to Simon, and prayed hym that he woulde thrust out, a litle from the lande: And he sat downe, and taught the people out of the shippe.

4 When he had left speakyng, he sayde vnto Simon: Launche out into the deepe, and let slip your nettes, to make a draught.

5 And Simon answered, and sayde vnto hym: Maister, we haue laboured all nyght, and haue taken nothyng: Reuerthelesse, at thy commaundement I wyll loose forth the nette.

6 And when they had this done, they inclosed a great multitude of fillhes: But their nette brake.

7 And they beckened vnto their felowes, which were in the other shippe, that they shoulde come, and helpe them. And they came, and fylled both the shippes, so that they suncke agayne.

8 When Simon Peter sawe this, he fell downe at Jesus knees, saying: Lorde, go from me, for I am a sinfull man.

9 For he was viterly astonyed, and all that were with hym, at the draught of fillhes, which they had taken.

And

The Gospell

10 And so was also James and John the sonnes of Zebedee, which were parteners with Simon. And Jesus sayde vnto Simon: Feare not, from hencefoorth thou shalt ^(a) catch men.

(a) By the preaching of the Gospell, as our then appointed to be an Apostle.

And when they had brought by their boates to the shore, * ^(b) they forsoke all, and folowed hym.

(b) That is, leaving that they possessed, was an impediment, wherby they might be let or hindered from the preaching of the Gospell.

¶ 12 And it came to passe, that whē he was in a certayne citie: Beholde, [there was] a man full of leprosie, and when he had spied Jesus, he fell flat on his face, and besought hym, saying: Lorde, if thou wilt, thou canst make me cleane.

13 And he stretched forth his hande, and touched hym, saying: I will, be thou cleane. And immediatly the leprosie departed from hym. And he charged hym, that he shoulde tell no man:

Leui. xiiii. a 14 But go [sayth he] * and shewe thy selfe to the priest, and offer for thy cleansing, accordyng as Moyses commaunded, for a witnesse vnto them.

15 But so much the more went there a fame abroad of hym, and much people came together to heare, and to be healed of hym, from their infirmities.

16 And he kept hym selfe a part in the wilderness, and prayed.

¶ 17 And it came to passe, on a certayne day, as he was teachyng, that there were pharisees & doctours of the lawe, sitting by, which were come out of all the townes of Galilee and Iurie, and Hierusalem: And the power of the Lorde was present, to heale them.

Math. ix. a. Mark. ii. a. 18 * And beholde, men brought in a bed, a man which was taken with a paultie, and they sought meanes to bryng hym in, and to lay hym before hym.

19 And when they coulde not fynde on what syde they myght bryng hym in, because of the prease, they went vpon the toppe of the house, and let hym downe through the tyling, bed and all, euen in the myddes before Jesus.

¶ 20 Whē he sawe their faith, he saide vnto hym: Man, thy sinnes are forgiven thee.

21 And the scribes and the pharisees, began to thynke, saying: What fellowe is this, which speaketh blasphemies:

Mark. ii. c. Esay. xliiii. d. and. xliiii. d.

* Who can forgive sinnes but God only:

22 But when Jesus perceaued their thoughtes, he answered, & sayde vnto them: What thynke ye in your heartes:

23 Whether is easier to say, thy sinnes be forgiven thee: or to say, rise vp & walke:

24 * But that ye may knowe that the sonne of man hath power to forgive sinnes on earth (he sayde vnto the sicke of the paultie) I say vnto thee, arise, take vp thy bed, and go vnto thy house. Math. ix. a. Mark. ii. c. Act. iii. a. ix. f.

25 And immediatly he rose vp before them, and toke vp his bed, wheron he lay, and departed to his owne house, prayyng God.

26 And they were all amazed, and they gaue the glory vnto God, and were fylled with feare, saying: Doubtlesse we haue seene straunge thynges to day.

27 * After these thynges, he went forth, & sawe a publicane named Leui, sitting at the receipt of custome: and he sayde vnto hym, folowe me. Math. ix. a. Mark. ii. b.

28 And he left all, rose vp, & folowed him.

29 And Leui made hym a great feast in his owne house. And there was a great companie of publicanes, and of other that sate [at meate] with them.

30 * But they that were scribes and pharisees among them, murmured agaynst his disciples saying: Why do ye eate and drynke with publicanes and sinners: Math. ix. a. Mark. ii. b. Luk. vii. c. and. xv. a.

31 And Jesus answered, and saide vnto them, They that are whole, neede not the phylition: But they that are sicke.

32 I came not to call the ^(c) ryghteous: but sinners to repentance. (c) Those which are complettly cleane, or sounde seeme in the eyes of the world, to be ryghteous.

33 And they sayde vnto hym: * Why do the disciples of John fast often, & pray, and the disciples of the pharisees also: but thynke eate and drynke:

34 He sayde vnto them. * Can ye make the chyldren of the wedding chaumber fast, whyle the brydegrome is with them: Math. ix. b. Mark. ii. a.

35 But the dayes will come, when the brydegrome also shall be taken away fro them: then shall they fast in those dayes.

36 He spake also vnto them a similitude. No man putteth a peece of a newe garment, into an olde besture: For then the newe renteth [the olde,] and the peece that was [taken] out of the newe, agreeth not with the olde.

37 And no man putteth newe wyne into olde vessels: For if he do, the newe wyne will burst the vessels, and runne out it selfe, and the vessels shall perishe.

38 But newe wine must be put into newe vessels, and both are preserued.

39 No man also that drinketh olde wyne, straghtway can awaye with newe: For he sayth, the olde is better.

The.vj.Chapter.

C The disciples plucke eares of corne on the Sabboth, 6 he healeth the man with the withered hand, 13 the chosynge of his Apostles, 20 of blessinges and cursynge, 27 the loue of our enemies, 29 to forgeue one another, 37 rashe iudgemēt reprehended, 44 the tree is knowen by his fruite, 45 the hearte knowen by the workes, 47 with what fruite the worde of God is to be hearde.

41



AND it came to passe, on the seconde Sabboth, after the first, that he went through the corne fieldes: and his disciples plucked the eares of corne, and dyd

12 And it came to passe in those dayes, *p he wēt out into a mountayne to pray, & continued all nyght in prayer to God.

Math.xiii.c

13 And assoone as it was day, he called his disciples: *And of them he chose twelue, whom he called Apostles:

Math.x.a.1
Mark.iii.b.

14 (Simon, whom he also named Peter, and Andrew his brother: James and John, Philip and Barthelmewe,

15 Matthewe and Thomas, James the soune of Alpheus, & Simon, which is called Zelotes:

16 And Judas, James [brother] and Judas Iscariot, which also was the traytour.)

17 And he came downe with them, and stooode in the playne fieldes, and the company of his disciples, *and a great multitude of people, out of all Iurie & Hierusalem, and frō the sea coast *of Tyre and Sidon, which came to heare hym, and to be healed of their diseases,

Math. iii.d.
Mark.iii.a.
Math.iii.d.
Iohn.vi.a.

18 And they that were vexed with foule spirites: and they were healed.

19 And all the people preassed to touche hym: for there went vertue out of hym, and healed them all.

20 And he lyft vp his eyes vpon his disciples, and sayde: *Blessed be ye poore, for yours is the kyngdome of God.

Math.v.a.

21 Blessed are ye that hunger nowe, for ye shalbe satysfied. Blessed are ye that weepe nowe, for ye shall laugh.

22 Blessed shall ye be when men hate you, & seperate you [from their companie] and raille on you, & put out your names as an euyl thyng, for the sonne of mans sake.

23 Reioyce ye in that day, and be glad: For beholde, your rewarde is great in heauen: For thus dyd their fathers vnto the prophetes.

24 *But wo vnto you that are riche: for ye haue your consolation.

Amos.vi.a.

25 Wo vnto you that are full: for ye shall hunger. wo vnto you that nowe laugh: for ye shall wayle and weepe.

26 wo vnto you when all men prayse you: for so dyd their fathers to the falsse prophetes.

But

2 And certayne of the pharisees sayde vnto them: why do ye that, which is not lawfull to do on y Sabboth dayes?

3 And Iesus answered them, & sayde: *Haue ye not read what Dauid dyd, when he hym selfe was an hungred, and they which were with hym:

4 Howe he went into the house of God, and dyd take and eate the shewe bread, and gaue also to them that were with hym, which was not lawfull to eate, but for the priests only?

5 And he sayde vnto them: The sonne of man is Lord also of y Sabboth day.

6 And it came to passe also in another Sabboth, that he entred into the synagogue, and taught: And there was a man, whose right hand was dried vp.

7 And the scribes & pharisees watched hym, whether he woulde heale on the Sabboth day: that they myght fynde howe to accuse hym.

8 But he knewe their thoughtes, and said to the man which had the withered hande: Ryse vp, and stande foorth in the myddes. And he arose, and stooode foorth.

9 Then sayde Iesus vnto them, I wyll aske you a question: whether is it lawfull on the Sabboth dayes to do good, or to do euyl: to saue ones lyfe, or to destroy it:

10 And he behelde them all in compasse, & sayde vnto the man: Stretche foorth thy hande. And he dyd so: * & his hande was restored agayne as whole as the other.

11 And they were fylled with madnesse, and communed together among them selues, what they myght do to Iesus.

Math.xii.a.
Mark.ii.d.

Reg.xxi.a.

Reg.xxi.a.

Exod.xxv.c

That is, by power to hymne with the he- syde of the Sabboth day
Math.xii.a.
Mark.iii.a.

Reg.xiii.b.
Math.xii.b.
Mark.iii.a.

27 But I say vnto you which heare :
Loue your enemies, Do good to them
which hate you.

28 Blessie them that curse you: And pray
for the which wrongfully trouble you.

Math. v. f.

29 And vnto hym that smyteth thee on
the one cheeke, offer also the other. * And
hym that taketh away thy cloke, forbyd
not to take thy coate also.

30 Geue to euery man that asketh of thee:
And of hym that taketh away thy
goodes, aske them not agayne.

Mat. vii. b.
Eccle. 31. b.
Tobi. 3. c.
Mark. v. g.

31 * And as ye wouide that men shoulde
do to you, do ye also to them lyke wyse.

32 * For yf ye loue them which loue you,
what thanke haue ye? For sinners also
loue their louers.

33 And yf ye do good for them which do
good for you, what thanke haue ye? For
sinners also do euen the same.

34 And yf ye lende to them, of whom ye
hope to receaue, what thanke haue ye?
For synners also lende to sinners, to re-
ceaeue such lyke agayne.

35 But loue ye your enemies, & do good,
and lende, lokyng for nothyng agayne :
and your rewarde shalbe great, and ye
shalbe the chyldren of the hiest: for he is
kynde vnto the vnkynde, & to the euill.

36 ¶ We ye therfore mercifull, as your
father also is mercifull.

Mat. vii. a.

37 * Judge not, & ye shall not be iudged :
Condemne not, and ye shall not be con-
demned: For geue, & ye shalbe forgeuen.

Prou. 21. d.

38 * Geue, and it shalbe geuen vnto you :
good measure, pressed downe, & shaken
together, and runnyng ouer, shall men
geue into your bosomes. * For with the
same measure that ye meate withall,
shall other men meate to you agayne.

Math. vii. a.
Mark. 3. c.

39 And he put forth a similitude vnto
them: * Can the blynde leade the blynde?
Do they not both fall into the ditche?

Math. xv. l.

40 * The disciple is not aboue his maister:

Iohn. xiii. g.

But whosoever wylbe a perfect disciple,
shalbe as his maister is.

41 * And why seekest thou a moate in thy
brothers eye: but considerest not the
beame that is in thyne owne eye? Math. vii. a.

42 Either, howe canst thou say to thy
brother: Brother, let me pull out the
moate that is in thyne eye, when thou
seekest not the beame that is in thyne
owne eye? Thou hypocrite, caste out
the beame out of thyne owne eye first,
& then shalt thou see perfectly, to pul out
the moate that is in thy brothers eye. G

43 * For it is not a good tree, that bryngeth
forth euill fruite: Neither is that an
euill tree, that bryngeth forth good
fruite. Math. xii. c.

44 For euery tree is knowen by his fruite:
for of thornes do not me gather fygges,
nor of bushes, gather they grapes.

45 A good man, out of the good treasure
of his heart, bryngeth forth that which
is good: And an euill man, out of the
euill treasure of his heart, bryngeth
forth that which is euill. * For of the
aboundaunce of the heart, his mouth
speaketh. Math. xii. c.
Psal. xli. b.

46 Why call ye me * Lorde, Lorde, and
do not as I byd you? Math. vii. b.
and xxv. h.

47 Whosoever commeth to me, & heareth
my sayinges, and doth the same, I wyl
shewe you to whom he is lyke.

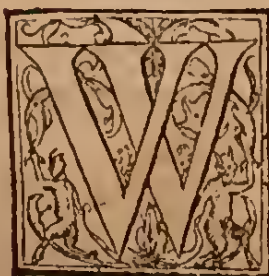
48 * He is lyke a man which buildeth an
house, and digged deepe, and layde the
foundation on a rocke. And when the
waters arose, the fludde beat vpon that
house, and couide not moue it: For it
was grounded vpon a rocke. Math. vii. d.
Iacobi. d.

49 But he that heareth and doeth not,
is lyke a man, that without foundation,
built an house vpon the earth, agaynst
which the fludde dyd beate, and it fell
immediatly: And the fall of that house
was great.

¶ The. vij. Chapter.

¶ He healed the captaynes seruaunt, 6 the sayth of the Centurion, 11 he rayted by the
widowes sonne, 16 he is confessed to be a great prophete, 19 John Baptist sent his
disciples to Christe, 24 Christes testimonie of John, 31 he rebuketh the Jewes for their
vnfaythfulnesse, 36 he eateth with the pharisee, 37 the woman wassheth his feete with
her teares.

¶ A



When he had ended all
his sayinges, in the
audience of the people,
* he entred into Capern-
naum.

2

And a certayne Cen-

turions seruaunt, which was deare vn-
to hym, lay sicke, and was in peryll of
death.

3 And when he hearde of Iesus, he sent
vnto hym the elders of the Jewes, be-
sechyng hym that he wouide come, and
heale

Mat. viii. a.
Iohn. iii. f.

heale his seruaunt.

4 And when they came to Iesus, they besought hym instantly, saying he is worthy that thou shouldest do this for hym.

5 For he loueth our nation, and hath built vs a synagogue.

6 Then Iesus went with them. And when he was now not farre from the house, the Centurion sent friendes to hym, saying vnto hym: *Lorde, trouble not thy selfe, for I am not worthy that thou shouldest enter vnder my roofo.

7 Wherefore I thought not my selfe worthy to come vnto thee: but say thou the worde, & my seruaunt shalbe whole.

8 For I also am a man, set vnder power, and haue vnder me souldiers: and I say vnto one go, and he goeth: and to another, come, and he cometh: and to my seruaunt, do this, and he doth it.

9 When Iesus hearde these thynges, he marueyled at hym, and turned hym about, and sayde to the people that folowed hym: I say vnto you, I haue not founde so great fayth, no, not in Israel.

10 And they that were sent, turned backe home agayne, and founde the seruaunt whole, that had ben sicke.

11 ¶ And it came to passe the [day] after, that he went into a citie, which is called Nain: and many of his disciples went with hym, and much people.

12 When he came nye to the gate of the citie, beholde, there was a dead man carped out, [which was] the only sonne of his mother, and she was a widdowe: And much people of the citie was with her.

13 And when the Lorde sawe her, he had compassion on her, and sayde vnto her: Weepe not.

14 And he came nye, & touched the beere, (and they that bare hym stode still) And he sayde: Young man, I say vnto thee, aryse.

15 And he that was dead, sat vp, and began to speake: * And he deliuered hym to his mother.

16 And there came a feare on them all, & they gaue the glozy vnto God, saying: *A great prophete is risen vp among vs, and verely God hath visited his people.

17 ¶ And this rumour of hym went forth throughout all Iurie, & throughout all the regions which lyc rounde

about.

18 And the disciples of John, shewed hym of all these thynges.

19 * And John called vnto hym two of his disciples, and sent them to Iesus, saying: Art thou he that shoulde come, or shall we loke for another? Math.xi.a.

20 When the men were come vnto hym, they sayde, John Baptiste sent vs vnto thee, saying: Art thou he that shoulde come, or shall we loke for another?

21 And in that same houre, he cured many of their infirmities & plagues, and of euill spirites, and vnto many that were blynde, he gaue sight.

22 Then Iesus answered, and sayde vnto them: Go your way, and bring worde agayne to John, what thynges ye haue seene and hearde, howe that * the blynde see, the halt go, the lepers are censed, the deafe heare, the dead rylse agayne, to the poore is the Gospell preached, Esa.xxxv.a. and.xli.a.

23 And happy is he, that is not offended at me.

24 * And when the messengers of John were departed, he began to speake vnto the people concernyng John: What went ye out into the wildernesse for to see: a reede shaken with the wynde? Math.xi.c.

25 But what went ye out for to see: A man clothed in soft rayment: Beholde, they which are gorgeously appareled, & lyue delicately, are in kynges courtes.

26 But what went ye forth to see: A prophete: Yea, I say to you, and more then a prophete.

27 This is he, of whom it is written: *Beholde, I sende my messenger before thy face, which shall prepare thy way before thee. Mark.ii.a. Mala.iii.a.

28 For I say vnto you, among wemens & chyldren, is there not a greater prophete then John Baptiste. Neuerthelesse, he that is lesse in the kyngdome of God, is greater then he.

29 And all the people, and the publicanes that hearde hym, ^(a) iustified God, and were baptized with the baptisme of John. (a) That is, praped God, and acknowledged hym to be most faythe full, good, and mercifull.

30 But the pharisees and lawyers despised the counceil of God, agaynst themselves, and were not baptized of hym.

31 And the Lorde sayde: *Wherunto shall I lyken the men of this generation: and what [thyng] are they lyke?

32 They are lyke vnto chyldren, sitting in Math.xi.b.

in the market place, and crying one to another, and saying: we haue pyped vnto you, and ye haue not daunsed: we haue mourned to you, and ye haue not wept.

Math. iii. a. 33 For John Baptist came, neither ^{*} eating bread nor drynkyng wyne, and ye say he hath the deuyll.

34 The sonne of man is come, and eateth and drynketh, and ye saye, beholde a gluttonous man, and an [vnm measurable] drynker of wyne, a frende of publicanes and sinners.

(b) That is, the children of wyse, which beleeue the Gospell, do ac- knowledge the wysoome of god therein, which the pharisees con- temne, so that wil dome is risen iustified of her chyldre, when the gos- pelli is recea- ued.

35 And wisdome is iustified of ^(b) all her chyldren.

36 ¶ And one of the pharisees desired hym, that he woulde eate with hym. And he went into the pharisees house, and sate downe to meate.

37 ^{*} And beholde, a woman in that citie, which was a sinner, as soone as she knewe that Iesus sate at meate in the pharisees house, she brought an alaba- ster boxe of oyntment:

38 And stode at his feete behynde hym, weepynge, and began to washe his feete with teares, & dyd wpe them with the heeres of her head, and kyssed his feete, and anoynted them with the oyntment.

39 When the pharisee which had bydden hym, sawe, he spake within hym selfe, saying: If this man were a prophete, he woulde surely knowe who, & what maner of woman this is, that touched hym, for she is a sinner.

40 And Iesus aunswered, and sayde vn-

to hym: Simon, I haue somewhat to say vnto thee. And he sayde: Maister, say on.

41 There was a certayne lender, which had two debtors: The one ought fyue hundred pence, and the other fyftie.

42 When they had nothyng to pay, he forgaued them both. Tell me therefore, which of them wyll loue hym most?

43 Simon aunswered and sayde: I sup- pose, that he to whom he forgaued most. And he sayde vnto hym: Thou haste truely iudged.

44 And he turned to the woman, & sayde vnto Simon: Seest thou this woman? I entred into thyne house, thou gauest me no water for my feete, but she hath washed my feete with teares, & wyped them with the heeres of her head.

45 Thou gauest me no kyss: but she, sence the tyme I came in, hath not ceas- sed to kyss my feete.

46 Myne head with oyle thou dydest not anoynt: but she hath anoynted my feete with oyntment.

47 Wherefore I say vnto thee, many synnes are forgiven her: for she loued much. To whom lesse is forgiven, the same doth lesse loue.

48 And he sayde vnto her: thy synnes are forgiven thee.

49 And they that sate at meate with hym, began to say within them selues, who is this that forgiveueth synnes also?

50 And he sayde to the woman: ^{*} Thy fayth hath saued thee, go in peace. Mark. v. a

¶ The .viij. Chapter.

¶ 2 Christe and his Apostles go from towne to towne, and preache, 3 the women minister of their goodes to Christe, 5 the parable of the seede, 16 of the candle, 21 who are his mother and brethren, 24 Christe ceaseth the tempest, 27 he casteth the legion out of the man possessed, into the hearde of swyne, 37 the Gadarenites pray hym to go out of the countrey, 43 he healed the woman of her bloody issue, 49 he raysted Jairus daughter from death.

A^I



And it came to passe afterwarde, that he him selfe wet through- out euery citie & towne preaching, & shewing the kingdome of god, & the twelue with hym.

Lu. xxiii. d. 2 And also ^{*} certayne women, which were healed of euyl spirites, and infir- mities, Marie which is called Mag- dalene, out of whom went seuen de- uyls.

3 And Joanna the wyfe of Chusa he-

rodes stewarde, and Susanna, & many other which ministred vnto hym of their substance.

4 ¶ When much people were gathered together, & were come to hym out of all cities, he spake by a similitude.

5 ^{*} The sower wet out to sowe his seede: and as he sowd, some fell by the way syde, and it was troden downe, and the foules of the ayre deuoured it by.

6 And some fell on stones, and as soone as it was sprong by, it withered away, because it lacked moystnes.

And

Math. xiii. b
Mark. iiii. a

7 And some fell among thornes, (*) and the thornes sprang vp with it, and choked it.

8 And some fell on good grounde, and sprang vp, and bare fruite, an hundred folde. And as he sayde these thynges, he cryed: he that hath eares to heare, let hym heare.

9 *And his disciples asked hym, saying what maner of similitude is this:

10 And he sayde, Unto you it is geuen to knowe the secretes of the kyngdome of God: but to other by parables, that when they see, they shoulde not see, * and when they heare, they shoulde not vnderstande.

11 The parable is this. * The seede, is the worde of God.

12 Those that are besyde the way, are they that heare: then commeth the deuyll, and taketh away the worde out of their heartes, lest they shoulde beleue, and be saued.

13 They on the stones, [are they] which when they heare, receaue the worde with ioy: & these haue no rootes, which for a whyle beleue, and in tyme of temptation go away.

14 And that which fell among thornes, are they, which whē they haue hearde, go forth, and are choked with cares & ryches, and voluptuous luyng, & bring forth no fruite.

15 But that [which fell] on y good grounde, are they, which with a pure and good hearte heare the worde, and kepe it, and byng forth fruite through patience.

16 *No man when he lyghteth a candel, couereth it with a vessell, or putteth it vnder a table, but setteth it on a candlestick, that they which enter in, may see the lyght.

17 *For nothyng is secreete, that shall not come abrode: Neither any thyng hyd, that shall not be knowen, and come to lyght.

18 Take heede therfore, howe ye heare. For whoesoener hath, to hym shalbe geuen: * And whoesoener hath not, from hym shalbe takē, euen that same which he supposeth that he hath.

19 *Then came to hym his mother and his brethren, and coulde not come at hym for prease.

20 And it was tolde hym [by certayne] which sayde: Thy mother and thy brethren stande without, & woulde see thee.

21 He answered, and sayde vnto them: My mother & my brethren (a) are these, which heare the worde of God, & do it.

(a) The spiri-
tual kinred,
to be preferred
before the
carnall.

22 And it came to passe on a certayne day, that he went into a shippe, and his disciples also: and he sayde vnto them, Let vs go ouer vnto the other syde of the lake.

23 And they laūched forth: But as they sayled he fell a slepe, * and there came downe a storme on the lake, and they were fylled [with water], and were in teoperdie.

Math. viii. e.
Mark. iii. d.

24 And they came to hym, and awoke hym, saying: Maister, Maister, we are lost. Then he arose, and rebuked the wynde, & the tempest of water, and they ceased, and it wared calme.

25 And he sayde vnto them: Where is your fayth? And they feared, and wondered among them selues, saying: Who is this: For he commaundeth both the wyndes & water, and they obey hym.

Mat. viii. d.
Mark. v. a.

26 *And they sayled vnto the region of the Gadarenites, which is ouer agaynst Galilee.

27 And when he went out to lande, there met hym out of the citie a certayne man, which had deuyls long tyme, and ware no clothes, neither abode in [any] house: but in graues.

28 When he sawe Jesus, and had cryed, he fell downe before hym, and with a loude voyce sayde: * What haue I to do with thee Jesus, thou sonne of God most hyst: I beseeche thee torment me not.

Math. viii. d.
Mark. v. a.

29 (For he commaunded the foule spirite to come out of the man: For oftentimes he had caught him, and he was bounde with chaynes, and kept with fetters: & he brake the bandes, and was carryed of the fiende into wildernesse.)

30 And Jesus asked hym, saying: What is thy name? And he sayde, Legion: because many deuyls were entred into hym.

31 And they besought hym, that he woulde not commaunde them, to go out into the deepe.

32 And there was there, an hearde of many swyne, feedyng on an hyll: and they besought hym, that he woulde suffer them to enter into them: and he suffered them.

33 Then went the deuyls out of the man, and entred into the swyne: And the hearde

heard ran headlong with violence into the lake, and were choked.

34 When the heardmen sawe what was done, they fled: and when they were departed, they tolde it in the citie, & in the villages.

35 Therfore they came out to see what was done, and came to Jesus, & founde the man out of whom the deuyls were departed, sitting at the feete of Jesus: clothed, & in his ryght mynde, and they were afrayde.

36 They also which sawe it, tolde them by what meanes he that was possessed of the deuyls, was healed.

37 Then the whole multitude of the countrey about the Gadarenites, besought hym that he would departe from them, for they were taken with great feare. * And he gat hym vp into the shippe, and returned backe agayne.

Mat. viii. d.
Mark. v. b.

¶ 38 Then the man out of whom the deuyls were departed, besought hym that he myght be with hym. But Jesus sent hym away, saying:

○ ¶ 2. What great thynges God hath done vnto thee.

39 Go home agayne to thine owne house, and shewe what thynges so euer God hath done for thee. And he went his way, and preached throughout all the citie, what thynges so euer Jesus had done vnto hym.

40 And it came to passe, y when Jesus was come agayne, the people receaued hym: for they all wayted for hym.

Math. ix. d.
Mark. v. c.

41 * And behold, ther came a man named Jairus, & he was a ruler of y synagoge, & he fell downe at Jesus feete, praying him that he would come into his house:

42 For he had but one daughter only, vpon a twelue yeres of age, and she lay a dying. (But as he went, the people thronged hym.)

Math ix. c.
Mark. v. c.

43 * And a woman, hauyng an issue of blood twelue yeres, which had spent all her substance vpon phisitions, neither

coude be holpen of any,

44 Came behynde hym, and touched the hemme of his rayment: and immediatly her issue of blood stauched.

45 And Jesus sayde: who is it that touched me: whē euery man denyed Peter and they that were with hym, sayde: Maister, the people thrust thee, and bere thee, and sayest thou, who touched me?

46 And Jesus sayde, Some body hath touched me: for I perceaued that vertue is gone out of me.

47 When the woman sawe that she was not hyd, she came trembling, and fell [at his feete] and tolde him before al the people, for what cause she had touched him, and howe she was healed immediatly.

48 And he sayde vnto her: Daughter, be of good comfort, thy fayth hath saued thee, go in peace.)

Math. ix. d.
Mark. v. d.

49 Whyle he yet spake, there came one from the ruler of the synagogues house, which sayde to hym: Thy daughter is dead, disease not the Maister.

50 But when Jesus hearde that worde, he answered him, saying: * Feare not, beleue only, & she shalbe made whole.

Math. ix. e.
Mark. v. d.

51 And when he came to the house, he suffered no man to go in with hym, saue Peter, and James, and John, and the father and the mother of the mayden.

52 Euery body wept, & sorowed for her. And he sayde: Weepe not, the damsell is not dead, * but slepeth.

Iohn. xi. d.

53 And they laughed hym to scoorne, knowing that she was dead.

54 And he thrust them all out, and toke her by the hande, and cryed, saying: Mayde, aryse.

55 And her spirite came agayne, and she rose straightway: And he commaunded to geue her meate.

56 And the father and the mother of her, were astonied: But he warned thē that they should tel no man what was done.

The. vj. Chapter.

¶ 2 The Apostles are sent to preache. 7 Herode hearde of Christe. 12 fīue thousande fedde with fīue loaves & two fishes. 19 Diuers opinions of Christ. 20 The confession of the Apostles. 28 The transfiguration of Christe. 35 Christe is to be heard. 42 The lunaticke is healed. 43 The infidelitie of the Apostles, 45 they stryue who shoulde be greatest. 49 Of one castyng out deuyls in Christes name. 53 The Samaritanes would not receaue Christe. 54 The disciples desire vengeance, and are of hym reprovued. 57 Of thre that would solowe Christe, but after diuers sortes of lokyng backe.

¶ 1

Math. x. c.
Mark. iii. b.
and. vi. b.
Luk. vi. c.



Jesus called the *twelue together, and gaue thē power and aucthoritie ouer al deuils, and that they might heale diseases.

2 And he sent them to preache the kyngdome of God, * and to heale the sicke.

3 And he saide vnto thē: Take nothing to ^(a) your iourney, neither staves, nor scrippe, neither bread, neither money, neither

(a) Because this iourney was short, & but for a tyme, Christ willed that they shoulde make haste, & take nothing with them, wherby they myght be letted any thyng at all from the busines.

neither haue tivo coates.

4 *And whatsoever house ye enter into, there abyde, and thence depart.

5 And whosoever wyl not receave you, when ye go out of that citie, shake of the very dust from your feete, for a testimonie agaynst them.

6 And they departed, and went through the towne, preachyng the Gospell, and healyng everywhere.

7 *And Herode the tetrarche heard of all that was done by hym, and doubted, because that it was sayde of some, that John was rysen agayne from death:

8 And of some, that Elias had appeared, and of some, that one of the olde prophetes was rysen agayne.

9 And Herode sayde, John haue I beheaded, but who is this of whō I heare such thinges: And he desired to see him.

10 And the apostles returned, & tolde him all that they had done. *And he toke thē and went aside into a solitarie place, nye vnto the citie that is called Bethsaida.

11 Which whē the people knew, they followed him: And he receaved them, and spake vnto thē of the kingdome of God, & healed thē that had nede to be healed.

12 And when the day began to weare away, then came the twelue and sayde vnto hym: Sende the people away, that they may go into the towne and byllages rounde about, and lodge, and get meate: for we are here in a place of wyldernesse.

13 But he said vnto them: Gene ye thē to eate. And they said: We haue no mo but fyue loaves and tivo fillhes, excepte we should go & bye meate for al this people.

14 And they were about fyue thousande men. And he said to his disciples: Cause thē to sit downe by fifties in a companie.

15 And they dyd so, and made them all to sit downe.

16 And he toke the fyue loaves and the tivo fillhes, and loked vp to heauen, and blessed them, and brake, and gaue to the disciples to set before the people.

17 And they dyd all eate, and were satisfied. And there was taken vp of that remayned to them, twelue baskettes full of broken meate.

18 *And it came to passe, as he was alone prayyng, his disciples were with hym, and he asked them, sayyng: *who say the people that I am:

19 They answered and sayde, John

Baptist: some say, Elias: and some say that one of the olde prophetes is rysen.

20 He sayde vnto them: But whom say ye that I am: [Simon] Peter answered, & saide: [Thou art] Christe, *of God. Math. xvi. 5
Iohn. vi. g.

21 And he warned & commaunded them, that they should tell no man that thing,

22 Sayyng: *The sonne of man must suffer many thynges, and be reprovod of the elders, and of the hye priestes and scribes, and be slayne, and rysen agayne the thirde day. Mat. xviii. c
Mark. viii. d
Luk. xvii. c.

23 And he said to thē all: If any man wyl come after me, let him denie him selfe, & take vp his crosse dayly, & folowe me.

24 *For whosoever wyl saue his lyfe, shall lose it: But whosoever shall lose his lyfe for my sake, the same shall saue it. Math. xvi. a
Iohn. vi. d.
Luk. xvii. g.

25 For what avauntaget h a man yf he wyne the whole worlde, and lose hym selfe, or runne in daunger of hym selfe:

26 For *whosoever shall be ashamed of me, and of my wordes, of hym shall the sonne of man be ashamed, whē he cometh in his maiestie, and in the maiestie of his father, and of the holy angels. Math. x. e.
Mark. viii. d
Luk. xii. a.

27 I tell you of a trueth, *there be some standyng here, whiche shall not taste of death, tyl they see the kingdome of God. Math. xvi. d
Mark. viii. c.

28 *And it came to passe, about an eyght dayes after these sayynges, he toke Peter, and John, and James, and went vp into a mountayne to pray. Mat. xvii. a.
Mark. ix. g.

29 And as he prayed, the fashyon of his countenance was chaunged, & his garment was whyte, and shone.

30 And beholde, there talked with hym tivo men, which were Moyses & Elias:

31 That appeared in the maiestie, & spake of his departyng, which he shoulde end at hierusalem.

32 But Peter, and they that were with him, were heauie with sleepe: and whē they awoke, they sawe his maiestie, and tivo men standyng with hym.

33 And it came to passe, as they departed fro him, Peter said vnto Jesus: Maister it is good beyng here for vs, let vs make three tabernacles, one for thee, & one for Moyses, and one for Elias: and wylt not what he sayde. Mat. xvii. a.
Mark. ix. a.

34 Whyle he thus spake, there came a cloude, and ouershadowed them, & they feared whē they wer come into y cloude

35 And there came a voyce out of the cloude, sayyng: *this is my deare sonne, *heare him. ii. Pet. i. d.
Mat. xvii. b.
Mark. i. b.
Luk. iii. d.
Deu. xviii. c.

The Gospell

36 And as soone as the voyce was paste, Jesus was founde alone: and they kept it close, and tolde no man in those dayes any of those thynges which they hadde seene.

E 37 *And it came to passe, that on the next day, as they came downe from the hyll, much people met hym.
Mat. xvii. b.
Mark. ix. b.

38 And beholde, a man of the companie cried out, saying: Maister, I beseech thee behold my sonne, for he is all δ I haue:

39 And see, a spirite taketh hym, and suddenly he cryeth, and teareth hym, that he someth agayne, & with much payne departeth from hym, when he hath rent hym.

M 40 *And I besought thy disciples to cast hym out, and they coulde not.
Math. xvii. c.
Mark. ix. c.

41 Jesus answered, and saide: O faithlesse and crooked nation, howe long shall I be with you, and shall suffer you: Bryng thy sonne hyther.

42 As he was yet a commyng, the fiende rent hym, and tare hym: And Jesus rebuked the vncleane spirite, and healed the chyld, and deliuered hym to his father.

M 43 *And they were all amazed at the mightie power of God: But whyle they wondred euery one at all thynges which he dyd, he sayde vnto his disciples,
Mark. i. c.
Luk. iii. d.

44 Let these saynges sincke downe into your eares: For it wyll come to passe, that *the sonne of man shalbe deliuered into the handes of men.

M 45 *But they wyll not what that worde meant, and it was hydde from them that they vnderstoode it not: And they feared to aske hym of that saying.
Mat. xvi. c.
Math. viii. d.
Luk. ix. c.
Luk. ii. g.
and. xvii. f.

46 Then there arose a disputatio among them, which of them should be the greatest.

47 When Jesus perceaued the thought of their heartes, *he toke a chyld, and set hym harde by hym;

M 48 And sayde vnto them: whosoever receaueth this chyld in my name, receaueth me: *And whosoever receaueth me, receaueth hun that sent me. For he that is least among you all, the same shalbe great.
Mat. xviii. a.
Mark. ix. c.
Luk. xxii. f.
Math. x. d.
Luk. x. c.
Iohn. xiii. c.

49 And John answered, and sayde: Maister, We saue one castyng out deuyls in thy name, and we forbad hym, because he foloweth not with vs.

50 And Jesus sayde vnto hym, *Forbyd ye (hym) not: For he that is not against vs, is with vs.
Num. xi. g.

51 And it came to passe, when the tyme was come that he shoulde be receaued by, he set his face to go to Hierusalem.

52 And sent messengers before hym: And they went, & entred into a towne of the Samaritanes, to make redy for hym.

53 And they woulde not receaue him, because ^(b) his face was as though he woulde go to Hierusalem.

54 When his disciples, James & John, saue this, they sayde: Lord, wylt thou that we comaunde fire to come downe from heauen and consume them, euen as *Elias dyd:

55 Jesus turned about, & rebuked them, saying: Ye wote not what maner spirite ye are of.

56 For the sonne of man is not come to destroye mens lyues, but to saue them. And they went to another towne.

57 And it came to passe, that as they went walkyng in the way, a certayne man sayde vnto hym: *I wyll folowe thee Lorde whyther so euer thou go.
Math. viii. e.

58 And Jesus sayde vnto hym: Foxes haue holes, and byrdes of the ayre haue nestes: but the sonne of man, hath not where to lay his head.

59 And he sayde vnto another, folowe me. And the same sayde: Lorde, suffer me first to go and burie my father.

60 Jesus sayde vnto hym, *Let the dead burie their dead: but go thou & preache the kyngdome of God.
Leuit. xxi. b.

61 And another sayde: Lorde *I wyll folowe thee, but let me first go byd them farewell, ^(c) which are at home at my house.
Reg. xix. d.

62 Jesus sayde vnto hym: No man that putteth his hande to the plowe, and loketh backe, is apt to the kyngdome of God.
(c) when Christe calleth, we may not looke at any thyng which may bynder vs fro one vocacion, but with all speede folowe.

The. x. Chapter.

1 He sendeth seuentie disciples to preache, geuyng them charge howe to behaue themselues. 13 He threatheth the obstinate and vnthankfull cities. 16 He admo- nisheth his disciples of humilitie. 20 wherof we shoulde reioyce. 21 He geueth thanks to his father. 26 He aunswered the lawyer that tempted hym, who is our neyghbour. 38 Of Martha and Marie.



After these thynges, the Lorde appoynted other se- uentie also, and sent them two and two before hym, into euery citie and place, whyther he hym selfe woulde come.

Therefore sayde he vnto them: *The harvest is great, but the labourers are fewe. Pray ye therfore the Lorde of the harvest, to sende foorth labourers in- to his harvest.

Go your wayes: *beholde, I sende you foorth as lambes among wolves.

Beare no wallet, neither scrippe, nor shoes, & *salute no man by the way.

*Into whatsoeuer house ye enter, first say, peace be to this house.

And yf the sonne of peace be there, your peace shall rest vpon hym: yf not, it shall turne to you agayne.

And in the same house tary styll, eat- yng and drinking such thynges as they [shall set before you.] For the labourer is worthy of his rewarde. Go not from house to house.

And into whatsoeuer citie ye enter, and they receaue you, eate such thynges as are set before you:

And heale the sicke that are therein, and say vnto them, the kyngdome of God is come nye vpon you.

*But into whatsoeuer citie ye enter, & they receaue you not, go your wayes out into the streates of the same, and saye:

Euene the very dust of our citie, which cleaueth on vs, we do wype of agaynst you: Notwithstandyng, be ye sure of this, that the kyngdome of God was come nye vpon you.

I say vnto you, that it shall be easyer in that day for Sodomie, then for that citie.

*Wo vnto thee Chorazin, wo vnto thee Bethsaida: For if the miracles had ben done in Tyre and Sidon, whiche haue ben done in you, they had a great whyle ago repented [of their sinnes] syttyng in sackcloth and ashes.

Therefore it shall be easyer for Tyre and Sidon at the iudgement, then for you.

And thou Capernaum, which art ex- alted to heauen, shalt be thrust downe

to hell.

16 *He that heareth you, heareth me, and he that despiseth you, despiseth me: and he that despiseth me, despiseth hym that sent me.

Math. x. b. Iohn. xiii. c.

17 And the seuentie turned agayne with ioy, saying: Lord, euene the [very] devils are subdued to vs through thy name.

18 And he said vnto them: *I sawe Sa- tan as it had ben lyghtnyng, fallyng downe from heauen.

Esa. xliiii. c. (c) The pow- er of Satan is beaten downe by preachyng the Gospell. Actes. 28. b.

19 *Beholde, I geue vnto you power to treade on serpentes, and scorpions, and ouer all maner power of the enemye, & nothyng shall hurt you.

20 Neuerthelesse, in this reioyce not, that the spirites are subdued vnto you: but rather reioyce, because *your names are written in heauen.

Phil. iii. a. Apo. xvii. b.

21 That same houre reioyced Iesus in the spirite, and sayde: I confesse vnto thee father, *Lorde of heauen & earth, that thou hast hyd these thynges from the wise and prudent, and hast opened them vnto babes: Euen so father, for so it pleased thee.

Math. xi. d.

22 *All thynges are geuen me of my fa- ther. *No man knoweth who the sonne is, but the father, and who the father is, but the sonne, and he to whom the sonne wyll shewe hym.

Mat. xvi. d. and. xviii. d. Math. xi. d. Iohn. vii. d. and. viii. e.

23 And he turned to his disciples, & sayde secretly: *Happy are the eyes which see the thynges that ye see.

Mat. xiii. d.

24 For I tell you, that many prophetes and kynges haue desired to see those thynges whiche ye see, & haue not seene them, and to heare those thynges whiche ye heare, and haue not hearde them.

25 And beholde, a certaine lawyer stode by, and tempted hym, saying: *Maister, what shall I do to inherite eternal lyfe: He sayde vnto hym:

Mat. xxii. d.

26 What is written in the lawe, howe readest thou:

27 And he aunswered, and saide: *Thou shalt loue the Lorde thy God with all thy heart, and with all thy soule, & with all thy strength, and with al thy mynde, and thy neyghbour as thy selfe.

Deut. vi. a. Mat. xxii. d. Mark. xii. c.

28 And he sayde vnto hym, Thou hast aunswered

- Mat. xxiii. c 42 * But wo vnto you pharisees: for ye tithe mint & rue, and al maner hearbes, and passe ouer iudgement, and the loue of God: These ought ye to haue done, and yet not to leaue the other vndone.
- Mat. xxiii. c 43 * Wo vnto you pharisees: for ye loue the vppermost seates in y^e synagogues, and greetynge in the markettes.
- 44 wo vnto you scribes and pharisees, ye hypocrites: for ye are as graues which appeare not, and the men that walke ouer them, are not ware of them.
- 45 Then answered one of the lawyers, and sayde vnto him: Maister, thus sayng, thou puttest vs to rebuke also.
- Esaias. x. a. Mat. xxiii. b 46 And he sayde, * wo vnto you also ye lawyers: for ye lade me with burthens greuous to be borne, and ye your selues touche not y^e burthens with one of your fyngers.
- Mat. xxiii. d 47 wo vnto you, * ye buylde the sepulchres of the prophetes, and your fathers kylled them.
- 48 Cruely, ye beare witnesse that ye allowe the deedes of your fathers: for they kylled them, and ye buylde their sepulchres.
- 49 Therefore saide the wisdome of God, * I wyl sende them prophetes and apostles, and some of them they shall slaye and persecute:
- 50 That the blood of all the prophetes, which is shedde, from the foundation of the worlde, may be required of this generation,
- 51 From the blood of * Abel, vnto y^e blood of Zacharie, whiche perished betwene the altier & the temple: Verily I saye vnto you, it shalbe required of this nation.
- 52 wo vnto you lawyers: for ye haue taken away the ^(b) keye of knowledge, ye entred not in your selues, and them that came in, ye forbad.
- 53 When he thus spake vnto them, the lawyers & the pharisees began to vрге hym vehemently, and to prouoke hym to speake many thynges.
- 54 Laying wayte for hym, and sekynge to catche somethyng out of his mouth, wherby they myght accuse hym.

Gen. iii. b. 2. Para. 24. f.

(b) the pure doctrine, and true vnderstanding of the scriptures.

The. xij. Chapter.

1 The leuen of the pharisees is to be avoyded. 5 who is to be feared. 8 To confesse gods name, or to denie it. 10 Blasphemie agaynst the spirite. 11 He comforteth the disciples agaynst affliction, 15 and warneth them to beware of couetousnes by the similitude of a ryche man. 20 Agaynst care of earthly thynges. 31 To geue our selues to ryghteousnes, almes, watchyng, patience, wysdome, and con corde.

A 1



In y^e meane tyme, wher they were gathered together an innumerable multitude of people [in somuch] that they trode one another, he began to saye vnto his disciples. First of all, * beware of the leuen of the pharisees, which is hypocrisie.

2 * For there is nothyng couered, that shall not be vncouered, neither hyd, that shall not be knowen.

3 Therefore, whatsoeuer you haue spoken in darkenesse, shalbe hearde in the light: and that which ye haue spoken in the eare, euen in secrete places, shalbe preached on the toppe ^(a) of the houses.

4 * And I say vnto you my friendes, be not afrayde of them that kyl the body, and after that, haue no more that they can do.

5 But I wyl forewarne you whō you shall feare: Feare hym, which after he

hath killed, hath power to cast into hell, yea I say vnto you, feare hym.

6 Are not fyue sparrowes bought for two farthynges: and not one of them is forgotten before God.

7 Also, eue the very heeres of your head are all numbred. Feare not therfore, ye are more of value the many sparrowes.

8 Also I say vnto you, * whoesoever confelleth me before men; hym shall the sonne of man knowledge also, before the angels of God.

9 But he that denyeth me before men, shalbe denyed before the angels of God.

10 * And whoesoever speaketh a worde agaynst the sonne of man, it shalbe forgiven hym: * But vnto hym that blasphemeth the holy ^(b) ghost, it shall not be forgiven.

11 And when they byng you vnto the synagogues, and vnto the rulers and officers, take ye no thought, how or what thyng ye shall answer, or what ye shall

Math. xvi. a. Mar. viii. b. Math. x. c. Mark. iiii. c. Luk. viii. e. Math. x. e. Luk. viii. b.

(a) Openly, that all men may heare. Math. x. b.

Math. x. c.

Math. xii. c. Mark. iii. d. Math. xii. c. Luk. xii. b. (b) he that shall resist against God purpofely of mallice, or agaynst his owne conscience.

shall speake.

12 For the holy ghost shall teache you in the same houre what ye ought to say.

13 One of the companie sayde vnto hym: Maister, speake to my brother, that he deuide the inheritaunce with me.

14 And he sayde vnto hym: Man, who made me a iudge or a deuider ouer you?

15 And he sayde vnto them, Take heede & beware of couetousnes: For no mans lyfe standeth in the aboundaunce of the thynges which he possesseth.

16 And he put foorth a similitude vnto the, saying: The grounde of a certaine ryche man brought foorth plentifull frutes.

17 And he thought within him selfe, saying, what shall I do, because I haue no rowme where to bestow my frutes:

18 And he sayde, this wyll I do, I wyll destroy my barnes, and buylde greater, and therin wyll I gather all my frutes and my goodes.

19 And I wyll saye to my soule: Soule, *thou hast much goods layed by [in store] for many yeres, take thyne ease, eate, drynke, and be mery.

20 But God sayde vnto hym: *Thou foole, this nyght wyll they fetch awaye thy soule againe froe thee: *Then whose shall those thynges be, which thou hast prouided:

21 So is he that gathereth riches to him selfe, and is not ryche towarde God.

22 And he spake vnto his disciples: Therfore I say vnto you, *take no thought for your lyfe, what ye shall eate, neither for the body what ye shall put on.

23 The lyfe is more then meate, and the body is more then rayment.

24 Consider the Rauens, for they neither sowe nor reape, whiche neither haue storehouse nor barne, and God feedeth them: Howe much more are ye better then [fethered] fowles:

25 *Which of you, with takyng thought, can adde to his stature one cubite:

26 If ye then be not able to do that thing which is least: why take ye thought for the remnaunt:

27 Consider the Lyltes how they growe, they labour not, they spinne not: and yet I say vnto you, that Solomon in al his royaltie was not clothed lyke one of these.

28 If God so clothe the grasse, whiche is to daye in the felde, and to morowe is

cast into the furnasse, howe much more wyll he clothe you, O ye of litle fayth:

29 And aske not ye what ye shall eate, or what ye shall drynke, neither be ye of doubtfull mynde:

30 For all suche thynges do the [Heathen] people of the worlde seke for: and your father knoweth that ye haue neede of these thynges.

31 But rather *seke ye after þe kyngdome of God, and all these thynges shall be ministred vnto you. Math. vi. c. i. Tim. vi. b. Eccl. xxxix. b. Pro. xxiii. a.

32 Feare not litle flocke, for it is your fathers pleasure to geue you a kyngdome.

33 *Sell that ye haue, and geue almes: and prepare you bagges whiche waxe not olde, euen a treasure that fayleth not in heauen, where no thiefe cometh, neither moth corrupteth. Math. xix. c. Mark. x. c.

34 For where your treasure is, there wyll your hearte be also.

35 *Let your loynes be girde about, and your lyghtes brennyng, Eph. vi. c. i. Peter. i. c.

36 And ye your selues like vnto men, that wayte for their Lorde, when he wyll returne from the weddyng, that when he cometh, and knocketh, they maye open vnto hym immediatly.

37 Happy are those seruauntes, whō the Lorde, when he cometh, shall fynde wakyng. Verily I say vnto you, that he shall girde him selfe, and make them to syt downe to meate, and wyll come foorth, and minister vnto them.

38 And yf he come in the seconde watche, yea if he come in the thirde watche, and fynde them so, happye are those seruauntes.

39 This vnderstande, that yf the good man of the house knew what houre the thiefe woulde come, he woulde surely watche, and not suffer his house to be dygged through.

40 *Be ye therfore redy also, for þe some of man wyll come at an houre when ye thynke not. Math. 14. d. Mark. xiii. d.

41 Then Peter saide vnto him: *Maister, tellest thou this similitude vnto vs, or to all [men:] Math. 14. d. Mark. xiii. c.

42 And the Lorde saide: who is a faythfull and wyse steward, whom his lorde shall make ruler ouer his housholde, to geue them their portion of meate in due season:

43 *Happye is that seruaunt, whom his lorde when he cometh, shall fynde so doyng. Apoc. xvi. c.

The Gospell

F 44 Of a trueth I saye vnto you, that he wyll make hym ruler ouer all that he hath.

Math. 24. d.

45 But & yf that seruaunt say in his heart, *my lord wyll deferre his comyng, and shall begyn to snyte the seruautes and maydens, and to eate and drynke, and to be drunken,

46 The Lord of that seruaunt wyll come in a day when he thynketh not, and at an houre when he is not ware, and wyll helpe hym in peeces, and geue hym his portion with the vnbelleuers.

Lacob. iiii. d.

47 *And the seruaunt that knewe his maisters wyll, and prepared not hym selfe, neither dyd accordyng to his wyll, shall be beaten with many stryppes.

(c) I gmo-
raunce wyl
not excusa.

48 But he that knewe not, (c) and did comit thynges worthy of stryppes, shall be beaten with fewe stryppes. For vnto whosoener much is geuen, of hym shall be much required: and to whom men haue committed much, of hym wyl they aske the more.

(d) That is,
the Gospell,
which is as a
vehement fire,
and maketh a
chaunge of
thynges, tho-
rowe all the
worlde.

49 I am come to sende fire (d) on y earth, and what is my desire, (e) but that it be alrede kindled:

(e) He com-
pareth afflic-
tions and his
death, to bap-
tisme.

50 Notwithstandyng, I must be baptiz-
ed with a baptisme, (f) and howe am
I payned tyll it be ended:

Mark. x. d.

51 *Suppose ye that I am come to sende
peace on earth: I tell you naye, (g) but
rather deuision.

(f) This is
not the cause
that there is
destruction for
the Gospell,
but the wis-
hednesse of
worldynges,
which by ma-
lice contem-
nyng y Gos-
pell, be at va-
riaunce with
all that pro-
fesse it.

49 The Beche readeth, (c) yf it be alrede kindled &

The. xiiij. Chapter.

1 Of the Galileans, 4 and those that were oppressed at Siloe. 6 Of the figge tree that bare no fruite. 11 The woman hauyng a spirite of infirmitie healed. 15 The ble of the Sabbath. 18 He declareth by diuers similitudes what the kyngdome of God is. 24 He we enter into the kyngdome of Christe. 32 He reproveth Herode and Hierusalem.

A I



Here were present at the same seas, certaine men, that shewed him of y Galileans, whose blood (a) Pilate hadde myngled with their owne sacrifice.

(a) Pilate
sauced
them, as they
were sacrific-
es.

Act. v. f.

2 And Iesus answered, and sayde vnto them: Suppose ye that these *Galileans, were greater sinners then all the others Galileans, because they suffred such punishment:

3 I tell you naye: but except ye repent, ye shall all lyke wyse peryshe.

(b) whiche
wyse soode
by the figge-
tree: euer
sploam in
Hierusalem.

4 Of those eyghtene vpon whiche the towre in (b) Siloe fell, and slewe them, thynke ye that they were sinners aboue

52 For fro henceforth there shall be fyue & in one house deuided, thre against two, and two against thre.

53 The father shall be deuided against the sonne, and the sonne against the father: The mother agaynst the daughter, and the daughter agaynst the mother: The mother in lawe agaynst her daughter in lawe, and the daughter in lawe agaynst her mother in lawe.

Math. xvii.

54 He sayde also to the people: *when ye see a cloude rise out of the west, straightway ye say there cometh a showre, and so it is.

55 And when ye see the south wynd blow, ye say it wyll be hotte, and it cometh to passe.

56 Ye hypocrites, ye can discern the outward appareance of the skye, and of the earth: but howe is it that ye cannot discern this tyme:

57 Yea, and why iudge ye not of your selues what is ryght:

58 *when thou goest with thine aduersarie to the ruler, as thou art in the waye, geue diligence that thou mayest be deliuered from hym, lest he byng thee to the iudge, and the iudge deliuer thee to the iayler, and the iayler caste thee into prison.

Math. v. d.
Prou. xxi. b.

59 I tel thee, thou shalt not depart thence, tyll thou haue made good the vtmost mite.

all men that dwelt in Hierusalem:

5 I tell you naye: but except ye repent, ye shall all lyke wyse peryshe.

6 He tolde also this similitude. A certaine man had a *figge tree planted in his vineyarde, and he came, and sought fruite thereon, and founde none.

Math. xxii. b.

7 Then sayde he to the dresser of his vineyarde: Beholde, this thre yere I haue come & sought fruite in this figge tree, and finde none: cut it downe, why cumbereth it the grounde:

8 And he answered, & sayde vnto him: Lorde, let it alone this yere also, tyll I dygge rounde about it, & dongue it.

9 And yf it beare fruite [thou mayest] let it alone: and yf it beare not then, after that

that shalt thou cut it downe.

10 And he taught in one of their synagogues on the Sabbath dayes.

11 And beholde, there was a woman, which had a spirite of infirmitie eygheteene yeres, and was bowed together, and coulde in no wyse lyft by her head.

12 When Jesus sawe her, he called her to hym, and sayde vnto her: woman, thou art loosed from thy disease.

13 And he layde his handes on her, and immediatly, she was made strayght, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, & sayde vnto the people: There are sixe dayes, in which men ought to worke, in them therfore come, that ye may be healed, and not on the Sabbath day.

15 But the Lorde answered hym, and sayde: Thou hypocrite, doth not eche one of you on the Sabbath day, * loose his oxe or his asse from the staule, and leade hym to the water?

16 And ought not this daughter of Abraham, whom Satan hath bounde, lo eygheteene yeres, be loosed from this bonde on the Sabbath day?

17 And when he sayde these thynges, all his aduersaries were ashamed, and all the people reioyced on all the excellent deedes that were done by hym.

18 Then sayde he: what is the kyngdome of God lyke: or whereto shall I compare it?

19 *It is like a grayne of mustarde seede, whiche a man toke & sowed in his garden: and it grewe, and waxed a great tree, and the foules of the ayre made nestes in the braunches of it.

20 And agayne he sayde: wherunto shall I lyken the kyngdome of God?

21 *It is lyke leuen, which a woman toke, and hyd in three peckes of meale, tyll all was leuened.

22 And he went through all cities and townes, teachyng, and iourneying towards Hierusalem.

23 Then sayde one vnto hym: Lorde, are there fewe that be saued: And he sayde vnto them:

24 Strype ^(c) to * enter in at the strayte gate: for many I say vnto you, wyll seke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and ye begyn to stande without, & to knocke at the doore, saying, Lorde, Lorde, open vnto vs: and he shall aunswere, and say vnto you, I knowe you not whence ye are.

26 Then shall ye begyn to say: we haue eaten and dronken in thy presence, and thou hast taught in our streates.

27 And he shall say, I tell you, I knowe you not, whence ye are: depart from me all ye that worke iniquitie.

28 There shalbe weepyng & gnashyng of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophetes, in the kyngdome of God, and ye your selues thrust out.

29 *And they ^(b) shall come from the east and from the west, and from the north, and from the south, and shall syt downe in the kyngdome of God.

30 And beholde, * there are last, which shalbe ^(c) first: And there are first, which shalbe ^(c) last.

31 The same day, came there certaine of the pharisees, and sayde vnto hym: Get thee out, and depart hence, for herode wyll kyl thee.

32 And he sayde vnto them: Go ye, and tell that fore, beholde, I cast out deuyls, & heale the people to day & to morowe, and the thirde day I shalbe perfected.

33 Neuerthelesse, I must walke to day and to morowe, and the day folowynge: For it can not be, that a prophete perishe any other where, saue at Hierusalem.

34 *O Hierusalem, Hierusalem, which kyllest prophetes, and stonest them that are sent vnto thee, howe often woulde I haue gathered thy children together, as a henne doth gather her young vnder her wynges, and ye woulde not:

35 Beholde, your ^(g) house is left vnto you desolate. Verily I say to you, ye shall not see me, vntyll the tyme come that ye shall say, * Blessed is he that cometh in the name of the Lorde.

Math. vii. b. (c) we muste endeavour to cut of all impediments & let vs.

Math. viii. b. (b) The Gentiles, which then were strangers.

Math. xix. d. (c) That is, the Gentiles which helde the Gospell, that were called after the Jewes. (f) the ierues which though they had the lawe, yet refused the Gospell, are shut out.

Mat. xxiii. d

(g) That is, the temple & Hierusalem shoulde be destroyed. Math. xxii. b

The Gospell

The .xiiiij. Chapter.

Criste eateth with the pharisee. 4 Healeth the dropsie on the Sabbath. 8 Teacheth humilitie. 12 To feast the poore. 15 Of the great Supper. 28 He warneth those that wyll folowe hym, to make their accomptes before, by the parable of the sower. 34 The salt of the earth.



AND it came to passe, that he went into the house of one of y^e chiefe pharisees, to eate bread on the Sabbath day, & they watched hym.

And beholde, there was a certayne man before hym, which had the dropsie.

And Jesus answered, and spake vnto the lawyers & pharisees, saying: * Is it lawful to heale on the Sabbath day?

And they helde their peate. And he toke hym, & healed him, and let him go,

And answered them, saying: which of you shal haue* an asse or an oxe fallen into a pyt, and wyll not strayghtway pull hym out, on the Sabbath day?

And they coulde not aunswere hym agayne to these thynges.

But he yut forth also a similitude to the ghe... When he marked howe they cho... out the chiefe rowmes, and sayde vnto them:

8 If thou art bydden of any man to a wedding, syt not downe in the higest rowme: lest a more honourable man then thou, be bydden of hym,

9 And he, that bad hym and thee, come, and say to thee, geue this man rowme: & thou then begyn with shame, to take the lowest rowme.

10 But when thou art bydden, go and syt in the lowest rowme, that when he that bad thee cometh, he may say vnto thee, * friende syt by hyer: Then shalt thou haue worthyppe in the presence of them that syt at meate with thee.

11 * For whosoener exalteth hym selfe, shalbe brought lowe: And he that humblyeth hym selfe, shalbe exalted.

12 Then sayde he also to hym that bad hym [to meate:] When thou makest a dinner or a supper, call not thy friendes, nor thy brethren, neither thy kynsmen, nor thy ryche neyghbours, lest they also byd thee agayne, and a recompence be made thee.

13 But when thou makest a feast, call the poore, the feeble, the lame, & the blynde,

14 And thou shalt be happy, for they can

not recompence thee: For thou shalt be recompenced at the resurrection of the iust [men.]

15 When one of them, that sate at meate also, hearde these thynges, he sayde vnto hym: Happy is he that eateth bread in the kyngdome of God.

16 Then sayde he vnto hym. * A certayne man ordayned a great supper, and bad many,

17 And sent his seruaunt at supper tyme, to say to them that were bydden, come, for all thynges are nowe redy.

18 And they all at once began to make excuse. The first sayde vnto hym: I haue bought a farme, & I must needes go & see it, I pray thee haue me excused.

19 And another sayde: I haue bought fise yoke of oren, and I go to proue them, I pray thee haue me excused.

20 And another sayde: I haue maryed a wyfe, and therfore I can not come.

21 And the seruaunt returned, & shewed his maister these thynges. Then was the good man of the house displeased, & sayde to his seruaunt: Go out quickly into the brode streates and lanes of the citie, and bryng in hyther the poore, and the feeble, and the halt, and the blynde.

22 And the seruaunt sayde: Lorde, it is done as thou hast commaunded, and yet there is rowme.

23 And the Lorde sayde to the seruaunt: Go out into the hye wayes & hedges, and * ^(a) compell them to come in, that my house may be fylled.

24 For I say vnto you, that none of those men which were bydden, shall taste of my supper.

25 There went a great companie with hym: and he returned, and sayde vnto them,

26 * If any man come to me, and hate ^(b) not his father and mother, and wyfe, and chyl dren, and brethren, and sisters, yea, and his owne lyfe also, he can not be my disciple.

27 And whosoener doth not beare his crosse, and come after me, can not be my disciple.

28 For which of you, disposed to buylde a towre,

Math. xii. a.
Mark. iii. a.
Luk. vi. a.

Exo. xxiii. a.
Deut. xxii. a.
Math. xii. a.

Prou. xxv. a.

Mat. xxiii. b.
Luk. xviii. c.

Mat. xxii. a.
Apoc. xix. b.

Gen. xix. a.
(a) By the power of Gods word preached.

Math. x. d.
Luk. ix. c.

(b) We must cast away all affection and desire that draweth vs from Christ.

a tobye, sitteth not downe before, and counteth the cost, whether he haue sufficient to perfourme it:

29 Lest after he hath layde the foundation, and is not able to perfourme it, all that beholde it, begyn to mocke hym,

30 Saying: this man began to buylde, and was not able to make an ende:

31 ¶ What kyng, goyng to make battell against another kyng, sitteth not downe first, and casteth in his mynde, whether he be able with ten thousande, to meete hym, that commeth agaynst hym with

twentie thousande:

32 ¶ Or els, whyle the other is yet a great way of, he sendeth an imbassage, and desireth conditions of peace.

33 So lyke wyse, whosoener he be of you, that forsaketh not all that he hath, he can not be my disciple.

34 *Salt is good, but if y salt haue lost the saltnes, what shalbe seasoned therwith: Math.v.d. Mark.ix.g.

35 It is neither good for the lande, nor yet for the dounghyll: but men cast it out [at the doores.] He that hath eares to heare, let hym heare.

¶ The .xv. Chapter.

¶ The pharisees murmure because Christe receaueth sinners. 4 The great mercie of God is set foorth in the parable of the lost sheepe, 8 and of the peece of siluer lost, 12 and of the prodigall sonne.

¶ **W**hen resorted vnto hym all the publicanes and sinners, for to heare hym.

2 And the pharisees & scribes murmured, saying: he receaueth sinners, and eateth with them.

3 But he put foorth this parable vnto them, saying:

4 *What man of you, hauyng an hundred sheepe, if he loose one of them, doth not leaue ninetie and nine in the wilderness, and go after that which is lost, vntyll he fynde it:

5 And when he hath founde it, he layeth it on his shoulders with ioy:

6 And assoone as he commeth home, he calleth together his louers and neyghbours, saying vnto them: Reioyce with me, for I haue founde my sheepe which was lost.

7 I say vnto you, that lyke wyse ioy shalbe in heauen ouer one sinner that repenteth, more then ouer ninetie and nine iust persons, which neede no repentance.

8 Either what woman, hauyng tenne peeces of siluer, yf she loose one, doth not lyght a candle, and swepe the house, and seke diligently tyll she fynde it:

9 And when she hath founde it, she calleth her louers & her neyghbours together, saying: Reioyce with me, for I haue founde the peece which I had lost.

10 Lyke wyse I say vnto you, shall there be ioy in the presence of the Angels of God, ouer one sinner that *repenteth.

11 ¶ And he sayde. A certayne man had two sonnes:

12 And the younger of them sayde to his father: father, geue me the portion of the goodes, that to me belongeth. And he deuided vnto them his substance.

13 And not long after, when the younger sonne had gathered all that he had together, he toke his iourney into a farre countrey, and *there wasted his goodes with riotous luyng. Pro.xxix.a

14 And when he had spent all, there arose a great dearth in all that lande, and he began to lacke.

15 And he ioyned hym selfe to a citizen of that countrey: and he sent hym to his farme, to feede swyne.

16 And he woulde fayne haue fylled his belly with the coddess that the swyne dyd eate: and no man gaue vnto hym.

17 Then he came to hym selfe, and sayde: howe many hyred seruauntes at my fathers house haue bread inough, and I perishe with hunger:

18 I wyll aryse, and go to my father, and wyll say vnto hym: Father, I haue sinned agaynst heauen, and before thee,

19 And am no more worthy to be called thy sonne, make me as one of thy hyred seruauntes.

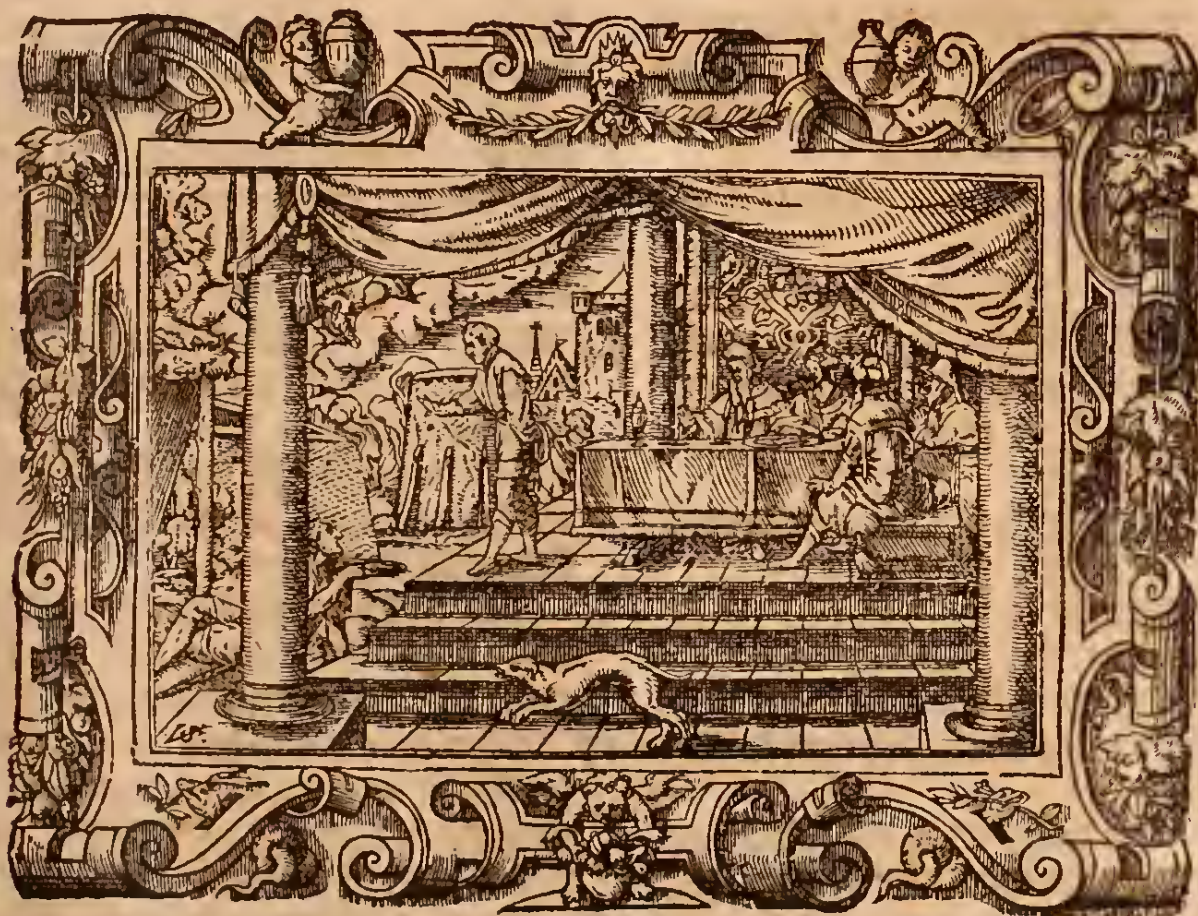
20 And he arose, and came to his father. *But when he was yet a great way of, his father sawe him, & had compassion, and ranne, and fell on his necke, and kissed hym. Iob.xiii.c. Psa.xxxii.a

21 And the sonne sayde vnto him: Father, I haue sinned agaynst heauen, and in thy syght, and am no more worthy to be called

- called thy sonne.
- 22 But the father saide to his seruantes: byng forth the best garment, and put it on hym, and put a ryng on his hande, and shoes on his feete :
- 23 And byng [hyther] that fat calfe, and kyll it, and let vs eate and be mery :
- 24 For this my sonne was dead, and is aline agayne, he was lost, and is founde. And they began to be mery.
- 25 The elder brother was in the felde : and when he came and drewe nye to the house, he hearde minstrellie & daunsing,
- 26 And called one of his seruantes, and asked, what those thynges meant.
- 27 And he sayde vnto hym : thy brother is come, and thy father hath kylled the fat calfe, because he hath receaued hym safe and sounde.
- 28 And he was angry, and woulde not

- go in: Therfore came his father out, & entreated hym.
- 29 He answered and sayde to his father: Lo, these many yeres haue I done thee seruee, neither brake I at any tyme thy commaundement, and yet thou neuer gauest me a kidde to make mery with my friendes :
- 30 But assoone as this thy sonne was come, which hath deuoured thy goodes with harlottes, thou hast for his pleasure kylled that fat calfe.
- 31 And he sayde vnto hym: Sonne, thou art euer with me, and all that I haue, is thyne,
- 32 It was meete that we shoulde make mery and be glad: for this thy brother was dead, and is aloue agayne: and was lost, and is founde. A

The. xvj. Chapter.



C 1 Christe exhorteth to liberalitie, by the example of the steward. 10 who is a saythfull steward. 13 No man can serue two maisters. 14 He reproveth the hypocrisie of those that iustifie them selues before men. 16 The ende and force of the lawe. 18 The state of mariage. 19 Of the riche glutton, & Lazarus. 29 Moses & the prophetes to be hearde.

A



his goodes.

And he sayde also vnto his disciples. There was a certayne riche man, which had a steward, and the same was accused vnto hym that he had wasted

- 2 And he called hym, and sayde vnto hym: howe is it, that I heare this of thee: Geue accomptes of thy stewardshyppe, for thou mayest be no longer steward.
- 3 The steward sayde within hymselfe: what shall I do, for my maister taketh away from me the stewardshyppe: I can

can not digge, & to begge I am ashamed.

4 I wote what to do, that when I am put out of the stewardshippe, they may receaue me into their houses.

5 So, whē he had called all his maisters detters together, he sayde vnto the first: howe muche owest thou vnto my maister?

6 And he sayde, an hundred measures of oyle. And he sayde vnto hym: Take thy byll, and syt downe quickely, and wyte fiftie.

7 Then sayde he to another: howe much owest thou? And he sayde, an hundred measures of wheate. He sayde vnto hym: Take thy byll, and wyte fourescore.

8 And the Lord commended ^(a) the vniuste steward, because he had done wisely. For the chylidren of this worlde are in their nation, wiser then the chylidren of lyght.

9 And I saye vnto you, make you ^(b) friends of the vnrighteous ^(c) Mammon, that when ye shall haue neede, they may receaue you into euerlastyng ^(d) habitations.

10 He that is faythfull in that which is least, is faythfull also in much. And he that is vnrighteous in the least, is vnrighteous also in much.

11 So then, yf ye haue not ben faythfull in the vnryghteous Mammon, who shall trust you in the true treasure?

12 And yf ye haue not ben faythfull in another mans businesse, who shall geue you that which is your owne?

13 *No man can serue two maisters: For either he shall hate the one, and loue the other: or els, he shall leane to the one, and despise the other. We can not serue God, and Mammon.

14 All these thynges heard the pharisees also, which were couetous, and they mocked hym.

15 And he sayde vnto them, Be are they which iustifie your selues before men: but God knoweth your heartes. For that which is hyghly esteemed among men, is abhominable in the syght of God.

16 *The lawe & the prophetes [raigned] vntyll John, and sence that tyme, the kyngdome of God is preached, & euery man stryueteth to go in.

17 *Easyer is it for heauen and earth to perishe, the one title of the lawe to faile.

Esaias. xl. a.
Math. v. c.

18 *Whosoever forsaketh his wyfe, and marieth another, committeth adulterie. And he that marryeth her that is deuorced from her husbanc, committeth adulterie [also.]

Math. xix. a.
Mark. x. b.

19 Ther was a certayne riche man, which was clothed in purple & fine whyte, and fared very deliciously euery day.

20 And there was a certayne begger, named Lazarus, which was layde at his gate full of sores:

21 And desiring to be refreshed with the crumbes which fell from y^r riche mans boorde [And no man gaue vnto hym]: but the dogges came and licked his sores.

22 And it came to passe, that the begger dyed, and was caried by the Angels into ^(e) Abrahams bosome. The riche man also dyed, and was buryed.

(e) the kyngdome of heauen.

23 And beyng in hell in tormentes, he lyst by his eyes, and sawe Abraham a farre off, and Lazarus in his bosome,

24 And he cryed and sayde: father Abraham, haue mercie on me, and sende Lazarus that he may dippe the tippe of his synger in water, and coole my tongue: for I am tormented in this flambe.

25 But Abraham sayde: Sonne, *remember that thou in thy lyfe tyme, receauedst thy pleasure, and lykelwyse Lazarus paynes: But nowe is he comforted, and thou art tormented.

Galat. vi. a.

26 Beyond all this, betweene vs & you there is a great gulfe set, so that they which woulde go from hence to you, can not, neither may come from thence to vs.

27 Then he sayde: I pray thee therefore father, sende hym to my fathers house.

28 For I haue fyue brethren, that he may witnesse vnto them, lest they also come into this place of torment.

29 Abraham sayde vnto hym: they haue Moyles and the prophetes, let them heare them.

30 And he sayde, nay father Abraham: but yf one come vnto them from the dead, they wyll repent.

31 He sayde vnto hym: If they heare not Moyles & the prophetes, ^(f) neither wyll they beleue, though one rose from death agayne.

(f) we must seeke for tructh in Gods worde, & not of the dead.

The Gospell

The .xvij. Chapter.

2 Chyſte teacheth to auoyde offences. 3 One to ſorgeue another. 5 To pray for the increaſe of fayth. 10 We are but vnprofitable ſeruauntes. 12 Of the tenne lepers. 20 Of the commyng of the kyngdome of God. 23 Of falſe Chyſtes. 27 The maner of Chyſtes commyng.

AI



He ſayde vnto the diſciples, it can not be but offences wyll come, neuertheleſſe, * Wo vnto hym, through whom they come.

Mat. xviii. a. Mark. ix. f.

2

It were better for hym, that a myllſtone were hanged about his necke, & he caſt into the ſea, then that he ſhoulde ^(a) offende one of theſe litle ones.

(a) To geue offence wherby any do turne from God, or his worde. Mat. xviii. c. 3 Leuit. xix. d Eccl. ix. b.

3

Take heede to your ſelues: * If thy brother treſpaſſe agaynſt thee, rebuke hym: and yf he repent, ſorgeue hym.

(b) That is, often or many tymes.

4

And though he ſinne agaynſt thee ſeuenty tymes in a day, and ſeuenty ^(b) tymes in a day turne agayne to thee, ſaying, it repenteth me: thou ſhalt ſorgeue hym.

Mat. xvii. d. and xxi. c.

5

And the Apoſtles ſayde vnto the Lorde: increaſe our fayth.

25

6

And the Lorde ſayde: * If ye had fayth [as much] as a grayne of muſtarde ſeede, & ſhoulde ſay vnto this Syrcanine tree, plucke by thy ſelfe by the rootes, and plant thy ſelfe in the ſea, it ſhoulde obey you.

7

But which of you, hauyng a ſeruaunt plowyng, or feedyng cattell, woulde ſay vnto hym by & by when he were come from the ſielde, go and ſyt downe at the table:

8

And woulde not rather ſay vnto hym, dreſſe wherwith I may ſuppe, & gyde by thy ſelfe, and ſerue me; tyll I haue eaten and dronken, and after ward eate thou, and drynke thou:

9

Doth he thanke that ſeruaunt, becauſe he dyd the thynges that were commaunded vnto hym: I trowe not.

10

So lykewyſe ye, when ye haue done all thoſe thynges which are commaunded you, ſay, we are vnprofitable ſeruauntes, we haue done that which was our duetie to do.

11

And ſo it was, as he went to Hieruſalem, that he paſſed through the myddelt of Samaria and Gaulee.

12

And as he entred into a certayne towne, there met hym ten men that were lepers, which ſtoode a farre of,

13

And put forth their voyces, & ſayde:

Jeſu maifter, haue mercie on vs.

14 When he ſawe them, he ſayde vnto them: * Go ſhewe your ſelues vnto the ^(c) prieftes. And it came to paſſe, that as they went, they were clenſed.

Leuit. xiiii. Math. viii. (c) That is, the prieftes of the lawe, both that they might iudge of the leproſie. Leuit. 4. An alſo for; they ſhoulde not murmur and grudge.

15 And one of them, when he ſawe that he was healed, turned backe [agayne] and with a loude voyce prayſed God:

16 And fell downe on his face at his feete, and gaue hym thankes: And the ſame was a Samaritane.

17 And Jeſus aunſwered, and ſayde: Are there not ten clenſed: But where are thoſe nine?

18 There are not founde that returned agayne, to geue God prayſe, ſaue [only] this ſtraunger.

19 And he ſayde vnto hym: aryſe, go thy way, thy fayth hath made thee whole.

20 ¶ When he was demaunded of the phariſees, when the kyngdome of God ſhoulde come: he aunſwered them, and ſayde, The kyngdome of God ſhall not come with obſeruation.

21 Neither ſhall they ſay, lo here, or lo there: For beholde, the kyngdome of God is ^(d) within you.

(d) It can not be decerned by any outward ſhewe.

22 And he ſayde vnto the diſciples: the dayes wyll come, when ye ſhall deſyre to ſee one ^(e) day of the ſonne of man, and ye ſhall not ſee it.

(e) either becauſe he ſhall ſoone be preached among them, or els, becauſe that Chyſte was among them, who they thought was abſent.

23 * And they ſhall ſay to you, See here, ſee there: Go not after them, nor folowe them.

24 For as the lyghtyng, that lyghtneth out of the one part that is vnder heauen, and ſhyneth vnto the other part which is vnder heauen: ſo ſhall the ſonne of man be in his ^(f) daye.

(f) As comyng of his ſecund commyng. when he ſhall come with glory.

25 * But firſt muſt he ſuffer many thynges, and be refuſed of this nation.

26 And as it was in the dayes of Noe: ſo ſhall it be alſo in the dayes of the ſonne of man.

Gen. vii. b.

27 They dyd eate, and drynke, they marryed wyues, and were marryed, euen vnto the ſame day that Noe went into the Arke: and the fludde came, & deſtroyed them all.

28 Lykewyſe alſo as it was in the dayes of Lot: they dyd eate, they dranke, they bought

bought, they solde, they planted, they buylded:

29 But euen the same day that Lot went out of Sodome, it rayned fire and brimstone from heauen, * and destroyed them all.

30 Euen thus shall it be, in the day when the sonne of man shall be reuealed.

31 * At that day, he which is on the house [top,] and his stuffe in the house, let him not come downe to take it out: And let not him that is in the fiede, turne backe agayne lyke wyse, to the thynges that he left behynde.

* Remember lottes wyse.

32 * Whosoever wyll go about to saue his

lyfe, shall loose it: and whosoever shall loose his lyfe, shall quicken it.

34 I tell you, in that nyght* there shall be two in one bed, the one shall be receaued, the other shall be forsaken. Math. 24. d.

35 * Two [women] shall be gryndyng together: the one shall be receaued, and the other forsaken. Math. 24. d.

36 Two [men] shall be in the fiede: the one shall be receaued, & the other forsakē.

37 And they answered, and sayde vnto hym: where Lorde: he sayde vnto the: wherfoever the body shall be, thither wyll also the Egles ^(g) be gathered together. (g) That is, the faythfull that helue the Gospel, wyll repayre vnto hym as rauenyng birdes to the carian.

The. xviiij. Chapter.

¶ 2 Christe teacheth to continue in prayer, by the example of the wicked Judge and the widdowe. 10 The prayers of the pharisee and the publicane. 16 To chyl dren belongeth the kyngdome of God. 18 Of the way to saluation, 20 and what thynges hynder the reward promised to his seruantes. 31 He foresheweth his death. 35 He restored a blynd man to his syght.



And he put forth a parable vnto them, to this ende that me ought* alwayes to pray, & not to be weery, Saying: There was in a certayne citie, a iudge, whi-

che feared not God, neither regarded man.

3 And there was a certayne widdowe in the same citie, and she came vnto him, saying: Auenge me of mine aduersarie.

4 And he woulde not for a whyle. But afterwarde he sayde within hym selfe: Though I feare not God, nor care for man,

5 yet because this widdowe [much] troubleth me, I wyll auenge her: lest she come at the last, & make me weery.

6 And the Lorde sayde: heare what the vnryghteous iudge sayeth.

7 And shall not God auenge his elect, which crye day and nyght vnto hym: yea, though ^(b) he deferre them;

8 I tell you he wyll auenge them, and that quickly. ¶ Neuerthelesse, when the sonne of man cometh, shall he fynde fayth on the earth:

9 ¶ And he tolde this parable vnto certayne which trusted in them selues, that they were perfect, and despised other.

10 Two men went by into the temple to pray: the one a pharisee, and the other a publicane.

11 The pharisee stode and prayed thus with hym selfe: God, I thanke thee, that I am not as other men are, extortioners, vnjust, adulterers, or as this publicane.

12 I fast twice in the weeke, * I geue tithe of all that I possesse. Deut. xvi. c. Eccl. vii. a.

13 And the publicane standyng a farre off, woulde not lyft by his eyes to heauen, but smote vpon his brest, saying: God be mercifull to me a sinner.

14 I tell you, this man departed [home] to his house iustified, rather then the other. * For euery one that exalteth hym selfe, shall be brought lowe: And he that humbleth hym selfe, shall be exalted. Math. 24. a. Luk. xiii. c.

15 * They brought vnto him also ^(c) infantes that he should touch them: which, when his disciples sawe it, they rebuked the. (c) The worde signifieth, suckyng babes.

16 But Iesus, when he had called them ^(d) vnto hym, saide, Suffer chyl dre ^(e) to come vnto me, and forbyd them not: For of such ^(e) is the kyngdome of God. (d) That is, those that care the babes. (e) Suckyng babes.

17 Verily I say vnto you: whosoever receauneth not the kyngdome of God, * as a ^(f) chylde, shall not enter therein. (f) Both Infantes in age, and also in simplicitie & playneesse.

18 * And a certayne ruler asked hym, saying: Good maister, what ought I to do, to possesse eternall lyfe: (g) Laying aside of malice and pryde. Mat. xviii a. Mar. x. b. Mat. xix. b.

19 Iesus sayde vnto hym: why callest thou

thou art good: None is good, save God only.

20 Thou knowest the commaundementes: * Thou shalt not commit adultrie, thou shalt not kyll, thou shalt not steale, thou shalt not beare false witnesse, honour thy father and thy mother.

Exod. xx. c.
Math. v. c.
Deut. v. b.

21 And he sayde: all these haue I kept from my youth vp.

22 When Jesus hearde that, he sayde vnto hym: Yet lackest thou one thyng.

Mat. xix. c.
Mark. x. c.

* Sell all that thou hast, and distribute vnto the poore, & thou shalt haue treasure in heauen, and come, folowe me.

23 When he hearde this, he was very soory, for he was very riche.

24 When Jesus sawe that he was soory, he sayde: * With what difficultie shall they that haue money, enter into the kyngdome of God:

Math. xix. c.
Mark. x. c.

25 For it is easier for a camel to go through a needles eye, then for a riche man to enter into the kyngdome of God.

26 And they that hearde it, sayde: And who can then be saued:

27 And he sayde: * The thynges which are vnpossible wih men, are possible wih God.

Zach. viii. b.

28 Then Peter sayde: * Lo, we haue forsaken all, and folowed thee.

F

29 He sayde vnto them. Verily I say vnto you: there is no man that hath forsaken house, either father, or mother, either brethren, or wyfe, or chyldren, for the kyngdome of Gods sake.

Math. xix. c.
Mark. viii. b.

30 Which shall not receaue much more in this worlde, and in the worlde to come, lyfe euerlastyng.

31 ¶ Jesus toke vnto hym the twelue,

and sayde vnto them: * Beholde, we go vp to Hierusalem, and all thynges that be fulfyllled to the sonne of man, that are wrytten by the prophetes.

Mat. xvii. d.
Mark. viii. d.
ix. d. & x. c.
Luk. ix. c.
and. xvii. c.

32 For he shalbe deliuered vnto the gentiles, and shalbe mocked, and spitefully entreated, and spitted on:

33 And when they haue scourged hym, they wyll put hym to death. * And the thyrde day he shall aryse agayne.

Mat. xvii. d.
and. xvii. b.
Mark. ix. a.
Luk. ii. g.
and. ix. f.

34 And they vnderstoode none of all these thynges. And this saying was hyd from them, so that they perceaued not the thynges which were spoken.

35 * And it came to passe, that as he was come nie vnto Hierico, a certayne blynde man late by the wayes syde, beggyng.

Math. xx. b.
Mark. x. d.

36 And when he hearde the people passe by, he asked what it meant.

37 And they sayde vnto hym, that Jesus of Nazareth passed by.

38 And he cryed, saying: Jesu thou sonne of Dauid, haue mercie on me.

39 And they which went before, rebuked hym, that he shoulde holde his peace: But he cryed so much the more, * thou sonne of Dauid, haue mercie on me.

Mark. x. g.

40 And Jesus stode still, & commaunded hym to be brought vnto hym. And when he was come neare, he asked hym,

41 Saying: what wylt thou that I do vnto thee: And he saide: Lorde, that I may receaue my syght.

42 And Jesus sayde vnto hym: receaue thy syght, thy fayth hath saued thee:

43 And immediatly he receaued his sight, and folowed hym, prayсыng God: And all the people, when they sawe [it,] gaue prayse vnto God. ¶

¶ The .xix. Chapter.

¶ 2 Of Zacheus. 12 The ten peeces of money deliuered to the seruantes. 28 Christ rydeth into Hierusalem, & weepyng ouer it, forsweweth the destruction therof. 45 He casteth byers and sellers out of the Temple.

A¹



And he entred in, and went through Hierico. And beholde, there was a man named Zacheus, which was the chiefe among the publicanes, and was

riche [also]:

3 And he sought [meanes] to see Jesus, what he shoulde be, & coulde not for the

preasse, because he was litle of stature.

4 And he ran before, and clymed vp into a wyldc sygge tree, to see hym: for he was to come that way.

5 And when Jesus came to the place, he loked vp and sawe hym, and sayde vnto hym: Zache, come downe at once, for to day I must abyde at thy house.

6 And he came downe hastily, and receaued hym ioyfully.

Act. xvi. g.

And

7 And when they all saw it, they murmured, saying that he was gone in to tary with a man that is a synner.

8 And Zache stood forth, and sayde vnto the Lorde: Beholde Lorde, the halfe of my goodes I geue to the poore, and yf I haue taken from any man by forged cauillation, I restore him foure folde.

9 Jesus sayde vnto hym: This daye is saluation come to this ^(a) house, because that he also is become the childe of ^(b) Abraham.

10 For the sonne of man is come to seke, and to saue that which was lost.

11 And as they hearde these thynges, he added & spake a parable, because he was nye to Hierusalem, & because they thought that the kingdome of God should shortly appeare.

12 He sayde therfore: A certayne noble man went into a farre countrey, to receaue for hym selfe a kyngdome, and to come agayne.

13 And he called his ten seruauntes, & deliuered the ten peeces of money, saying vnto them, Occupie ^(c) tyl I ^(d) come.

14 But his citezins hated hym, and sent a message after hym, saying: we wyll not haue this man to raigne ouer vs.

15 And it came to passe, that whē he had receaued his kyngdome and returned, he commaunded these seruauntes to be called vnto hym, to whom he had geuen the money, to wyt holbe muche euery man had done in occupying.

16 Then came the first, saying: Lorde thy peece hath gayned ten peeces.

17 And he sayde vnto hym: Well thou good seruaunt, because thou hast ben faythfull in a very litle thing, haue thou auctoritie ouer ten cities.

18 And the seconde came, saying: Thy peece hath increased sine peeces.

19 And to the same he sayde, be thou also ruler ouer fyue cities.

20 And another came, saying: Lorde beholde here is thy peece, whiche I haue layed by in a napkin.

21 For I feared thee, because thou art a strayte man: Thou takest by that thou laydest not downe, & reapest that thou dydest not sowe.

22 He sayth vnto hym: Of thyne owne mouth wyll I iudge thee, thou euill seruaunt. Knewest thou that I am a straitte man, taking by that I layed not

downe, & reapyng that I dyd not sowe:

23 And wherfore gauest thou my money into the banke, and at my comyng I myght haue required myne owne with vauntage:

24 And he sayde vnto them that stood by: Take from hym that peece, and geue it to hym that hath ten peeces.

25 And they sayde vnto hym: Lorde he hath ten peeces.

26 For I say vnto you, that vnto euery one which hath, shalbe geuen: and fro hym that hath not, shalbe taken away euen that he hath.

27 Moreover, those niue enemies, which woulde not that I shoulde raigne ouer the, bring hyther, & slea them before me.

28 And when he hadde thus spoken, he went forth before, ascending vp to Hierusalem.

29 And it came to passe, when he was come nye to Bethphage & Bethanie, besides the mount which is called Oliuet, he sent two of his disciples,

30 Saying: Go ye into the towne which is ouer agaynst you, into the whiche, as soone as ye are come, ye shall fynde a colt tyed, wheron yet neuer man sate: loose hym, and bring hym hyther.

31 And yf any man aske you, why do ye loose hym, thus shall ye say vnto hym: because the Lorde hath neede of hym.

32 They that were sent, went their way, & founde euen as he had said vnto them.

33 And as they were a loosyng the colt, the owners therof said vnto them, why loose ye the colt?

34 And they sayde: For the Lorde hath neede of hym.

35 And they brought hym to Jesus, and cast their rayment on the colt, and set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was nowe come nye to the going downe of the mount Oliuete, the whole multitude of the disciples began to reioyce, and to prayse God with a loude voyce, for all the miracles that they had scene.

38 Saying: Blessed be the kyng that cometh in the name of the Lorde, peace in heauen, and glory in the hyst.

39 And some of the Pharisees of the companie sayde vnto hym: Master, rebuke thy disciples.

40 He saide vnto them: I tell you, that if these

Math. xiii. b
and. xxv. c
Mark. iii. c
Luk. viii. c

Math. xxi. e
Mark. xi. a

Math. xxi. a
Mark. xi. a

Math. xxi. b

(c) That is, by whiche we are reconciled to God, and Gods wrath is pacified toward vs.

these holde their peace, * then shall the stones crye.

41 **¶** And when he was come neare, he behelde the citie, and * wept on it.

42 Saying: If thou haddest knowen those thynges whiche belong vnto thy peace, euen in this thy day: But nowe are they hyd from thyne eyes.

43 For the dayes shall come vpon thee, * that thyne enemies also shall caste a banke about thee, and compasse thee rounde, and kepe thee in on euery syde:

44 **¶** And make thee euen with y^e grounde, and thy chyldren which are in thee: and * they shall not leaue in thee one stone

Abacuc.ii.c.
Iohn.xi.a.
Jerem. lii.a.
Math. 24.2.
Miche. iii.d.
Mark.xiii.a
Luk.xxi.a.

vpō another, because thou knowest not the tyme of thy visitation.

45 * And he went into the temple, and began to cast out them that solde therein, & them that bought,

46 Saying vnto them, it is written: * My house is the house of prayer, but ye haue * made it a denne of thieues.

47 And he taught dayly in the temple. **¶** But the hye priestes and the scribes, & the chiefe of the people, went about to destroy hym,

48 And coulde not fynde what to do: For all the people starcke by hym, when they hearde hym.

Math.xxi.c.
Mark.xi.c.
Iohn.ii.c.
4-Reg. 8.d.
Esaia. lvi.c.
Jerem. vii.c.
Iohn.viii.d.
Mark.xi.c.
Luk.xx.c.
and.xxii.c.

¶ The .xx. Chapter.

4 Christe stoppeth the pharisees mouthes with another question, 9 he sheweth their destructiō by a parable of the vineyarde. 17 Christe the stone reproued, 19 the priestes seke to kyll hym. 22 Tribute to be payde. 25 Geue to Caesar, and to God, whiche to them belongeth. 27 He disputeth with Saducees of the resurrection. 41 Christe the sonne of Dauid, 46 he describeth the scribes.

A 1



And it came to passe, that on one of those dayes, as he taught y^e people in the temple, & preached the Gospell, the hie priestes and the scribes came vpō hym, with the elders.

And spake vnto him, saying: * Tell vs by what auctoritie doest thou these thynges: Etyher who is he that gane thee this auctoritie?

Jesus answered, & sayde vnto them: I also wyl aske you one thyng, & answerere me.

The baptisine of ^(a) John, was it from heauen, or of men?

And they reasoned within thē selues, saying, If we say from heauen, he wyl say, why then beleued ye hym not?

But and yf we say of men, all the people wyl stone vs: For they be perswaded that John is a prophete.

And they answered, that they coulde not tell whence it was.

And Jesus saide vnto them: Neither tell I you by what auctoritie I do these thynges.

Then began he to put foorth to the people this parable. **¶** A certayne man planted a vineyarde, and let it foorth to husbände men, and went hym selfe into a straunge countrey for a great season.

And when the tyme was come, he sent

a seruaunt to the husbände men, that they shoulde geue hym of the fruite of the vineyarde. And they beat hym, and sent hym away emptye.

11 And agayne, he sent yet another seruaunt: and hym they did beate, and entreated hym shamefully, and sent hym away emptye.

12 Agayne, he sent the thirde also: and hym they wounded, and cast hym out.

13 Then said the Lord of the vineyarde: what shal I do: * I wyl send my deare sonne, it may be they wyl reuerence hym, when they see hym.

14 But when the husbände men sawe hym, they reasoned within them selues, saying: This is the heyre, * come, let vs kyll hym, that the inheritaunce may be ours.

15 And they cast him out of the vineyard, and kylled hym. what shall the Lorde of the vineyarde therfore do vnto them:

16 He shall come and destroye these husbände men, & shall let out his vineyarde to other. when they hearde this, they sayde, God forbyd.

17 And he behelde them, & sayde: what is this then that is written, The stone that ^(b) the buylders refused, the same is become the head of the corner.

18 whosoever doth stumble vppon that stone, shalbe broken: but on whosoever it falleth, it wyl grinde hym to powder.

19 And the hye priestes & the scribes, the same

Math.xxii.c. 2
Mark. xi.d.

(a) That is, the whole misterie of John.

Mat.xxi.d.
Mark.xii.a.
Esaia.v.a.
Gene.ix.c.
Ierem.vii.c.

Iohn.iii.b.
Rom. viii.a.
Gala.iii.a.

Gen. 37.c.
Math.xxi.d.
Mark. xii.a.

Psal. cxviii.
(b) By the corner stone, he meaneth Christe hymself, who was refused of the Jewes.

same houre went about to laye handes on hym: *and they feared the people. For they perceaued that he had spoken this similitude agaynst them.

20 And they watched hym, & sent forth spyes, which shoulde sayne them selues ryghteous men, *to take hym in his wordes, and to deliuer hym vnto the power and aucthoritie of the deputie.

21 And they asked him, saying: Maister, we knowe that thou sayest and teachest ryght, neither considerest thou the outward appearaunce of any man, but teachest the way of God truely:

22 Is it lawfull for vs to geue tribute vnto Caesar, or no?

23 He perceaued their craftynesse, & saide vnto them: *Why tempt ye me?

24 Shewe me a penie, whose image and superscription hath it? They answered and sayde, Caesars.

25 And he sayde vnto them: Geue then vnto Caesar, the thynges which belong vnto Caesar, and to God the thynges that pertyne vnto God.

26 And they coulde not reprove his saying before the people: and they marueyled at his answer, & helde their peace.

27 Then came to hym certayne of the saducees, *which denie that there is any resurrection, and they asked hym,

28 Saying: *Maister, Moyses wrote vnto vs, yf any mans brother dye, hauyng a wyfe, and he dye without chyldren: that then his brother shoulde take his wyfe, & rayse by seede vnto his brother.

29 There were therfore seuen brethren, and the first toke a wyfe, & dyed without chyldren.

30 And the seconde toke her, and he dyed chyldlesse.

31 And the thirde toke her, & in lyke wise the residue of the seuen, and left no chyldren behynde them, and dyed.

32 Last of all, the woman dyed also.

33 Nowe in the resurrection, whose wife of them shall she be: For seuen had her to wyfe.

34 Jesus answered and saide vnto the: The chyldren of this world marrye wyues, and are marryed:

35 But they which shalbe counted worthy to enioy that world, and the resurrection from the dead, do not marrye wyues, neither are marryed,

36 For yet can dye any more: For they are equall vnto the angels, and are *the sonnes of God, inasmuche as they are chyldren of the resurrection.

37 And that the dead shall rylse agayne, Moyses also sheweth besides the bushe, when he calleth the Lorde *the God of Abraham, and the God of Isaac, & the God of Jacob.

38 For he is not a God of dead, but of lyuyng: For all lyue vnto hym.

39 Then certayne of the pharisees answered, and sayde: Maister, thou hast well sayde.

40 And after that, durst they not aske hym any question at all.

41 And he sayde vnto them: *Howe saye they that Christe is Dauids sonne:

42 And Dauid hym selfe sayeth in the booke of the psalmes: *The Lord saide to my Lord, syt thou on my right hand,

43 Tyll I make thine enemies thy foote-stoole:

44 Dauid therfore calleth hym Lorde, & howe is he then his sonne?

45 Then in the audience of all the people, he saide vnto his disciples.

46 *Beware of the scribes, whiche wyll go in long robes, and loue greetinges in the markets, and the hest seates in the synagogues, and the chiefe rowmes at feastes:

47 which deuour widowes howses vnder colour of longe prayers: The same shall receaue greater dampnation.

F (c) That is, all that remaine in the world, and are abyding therein.

John.iii.a. i.Iohn.i.b.

Exod.iii.c. Mat.xxii.c. Mark.xii.c.

G Mat. xxii.d. Mark.xii.d.

Psal cx. a.

(d) For the sonne is not lord ouer his father, & therfore it followeth that Christe is God. Mat. xxiii.a. Mark.xii.d.

¶ The .xxj. Chapter.

2 The liberalitie of the poore wydowe. 6 He forewarneth of the destruction of Hierusalem, 8 of false teachers, 9 of tokens & troubles to come, 27 of the ende of the worlde, 34 of ryot and drunkennesse, 36 he taught in the temple.



And he beheld, *he sawe the ryche men whiche caste their gyftes into the treasure. He saw also a certayne poore wydowe, which caste in thyrer two

3 And he sayde, Of a trueth I say vnto you, *that this poore wydowe hath put in more then they all. 4 For they all haue of their superfluitie added vnto the offerynges of God: but she of her penurie hath east in al the substance that she had.

i.Cor.viii.c.

quites.

Gij And

5 And vnto some, that spake of the temple, howe it was garnished with goodlie stones and gyftes, he sayde.

Math. 24.c.
Mark. xiii.a

6 Are these the thynges whiche ye loke vpon? The dayes wyll come, in y^e which there shall not be left one stone vpon another, that shall not be throwen downe.

7 And they asked hym, saying: Maister when shall these thynges be: and what signe wyll there be, when these thynges shall come to passe?

Coloss. ii.b.
Ephes. v.b.
I. Ioh. iii.a.

8 And he sayde: Take heede, that ye be not deceaued. For many shall come in my name, saying I am Christe, and the tyme draweth neare. Followe ye them not therfore.

9 But when ye heare of warres, and seditiōs, be not afraide: For these thynges must first come to passe, but the ende followeth not by and by.

Esaies. xix. a
4. Esd. xiii. c

10 Then sayde he vnto them: Nation shall rylse agaynst nation, & kyngdome agaynst kyngdome.

11 And great earthquakes shall be in diuers places, and hunger, and pestilence, and fearefull thynges, and great signes shall there be from heauen.

Math. x.b.
Mark. xiii. b
Iohn. xvi. a.

12 But before all these, they shall laye their handes on you, and persecute you, deliueying you vpon to the synagogues, & into prisons, and shall bryng you vnto kynges and rulers for my names sake.

13 And it shall turne to you for a testimōniall.

14 Be at a sure poynt therfore in your heartes, not to studie before what ye shall aunswere:

Exod. iii. b.
Math. x. c.

15 For I wyll geue you a mouth, and wysedome, where agaynst, all your aduersaries shall not be able to speake nor resist.

Astes. vi. c.
Mich. vii. b.

16 Ye shall be betrayed also of your parentes, and brethren, and kynnsfolke, and friendes, and [some] of you shall they put to death.

17 And hated shall ye be of all men for my names sake.

18 And there shall not one heere of your head peryshe.

D
(a) Those
possesse their
soules in paci-
ence, vnto
whom God
geueth a ioy-
ful minde vnder
the crosse, 21
euen vnto the
ende.

19 Possesse ye your soule by (a) patience.

20 And whē ye see Hierusalem besieged with an hoast, then be sure that the desolation of the same is nye.

21 Then let them which are in Iurie, flee to the mountaynes, and let them which are in the myddes of it, depart out: and let not them that are in other countreys

enter therein.

22 For these be the dayes of vengeaunce, that all thynges which are written, may be fulfilled.

23 But wo vnto thē that are with childe, & to them that geue sucke in those days: For there shall be great distresse in the lande, and wrathouer this people.

i. The first

24 And they shall fall through the edge of the sword, and shall be led away captiue into all nations: And Hierusalem shall be troden downe of the gentiles, vntill the tyme of the gentiles be fulfilled.

25 And there shall be signes in the sunne and in the moone, & in the starres: and vpon the earth trouble among the nations, with perplexitie. The sea and the water shall roze.

Math. 24. c
Mark. xiii. c
Ioel. ii. c
Ezech. 28. c

26 And mens heartes shall faile them for feare, and for loking after those thynges which shall come on the world: For the powers of heauen shall be shaken.

27 And then shall they see the sonne of man come in a cloude, with power and great glorie.

28 And when these thynges begyn to come to passe, then loke vpon, and lyst vpon your heades, for your redemptiō draweth nye.

29 And he shewed them a similitude: Behold the figge tree, & all the trees.

Math. 24. c
Mark. xiii. c

30 When they shoothe forth [their buddes] ye see and knowe of your owne selues that sonner is then nye at hande.

31 So likewise ye, when ye see these thynges come to passe, be ye sure that the kyngdome of God is nye.

32 Verily I say vnto you, this generatiō shall not passe, tyll all be fulfilled.

33 Heauen and earth shall passe, but my wordes shall not passe.

Ecclesi. 1. c
& xxxviii. d
Rom. xiii. d

34 Take heede to your selues, lest at any tyme your heartes be overcome with surfettyng and dronkenesse, and cares of this lyfe, and so the daye come vpon you vnwares.

35 For as a snare shall it come on al them that dwell on the face of y^e whole earth.

Math. 24. d
Mark. xiii. d

36 Watche ye therfore, and pray continually, that ye may be accompted worthy to escape all these thynges y^e shall come, & that ye may stand before y^e sonne of man.

37 In the day time he taught in the temple: and at nyght he went out, & abode in the mount that is called Oliuete.

38 And all the people came in y^e morning to hym in the temple, for to heare hym.

Iohn. viii. a

¶ The .xxij. Chapter.

4 Judas selleth Christe. 7 They eate the Passouer. 19 The institution of the Lordes supper. 24 They stryue who shoulde be greatest. 31 Satan tempteth them. 42 Christe prayeth in the mount, and sweateth blood. 47 Judas betrayeth him with a kisse. 51 Christe setteth on Malchus eare. 60 Peter denieth Christe thryse, and repenteth hym. 67 Christe is mocked, and confesseth hym selfe to be the sonne of God.



The *feast of sweete breade drewe nye, which is called the Passouer.

And þ hie priestes and scribes* sought howe they myght kyll hym, for they feared the people.

*Then entred Satan into Judas, whose surname was Iscariot, whiche was of the number of the twelue.

And he went his waye, and communed with the hie priestes and officers, howe he myght betray him vnto them.

And they were glad, and promised to geue him money.

And he consented, and sought oportunitie to betray him vnto them, when the people were away.

*Then came the day of sweete breade, when [of necessitie] the Passouer must be offered.

And he sent Peter and John, saying: Go and prepare vs the Passouer, that we may eate.

They sayde vnto hym: where wylt thou that we prepare?

And he sayde vnto them: Beholde, when ye enter into the citie, there shall a man meete you, bearyng a pitcher of water, hym folowe into the same house that he entreteth in.

And ye shall say vnto the good man of the house, the maister saith vnto thee, where is the ghest chamber, where I shall eate þ Passouer with my disciples?

And he shal shew you an upper chamber prepared, there make redye.

And they went, and founde as he had sayde vnto them: and they made redye the Passouer.

*And when the houre was come, he sate downe, & the twelue apostles with hym.

And he sayde vnto them: I haue earnestly desired to eate this Passouer with

you, before that I suffer.

16 For I saye vnto you, hencefoorth I wyl not eate of it any more, vntyll it be fulfilled in the kyngdome of God.

17 And he toke the cuppe, & gaue thankes, and sayde, Take this, and deuide it among you:

18 For I say vnto you, I wyl not drinke of the fruite of the vine, vntyll the kyngdome of God come.

19 *And he toke bread, and when he had geue thankes, he brake [it] and gaue vnto the, saying, This is my body, which is geuen for you: This do in the remembrance of me. Mat. xxvi. c
Mar. xiiii. c
i. C. x. e

20 Lykewise also, when he had supped, he toke the cuppe, saying: This cuppe is the new testamēt in my blood, which is shed for you.

21 Yet beholde, the hande of hym that betrayeth me, is with me on the table.

22 And truely the sonne of man goeth as it is appoynted: but wo vnto that man by whom he is betrayed.

23 And they began to enquire among them selues, which of them it was that shoulde do it.

24 ¶ And there was a stryfe among the, which of them shoulde seeme to be the greatest.

25 And he saide vnto them: The kinges of nations raigne ouer them, and they that haue auctoritie vpo them, are called gracious Lordes.

26 But ye shall not be so. *But he that is greatest among you, shalbe as the younger, and he that is chiefe, shalbe as he that doth minister. Math. xcc d

27 For whether is greater, he that sitteth at meate, or he that serueth: Is not he that sitteth at meate: But I am among you, as he that ministrerth.

28 Be are they, which haue bydden with me in my temptations.

29 And I appoynt vnto you a kingdome, as my father hath appoynted vnto me.

30 That ye may eate and drynke at my table in my kyngdome, * & sit on seates iudgyng the twelue tribes of Israel. Mat. xix. d.
 31 And the Lorde saide: Simon, Simon, beholde Satan hath desired to sift you, as it were wheate:
 32 But I haue prayed for thee, that thy fayth fayle not: And when thou art conuerted, strength thy brethren.
D
 33 And he sayde vnto hym: * Lorde I am redy to go with thee into pryson, and to death. Mat. xxvi. c. Mar. xiii. c. Iohn. xiii. d.
 34 And he sayde: I tell thee Peter, the Cocke shal not crowe this day, tyll thou hast thryse denyed that thou knewest me.
Math. x. c. Mark. xi. b. Luk. ix. a.
 35 And he said vnto them: * when I sent you without wallet, and scrippe, and shoes, lacked ye any thyng: And they sayde, no.
 36 Then saide he vnto them: But now he that hath a wallet, let him take it vp, and lyke wyse his scrippe: and he that hath none, let him sell his coate, and bye a sworde.
Esaias. liii. b. Math. 27. b. Mark. xv. c. Ioh. xviii. f.
 37 For I say vnto you, that yet the same whiche is written, must be perfourmed in me: * Euen among the wicked was he reputed. For those thynges whiche are written of me, haue an ende.
 38 And they sayde: Lorde, beholde here are two swordes. And he sayde vnto them, it is enough.
Mat. xxvi. c. Mar. xiii. c.
 39 * And he came out, and went as he was wont, to mount Oliuete: and the disciples folowed hym.
Math. vi. b. Luk. xra.
 40 And when he came to the place, he sayde vnto them: * pray, lest ye fall into temptation.
E
Mat. xxvi. d.
 41 * And he gate hym selfe from them about a stonys castle, and kneeled downe, and prayed,
 42 Saying: Father, yf thou wylt, remoue this cuppe from me. Neuertheless, * not my wyl, but thine be fulfilled. Iohn. vi. d.
 43 And there appeared an angell vnto hym from heauen, comfortyng hym.
(c) He felt the horror of Gods wrath & iudgement agaynst sinne.
 44 And he was in an^(c) agonie, and he prayed more earnestly: and his sweat was lyke droppes of blood, tricklyng downe to the grounde.
 45 And when he rose vp from prayer, and was come to his disciples, he founde the slepyng for heauynesse,
 46 And sayde vnto them, why slepe ye: Rise, & pray lest ye fall into temptation.
Mat. xxvi. c. Mar. xiii. b.
 47 * Whyle he yet spake, behold [there came]

a company, and he that was called Judas, one of the twelue, went before the, & preassed nye vnto Jesus to kisse hym.
 48 But Jesus sayde vnto hym: Judas, betrayest thou the sonne of man with a kisse:
 49 when they whiche were about hym sawe what woulde folowe, they sayde vnto hym: Lorde, shall we synyte with sworde:
 50 * And one of them smote a seruaunt of the hye priest, & stroke of his right eare.
 51 Jesus answered and saide, Suffer ye thus farre soorth. And whē he touched his eare, he healed hym. Mat. xxvi. c. Mar. xiii. f. Iohn. xviii. b.
 52 Then Jesus said vnto the hye priestes & rulers of the temple, and the elders whiche were come to hym: Be ye come out as vnto a thiefe, with swordes and staves:
 53 when I was dayly with you in the temple, ye stretched soorth no handes agaynst me: But this is euen your very houre, and the power of darknesse.
 54 Then toke they hym, and ledde hym, & brought hym to the hye priestes house: and Peter folowed a farre of.
 55 And when they had kyndeled a fire in the myddes of the hall, and were set downe together, * Peter also sate downe among them. Mat. xxvi. c. Mar. xiii. f. Ioh. xviii. c.
 56 But when a certayne wenche behelde hym, as he sate by the fire [and earnestly loked vpon hym] she sayde: This same fellowe was also with hym.
 57 * And he denyed hym, saying, woman I knowe hym not. Mat. xxvi. c. Mark. xiii. c.
 58 And after a litle whyle, another sawe hym, and saide: Thou art also of them. And Peter sayd, man I am not.
 59 And about the space of an houre after, another affirmed saying: Verly this fellowe was with hym also, for he is of Galilee.
 60 And Peter sayde: Man I wote not what thou sayest. And immediatly whyle he yet spake, the Cocke crowe.
 61 And the Lorde turned backe, & loked vpon Peter: * And Peter remembred the worde of the Lorde, howe he hadde sayde vnto hym, before the Cocke crowe thou shalt denie me thryse. Luk. xxii. c. Mat. xxvi. c. Mark. xiii. c.
 62 And Peter went out, & wept bitterly.
 63 And the men that helde Jesus, mocked hym, and smote hym.
 64 And when they had blindfolded hym, they stroke hym on the face, and asked hym,

him, saying: Arde, who is it that smote thee:

65 And many other things blasphemous: Ie spake they against hym.

66 And as soone as it was day, the elders of the people, and the hye priestes, and scribes, came together, and led hym into their counsell, saying:

67 Art thou [very] Christe, tell vs: And he sayde vnto them: If I tell you, you

Wyll not beleue:

68 And if I aske you, you wyll not aunswere me, nor let me go.

69 *Hereafter shall the sonne of man sit on the right hand of the power of God.

70 Then said they all: Art thou then the sonne of God: He sayde: Ye say y I am.

71 And they sayd: *What neede we any further witnesse: For we our selues haue hearde of his owne mouth.

Mat. xxvi. f
Mar. xiii. g.

Mat. xxvi. g
Mar. xiii. g.

The. xxiii. Chapter.

1 Jesus is accused before Pilate, and is sent to Herode. 8 Herode mocketh hym. 25 Barabas is set at libertie, and Jesus geuen to be crucified. 26 Simon of Cyrene. 27 The women lament Christe crucified, 34 he prayeth for his enemies. 40 One of the thieues rayleth on hym, 41 and the other is saued by sayth. 46 He geneth by the ghost, and is burped.

1 **A**ND* the whole multitude of them arose, & led hym vnto Pilate.

2 And they began to accuse hym, saying: We founde this fellow peruertering the people, and

forbydding to paye tribute to Ceasar, saying that he is Christe, a kyng.

3 And Pilate apposed hym, saying: Art thou the kyng of the Iewes: He answered hym, and sayde: Thou sayest it.

4 Then saide Pilate to the hye priestes, and to the people: I finde no fault in this man.

5 And they were the more fierce, saying: He moueth the people, teaching thoroughout al Iurie, and began at Galilee, euen to this place.

6 When Pilate hearde [mention] of Galilee, he asked whether the man were of Galilee.

7 And as soone as he knewe that he belonged vnto Herodes iurisdiction, he sent hym to Herode, whiche was also at Hierusalem at that tyme.

8 And when Herode sawe Jesus, he was exceeding glad: For he was desirous to see hym of a long season, because he had hearde many thinges of hym, and he trusted to haue seene some miracle done by hym.

9 Then he questioned with hym many wordes: But he answered hym nothing.

10 The hye priestes and scribes stood forth, and accused hym straytely.

11 And Herode with his men of warre despised him: and when he had mocked

hym, he arayed hym in whyte clothing, and sent hym agayne to Pilate.

12 *And the same day Pilate and Herode were made friendes together: For before they were at variaunce.

13 And Pilate called together the hye priestes, and the rulers, and the people,

14 And said vnto them: We haue brought this man vnto me, as one y peruerteth the people: and behold, I examine him before you, & finde no fault in this man of those thinges wherof ye accuse hym:

15 No, nor yet Herode: For I sent you to hym, and loe nothing worthy of death is done to hym.

16 I wyll therefore chasten hym, and let hym loose.

17 *For of necessitie he must haue let one loose vnto them at the feast.

18 And all the people cryed at once, saying: Away with hym, and deliuer to vs Barabbas.

19 Which for a certaine insurrection made in the citie, and for murther, was cast in pryson.

20 Pilate spake agayne to them, wylling to let Jesus loose.

21 But they cryed, saying: Crucifie hym, crucifie hym.

22 He sayde vnto them the thirde tyme: What euill hath he done: I finde no cause of death in hym, I wyll therefore chasten hym, and let hym go.

23 *And they were instant with loude voyces, requiring that he might be crucified. And the voyces of them, and of the hye priestes preuailed.

24 And Pilate gaue sentence, that it should be as they required.

Actes. iiii. a.

C

Math. 27 d.
Mark. xv. a.
Ioh. xviii. a.

Math. 27. c.
Mark. xv. a.
Iohn. xix. a.

- C** 25 *And he let loose vnto them, him that for insurrection and murder was caste into prison, whom they had desired, & he deliuered [vnto them] Iesus, to do with hym what they would.
- 26 *And as they ledde hym away, they caught one Simon of Cyrene coming out of the felde, and on hym layde they the crosse, that he myght beare it after Iesus.
- 27 And there folowed hym a great companie of people, and of women, *which bewayled and lamented hym.
- 28 But Iesus turned backe vnto them, and sayde: [Ye] daughters of Iherusalem, wepe not for me, but wepe for your selues, and for your chyldren:
- 29 For beholde, the dayes wyll come, in the which they shal say*: happy are the barren, & the wombes that neuer bare, & the pappes which neuer gaue sucke.
- 30 Then shall they begin to say to the mountaynes, fall on vs, & to the hylles, couer vs.
- 31 For if they do these thinges in a greene tree, what shalbe done in the drye?
- 32 And there were two euyl doers, led with hym to be slayne.
- 33 *And after that they were come to the place whiche is called Caluarie, there they crucified hym, and the euyl doers, one on the right hand, and the other on the left.
- 34 Then said Iesus, Father forgeue the, for they wote not what they do. *And they parted his rayment, & cast lottes.
- D** 35 And the people stode, and behelde: and the rulers mocked him with them, saying: He saued other [men] let hym saue him selfe, if he be very Christe the chosen of God.
- 36 The souldiours also mocked him, and came and offred him vineger,
- 37 And sayd: If thou be the kyng of the Iewes, saue thy selfe.
- 38 *And a superscription was written ouer him, with letters of greke, and latin, and hebrue, This is the king of the Iewes.
- 39 And one of the euyl doers whiche were hanged, rayled on hym, saying: If thou be Christe, saue thy self and vs.
- 40 But the other aunswered, and rebuked hym, saying: Fearest thou not God, seing thou art in the same damnation:
- 41 We are righteously [punished] for we receaue according to our deedes: But this man hath done nothing amisse.
- 42 And he sayde vnto Iesus: Lorde, remember me, when thou comest into thy kyngdome.
- 43 And Iesus sayde vnto hym: Verily I say vnto thee, to day shalt thou be with me in paradise.
- 44 *And it was about the sixt houre: and there was a darknesse ouer al the earth, butyll the ninth houre.
- 45 And the sunne was darkned, *and the bayle of the temple dyd rent, euen thorowe the middes.
- 46 And when Iesus had cryed with a loude voyce, he sayde: Father into thy handes I commende my spirite. And when he thus had sayde, he gaue vp the ghost.
- 27 *When the Centurion saw what was done, he glorified God, saying: Verily this was a righteous man.
- 48 And all the people that came together to that sight, & sawe the thinges whiche were done, smote their brestes, and returned.
- 49 And all his acquaintaunce, *and the women that folowed him from Galilee stode a farre of, beholding these thinges.
- 50 And beholde, *there was a man named Ioseph, a counsellour, and he was a good man and a iust:
- 51 The same had not consented to the counsell and deede of them, which was of Aramathia a citie of the Iewes, whiche same also wayted for the kyngdome of God.
- 52 He went vnto Pilate, and begged the body of Iesus,
- 53 And toke it downe, and wrapped it in a linnen cloth, and layde it in a sepulchre that was hewen in stone, wherin neuer man before was layde.
- 54 And that day was the preparing of the Sabbath, & the Sabbath drew on.
- 55 The women that folowed after, whiche had come with hym from Galilee, behelde the sepulchre, and how his body was layde.
- 56 And they returned, and prepared sweete odours and oymntes: but rested the Sabbath day, according to the commaundement.

Mat. 27.c.
Mark. xv.a.

Mat. 27.c.
Mark. xv.b.

Luke. viii.a.

Esa. liiii.a.
Sap. iii.c.
Galat. iii.d.

Mat. 27.d.
Mark. xv.c.
Iohn. xix.d.

Mat. xvii.d.
Mark. xv.c.
Esa. xxi.d.

Mat. 27.b.
Iohn. xix.d.

Mat. xxvii.c.
Mark. xv.c.

Mat. 27.c.
Mark. xv.c.

Mat. 27.f.
Mark. xv.d.

Mat. 27.f.
Mark. xv.d.

Mat. 27.f.
Mark. xv.d.

Mat. 27.g.
Mark. xv.d.
Iohn. xix.g.

1 The women come to the sepulchre, 9 they shewe to the Apostles that which the angels tolde them. 13 Christe appeareth to the two Disciples that went to Emaus, and interpreteth the Scriptures. 35 He appeareth to the Apostles, and reproveth their incredulitie. 49 He promisseth the holy ghost, and geueth them their charge 51 He ascendeth into heauen.



At vpon the first day of the Sabbathes, [bery] early in the morning, they came vnto the sepulchre, & brought y^e sweete odours which they had prepared, and

other Women with them.

2 And they founde the stone rolled away from the sepulchre,

3 And they went in: but founde not the body of the Lorde Jesu.

4 And it came to passe, as they were amazed therat: Beholde, two men stood by them in shynng garmentes.

5 *And as they were afrayde, and bowed downe their faces to the earth, they said vnto them: Why seeke ye the lyuyng among the dead?

6 He is not here, but is risen: Remember howe he spake vnto you, when he was yet in Galilee,

7 Saying: that the sonne of man must be deliuered into the handes of sinfull men, and be crucified, and the thirde day rise agayne.

8 And they remembred his wordes,

9 And returned from the sepulchre, and tolde all these thinges vnto those eleuen, and to all the remnaunt.

10 *It was Marie Magdalene, and Joanna, and Marie Jacobi, and other that were with them, which tolde these thinges vnto the Apostles.

11 And their wordes seemed vnto them fayned thynges, neither beleued they them.

12 Then arose Peter, and ran vnto the sepulchre, and looked in, and sawe the linnen clothes layde by them selues, and departed, wondryng in him selfe at that which was come to passe.

13 *And beholde, two of them went that same day to a towne called Emaus, which was from Hierusalem about threescore ^(a) furlonges.

14 And they talked together of all these thynges that were done.

15 And it came to passe, that whyle they communed together & reasoned, Jesus

him selfe drew neare, *and went with them. Mat. xviii. c

16 But their eyes were holden, that they shoulde not knowe him. C

17 And he sayde vnto them: What maner of communications are these that ye haue one to another as ye walke, and are sad?

18 And the one of them, whose name was Cleophas, answered, and sayde to him: Art thou only a straunger in Hierusalem, & hast not knowen the thinges which are come to passe there, in these dayes?

19 He sayde vnto them: What thynges? And they sayde vnto him: Of Jesus of Nazareth, whiche was a prophete, mightie in deede and worde before God and all the people:

20 And howe the hye priestes, and our rulers deliuered him to be condemned to death, and haue crucified him.

21 But we trusted that it had ben he which shoulde haue redeemed Israel: And as touchyng all these thynges, to day is euen the thirde day, that they were done.

22 *Hea, and certayne women also of our companie made vs astonied, which came early vnto the sepulchre, Luk. 24. c. John. xx. a.

23 And founde not his body, and came, saying that they had seene a vision of angels, which sayde that he was aloue.

24 And certayne of them which were with vs, went to the sepulchre, & founde it euen so as the women had sayde: but hym they sawe not.

25 And he sayde vnto them: O fooles and slowe of heart, to beleue all that the prophetes haue spoken.

26 Dought not Christe to haue suffered these thinges, & to enter into his glory? Mat. xxvi. c. Esai. liii. c.

27 And he began at Moyses, and all the prophetes, and interpreted vnto them in all Scriptures which were wryten of hym.

28 And they drew nye vnto the towne which they went vnto, and he made as though he would haue gone further.

29 And they *constrayned hym, saying: G. in xix. a. Luk. 24. c.
abyde

The Gospell

abyde with vs, for it draweth towarde nyght, and the day is farre passed. And he went in to tary with them.

Mark.xv.b.

(b) This word blessed, signifieth here nothing els, but to geue thanks, as appeareth by diuers places of scripture. Lub. 229.

30 *And it came to passe, as he sate at meate with them, he toke bread, and

31 blessed it, and brake, and gaue to them. And their eyes were opened, and they knewe him: and he vanished out of their syght.

32 And they sayde betweene them selues: Dyd not our heartes burne within vs, whyle he talked with vs by the way, and opened vnto vs the scriptures:

33 And they rose by the same houre, and returned [agayne] to Hierusalem, and founde the eleuen gathered together, and them that were with them,

34 Saying: The Lorde is rysen in deede, and hath appeared to Simon.

35 And they tolde what thynges were done in the way, and howe they knewe him in breakyng of bread.

John.xx.c.

36 And as they thus spake, Jesus him selfe stode in the * middes of them, and saith vnto them: Peace be vnto you.

37 But they were abalshed and afrayde, & supposed that they had seene a spirite.

38 And he sayde vnto them: Why are ye troubled, and why do thoughtes arise in your heartes?

39 Beholde my handes and my feete, that it is euen I my selfe: Handle me and see, for a spirite hath not fleshe and bones, as ye see me haue.

40 And when he had thus spoken, he shewed them his handes and his feete.

41 And whyle they yet beleued not for

ioy, and wondred, he sayde vnto them:

*Haue ye heare any meate?

John.xx.b.

42 And they offered him a peece of a broyled fishe, and of an hony combe.

43 And he toke it, and dyd eate before them.

44 And he sayde vnto them: *These are the wordes which I spake vnto you, whyle I was yet with you, that all must [needes] be fulfilled, which were wrytten of me in the law of Moyses, and in the prophetes, and in the psalmes.

Mat.xvi.c.

45 *Then opened he their ^o wittes, that they myght vnderstande the scriptures.

Act.xvii.a.
O.D., minter

46 And sayde vnto them: Thus is it wrytten, and thus it behoued Chyste to suffer, and to rise agayne from death the thirde day:

47 And that repentaunce and remission of sinnes shoulde be preached in his name among all nationes, and must begyn at Hierusalem.

48 And ye are witnesses of these thynges.

49 And beholde I wyll sende the promise of my father vpon you: *But tary ye in the citie of Hierusalem, vntyll ye be endued with power from an hye.

Actes.ii.

50 And he led them out into Bethanie, and lift by his handes, & blessed them.

51 *And it came to passe, as he blessed them, he departed from them, and was carryed by into heauen.

Actes.ii.
Mark.xvi.c.

52 And they worshipped him, and returned to Hierusalem with great ioy,

53 And were continually in the temple, prayfing and laudyng God. Amen.

Here endeth the Gospell by Saint Luke.



The first Chapter.

1 The diuinitie, humanitie, and office of Christe. 15 The testimonie of Iohn.
3 The calling of Andrew, Peter, Philip, and Nathaniel.

1
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In the begynnynge was the worde, & the worde was with God: and that worde was God.

The same was in the begynnynge with God.

All thynges were made by it: and without^(a) it, was made nothyng that was made.

In it was lyfe, and the lyfe was the lyght of men,

And the lyght shyneth in darkenesse: and the darknesse comprehended it not.

There was a man sent from God, whose name was Iohn:

The same came for a witnesse: to beare witnesse of the lyght, that all men through hym myght beleue.

He was not that lyght: but was sent to beare witnesse of the lyght.

That lyght was the true lyght, which lyghteth euery man that commeth into the worlde.

He was in the worlde, and the worlde was made by hym, and the worlde knewe hym not.

He came among his owne, and his owne receaued hym not.

12 But as many as receaued hym, to them gaue he power to be the sonnes of God, euen them that beleued on his name.

13 which were borne, not of blood, nor of the wyll of the fleche, nor yet of the wyll of man, but of God.

14 And the same word became fleche, and dwelt among vs (* and we sawe the glory of it, as the glory of the only begotten sonne of the father) full of grace and trueth.

15 * Iohn beareth witnesse of hym, and cryeth, saying: This was he of whom I spake, he that commeth after me, is preferred before me; for he was before me.

16 * And of his fulnesse haue all we receaued, and grace for grace.

17 For the lawe was geuen by Moyses: but grace and trueth came by Iesus Christe.

18 No man hath seene God at any tyme: The onely begotten sonne which is in the bosome of the father, he hath declared hym.

19 * And this is the recorde of Iohn: when the Iewes sent priestes and leuites

^(a) Psal. vii. b. ^(c) By carrying priuilegs, or dignitie.

^(b) Or was made.

^(d) That is to say, man.

Baruc. i. c.

Math. 27. a.

ii. Peter. i. c.

i. Iohn. i. a.

Math. iii. b.

Mark. i. a.

Coloss. ii. b.

^(e) That is, God doth haue grace.

and geueth grace to so many as beleue in Christe, and are become his members,

that God in his sonne is well pleased.

Iohn. v. d.

Gen. i. a.
Prou. viii. d.
1) without
Gen. i. no
matery was
made.
1) xiiii. d.
Iohn. viii. b.
Mat. ix. a.

1) That is,
Christe
which is the
lawe & the
gospell.

leuites from Hierusalem, to aske hym:
What art thou?

20 And he confessed and denyed not, and sayde playnely, I am not that Chryste.

Math.xi.b. 21 And they asked hym: what then? art thou Elias? And he sayth, I am not.

Det.xviii.c. * Art thou that prophete? And he answered, no.

22 Then sayde they vnto hym: what art thou: that we may geue an answer to them that sent vs: what sayest thou of thy selfe?

Math.iii.a. 23 He sayde: * I am the voyce of a cryer in the wilderness, make strayght the way of the Lorde, * as sayde the prophete Esaias.

Luk.iii.a. 24 And they which were sent, were of the pharisees.

25 And they asked hym, and sayde vnto hym: why baptizest thou then, yf thou be not Chryste, nor Elias, neither that prophete?

Math.iii.b. 26 John answered them, saying: * I baptize with water, but there standeth one among you, whom ye knowe not,

Mark i.a. 27 He it is, which though he came after me, was before me, whose shoes latchet I am not worthy to vnloose.

Luk.iii.c. 28 These thynges were done in Bethabara beyonde Iordane, * where John dyd baptize.

Actes.xix.g. 29 The next day, John seeth Iesus coming vnto hym, and saith, * beholde the lambe of God, which taketh away the sinne of the worlde.

John.iii.d. 30 This is he of whom I sayde, After me cometh a man, which is preferred before me, for he was before me.

and x.d. 31 And I knewe hym not: but that he shoulde be declared to Israel, therefore am I come, baptizing with water.

Esay. lvi. b. 32 * And John bare recorde, saying: I sawe the spirite descende from heauen, lyke vnto a doue, and abode vpon hym,

i. Cor. v. b. 33 And knewe hym not. But he that sent me to baptize with water, the same saide vnto me: vpon whom thou shalt see the spirite descende, and tary styll on hym, the same is he which baptizeth with the holy ghost.

Math.iii.d. 34 And I sawe, and bare recorde, that he is the sonne of God.

Mark i. b. 35 The next day after, John stode a gayne, and two of his disciples.

Luk.iii.d. 36 And he behelde Iesus as he walked by, & sayth: beholde the lambe of God.

37 And the two disciples hearde hym

speake, and they folowed Iesus.

38 And Iesus turned about, and sawe them folowe hym, & sayth vnto them: what seeke ye? They sayde vnto hym: Rabbi (which is to say yf one interprete it, Maister) where dwellest thou?

39 He sayeth vnto them: come and see. They came, and sawe where he dwelt, and abode with hym that day: For it was about the tenth houre.

40 One of the two which hearde John speake, & folowed hym, was Andrew, Simon Peters brother.

That was about the houre before 12 o'cl.

41 The same founde his brother Simon first, and sayth vnto hym: we haue founde Messias, which is by interpretation, the annoynted.

42 And brought hym to Iesus. And Iesus behelde hym, and sayde: Thou art * Simon the sonne of Iona, thou shalt be called Cephas, which is by interpretation, a stone.

Or the Chyche.

Mat. xvi. c.

43 The day folowynge, Iesus wolde go into Galilee, & founde Philip, and sayth vnto hym, folowe me.

44 * Philip was of Bethsaida, the citie of Andrew and Peter.

Iohn. xii. c.

45 Philip founde Nathanael, and sayth vnto hym: we haue founde hym, of whom * Moyses in the lawe, and the * prophetes, dyd write: Iesus of Nazareth, the sonne of Ioseph.

Gen. iii. c. and xxii. c.

Deu. xviii. c. (c) he speake of Beth after the common opinion, for most men supposed hym to be of Nazareth.

46 And Nathanael sayde vnto hym: * Can there any good thyng come out of Nazareth? Philip sayth vnto him: come and see.

47 Iesus sawe Nathanael coming to hym, & sayeth of hym: Beholde a ryght Israelite, in whom is no guile.

48 Nathanael sayth vnto hym: whence knewest thou me? Iesus answered, and sayde vnto hym: Before that Philip called thee, when thou wast vnder the fygge tree, I sawe thee.

49 Nathanael answered, and sayde vnto hym: Rabbi, thou art euen the sonne of God, thou art y kyng of Israel.

50 Iesus answered, & sayde vnto hym: Because I sayde vnto thee, I saw thee vnder the fygge tree, thou belest: Thou shalt see greater thynges then these.

Or, beleeuest thou?

51 And he sayth vnto hym: Verily, verily I say vnto you, hereafter shall ye see heauen open, and the Angels of God ascendynge & descendynge vpon the sonne of man.

C The

The. ij. Chapter.

C 7 Christe begynneth to worke miracles, and turned water into wyne, 12 he goeth to Capernaum, and so ascendeth to Hierusalem. 14 he casteth buyers and sellers out of the temple, 19 he forewarneth his death and resurrection, 23 and many beleue in hym when they see his miracles.

21
2



AD the thirde day, was there a mariage in Cana [a citie] of Galilee, and the mother of Iesus was there. And Iesus was called, and his disciples vnto the

mariage.

3 And whē the wyne fayled, the mother of Iesus sayth vnto hym: they haue no wyne.

4 Iesus saith vnto her: woman, what haue I to do with thee, myne houre is not yet come.

5 His mother sayth vnto the ministers: whatsoeuer he sayth vnto you, do it.

6 And there were set there, sixe water pottes of stone, after the maner of the purifying of the Iewes, conteynyng two or three firkins a peece.

7 Iesus sayth vnto them: fyll the water pottes with water. And they fylled them by to the brim.

8 And he sayth vnto them: drawe out nowe, and beare vnto the gouernour of feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wyne, and knewe not whence it was (but the ministers which drawe the water knewe) the gouernour of the feast calleth the bydegrome:

10 And sayth vnto hym, Every man at the begynnyng doth set forth good wine, and when men haue well dronke, then that which is worse: But thou hast kept the good wyne vntyll nowe.

C 11 This begynnyng of miracles dyd Iesus in Cana of Galilee, and shewed his glory, & his disciples beleued on hym.

12 After this, he went downe to Capernaum, he, and his mother, and his bre-

thren, and his disciples, and there continued not many dayes.

13 *And the Iewes Passouer was at hande, & Iesus went by to Hierusalem,

Mat. xxi. b.
Mark. xi. c.
Luk. xix. g.

14 And founde sitting in the temple, those that solde oren, and sheepe, and doues, and chaungers of money.

15 And when he had made [as it were] a scourge of small cordes, he droue them all out of the temple, with the sheepe, & oren, and powred out the chaungers money, and ouerthrewe the tables,

16 And saide vnto them that solde doues: Haue these thinges hence, and make not my fathers house an house of merchandise.

17 And his disciples remembred that it was written: *The zeale of thine house hath euen eaten me.

Psal. lxxxix. f

18 Then answered the Iewes, & sayde vnto hym: what token shewest thou vnto vs, seeyng that thou doest these thynges?

19 Iesus answered, & sayde vnto them: *Destroy this temple, & in thre dayes I wyll reare it by.

Math. xvi. f
Mark. xiiii. f

20 Then sayde the Iewes, fourtie and sixe yeres was this temple a buildyng, and wilt thou reare it by in thre dayes?

21 But he spake of the temple of his body.

22 Alsoone therfore, as he was risen from death [agayne,] his disciples remembred that he thus had sayde: And they beleued the scripture, & the wordes which Iesus had sayde.

23 When he was in Hierusalem at the Passouer, in the feast day, many beleued on his name, when they sawe his miracles which he dyd.

24 But Iesus dyd not commit hym selfe vnto them, because he knewe all men,

25 And neded not, that any shoulde testifie of man: *For he knewe what was in man.

Ierc. xvii. b.
Apoca. i. d.

The Gospell

The .iiij. Chapter.

3 Christe teacheth Nicodemus. 15 Of sayth. 16 The loue of God towarde the worlde. 19 Condemnation. 25 John baptizeth. 27 John teacheth his disciples.

A
I
Iohn.vii.g. 2



Here was a man of the pharisees, named Nicodemus, a ruler of the Jewes.

The same came to Jesus by night, & said vnto him: Rabbi, we knowe that thou art a teacher come from God: for no man coulde do these miracles that thou doest, except God were with him.

3 Jesus answered, & sayde vnto hym: Verely, verely, I say vnto thee, except a man be borne agayne, he can not see the kyngdome of God.

4 Nicodemus sayth vnto hym: Howe can a man be borne when he is olde: can he enter into his mothers wombe, and be borne agayne?

Iohn.iii.b. and.vii.d. Titus.iii.a.

5 Jesus answered: *Verely, verely, I say vnto thee, except a man be borne of water and of the spirite, he can not enter into the kyngdome of God.

Rom.viii.a.

6 *That which is borne of the fleshe, is fleshe: and that which is borne of the spirite, is spirite.

7 Maruaile not thou that I sayde to thee, ye must be borne agayne.

W
Ecclē.xi.a.

8 The wynde bloweth where it listeth, and thou hearest the sounde therof: *but canst not tell whence it cometh, and whither it goeth. So is euery one that is borne of the spirite.

9 Nicodemus answered, and sayde vnto hym: howe can these thynges be?

10 Jesus answered, & sayde vnto hym: Art thou a maister in Israel, and knowest not these thynges?

11 Verely, verely, I say vnto thee, we speake that we do knowe, & testifie that we haue scene: and ye receaue not our witnesse.

(a) No man by his owne wyse can know the misteres of Christes kyngdome, but by Christ hym selfe.

12 If I haue tolde you earthly thynges, and ye beleue not: howe shall ye beleue, yf I tell you of heauenly thynges?

(b) This is spoken for the vnicite of person, and that which is proper to one nature, is transferred to the other, as Icc. xx. and. xxvii. and so Christe was in heauē, according to his diuine nature.

13 *And no man ascendeth vp to ^(a) heauen, but he that came downe from heauen, euen the sonne of man which is in ^(b) heauen.

14 *And as Moyses lyst vp the serpent in the wyldernesse: euen so must the sonne of man be lyst vp:

15 That whosoever beleueth in hym, perishe not, but haue eternall lyfe.

16 *For God so loued the worlde, that

he gaue his only begotten sonne, that whosoever beleueth in hym, shoulde not perishe, but haue euerlastyng lyfe.

17 *For God sent not his sonne into the worlde, to condemne the worlde: but that the ^(c) worlde through hym myght be saued. He that beleueth on hym, is not condemned:

Luk.xix.a. (c) That is, all sortes of people that beleue, wherther they be Jewes or Gentiles.

18 But he that beleueth not, is condemned alcedy, because he hath not beleued in the name of the only begottē sonne of God.

19 And this is the condemnation: *that lyght is come into the worlde, and men loued darknesse rather then lyght, because their deedes were euill.

Iohn.i.a. and.xii.f.

20 For *euery one that euill doeth, hateth the lyght: neither cometh to the light, lest his deedes shoulde be reprovod.

Ephē.v.b.

21 But he that doeth trueth, cometh to the lyght, y his deedes may be knowen, howe that they are wrought in God.

22 After these thynges, came Jesus and his disciples into the lande of Iurie, and there he tarped with the ^(d) baptizeth.

(d) Christe hym selfe baptizeth not, but his disciples. Iohn.iii.

23 And John also baptizeth in Enon, besides Salim, because there was much water there: and they came, and were baptizeth.

24 *For John was not yett cast into prison.

Mark.iii.b.

25 And there arose a question betwene Johns disciples and the Jewes, about purifyng.

26 And they came vnto John, and sayde vnto hym: Rabbi, he that was with thee beyonde Iordane, to whom thou barest witnesse, beholde the same baptizeth, *and all men come to hym.

Iohn.iii.a.

27 John answered, and sayde: A man can receaue nothyng, except it be geuen hym from heauen.

28 Be your selues are witnesses, *howe that I sayde I am not Christe, but am sent before hym.

Iohn.i.b.

29 He that hath y bride, is the bydegrome. But the friende of the bydegrome, which standeth & heareth him, reioyceth greatly because of y bydegromes voyce. This my ioy therfore is fulfilled.

30 He must increace, but I must decreace.

31 He that cometh from an hye, is aboue all: he that is of the earth, is earthlye, and speaketh of the earth. He that cometh from heauen, is aboue all:

And

- 32 And what he hath seene and hearde, that he testifieth: and no man receaueth his testimonie.
- 33 He that hath receaued his testimonie, hath set to his seale, that God is true.
- 34 For he whom God hath sent, speaketh the wordes of God: * For God geueth

- not the spirite by measure vnto hym.
- 35 The father loueth the sonne, * and hath geuen all thynges into his hande. Luk.i.d.
- 36 * He that beleueth on the sonne, hath euerlastyng lyfe: He that beleueth not the sonne, shall not see life, but the wrath of God abydeth on hym. Iohn.vi.f. i.Iohn.v.b. O.Dz. he that obeyeth not the sonne.

The .iiij. Chapter.

7 Christe werped, asketh water of the woman of Samaria. 10 The liuely water. 24 He teacheth true worshippe. 26 He confesseth hym selfe to be Messias. 29 The woman sheweth the citizens that Christe is come. 32 Christes meate. 39 The Samaritanes beleue Christe. 45 Christe is receaued of the Galileans. 50 He healeth þe rulers sonne.



- 1 Sloone as the Lord knew, how the pharisees had heard that Jesus made and baptized no disciples then John, (Though that Jesus hym selfe baptized not, but his disciples:)
- 2 * He left Iurie, and departed agayne into Galilee.
- 3 For [it was so that] he must needes go through Samaria.
- 4 Then came he to a citie of Samaria, which is called Sichar, besydes the possession* that Jacob gaue to his sonne Joseph.
- 5 And there was Jacobs well. Jesus then beyng wery of his iourney, sate thus on the well. And it was about the sixt houre:
- 6 And there came a woman of Samaria to drawe water: Jesus sayth vnto her, geue me drynke.
- 7 For his disciples were gone away, vnto the towne to bye meate.
- 8 Then sayth the woman of Samaria vnto hym: howe is it, that thou beyng a Jewe, askest drynke of me, which am a Samaritane: * For the Jewes meddle not with the Samaritanes.
- 9 Jesus answered, and sayde vnto her: yf thou knewest the gyft of God, & who it is that sayeth to thee geue me drynke, thou wouldest haue asked of hym, and he woulde haue geuen * thee water of lyfe.
- 10 The woman sayth vnto hym: Syr, thou hast nothyng to drawe with, and the well is deepe: from whence then hast thou that water of lyfe?
- 11 Art thou greater then our father

- Jacob, which gaue vs the well, and he hym selfe dranke therof, and his chyl- dren, and his cattell:
- 13 Jesus answered, and sayde vnto her: whosoever drynketh of this water, shall thyrst agayne:
- 14 But whosoever drynketh of the water that I shall geue hym, shall neuer be more a thyrst: but the water that I shall geue him, shall be in him a well of water, spryngyng vp into euerlastyng lyfe.
- 15 The woman sayth vnto hym: Syr, geue me of that water, that I thyrst not, neither come hyther to drawe.
- 16 Jesus sayth vnto her: Go, call thy husbände, and come hyther.
- 17 The woman answered, and sayde [vnto hym]: I haue no husbände. Jesus sayde vnto her: Thou hast well sayde, I haue no husbände.
- 18 For thou hast had fyue husbändes, and he whom thou now hast, is not thy husbände. In that saydest thou truely.
- 19 The woman sayth vnto hym: * Syr, I perceaue that thou art a prophete. Luk.vii.b.
- 20 Our fathers worshipped in this mountayne, * and ye say that in Hierusalem is the place, where men ought to worshippe. 3.Reg.9.a. u.Par.vii.c.
- 21 Jesus sayth vnto her: Woman beleue me, the houre commeth, when ye shall neither in this mountayne, nor yet at Hierusalem, worshippe the father.
- 22 Ye worshippe ye wote not what. we knowe what we worshippe: * For saluation commeth of the Jewes. Exod. xxi.c.
- 23 But the houre commeth, and nowe is, when the true worshippers, shall wor- shippe the father * in spirite, and in the trueth: For such the father also requi- reth to worshippe hym. Rom.ia.
- 24 * God is a spirite, and they that wor- shippe hym, must worshippe hym in spirite, i.Cor.iii.c.

The Gospell

spirit, and in the truth.

D 25 The woman sayth vnto hym, I wote that Messias shal come, which is called Christe: when he is come, he wyll tell vs all thynges.

Mat. xxvi. f. 26 Jesus sayth vnto her: * I that speake vnto thee, am he.

Mar. xiii. g. Luk. xxii. c. John. ix. d. and. x. c. 27 And immediatly came his disciples, and marueyled that he talked with the woman: yet no man saide, what seekest thou, or why talkest thou with her?

28 The woman then left her water pot, and went her way into the citie, & sayth to the men:

29 Come, see a man which tolde me all thynges that euer I dyd: Is not he Christe?

30 Then they went out of the citie, and came vnto hym.

31 In the meane whyle his disciples prayed hym, saying: Maister, eate.

32 He sayde vnto them: I haue meate to eate that ye wote not of.

33 Therfore sayde the disciples among them selues: hath any man brought hym ought to eate?

34 Jesus sayth vnto them: my meate is to do the wyll of hym that sent me, and to finishe his worke.

35 Say not ye, there are yet foure monethes, and then cometh harvest: behold, I say vnto you, lyst by your eyes, and loke on the regions: for they are whyte already vnto harvest.

Math. ix. b. Luk. x. a. **E** 36 * And he that reapeth, receaueth wages, and gathereth fruite vnto lyfe eternall: that both he that soweth, & he that reapeth, myght reioyce together.

37 And herein is the saying true, that one soweth, and another reapeth.

(a) meaning the prophet. 38 I sent you to reape that, wheron ye bestowed no labour. Other men (a) laboured, and ye are entred into their labours.

39 Many of the Samaritanes of that citie beleued on hym, for the saying of the woman, which testified that he tolde her all that euer she dyd.

40 So, when the Samaritanes were come vnto hym, they besought hym that he would tary with them: And he abode there two dayes.

41 And many mo beleued, because of his owne worde,

42 And sayde vnto the woman: Howe we beleue, not because of thy saying: * for we haue heard him our selues, & know that this is euen Christe, the sauour of the worlde. Ioh. xvii. b.

43 After two dayes he departed thence, and went [away] into Galilee.

44 * For Jesus hym selfe testified, that a prophete hath none honour in his owne countrey. Math. xiii. g. Mark. vi. a. Luk. iii. c.

45 Then, as soone as he was come into Galilee, the Galileans receaued hym, when they had scene all the thynges that he dyd at Hierusalem, at the day of the feast. For they went also vnto the feast day.

46 So Jesus came agayne into Cana of Galilee, * where he turned the water into wyne. Ioh. ii. a. And there was a certayne ruler, * whose sonne was sicke at Capernaum. Math. viii. a. Luk. vii. a.

47 As soone as the same hearde that Jesus was come out of Iurie into Galilee, he went vnto hym, and besought hym that he would come downe, and heale his sonne: for he was euen at the poynt of death.

48 Then sayde Jesus vnto hym: except ye see signes and wonders, ye wyll not beleue.

49 The ruler sayth vnto hym: Syr, come downe or euer that my sonne dye.

50 Jesus sayth vnto hym: Go thy way, thy sonne lyueth. The man beleued the worde that Jesus had spoken vnto hym, and he went his way.

51 And as he was now goyng downe, the seruauntes met hym, and tolde hym, saying, thy sonne lyueth.

52 Then enquired he of them the houre, when he began to amende. And they sayde vnto hym: Yesterday at the seuenth houre, the feuer left hym.

53 So the father knewe, that it was the same houre, in the which Jesus sayde vnto hym thy sonne lyueth: * And he beleued, and all his household. Aa. xviii. a.

54 This is agayne the seconde miracle, that Jesus dyd, when he was come out of Iurie into Galilee.

5 Christe healed on the Sabbath the man that was sicke thirtie and eyght yeres,
 10 the pharisees accuse hym. 19 Christe aunswereth for hym selfe, & reproveth them,
 32 shewing by the testimonie of his father, 33 of Iohn, 36 of his workes, 37 of the scrip-
 tures, 45 and of Moyses, who he is.

A1
 2



After this, was there a feast day of the Jewes, and Iesus went vp to Hierusalem.

And there is at Hierusalem by the sheepe market, a poole, which is called in the hebrue tonge Bethesda, hauyng fyue porches.

In which lay a great multitude of sicke folke, of blynde, halt, & wythered, waytyng for the mouyng of the water.

For an Angel went downe at a certayne season into the poole, and stirred the water: whosoever then firste after the stirring of the water stepped in, was made whole of whatsoeuer disease he hadde.

And a certayne man was there, which had ben diseased thirtie & eyght yeres.

When Iesus sawe hym lye, & knewe that he nowe long tyme had ben diseased, he sayth vnto hym: Wylt thou be made whole?

The sicke man aunswered him: Sir, I haue no man whē the water is troubled to put me into the poole: But in the meane time, while I am about to come, another steppeth downe before me.

Iesus saith vnto him: *Ryse, take vp thy bedde, and walke.

And immediatly the man was made whole, and toke vp his bedde, & walked. And the same day was the Sabbath.

The Jewes therfore sayde vnto hym that was made whole: It is the Sabbath day, it is not lawfull for thee to carie thy bedde.

He aunswered them: He that made me whole, saide vnto me, take vp thy bedde and walke.

Then asked they hym: what man is that which sayde vnto thee, take vp thy bedde, and walke?

And he that was healed, myste not who it was. For Iesus had gotten him selfe awaye, because that there was prease of people in that place.

Afterwarde, Iesus founde hym in the temple, and saide vnto hym: behold, thou art made whole, sinne no more, lest

a worse thyng come vnto you.

15 The man departed, & tolde the Jewes that it was Iesus which had made him whole.

16 And therfore the Jewes dyd persecute Iesus, and sought (the meanes) to slea hym, because he hadde done these thynges on the Sabbath day.

17 And Iesus aunswered them: *My father worketh hitherto, and I worke. i. Cor. xii. a.

18 Therfore the Jewes sought the more to kyll him, not only because he had broken the Sabbath, but sayde also, *that God was his father, and made himselfe equall with God. Mat. xxvi. f. Mar. xiii. g. Luk. xxi. c.

19 Then aunswered Iesus, & sayde vnto them: Verily verily I say vnto you, *the sonne can do nothyng of hym selfe, but that he seeth y father do: For whatsoever he doeth, that doeth the sonne also. Iohn. ix. a.

20 For the father loueth the sonne, and sheweth hym all thynges that he hym selfe doeth: And he wyl shewe hym greater workes then these, because ye shoulde marueyle.

21 For lyke wyse as the father rayseth vp the dead, and quickeneth them: euen so, the sonne quickeneth whom he wyl.

22 *Neither iudgeth the father any man: but hath committed all iudgement vnto the sonne, Math. xi. c. Luk. x. c.

23 Because that all men shoulde honour the sonne, euen as they honour the father. He that honoureth not the sonne, the same honoureth not y father which hath sent hym.

24 Verily verily I say vnto you, he that heareth my worde, and beleueth on him that sent me, hath euerlastyng lyfe, and shall not come * into dampnation, but is escaped from death vnto lyfe. Iohn. vi. c. Luk. xxiii. e.

25 Verily verily I saye vnto you, * the houre shall come, and nowe is, when the dead (a) shall heare the voyce of the sonne of God: And they that heare, (b) shall lyue. Math. v. c. i. Iohn. xi. c. (a) Meanting those that are drowned in sinne. (b) That is, they that receaue it by fayth.

26 * For as the father hath lyfe in hym selfe: so lyke wyse hath he geuen to the sonne, to haue lyfe in hym selfe:

27 And hath geuen hym power also to iudge, because he is the sonne of man.

Mat. xxv. d. 28 Marneyle not at this: For the *houre shall come, in the whiche all that are in the graues shall heare his voyce.

29 And shall come forth, they that haue done good, vnto the resurrection of lyfe, and they that haue done euyl, vnto the resurrection of dampnation.

30 I can of mine owne selfe do nothing: As I heare. I iudge, and my iudgemēt is iuste, because I seke not myne owne wyll, but the wyll of the father whiche hath sent me.

Iohn. viii. d. 31 * If I shoulde beare witnesse of my selfe, my witnesse were not true.

32 There is another that beareth witnesse of me, and I am sure that the witnesse which he beareth of me is true.

Iohn. i. b. 33 * He sent vnto Iohn, and he bare witnesse vnto the trueth.

34 But I receaue not the recorde of man: Neuerthelesse, these thinges I say, that ye myght be safe.

D 35 He was a burnyng & a shynyng lyght, and ye would for a season haue reioyced in his lyght.

Iohn. v. a. Iohn. xxx. c. 36 * But I haue greater witnesse, then the witnesse of Iohn: * For the workes whiche the father hath geuen me to fi-

nishe, the same workes that I do, beare witnesse of me, that the father hath sent me.

37 And the father hymselfe which hath sent me, * hath borne witnesse of me. Be haue not hearde his voyce at any tyme, nor seene his shape,

38 His worde haue ye not abydyng in you: For whō he hath sēt, him ye beleue not.

39 Search the scriptures, for in them ye thynke ye haue eternall lyfe: * and they are they which testifie of me.

40 And yet wyll ye not come to me, that ye myght haue lyfe.

41 I receaue not prayse of men.

42 But I knowe you, that ye haue not the loue of God in you:

43 I am come in my fathers name, and ye receaue me not. * If another come in his owne name, hym wyll ye receaue.

Iohn. ii. c. i. Theff. ii. c. 44 Howe can ye beleue, whiche receaue honour one of another, and seke not the honour that cometh of God only:

45 Do not thinke that I wyll accuse you to my father: There is one that accuseth you, euen Moyses, in whō ye trust.

46 For had ye beleued Moyses, ye would haue beleued me: * for he wrote of me.

Deut. xviii. c. 47 But yf ye beleue not his wytynges, holde shall ye beleue my wordes: A

The. vj. Chapter.

10 Christe feedeth fyue thousande with fyue loaves & two fishes. 15 The people would haue made hym kyng. 19 He walkyng on the sea, folowed the disciples whiche were troubled in a shippe with a great tempest. 26 They seke Christ, to be sedde. 29 sayth is the worke of God. 30 They aske signes and wonders. 35 Of the bread of lyfe. 40 Of sayth. 66 The carnall are offended at hym, 67 some of his disciples offended, forsake hym. 69 The apostles confesse hym to be the sonne of God. 71 Judas is a deuyll.

I
A
Math. xiiii. b.
Mark. vi. d.
Math. xiii. d.
Luk. vi. c.



After these thynges, * Jesus went his waye ouer the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude folowed hym, because they sawe his miracles whiche he dyd on them that were diseased.

3 And Jesus went vp into a mountayne, & there he sate with his disciples.

4 And the Passouer, a feast of the Jewes, was nye.

5 * When Jesus then lyst vp his eyes, and sawe a great company come vnto him, he saith vnto Philip: Whence shall we bye bread, that these may eate?

6 (This he sayde to proue hym: for he hym selfe knewe what he woulde do.)

7 Philip answered hym: * Two hundred peme worth of bread are not sufficient for them, that euery man may take a litle.

8 One of his disciples, Andrew, Simō Peters brother, sayth vnto hym:

9 There is a litle ladde here, whiche hath fyue bary loaves and two fishes, but what are they among so many?

10 And Jesus sayde: Make the people syt downe. There was much grasse in the place. So the men sate downe, in number about fyue thousande.

11 And Jesus toke the bread, and when he had geue thanks, he gaue to the disciples, and the disciples to them & were set downe, and lyke wyse of the fishes, as much as they woulde.

12 When they had eaten enough, he saide vnto

3. Reg. iiii. g.
O This sum amounteth to about fyue pound three lynn.

Mat. xiiii. b.
Mark. vi. d.
Luk. ix. b.

vnto his disciples: Gather vp the brokē meate that remayneth, that nothyng be lost.

13 And they gathered it together, & fylled twelue baskettes with the broken meate of the fyue barley loaves; whiche [broken meate] remayned vnto them that had eaten.

14 Then those men, when they had seene the miracle that Iesus did, saide: This is of a trueth *the same prophete that shoulde come into the worlde.

15 When Iesus therfore perceaued, that they would come and take him, to make hym kyng, *he departed agayne into a mountayne hym selfe alone.

16 *And when euen was now come, his disciples went downe vnto the sea.

17 And gat vp into a shippe, and went ouer the sea, towarde Capernaū: And it was now darke, and Iesus was not come to them.

18 And the sea arose, with a great wynde that blew.

19 So, when they had rowed about cxx. or cxx. furlonges, they sawe Iesus walking on the sea, and drawyng nye vnto the shippe, and they were afrayde.

20 But he sayth vnto them: It is I, be not afrayde.

21 And they wyllyngly receaued hym into the shippe, and immediatly the shippe was at the lande whyther they went.

22 The day folowynge, when the people, whiche stode on the other syde of the sea, sawe that there was none other shippe there, saue that one whereinto his disciples were entred, and that Iesus went not in with his disciples into the shippe, but that his disciples were gone [away] alone:

23 Howbeit there came other shippes fro Libertias, nye vnto the place, where they dyd eate bread, after that the Lord had geuen thankes.

24 When the people therfore sawe that Iesus was not there, neither his disciples, they also toke shippynge, and came to Capernaum, sekynge for Iesus.

25 And whē they had founde hym on the other side of the sea, they said vnto him, Rabbi, when camest thou hyther? Iesus answered them, and sayde:

26 Verely verely I say vnto you, ye seke me, not because ye sawe the miracles, but because ye dyd eate of the loaves, & were fylled.

27 Labour not for the meate whiche perisheth, but for that whiche endureth vnto everlastyng lyfe, whiche [meate] the some of man shall geue vnto you: For hym hath God the father sealed.

28 Then saide they vnto him: what shall we do, that we myght worke y^e workes of God?

29 Iesus answered, & sayde vnto them: This is the worke of God, that ye beleue on hym whom he hath sent.

30 They said therfore vnto hym: *what signe shewest thou then, y^e we may see, & beleue thee: what doest thou worke? Math. xii. c. and. xvi. a. Mark. viii. b. Luk. xi. d.

31 Our fathers dyd eate Manna in the desert, as it is wrytten: He gaue them *bread from heauen to eate. Exod. xvi. b

32 Then Iesus sayde vnto them: Verely verely I say vnto you, Moyses gaue you not y^e bread fro heauen, *but my father geueth you y^e true bread fro heauen. Math. xvi. c

33 For the bread of God, is he which cometh downe from heauen, and geueth lyfe vnto the worlde.

34 Then sayde they vnto hym: Lorde, euermore geue vs this bread.

35 And Iesus sayde vnto them, I am the bread of lyfe: he that cometh to me, shall not hunger: and he that beleueth on me, shall neuer thirst.

36 But I say vnto you, that ye also haue seene me, and yet ye beleue not.

37 All that the father geueth me, shall come to me: and hym that cometh to me, I cast not away.

38 For I came downe from heauen, *not to do that I wyl: but that he wyl, which hath sent me. Luk. xxii. c.

39 And this is the fathers wyl whiche hath sent me: that of all which he hath geuen me, I shal lose nothing, but rayse it vp agayne at the last day.

40 And this is the wyl of him y^e sent me: that euery one which seeth the sonne, * & Iohn. v. e. beleueth on him, hath everlastyng lyfe: And I wyl rayse him vp at y^e last day.

41 The Iewes then murmured at him, because he sayd: I am the bread [of life] which came downe from heauen.

42 And they saide: *Is not this Iesus, y^e sonne of Ioseph, whose father and mother we knowe: howe is it then that he sayth, I came downe from heauen? Mat. xiii. g. Mark. vi. a.

43 Iesus answered, & sayde vnto them: Murmure not among your selues.

44 *No man can come to me, except the father, whiche hath sent me, drawe hym vnto me. Iohn. vii. g.

hym: And I wyll rayse hym vp at the last day.

Esai. liiii. d.
i. Iohn. ii. d.

45 It is written in the prophetes: *And they shalbe all taught of God. Euery man therfore that hath heard, and hath learned of the father, cometh vnto me.

Exod. 32. d.
Deut. iii. b.
Iudg. vi. e.
and. xiii. d.
Iohn. i. c.

46 *Not that any man hath seene the father, saue he which is of God, the same hath seene the father.

47 Verily verily I say vnto you, he that putteth his trust in me, hath euerlasting lyfe.

48 I am that bread of lyfe.

49 Your fathers dyd eate Manna in the wyldernesse, and are dead.

50 This is that bread, which cometh downe from heauen, that yf any man eate therof, [he] shoulde not dye.

Luk. xxii. e.
F

51 I am that luyng bread, which came downe from heauen. If any man eate of this bread, he shall lyue for euer. *And the bread that I wyl geue, is my fleshe, whiche I wyl geue for the lyfe of the worlde.

52 The Jewes therfore stroue among them selues, saying: Howe can this fellowe geue vs that fleshe of his to eate?

53 Then Iesus saide vnto them: Verily verily I saye vnto you, excepte ye eate the fleshe of the sonne of man, and drynke his blood, ye haue no lyfe in you.

54 Who so eateth my fleshe, and drinketh my blood, hath eternall lyfe, and I wyl rayse hym vp at the last day.

55 For my fleshe is meate in deede, and my blood is drynke in deede.

56 He that eateth my fleshe, and drinketh my blood, dwelleth in me, & I in hym.

57 As the luyng father hath sent me, and I lyue by the father: Euen so, he that eateth me, shall liue by [the meanes of] me.

58 This is that bread, which came downe

from heauen: Not as your fathers dyd eate Manna, and are dead. He that eateth of this bread, shall lyue euer.

59 These thynges sayde he in the synagogue, as he taught in Capernaum.

60 Many therfore of his disciples, when they had hearde this, saide: This is an harde saying, who can abyde the hearing of it?

61 Iesus knewe in hym selfe, that his disciples murmured at it, and he sayde vnto them, doth this offende you?

62 What and yf ye shall see the sonne of man ascende by thither where he was before?

63 It is the spirite that quickeneth, the fleshe profiteth^(a) nothyng. The wordes that I speake vnto you, are spirite and lyfe.

64 But there are some of you that beleue not. For Iesus knewe from the beginning, which they were that beleued not, and who shoulde betray hym.

65 And he sayde: Therfore saide I vnto you, that *no man can come vnto me, except it were geue vnto him of my father.

66 From that time, many of his disciples wet backe, & walked no more with him.

67 Then sayde Iesus vnto the twelue: Wyl ye also go away?

68 Then Simon Peter answered him: Lorde, to who shall we go: Thou hast the wordes of eternall lyfe:

69 *And we beleue and are sure that thou art Christe, the sonne of y luyng God.

70 Iesus answered them: Haue not I chosen you twelue, and *one of you is a deuyll?

71 He spake of Judas Iscariot [the sonne] of Simon: For he it was, that shoulde betray hym, beyng one of the twelue.

¶ The .vij. Chapter.

1 Iesus fled the murmuring Jewes. 5 Christes kynsmen beleued not in hym. 7 why the worlde hateth Christe. 12 Diuers opinions of Christe. 14 Christ teacheth, geuing all to his father. 20 The blasphemie of the Jewes. 23 Of the Sabbath worke. 31 Manie of the people beleue on hym. 32 The pharisees & priesles sende to take hym. 39 The holye ghost. 40 Disention among the people for Christ. 47 The pharisees chyde with the seruantes, because they haue not brought hym. 52 They chyde with Nicodemus.

A¹



After these thynges, Iesus went about in Galilee: For he would not go about in Iurie, because that the Jewes sought to kyl hym.

2 The Jewes *feaste of tabernacles^(a) was at hande.

3 His brethren therfore sayde vnto him: Get thee hence, and go into Iurie, that thy disciples also may see thy workes that thou doest.

For

Leui. xxiii.
(a) It is the feaste, they dwelled in tabernacles in the wilderness.

4 For there is no man that doeth any thyng in secreete, and he hym selfe seeketh to be knowen openly. If thou do suche thynges, shewe thy selfe to the worlde.

5 For his brethren beleued not in hym.
6 Then Iesus sayde vnto them, My tyme is not yet come: but your tyme is alway redy.

7 The worlde can not hate you, but me it hateth, because I testifie of it, that the workes thereof are euill.

8 Go ye by vnto this feast: I wyll not go by yet vnto this feast, for my tyme is not yet full come.

9 When he had saide these wordes vnto them, he abode styll in Galilee.

10 But assoone as his brethren were gone by, then went he also by vnto the feast, not openly, but as it were priuie.

11 Then sought hym the Iewes at the feast, and sayde, *Where is he?

12 And much murmuring of hym was there among the people: For some said, *he is good: other sayde, nay, but he deceaueth the people.

13 Howbeit, *no man spake openly of hym, for feare of the Iewes.

14 Nowe when halfe of the feast was done, Iesus went by into the temple, and taught.

15 And the Iewes marueyled, saying: howe knoweth he the scriptures, seying that he neuer learned?

16 Iesus answered them, & sayde: My doctrine is not myne, but his that sent me.

17 If any man wyll do his wyll, he shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe.

18 He that speaketh of hym selfe, seeketh his owne praise: But he that seeketh his praise that sent hym, the same is true, & no vnryghteousnes is in hym.

19 *Dyd not Moyses geue you a lawe, & [yet] none of you kepeth the lawe: why go ye about to kyll me?

20 The people answered and sayde: Thou hast the deuyll, who goeth about to kyll thee?

21 Iesus answered, & said vnto the: *I haue done one worke, & ye al marueyle.

22 Moyses therefore gaue vnto you the circumcisiō (not because it is of Moyses, but *of the fathers) And yet ye on the Sabboth day, circuncise a man.

23 If a man on the Sabboth day receaue circumcisiō, without breakyng of the lawe of Moyses: disdayne ye at me, be-

cause I haue made a man euerywhyte whole on the Sabboth day?

24 *Iudge not after the [better] appearance, but iudge with a ryghteous iudgement.

25 The sayde some of them of Hierusalē: Is not this he, whom they go about to kyll?

26 But loe, he speaketh boldly, & they saye nothyng to hym. Do the rulers knowe in deede that this is very Christ?

27 Howbeit, *we know this man whence he is: but when Christe cometh, no man knoweth whence he is.

28 Then cryed Iesus in the temple, as he taught, saying: Ye both knowe me, and whence I am, ye knowe. And I am not come of my selfe: but he that set me is true, whom ye knowe not.

29 But I knowe him, for I am of him, and he hath sent me.

30 *Then they sought to take hym: but no man layde handes on hym, because his houre was not yet come.

31 *Many of the people beleued on hym, and saide: when Christe cometh, wyl he do mo miracles [then these] that this man hath done?

32 The pharisees hearde, that the people murmured such thinges concerning hym: & And the pharisees and the hye priestes *sent seruauntes to take hym.

33 Then sayde Iesus vnto them: yet am I a litle whyle with you, and then go I vnto hym that sent me.

34 Ye shall seke me, & shall not fynde me: * & where I am thither can ye not come.

35 Then sayde the Iewes among them selues: whyther wyl he go, that we shall not fynde hym: wyl he go vnto the disparted among the Gretians, & teache the gentiles?

36 What [maner of] saying is this that he sayde, ye shall seke me, and shall not fynde me: and where I am, thither can ye not come?

37 In the last day, that great day of the feast, Iesus stode and cryed, saying: *If any man thirste, let him come vnto me and drynke:

38 He that beleueth on me, as saith the scripture, out of his belly shall flowe ryuers of water of lyfe.

39 (But this spake he of the spirite, which they beleue on hym, should receaue. For the holy ghost was not yet [there] because Iesus was not yet glorified.)

Deut. i. c.
Leuit. xix. c.
Pro. xxiii. e

Or, openly.

Math. xiii. g.
Mark. vi. a.
Ioh. vi. c.

Mark. xi. c.
Luk. xix. g.

Ioh. viii. d.

Mat. xxii. b.
Mark. xii. a.
Luk. xxx. d.

Ioh. viii. c.
and. xiii. d.

Esaies. lv. a.

Or, genra, vnderstanding by the holy ghost, the visible gyftes of the holy gost

F 40 Many of the people therefore, when they heard this saying, sayde: * Of a trueth this is the prophete.
 41 But other sayde, this is Chryste: But some saide, shall Chryste come out of Galilee:
 42 * Sayth not the scripture, that Chryste shall come of the seede of Dauid, and out of the towne of Bethlechem, where Dauid was:
 43 So was there discention among the people, because of hym.
 44 And some of them woulde haue taken hym, but no man layde handes on him.
 45 Then came the seruautes to the hye priestes & pharisees: and they sayde vnto them, why haue ye not brought him:
 46 The seruautes answered: Neuer

Io. iii. c. vi. b.
 Luk. vii. c.
 Math. xxi. b

Mich. v. a.
 Math. ii. a.

man spake as this man doeth.
 47 Then answered them the pharisees: Are ye also deceaued:
 48 Doth any of the rulers or of the pharisees beleue on hym:
 49 But this [common] people which know not the lawe, are cursed.
 50 Nicodemus sayth vnto the, * he that came to Jesus by nyght, and was one of them:
 51 Doth our lawe iudge any man, before it heare hym, and knowe what he hath done:
 52 They answered, and saide vnto him: Art thou also of Galilee: Search & loke: For out of Galilee aryleth no prophete.
 53 And euery man went vnto his owne house.

Iohn. iii. a.

The. viij. Chapter.

2 Chryste teacheth in the temple, 11 the sinnes of the woman taken in adulterie are forgiven. 12 Chryste the lyght of the worlde, 14 he sheweth from whence he came, and whyther he goeth, 32 who are free, and who are bonde, 39 the children of Abraham, 42 the children of God, 44 the deuyll the father of lyes, 45 who hateth God, and who hateth hym not. 55 Abraham dyd see Christes day. 59 Chryste persecuted, conueyed hym selfe away.

A 1
 Math. xxi. a
 Mark. xi. a
 Luk. xix. e



Jesus went * vnto mount Oliuete.

And early in the mornynge he came agayne into the temple, and all the people came vnto hym, & he sate downe

and taught them.
 3 And the scribes and pharisees brought vnto hym a woman taken in adulterie, & when they had set her in the middes,
 4 They sayde vnto hym: Maister, this woman was taken in adulterie, euen as the dedde was a doying.
 5 * Moyses in the lawe commaunded vs that suche shoulde be stoned: But what sayest thou:
 6 This they sayde to tempte hym, that they myght accuse hym. But Jesus stowped downe, and with his fynger wrote on the grounde.
 7 So, when they continued asking him, he lyst vp hym selfe, & sayde vnto them: Let hym that is among you without sime, caste the first stone at her.
 8 And agayne he stowped downe, and wrote on the grounde.
 9 And when they heard this, beyng accused of their owne consciences, they went out one by one, begynnynge at the eldest, euen vnto the last: and Jesus

Luk. xx. b.

was left alone, & the woman standyng in the myddes.

10 When Jesus had lyst vp hym selfe, & sawe no man but the woman, he sayde vnto her: woman where are those thine accusers: hath no man condempned thee:
 11 She sayde, No man Lorde. And Jesus sayde, Neither do I condempne thee: Go, and * sinne no more.
 12 Then spake Jesus agayne vnto them, saying, I am the light of the world: he that foloweth me, doth not walke in darknesse, but shall haue the light of life.
 13 The pharisees therefore said vnto him: Thou bearest recorde of thy selfe, thy recorde is not true.
 14 Jesus answered, & saide vnto them: Though I beare recorde of my selfe, yet my recorde is true. For I knowe whence I came, & whyther I go: But ye can not tel whence I come, and whyther I go.
 15 He iudge after the fleshe, I iudge no man.
 16 And if I iudge, my iudgement is true: For I am not alone, but I and the father that sent me.
 17 * It is also written in your lawe, that the testimonie of two men is true.
 18 I am one that beareth witnesse of my selfe,

Iohn. v. c.

Iohn. i. a.
 ioc. a. xii. g.

Num. 35. d.
 Deut. xviii.
 Mat. xviii.

selfe, & the father that sent me beareth witnesse of me.

19 Then sayde they vnto hym: Where is thy father: Iesus aunswered, He neither knowe me, nor yet my father: If ye had knowen me, ye should haue knowen my father also.

20 These wordes spake Iesus in þe treasure, as he taught in the temple, and no man layde handes on hym, * for his houre was not yet come.

21 Then sayde Iesus againe vnto them: I go my way, and * ye shall seeke me, and shall dye in your synnes: whyther I go, thither can ye not come.

22 Then sayde the Jewes: wyl he kyll hym selfe, because he saith, whyther I go, thither can ye not come:

23 And he sayde vnto them: ye are from beneath, I am from aboue: ye are of this worlde, I am not of this worlde.

24 I sayde therefore vnto you, that you shall dye in your synnes. For * yf ye beleue not that I am he, ye shall dye in your synnes.

25 Then sayde they vnto hym: who art thou: And Iesus saith vnto them: Euen the very same thyng that I sayde vnto you from the begynnynge.

26 I haue many thynges to saye, and to iudge of you. Hea, & he that sent me, is true: * And I speake to the world, those thynges which I haue hearde of hym.

27 Howebeit, they vnderstoode not that he spake to them of his father.

28 Then saide Iesus vnto them: when ye haue lift vp [an hie] the sonne of man, then shall ye knowe that I am he, and that I do nothyng of my selfe: * but as my father hath taught me, euen so I speake these thynges.

29 And he that sent me, is with me. The father hath not left me alone: For I do allwayes those thynges that please him.

30 As he spake those wordes, * many beleued on hym.

31 Then sayde Iesus to those Jewes which beleued on him: If ye continue in my word, then are ye my very disciples.

32 And ye shall knowe the trueth, and the trueth shall make you free.

33 They ^(a) aunswered hym: we be Abrahams seede, and were neuer bonde to any man: howe sayest thou then, ye shalbe made * free:

34 Iesus aunswered them: Verily, verily I say vnto you, that * whosoever com-

mitteth sinne, is the seruaunt of sinne.

35 And the seruaunt abideth not in þe house & for euer: but the sonne abydeth euer.

36 If the sonne therefore shall make you free, then are ye free in deede.

37 I know that ye are Abrahams seede, but ye seke [meanes] to kyll me, because my worde hath no place in you.

38 I speake that which I haue seene with my father: and ye do that which ye haue seene with your father.

39 They aunswered, and saide vnto hym: Abraham is our father. Iesus saith vnto them: If ye were Abrahams childre, ye woulde do the workes of Abraham.

40 But now ye go about to kyll me, a man that hath tolde you the trueth, which I haue heard of god: this did not Abraham.

41 Ye do the deedes of your father. Then said they to him: We be not borne of fornication, we haue one father, euen God.

42 Iesus saide vnto them: If God were your father, truly ye woulde loue me: For I proceeded forth, and came from God: neither came I of my selfe, but he sent me.

43 Why do ye not knowe my speache: euen because ye cannot heare my word.

44 Ye are of your father the deuyll, and I the lustes of your father wyl ye do.

* He was a murtherer from the begynnynge, and abode not in the trueth: because there is no trueth in hym. When he speaketh a lye, he speaketh of his owne: For he is a lyer, and the father of the same thyng. Gen. iii. a.
i. Iohn. iii. b.

45 And because I tel you the trueth, therefore ye beleue me not.

46 Which of you rebuketh me of sinne: If I say the trueth, why do not ye beleue me:

47 * He that is of god, heareth gods wordes. Ye therefore heare the not, because ye are not of God. Iohn. x. c.

48 Then aunswered the Jewes, & saide vnto hym: Say we not well that thou art a Samaritane, and * hast the deuyll: Iohn. x. d.

49 Iesus aunswered, I haue not the deuyll: but I honour my father, and ye haue dishonoured me.

50 I seke not myne owne praisse, there is one that seketh, and iudgeth.

51 Verily verily I saye vnto you, yf a man kepe my saying, he shall neuer see death.

52 Then sayde the Jewes vnto hym: Now know we that thou hast þe deuyll.

Abraham is dead, & the prophetes: and thou sayest, yf a man kepe my saying, he shall neuer taste of death.

53 Art thou greater thē our father Abraham, which is dead: and the prophetes are dead: Whom makeest thou thy selfe:

54 Jesus answered: If I honour my selfe, mine honour is nothing. It is my father that honoureth me, which ye say is your God:

55 And yet ye haue not knowen him, but I knowe hym: And if I say I knowe hym not, I shalbe a lyer lyke vnto you.

But I knowe hym, & kepe his saying.

56 Your father Abraham ^(b) was glad to see my day: and he saw it, and reioyced.

57 Then sayde the Jewes vnto hym: Thou art not yet fiftie yeres olde, & hast thou scene Abraham.

58 Jesus sayde vnto them: Verily, verily I saye vnto you, before Abraham was, * I am.

59 Then toke they by stones to caste at hym: but Jesus hyd hym selfe, * and went out of the temple. Gene. xvii. a. (b) To see the comming of Christe in the flesh, which thing Abraham dyd see a farre off, with the eyes of foyth. Exod. iii. d. Iohn. x. f. Luk. xiii. e.

¶ The. ix. Chapter.

1 Christe restored sight vpon the Sabboth day, to him that was borne blynde. 13 The pharisees reason with him that was blynde. 27 The pharisees excommunicate those that beleue in Christe, 34 they excommunicate hym that was borne blynde, 35 Christe teacheth hym, and he beleueth. 39 To what blynde men Christe restored syght.

1
A



As Jesus passed by, he saw a man whiche was blynde fro his birth:

2 And his disciples asked hym, saying: Maister, who did sinne, this man, or his father and mother, that he was borne blynde:

3 Jesus answered, Neither hath this man sinned, nor yet his father & mother: but that the workes of God shoulde be shewed in hym.

4 I must worke the workes of him that sent me, whyle it is ^(a) daye. The nyght commeth when no man can worke.

5 As long as I am in the world, * I am the lyght of the worlde.

6 Assoone as he had thus spokē, he spat on the grounde, and made claye of the spittle, and he annoynted with the claye the eyes of the blynde,

7 And sayde vnto hym: Go, washe thee in the poole of * Siloe, whiche by interpretation, is [as much to say, as] sent. He went his way therefore, & washed, and came agayne, seying.

8 So, the neyghbours, and they that hadde scene hym before when he was blynde, sayde: Is not this he that late and begged:

9 Some sayde, this is he: Other sayde, he is lyke hym. He hym selfe sayde, I am [euē] he.

10 Therefore sayde they vnto hym: Howe are thyne eyes opened:

11 He answered and sayde: The man that is called Jesus made claye, and annoynted myne eyes, and sayde vnto me, go to the poole Siloe and washe: And when I went and washed, I receaued [my] syght.

12 Then sayde they vnto hym, where is he: he sayde, I can not tell.

13 They brought to the pharisees, hym that a litle before was blynde.

14 And it was the * Sabboth day when Jesus made y claye, & opened his eyes. Math. xii. a. Mark. ii. d. Luk. vi. a.

15 Then againe the pharisees also asked hym, howe he had receaued his syght. He sayde vnto them: he put claye vpon myne eyes, and I washed, and do see.

16 Therefore sayde some of the pharisees, this man is not of God, because he kepeth not the Sabboth day. Other said: **D** * how can a man that is a sinner do such miracles: And there was a stryfe among them. Ioh. v. b. vii. e.

17 They spake vnto the blynde man againe: what sayest thou of him, because he hath opened thyne eyes: he sayde, * he is a prophete. Iohn. viii. f.

18 But the Jewes dyd not beleue the man, howe that he had ben blynde, and receaued his syght, vntyll they called the father and mother of hym that had receaued his syght:

19 And they asked them, saying: Is this your sonne, whom ye saye was borne blynde: howe doeth he nowe see then:

20 His father & mother answered them, and sayde: we knowe that this is our sonne,

(a) whyle oportunitie seructh.

Iohn. i. a. viii. b. xii. g.

B

Esa. viii. b.

- some, and that he was borne blynde:
- 21 But by what meanes he now seeth, we can not tell: Or who hath opened his eyes, can not we tell. He is olde inough, aske hym, let hym aunswere for hymselfe.
- 22 Such wordes spake his father & mother, because they feared the Jewes: For the Jewes had decreed already, that yf any man dyd confesse that he was Christe, * he shoulde be excommunicate out of the synagogue.
- 23 Therefore sayde his father & mother: he is olde inough, aske hym.
- 24 Then agayne called they the man that was blynde, and sayde vnto hym: Gene God the prayse, we knowe that this man is a sinner.
- 25 He aunswered, and sayde: whether he be a sinner or no, I can not tell: One thyng I am sure of, that wheras I was blynde, nowe I see.
- 26 Then sayde they to hym agayne: what dyd he to thee: howe opened he thyne eyes?
- 27 He aunswered them: I tolde you yer whyle, and ye dyd not heare. wherfore woulde ye heare it agayne: Wyl ye also be his disciples?
- 28 Then rayted they hym, and sayde, We thou his disciple: we are Moyles disciples.
- 29 We are sure, that God spake vnto Moyles: As for this felowe, we knowe not from whence he is.
- 30 The man aunswered, and sayde vnto them: this is a marueylous thyng, that ye wote not from whence he is, and yet
- he hath opened myne eyes.
- 31 For we be sure, that God heareth not sinners: But yf any man be a worshipper of God, and obedient vnto his Wyl, hym heareth he.
- 32 Sence the worlde began, was it not hearde, that any man opened the eyes of one that was borne blynde.
- 33 If this man were not of God, he coude haue done nothyng.
- 34 They aunswered, & sayde vnto hym: Thou art altogether borne in sinne, and doest thou teache vs: And they cast hym out.
- 35 Iesus hearde that they had excommunicate hym, & when he had founde hym, he sayde vnto hym: Doest thou beleue on the sonne of God?
- 36 He aunswered and sayde: who is he Loide, that I myght beleue on hym?
- 37 And Iesus sayde vnto hym: Thou hast both seene hym, * and it is he that talketh with thee.
- 38 And he sayde, Loide, I beleue: And ^(b) he worshipped hym.
- 39 And Iesus sayde vnto hym: I am come vnto iudgement into this worlde, that they which see not, myght see: and that they which see, myght be made blynde.
- 40 And some of the pharisees which were with hym, hearde these wordes, & sayde vnto hym: Are we blynde also?
- 41 Iesus sayde vnto them, * If ye were blynde, ye shoulde haue no sinne: But nowe ye say, we see, therefore your sinne remaineth.

Iohn.iii.c.

(b) He declared his faith, by his outward worde profession.

Iohn.xv.d.

The. x. Chapter.

1 Christe the true shepheard & the doore, 4 Christes sheepe heare his voyce, and wyl not heare a straunger. 10 12 false shepheardes are hyrclynges and thieues. 15 Christe wyllyngly geueth his life for his sheepe. 16 The calling of the Gentiles. 19 Disention among the Jewes about his wordes. 24 they aske yf he be Christe. 26 wherfore the Jewes beleue not. 31 The Jewes woulde haue stoned hym, and called his preaching blasphemie. 34 Princes, called Gods. 37 Christes workes declared hym to be God.

- 21 **V**erily, verily, I say vnto you: he that entreteth not in by the doore into the sheepfolde, but clymeth vp some other way, the same is a thiefe, and a robber.
- 2 But he that entreteth in by the doore, is the shepheard of the sheepe.
- 3 To hym the porter openeth, and the sheepe heare his voyce, and * he calleth

his owne sheepe by name, and leadeth them out.

- 4 And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe folowe hym: for they knowe his voyce.
- 5 A straunger wyl they not folowe, but wyl flee from hym: for they knowe not the voyce of straungers.
- 6 This prouerbe spake Iesus vnto them: But they vnderstoode not what thynges

thynges they were, which he spake vnto them.

7 Then sayde Iesus vnto them againe. **V**erily, verily, I say vnto you: *I am the doore of the sheepe.

John. xiii. a.
(a) the meaneth, all false prophets, who led not men to Christe, but from hym to others, or els, preached them selaw.

8 All, ^(a) euen as many as came before me, are thieues and robbers: but the sheepe dyd not heare them.

9 I am the doore: by me yf any man enter in, he shalbe safe, and shall go in and out, and fynde pasture.

10 A thiefe commeth not, but for to steale, kyll, & to destroy: I am come, that they myght haue lyfe, and that they myght haue it more aboundantly.

11 **I** am * the good shepherde. A good shepherde, geueth his lyfe for the sheepe.

Ezech. 24. f.
Miche. v. a.

12 An hyzelyng, and he which is not the shepherde, neither the sheepe are his owne, seeth the wolfe comyng, and leaueyth the sheepe, and fleeth, and the wolfe catcheth, & scattereth the sheepe.

13 The hyzelyng fleeth, because he is an hyzelyng, and careth not for the sheepe.

i. Tim. ii. c.

14 I am the good shepherde, & * knowe my sheepe, and am knowen of myne.

Math. xi. d.
Luk. x. d.
Mark. x. f.

15 *As the father knoweth me, euen so, knowe I also the father: And *I geue my lyfe for the sheepe.

(b) As wylt they among gentiles, wher they were braungers from Gods Church.

16 And other ^(b) sheepe I haue, which are not of this folde: them also must I bryng, & they shall heare my voyce, and there shalbe one folde, and one sheepehearde.

17 Therefore doth my father loue me, because I put my lyfe [from me,] that I myght take it agayne.

18 No man taketh it from me: but I put it away of my selfe. I haue power to put it from me, and I haue power to take it agayne. This commaundement haue I receaued of my father.

19 There was a discention therefore agayne among the Jewes, for these sayinges.

Math ix. d.
and. xii. b.
Mark. iii. b.
Luk. xi. b.
Iohn. viii. f.

20 And many of them sayde: *He hath the deuyll, & is mad, why heare ye him:

21 Other sayd: *These are not y wordes of hym that hath the deuyll. Can the deuyll open the eyes of the blynde?

C

22 And it was at hierusalem, the feast of the dedication, and it was wynter.

iii Reg. vi. a.
Actes. iii. b.
and v. c.

23 And Iesus walked in the temple, euen in * Solomons porche.

24 Then came the Jewes rounde about hym, and sayde vnto hym: Howe long doest thou make vs doubt: If thou be Christe, tell vs playnely.

25 Iesus answered them: I tolde you, and ye beleue not. The workes that I do in my fathers name, they beare witness of me.

26 But ye beleue not, because ye are not of my sheepe, as I sayde vnto you.

27 * My sheepe heare my voyce, and I knowe them, and they folowe me: Iohn. viii. f. **F**

28 And I geue vnto them eternall lyfe, and they shal neuer perishe, neither shal any man plucke them out of my hande.

29 My father which gaue them me, is greater then all: and no man is able to take them out of my fathers hande.

30 *I and my father are one.

Iohn. xiiii. a.
and. xv. c.
Iohn. viii. g.

31 *Then the Jewes agayne toke by stones, to stone hym [withall.]

32 Iesus answered them, Many good workes haue I shewed you from my father: for which of the do ye stone me?

33 The Jewes answered hym, saying: For thy good workes [take] we stone thee not, *but for thy blasphemie, and because that thou beyng a man, makest thy selfe God.

Iohn. v. d.

34 Iesus answered them: Is it not written in your lawe, *I sayde, ye are Gods?

Psal. 82. a.
Exo. xxi. b.

35 If he called them Gods, vnto whom the worde of God was spoken, and the scripture can not be broken:

G

36 Say ye of hym whom the father hath sanctified and sent into the worlde, thou blasphemest, *because I saide I am the sonne of God:

Mat. xxvi. f.
Mar. xiii. g.
Luk. xxii. g.

37 *If I do not the workes of my father, beleue me not:

Iohn. ix. a.
and. xv. d.

38 But yf I do, and yf ye beleue not me, beleue the workes: that ye may knowe and beleue, that the father is in me, and I in hym.

39 *Agayne they went about to take hym: and he escaped out of their hande,

Math. xxi. b.
Iohn. vii. g.

40 And went away agayne beyonde Iordane, into the place where John before had baptized, and there he abode.

Iohn. i. d.

41 And many resorted vnto hym, and sayde: John dyd no miracle, but *all thynges that John spake of this man were true.

Iohn. iii. d.

42 And many beleued on hym there.

The .xj. Chapter.

43 Christe raysed Lazarus from death. 45 Certayne Jewes beleue in Christe. 47 The pharisees take counsell agaynst hym. 50 Caiphaz prophecieth that one must dye for the people. 54 Christe fleeth the pharisees. 57 The hye priestes and the pharisees, commaunded Christe to be taken.



A Certayne man was sicke, named Lazarus of Bethanie, the towne of Marie and her sister Martha.

(It was that Marie * which a-
nointed y^e Lorde

with oyntment, and wyped his feete with her heere, whose brother Lazarus was sicke.)

Therefore, his sisters sent vnto hym, saying: Lorde, beholde, he whom thou louest is sicke.

When Jesus hearde that, he sayde, this infirmitie is not vnto death: but for the glory of God, that the sonne of God, *myght be glorified therby.

Jesus loued Martha, and her sister, and Lazarus.

When he had hearde therfore that he was sicke, he abode two dayes styll in the same place where he was.

Then after that, sayde he to his disciples: Let vs go into Iurie agayne.

His disciples sayde vnto hym: Maister, the Iewes lately * sought to stone thee, and wylt thou go thither agayne?

Jesus answered: Are there not twelue houres of the day? If any man walke in the day, he stumbleth not, because he seeth the lyght of this worlde.

But yf a man walke in the myght, he stumbleth, because there is no lyght in hym.

These thynges sayde he, and after that, he sayde vnto them: Our friende Lazarus * slepeth, but I go to wake hym out of slepe.

Then sayde his disciples: Lorde, yf he slepe, he shall do well inough.

Howbeit, Jesus spake of his death, but they thought that he had spoken of the naturall slepe.

Then sayde Jesus vnto the playnely, Lazarus is dead:

And I am glad for your sakes, that I was not there, because ye may beleue. Neuerthelesse, let vs go vnto hym.

Then sayde * Thomas, which is called

Didimus, vnto his felowe disciples: let vs also go, that we may dye with hym.

17 Then went Jesus, and founde that he had lye in his graue, foure dayes alreedy.

18 (Bethanie was nye vnto Hierusalem, about ^o fisteene furlonges of.)

19 And many of the Jewes came to Martha and Marie to comfort them ouer their brother.

20 Martha assoone as she hearde that Jesus was conuynng, went and met hym: but Marie sate styll in the house.

21 Then sayde Martha vnto Jesus: Lorde, * yf thou haddest ben here, my brother had not dyed:

22 Neuerthelesse, nowe I knowe that whatsoeuer thou askest of God, God wyll gene it thee.

23 Jesus sayth vnto her: Thy brother shall rylse agayne.

24 Martha sayth vnto hym: I knowe that he shall rylse agayne in the resurrection at the last day.

25 Jesus sayth vnto her, I am the resurrection, and the * lyfe: * He that be-
leueth on me, yea, though he were dead, yet shall he lyue.

26 And whosoever lyueth, and beleueth on me, shall neuer dye. Beleuest thou this?

27 She sayde vnto hym: Yea Lorde, I beleue that thou art Christe the sonne of God, which shoulde come into the worlde.

28 And assoone as she had so sayde, she went her way, and called Marie her sister secretly, saying: The Maister is come, and calleth for thee.

29 Assoone as she hearde that, she arose quickly, and came vnto hym.

30 Jesus was not yet come into the towne: but was in that place where Martha met hym.

31 The Jewes then which were with her in the house & comforted her, when they sawe Marie that she rose vp hastily, and went out, folowed her, saying: She goeth vnto the graue, to weepe there.

32 Then when Marie was come where Jesus

() which is about two myles.

Iohn.xi.d.

Iohn.i.a. and.xiii.a. Iohn.iii.b. Rom.i.b. Abac.ii.a. Hcb.x.g.

xi. f.

xi. f.

xi. a.

xi. d.

xi. e. vii. g. l. v. d.

xi. f.

Jesus was, and sawe hym, she fell
downe at his fecte, and sayth vnto hym:
Lorde, *yf thou haddest ben here, my
brother had not ben dead.

John.xi.c.

33 Whē Jesus therfore sawe her weepe,
and the Jewes also weepynge which
came with her, he groned ^(a) in the spi-
rite, and was troubled in hym selfe.

(a) For com-
passion, feling
in hym selfe
our miseries.

34 And sayde: where haue ye layde hym:
They sayde vnto hym: Lorde, come,
and see.

Luk.xix.f.

35 And *Jesus wept.

36 Then sayde the Jewes: Beholde
howe he loued hym.

John.ix.b.

Ⓔ

37 And some of them sayde: Coude not
he which *opened the eyes of the blinde,
haue made also, that this man shoulde
not haue dyed:

38 Jesus therfore agayne groned in hym
selfe, and came to the graue. It was a
caue, and a stone layde on it.

39 Jesus sayde: Take ye away the stone.
Martha, the sister of hym that was
dead, sayde vnto hym, Lorde, by this
tyme he stinketh: For he hath ben dead
foure dayes.

40 Jesus sayde vnto her: Sayde I not
vnto thee, that yf thou dyddest beleue,
thou shouldest see the glory of God:

41 Then they toke away the stone from
the place where the dead was layde.
And Jesus lyst by his eyes, and sayde:
Father, I thanke thee that thou hast
hearde me.

John.xii.d.

42 Howbeit, I knowe, that thou hearest
me alwayes: but *because of the people
which stande by, I sayde it, that they
maye beleue that thou hast sent me.

43 And when he thus had spoken, he
cryed with a loude voyce: Lazarus,
come forth.

John.v.c.

44 *And he that was dead, came forth,
bounde hande and foote, with graue
clothes, and his face was bounde with
a napkyn. Jesus sayde vnto them: loose
hym, and let hym go.

45 Then many of the Jewes which
came to Marie, and had scene y^e thynges

which Jesus dyd, *beleued on hym. John.vii.c.

46 But some of them went their wayes,
to the pharisees, and tolde them what
Jesus had done.

47 *Then gathered the hye priestes
and the pharisees a councell, and sayde:
*what do we: For this man doth many
miracles. Mat.xxvi.a.
Mar.xiii.a.
Luk.xxii.a.
Actes.iii.c.

48 If we let hym scape thus, all men
wylle beleue on him, and the Romaynes
^(b) shall come, and take away both our
rowme and the people. (b) By the
same way that
they thought
to scape down
ger, they fell
into it.

49 And one of them named Caiaphas, be-
yng the hye priest that same yere, sayde
vnto them: We perceaue nothyng at all,

50 For consider, that *it is expedient for
vs, that one man dye for the people, and
not that all the people perishe. Ioh.xviii.b.

51 This spake he, not of hym selfe, but
beyng hye priest that same yere, he pro-
phesied that Jesus shoulde dye for the
people,

52 And not for the people only: but that
he shoulde gather together in one, the
chyl dren of God, that were scattered
abrode.

53 *Then from that day forth, they toke
councell together, for to put hym to
death. Mat.xxvi.a.
Mar.xiii.a.
Ⓔ

54 Jesus therfore walked no more open-
lye among the Jewes: but went his
way thence, vnto a countrey nye to a
wildernesse, into a citie which is called
Ephraim, and there continued with his
disciples.

55 *And the Jewes Easter was nye at
hande, and many went out of the coun-
trei by to Hierusalē before the Easter,
to purifie them selues. Mat.xxvi.a.
Mar.xiii.a.
Luk.xxii.a.

56 Then sought they for Jesus, & spake
among them selues, as they stode in
the temple: *what thynke ye, seeyng
he commeth not to the feast day: Iohn.vii.b.

57 The hye priestes and pharisees *had
geuen a commaundement, that yf any
man knewe where he were, he shoulde
shewe it, that they myght take hym. Iohn.xi.c.

The. xij. Chapter.

2 Christe suppeth with Martha & Lazarus. 3 Marie annoynteth Iesus feete. 5 Couctous Judas murmureth. 7 Christe exculeth Maries fact. 10 The chiefe priestes take counsell to kylle Lazarus. 14 Iesus sittynge on an Ass. rideth into Hierusalem. 20 The Bretians desyre to see Christe. 25 The frutes of persecution. 27 The prayer of Christe. 28 A voyce from heauen. 36 Christe hydeth hym selfe from the Jewes. 37 wherfore the Jewes beleue not. 42 Diuers rulers that beleued in hym, feared to be excommunicated. 48 Gods worde is iudge.

A1



When Iesus, sixe dayes before the Passouer, came to Bethanie, where Lazarus had ben dead, whom he rayled from death.

There they made hym a supper, and Martha serued: but Lazarus was one of them that sate at the table with hym.

* Then toke Marie a pounce of oymtment of Spike narde, very costly, and annoynted Iesus feete, and wyped his feete with her heere: and the house was fylled with the odoure of the oymtment.

* Then sayde one of his disciples, euen Judas Iscariot Simons sonne, which shoulde betraye hym.

Why was not this oymtment solde for thre hundred pence, and geuen to the poore?

This he sayde, not that he cared for the poore: but because he was a thiefe, and had the bagge, and bare that which was geuen.

Then sayde Iesus: Let her alone, agaynst the day of my burying hath she kept this.

For the poore alwayes shall ye haue with you: but me haue ye not alwayes.

Much people of the Jewes therfore had knowledge that he was there. And they came not for Iesus sake only: but that they might se Lazarus also, whom he rayled from death.

But the hye priestes helde a counsell, that they myght put Lazarus to death also,

Because that for his sake, many of the Jewes went away, and beleued on Iesus.

* On the next day, much people that were come to y feast, when they hearde that Iesus should come to Hierusalem,

Toke braunches of paulme trees, and went forth to meete hym, and cryed: Hosanna, * blessed is he that in the name of the Lorde cometh, kyng of Israel.

14 And Iesus got a young Ass, and sate

theron, as it is written:

15 * Feare not daughter of Sion, beholde, thy kyng cometh, sittynge on an Ass colte. Esa. lxiij. d. Zach. ix. b. Iohn. xii. c.

16 These thynges vnderstoode not his disciples at the first: but when Iesus was glorified, the remembred they that such thynges were written of him, & that such thynges they had done vnto hym.

17 The people that was with him, when he called Lazarus out of his graue, and rayled hym from death, bare recorde.

18 Therfore met hym the people also, because they hearde that he had done such a miracle.

19 The pharisees therfore sayde among them selues: perceaue ye, howe ye preuaile nothyng: Beholde, [all the whole] worlde goeth after hym.

20 * There were certaine Grekes among them, that came to worship at the feast: Reg. 8. c. Actes. viii. c. ii Par. vi. f.

21 The same came therfore to Philip, which was of Bethsaida, [a citie] of Galilee, and desired hym, saying: Syr, we woulde see Iesus.

22 Philip came and tolde Andrew: And agayne, Andrew & Philip tolde Iesus.

23 And Iesus answered them, saying: * The houre is come, that the sonne of man must be glorified. Iohn. xiii. d.

24 * Clergly, verily, I say vnto you, * except the wheate corne fall into the grounde, and dye, it abideth alone: If it dye, it bryngeth forth much fruite. Esa. liii. d. i Cor. xv. e.

25 * He that loueth his lyfe, shall destroy it: and he that hateth his lyfe in this worlde, shall kepe it vnto lyfe eternall. Math. x. d. and xvi. d. Mark. viii. d. Luk. xii. b.

26 If any man minister vnto me, let hym folowe me: And * where I am, there shall also my minister be. If any man minister vnto me, hym wyll my father honour. Iohn. xiii. a. and xvii. d.

27 Nowe is my soule troubled, and what shall I say: Father, saue me from this houre: but therfore came I into this houre.

28 Father, glorifie thy name. Then came there a voyce from heauen [saying] I haue both glorified it, and wyll glorifie it agayne.

The

- 29 The people therfore that stode by and hearde it, sayde that it thundred: Other sayde, an Angel spake to hym.
- 30 Jesus answered and sayde: This voyce came, not because of me, * but for your sakes.
- E** 31 Nowe is the iudgement of this worlde: * Nowe shall the prince of this worlde be cast out.
- 32 And I, yf I were lyft vp from the earth, wyll drawe all men vnto me.
- 33 (This he sayde, signifiyng what death he shoulde dye.)
- 34 The people answered him: we haue hearde out of the lawe, * that Christe bydeth euer: and howe sayest thou, the sonne of man must be lyft vp: who is that sonne of man?
- 35 Then Jesus sayde vnto them: Yet a litle while is the light with you. * walke while ye haue light, lest the darknesse come on you: For he that walketh in the darke, wotteth not whither he goeth.
- 36 While ye haue lyght, beleue on the lyght, that ye may be the chyldren of the lyght. These thynges spake Jesus, and departed, & hyd hym selfe from the.
- F** 37 But though he had done so many miracles before them, yet beleued not they on hym,
- 38 That the saying of Esaias the prophete myght be fulfilled, which he spake: * Lorde, who shall beleue our saying: And to whom is the arme of the Lorde declared?
- 39 Therfore coulde they not beleue, because that Esaias sayth agayne:

- 40 * He hath blynded their eyes, and hardened their heart, that they shoulde not see with their eyes, & lest they should vnderstande with their hearte, & should be conuerted, and I should heale them.
- 41 Such thynges sayde Esaias, when he saue his glozy, and spake of hym.
- 42 Neuerthelesse, among þ chiefe rulers also, many beleued on hym: But because of the pharisees, they dyd not confesse hym, * lest they should be excommunicate.
- 43 * For they loued the prayse of men, more then the prayse of God.
- 44 Jesus cryed, and sayde: He that beleueth on me, beleueth not on me, but on hym that sent me.
- 45 And he that seeth me, seeth hym that sent me.
- 46 **E** I am come * a lyght into þ worlde, that whosoever beleueth on me, should not byde in darknesse.
- 47 And yf any man heare my wordes, and beleue not, I iudge hym not: For * I came not to iudge the worlde, but to saue the worlde.
- 48 He that refuseth me, & receaueth not my wordes, hath one that iudgeth hym: The worde that I haue spoken, the same shall iudge hym in the last day.
- 49 For I haue not spoken of my selfe: but the father which sent me, he gaue me a commaundement what I should say, and what I shoulde speake.
- 50 And I knowe that his commaundement is lyfe euerlastyng. Whatsoever I speake therfore, euen as the father bad me, so I speake.

Iohn.xi.c.

Iohn.xv.d.
and.xvi.b.

Pfel.ex.a.
Esa.ix.b.
Dan.vii.d.
Miche.v.a.

Ephe.v.c.

Esa. llii.a.
Rom.x.c.

Esa.vi.c.
Mat.xii.b.
Mark.iii.b.
Luk.vii.b.
Act.xxviii.f

Iohn.ix.e.

Iohn.v.g.

Iohn.ia.
iii.c.viii.k.

Iohn.iii.b.

The .xiiij. Chapter.

5 Christe wasseth the Apostles feete. 8 Peter refuseth to be wasshed, but afterwarde consenteth. 10 The Apostles are cleane. 13 Christe, Lorde, and Maister. 14 Erhortyng to humilitie and charitie. 26 Christe sheweth who shall betray hym. 27 Satan entreth into Judas. 30 He goeth out to the pharisees. 34 Christe erhorteth þ disciples to loue. 35 wherby Christes disciples are known. 38 He fore warneth Peters denyall.

A



Before the feast of the Passouer, when Jesus knewe that his houre was come, þ he shoulde departe out of this world vnto the father: when he loued his which were in the world, vnto the ende he loued them.

2 And when supper was ended (after that the deuyl had * put in the heart of Judas Iscariot Simons sonne, to be-

tray hym)

3 Jesus knowyng that * the father had geuen all thynges into his handes, and that he was come from God, and went to God:

4 He rose from supper, and layde asyde his bypper garmentes: And when he had taken a towel, he gyrded hym selfe.

5 After that, he powred water into a bason, and began to washe the disciples feete, and to wyppen them with the towel wherwith he was gyrded.

Then

Math.26.b.
Mar.xiii.b.

Math.xi.d.
and.28.d.
Luk.x.d.
Iohn.iii.d.

- 6 Then came he to Simon Peter. And Peter sayde vnto hym: **Lorde, doest thou washe my feete?**
- 7 Jesus answered, & sayde vnto hym: **What I do, thou wotest not now, but thou shalt knowe hereafter.**
- 8 Peter sayth vnto hym: **Thou shalt neuer washe my feete. Jesus answered hym: If I washe thee not, thou hast no part with me.**
- 9 Simon Peter sayth vnto him: **Lorde, not my feete only, but also the handes, and the head.**
- 10 Jesus sayth to hym: **He that is washed, needeth not saue to washe his feete, but is cleane euery whit. And ye are cleane, *but not all.**
- 11 For he knewe who it was that should betray hym. Therefore sayde he: **ye are not all cleane.**
- 12 So, after he had washed their feete, and receaued his clothes, and was set downe agayne, he sayde vnto them: **wote ye what I haue done to you?**
- 13 **Ye call me Maister, and Lorde, and ye say well, for so am I.**
- 14 **If I then your Lorde and Maister, haue washed your feete, ye also ought to washe one anothers feete.**
- 15 For *I haue geuen you an ensample, that ye shoulde do as I haue done to you.
- 16 **Veryly, veryly, I say vnto you: The seruant is not greater than his maister, neither the messenger greater then he that sent hym.**
- 17 **If ye knowe these thynges, *happy are ye, yf ye do them.**
- 18 **I speake not of you all. I knowe whom I haue chosen. But that the scripture may be fulfilled: *He that eateth bread with me, hath lyft vp^(a) his heele agaynst me.**
- 19 **Nowe *tell I you before it come: that when it is come to passe, ye myght beleue that I am he.**
- 20 **Veryly, veryly, I say vnto you, *he that receaueth whomsoever I sende, receaueth me: And he that receaueth me, receaueth hym that sent me.**
- 21 **When Jesus had thus sayde, he was troubled in spirite, and testified, & saide: **Veryly, veryly, I say vnto you, that *one of you shall betray me.****
- 22 **Then the disciples looked one on another, doubtyng of whom he spake.**
- 23 **There was one of Jesus disciples, leaning on Jesus bosome, * [euen he] whom Jesus loued.** Iohn. xix. c. 20. a. & 21. f.
- 24 **To hym beckened Simon Peter therefore, that he shoulde aske who it was of whom he spake.**
- 25 **He then, when he leaned on Jesus brest, sayde vnto hym: **Lorde, who is it?****
- 26 **Jesus answered: **He it is to whom I geue a sop when I haue dipped it. And he wet the sop, and gaue it to Judas Iscariot, Simons sonne.****
- 27 **And after the sop, Satan entred into hym. Then sayde Jesus vnto hym: **That thou doest, do quickly.****
- 28 **That wiste no man at the table, for what intent he spake vnto hym.**
- 29 **Some of the thought, because * Judas had the bagge, that Jesus had sayde vnto hym, bye those thynges that we haue neede of agaynst the feast: or, that he shoulde geue somethyng to y^e poore.** Iohn. xii. a.
- 30 **Alsoone then, as he had receaued the sop, he went immediatly out: and it was nyght.**
- 31 **Therefore, when he was gone out, Jesus sayd, * Nowe is the some of man glorified: And God is glorified in hym.** Iohn. xii. d. and xvii. a.
- 32 **If God be glorified in hym, God shall also glorifie hym in hym selfe, and shall strayghtway glorifie hym.**
- 33 **Little children, yet a litle whyle am I with you. * Ye shall seeke me: and as I sayde vnto the Jewes, whither I go, thither can ye not come. Also to you say I nowe:** Iohn. vii. c.
- 34 *** A newe commaundement geue I vnto you, that ye loue together, as I haue loued you, that euen so ye loue one another.** Iohn. xv. a.
- 35 *** By this shall all men knowe that ye are my disciples, yf ye haue loue one to another.** i Iohn. ii. a.
- 36 **Simon Peter saide vnto him: **Lorde, whither goest thou? Jesus answered hym: **Whither I go, thou canst not folowe me nowe, but * thou shalt folowe me afterwarde.******
- 37 **Peter sayde vnto hym: **Lorde, why can not I folowe thee nowe? * I wyll ieoparde my lyfe for thy sake.**** Math. 26. c. Mar. xiii. c. Luk. xxii. d.
- 38 **Jesus answered hym: **wylt thou ieoparde thy lyfe for my sake? Veryly, veryly, I saye vnto thee, * the Cocke shall not crowe, tyll thou haue denyed me thryse.**** Iohn. xviii. c.

¶ He armeth his disciples with consolation agaynst trouble, Christes diuinitie. 6 Christe the way, the trueth, and the lyfe. 9 Christe and the father one. 13 To aske of God in the name of Christe. 26 He promisseth the spirite to comfort them, of loue, and keeping Christes commaundement, the spirite is our teacher. 27 He promisseth his peace.

21
2



And he sayde vnto his disciples, ¶ Let not your hearte be troubled: Be beleue in god, beleue also in me.

In my fathers house, are many dwelling places:

If it were not so, I woulde haue tolde you. I go to prepare a place for you.

3 And yf I go to prepare a place for you, I wyll come agayne, and receaue you, [euē] vnto my selfe: * that where I am, there may ye be also.

4 And whither I go, ye knowe, and the way ye knowe.

5 Thomas sayth vnto hym: Lorde, we knowe not whither thou goest: And howe is it possible for vs to knowe the waye?

6 Iesus sayth vnto hym: I am the way, and the trueth, and the * lyfe. * No man cometh vnto the father, but by me.

7 If ye had knowen me, ye had knowen my father also. And nowe ye knowe hym, and haue scene hym.

8 Philip sayth vnto hym: Lorde, shewe vs the father, and it suffiseth vs.

9 Iesus sayth vnto hym: Haue I ben so long tyme with you, & yet hast thou not knowen me: Philip, he that hath scene me, hath scene the father. And howe sayest thou then, shewe vs the father?

10 Beleuest thou not, that * I am in the father, & the father in me: The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doth the workes.

11 Beleue me, that I am in the father, * and the father in me: Or els beleue me for the workes sake.

12 Verily, verily I say vnto you, he that beleueth on me, the workes that I do, the same shal he do also, and greater workes then these shal he do, because I go vnto the father.

13 * And whatsoever ye aske in my name, that wyll I do, that the father may be glorified in the sonne.

14 If ye shall aske any thing in my name, I wyll do it.

15 ¶ If ye loue me, kepe my commaundementes,

16 And I wyll pray the father, and he shall geue you another comforter, that he may byde with you for euer:

17 Euen the spirite of trueth, whom the worlde can not receaue, because the worlde seeth hym not, neither knoweth hym. But ye knowe hym: For he dwelleth with you, and shalbe in you.

18 * I wyll not leaue you comfortlesse, but wyll come to you.

19 Yet a litle whyle, and the worlde shall see me no more: but ye shall see me, because I lyue, and ye shall lyue [also.]

20 That day shall ye knowe, that I am in my father, and you in me, & I in you.

21 * He that hath my commaundementes, and kepeth them, the same is he that loueth me: And he that loueth me, shal be loued of my father, and I wyll loue him, and wyll shew myne owne selfe to hym.

22 * Judas sayth vnto hym, not [Judas] Iscariot: Lorde, what is done, that thou wylt shewe thy selfe vnto vs, and not vnto the worlde?

23 Iesus answered, & sayde vnto hym: If a man loue me, he wyll kepe my sayynges: and my father wyll loue hym, and we wyll come vnto hym, and dwell with hym.

24 He that loueth me not, kepeth not my sayynges: And the word which ye heare, is not myne, but the fathers which sent me.

25 These thynges haue I spoken vnto you, beyng yet present with you.

26 But the comforter, [which is] the holy ghost, * whom the father wyll sende in my name, he shal teach you all thynges, & bryng all thynges to your remembraunce whatsoever I haue sayde vnto you.

27 Peace I leaue with you, my peace I geue vnto you: Not as the worlde geueth, geue I vnto you. Let not your heartes be greued, neither feare.

28 We haue hearde howe I sayde vnto you, I go away, and come agayne vnto you.

Iohn. xii. d. and xvii. d.

Iohn. i. a. and xi. c. Math. xi. d. Iohn. vi. c.

Iohn. x. f.

Iohn. xvi. a.

Mat. xvii. a. and xxi. c. Mark. xi. d. Luk. xi. b.

Math. i. d.

Iohn. xv. a. Iohn. v. a. Iohn. i. a.

Act. xv. d.

Iohn. xxi. d. and xvi. b. Act. ii. a.

you. If ye loued me, ye woulde verily reioyce, because I sayde, I go vnto the father: for the father is greater then I.

29 *And now haue I shewed you before it come, that when it is come to passe, ye myght beleue.

30 Hereafter wyll I not talke many

¶ The. xv. Chapter.

5 The consolation betweene Christe and his members, vnder the parable of the vyne. 7 16 We must pray in the name of Christe. 9 Christes loue towarde vs. 12 He exhorteeth to mutuall loue. 20 Of afflictions for Christes sake. 25 The office of the holy ghosse when he commeth.



All the true vine, and my father is the husbandman.

Every braunche that beareth not fruite in me, he will take away:

And every braunche that beareth fruite wyll he pouрге, that it may bryng forth more fruite.

3 *Nowe are ye cleane through the worde which I haue spoken vnto you.

4 Vyde in me, and I in you. As the braunche can not beare fruite of it selfe, except it vyde in the vine: no more can ye, except ye ^(a) abyde in me.

5 I am the vine, ye are the braunches. He that abyde in me, and I in hym, the same bryngeth forth much fruite: For without me can ye do nothyng.

6 If a man vyde not in me, he is cast forth as a braunch, and withereth, and men gather them, and cast them into the fyre, and they burne.

7 *If ye vyde in me, and my wordes abyde in you, aske what ye wyll, and it shalbe done for you.

8 Herein is my father glorified: that ye beare much fruite, and become my disciples.

9 As the father hath loued me, euen so haue I loued you: Continue ye in ^(b) my loue.

10 If ye kepe my commaundementes, ye shall abyde in my loue, euen as I haue kept my fathers commaundementes, and abyde in his loue.

11 These thynges haue I spoken vnto you, that my ioy might remayne in you, and that your ioy myght be full.

12 ¶ *This is my commaundement, that ye loue together, as I haue loued you.

13 Greater loue hath no man, then this: if a man bestowe his life for his frendes.

14 We are my frendes, yf ye do whatsoeuer I commaunde you.

wordes vnto you: For the ^(a) prince of this worlde cometh, and * hath nought in ^(b) me.

31 But that the worlde may knowe that I loue the father: And as the father gaue me commaundement, euen so do I. ¶ Ryle, let vs go hence.

^(a) Satan is the prince of this world, because he exerciseth strante in this worlde, and worldynges are subiect vnto hym. ^(b) Because Christe was without synne.

15 Henceforth call I you not seruautes: for the seruaunt knoweth not what his Lorde doeth. But you haue I called frendes, for all ^(c) thynges that I haue hearde of my father, haue I made knowen to you.

^(c) So that there is no thyng omitted, that is necessarie for our saluation.

16 We haue not chosen me, but I haue chosen you, and ordayned you, to go, and bryng forth fruite, and that your fruite shoulde remayne, that whatsoeuer ye aske of the father in my name, he may geue it you.

17 ¶ This commaunde I you, that ye loue together.

18 If the worlde hate you, ye knowe that it hated me before it hated you.

19 If ye were of the worlde, the worlde would loue his owne: howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde: therefore *the worlde hateth you.

Iohn. xvii. c

20 Remember the worde that I sayde vnto you: the seruaunt is not greater then the Lorde. * If they haue persecuted me, they wyll also persecute you. If they haue kept my saying, they wyll kepe ^(d) yours also.

Math. x. c. Luk. xxi. c. Mark. x. c.

21 *But all these thynges wyll they do vnto you for my names sake, because they haue not knowe hym that sent me.

^(d) It is called their word not for it doth disagree from Gods worde, but because they preache it. ii. c. 7. iiii.

22 If I had not come and spoken vnto them, they shoulde haue had no sinne: but nowe haue they nothyng to cloke their sinne withall.

23 He that hateth me, hateth my father also.

24 If I had not done among them, the workes which none other man dyd, they shoulde haue had no ^(e) sinne. But nowe haue they both seene, and hated not only me, but also my father,

^(e) They are without all excuse, that followe not the word of God preached vnto them.

25 But [this cometh to passe,] that the worde myght be fulfilled, that is written in their lawe: * They hated me without a cause.

Psal. 35. c. and lxix. a

Ioh.xiii.d.
and.xvi.b.
Actes.ii.a.

26 ¶ But when the comforter is come,
*Whom I wyl sende vnto you from the
father, euen the spirite of trueth, which
proceadeth of the father, he shall testifie

of me.

27 And ye shall beare witnesse also, be-
cause ye haue ben with me from the be-
gynnyng.

¶ The. xvj. Chapter.

1 Christe comforteth the disciples, puttyng them in remembraunce of affliction
and trouble. 7 Of the holy ghost, and his office. 17 Of Christes ascension. 23 To
aske in the name of Christe. 33 Peace in Christe, afflictions in the worlde.

Math.x.b.
Mar.xiii.d.
Luk.xxi.c.
Act.ix.a.
Ioh.xv.d.

¶ 1



hese thynges haue I
sayde vnto you, because
ye shoulde not be offen-
ded.

*They shall excomu-
nitate you: yea the time
shall come, that who so

euere kylleth you, wyl thynke that he
doth God seruice.

3 *And such thynges wyl they do vnto
you, because they haue not knowen the
father, neither yet me.

4 But these thynges haue I tolde you,
that when the tyme is come, ye may re-
meber then that I tolde you. ¶ These
thynges sayde I not vnto you at the be-
gynnyng, because I was present with
you.

5 ¶ But nowe I go my waye, to hym
that sent me, & none of you asketh me,
whyther goest thou.

6 But because I haue saide such thinges
vnto you, your heartes are ful of sorow.

7 Neuerthelesse, I tell you the trueth,
it is expedient for you that I go away.
For yf I go not away, that comforter
wyl not come vnto you: But yf I de-
part, *I wyl sende hym vnto you.

Ioh.xiii.d.
and.xv.d.
Actes.ii.a.
O.D. couince

8 And whē he is come, he wyl rebuke
the world of sinne, and of righteousnes,
and of iudgement.

9 Of sinne, because they beleue not on
me.

(a) That when the world shall see, after his ascension the power of his spirite, shewed vpon the apostles by hym, they shall be compelled in conscience to confesse that he was iust, and that he was not condemned of god for a blasphemour, (as they had iudged) but approued and receaued.
Act.n. xxvii.

10 Of righteousnes, because (a) I go to
my father, and ye shall see me no more.

11 Of iudgement, because *the prince of
this worlde is iudged [alredy.]

12 I haue yet many thynges to say vnto
you, but ye can not beare them away
nowe.

13 Howbeit, when he is come, whiche
is the spirite of trueth, he wyl leade you
into all trueth. He shall not speake of
himselpe: but whatsoeuer he shall heare,
that shall he speake, and he wyl shewe
you thynges to come.

14 He shall glorifie me: For he shall re-
ceauē of mine, and shall shewe vnto you.

15 *All thynges that the father hath, are
mine: Therefore sayde I [vnto you] that
he shall take of mine, & shew vnto you.

Math.xi.d.
&.xxviii.d.
Luk.x.d.
Iohn.iii.d.
Iohn.vii.d.

16 ¶ *After a whyle, and ye shall not see
me, and agayne after a whyle ye shall
see me: for I go to the father.

17 Then sayde some of his disciples be-
twene them selues: What is this that
he saith vnto vs, after a whyle, & ye shall
not see me, and agayne, after a whyle ye
shall see me: and that I go to the father:

18 They sayde therefore: What is this
that he saith, after a whyle: we can not
tell what he saith.

19 Jesus perceaued that they would aske
hym, and sayde vnto them: Do ye en-
quire among your selues of that I said
after a whyle, and, ye shall not see me,
& agayne, after a while & ye shall see me:

20 Verily verily I say vnto you, ye shall
wepe and lament, the worlde shall re-
ioyce: ye shall sorowe, but *your sorowe
shalbe turned to ioy.

Iohn.xx.c.

21 A woman, when she trauayleth, hath
sorowe, because her houre is come: but
as soone as she is deliuered of the childe,
she remembreth no more the anguish,
for ioy that a man is borne into y^e world.

22 And ye nowe therefore haue sorowe:
but I wyl see you (b) agayne, and your
heartes shall reioyce, and your ioy shall
no man take from you.

(b) By the power of the holy spirite, which I wyl sende to you, whereby your heartes shall be comforted.

23 And in that day shall ye aske me no
question. ¶ Verily verily I say vnto
you, *whatsoeuer ye shall aske the father
in my name, he wyl geue it you.

(c) They were not yet indued to the certayne knowledg, that he was the only mediator: & therefore that whiche they asked before, was nothing, in respect of that whiche they should aske & obtayne by faith, whiche their knowledg was grounded, & that he was ascended.

24 Hitherto haue ye asked (c) nothyng in
my name: Aske, & ye shall receaue, that
your ioy may be full.

25 These thynges haue I spoken vnto
you by prouerbes. The tyme wyl come,
when I shall no more speake vnto you
by *prouerbes: but I shall shewe you
playnely of my father.

At

26 At that day shall ye aske in my name:
And I say not vnto you, that I wyll
pray vnto my father for you.

27 For the father hym selfe loueth you,
because ye haue loued me, and haue be-
leued that I came out from God.

28 I went out from the father, and came
into the worlde: Agayne, I leaue the
worlde, and * go to the father.

29 His disciples sayde vnto hym: Lo,
nowe talkest thou plainly, and speakest
no prouerbe.

30 Nowe are we sure* that thou knowest
all thynges, & needest not, that any man
shoulde aske thee [any question:] Ther-

fore beleue we, that thou camest from
God.

31 Iesus answered them: Do ye nowe
beleue?

32 *Beholde, the houre draweth nye, and
is alreedy come, that ye shalbe scattered
euery man to his owne, and shall leaue
me alone. And yet am I not alone: For
* the father is with me.

Zach. xiii.c.
Math. xvi.c
Mar. xiiii.c.

Iohn. xiiii.b

33 These wordes haue I spoken vnto
you, that in me ye myght haue peace.
For in the worlde shall ye haue tribula-
tion: but be of good cheare, I haue over-
come the worlde.

The. xvij. Chapter.

1 Christe prayeth to his father, that their glory myght be made manifest, 9 he prayeth
for his Apostles. 12 Judas lost. 14 The Apostles hated of the worlde. 20 Christ prayeth
for all those that receaue the trueth.



These wordes spake Je-
sus, and lift vp his eyes
to heauen, and sayde:
Father, * the houre is
come, glorifie thy sonne
that thy sonne also
may glorifie thee:

2 As thou hast geuen hym power ouer
all fleshe, that he shoulde geue eternall
life, to as many as thou hast geuen him.

3 This is* lyfe eternall, that they myght
knowe thee, the only true God, & Iesus
Christe whom thou hast sent.

4 I haue glorified thee on the earth:
* I haue finished y worke, which thou
gauest me to do.

5 And nowe glorifie thou me, O father,
with thine owne selfe, with the glory
which I had with thee yer the worlde
was.

6 I haue declared thy name vnto y men,
which thou gauest me out of y world.
Thyne they were, and thou gauest the
me, and they haue kepte thy worde.

7 Nowe they haue knowen y al thinges
whatsoeuer y hast geuen me are of thee.

8 For I haue geuen vnto them y wordes
which thou gauest me, and they haue
receaued them, and haue knowe surely
that I came out from thee, & they haue
beleued, that thou dyddest sende me.

9 I pray for them: I pray not for * the
worlde, but for them * which thou
hast geuen me, for they are thyne.

10 And all myne are thyne, and thyne
are myne, and I am glorified in them.

11 And nowe am I not in the worlde,

and they are in the worlde, and I come
to thee. Holy father, kepe through
thine owne name, the which thou hast
geuen me, that they may also be ^(b) one,
as we are.

(b) That they
may be ioyned
together in
loue, & vnitie
of loue, fapth,
and spirite.
Ioh. xviii.b.

12 Whyle I was with them in y worlde,
I kept them in thy name. * Those that
thou gauest me, haue I kept, and none
of them is lost, but that ^(c) lost chyld,
* that the scripture myght be fulfilled.

(c) That is,
Judas Isca-
riot.
Psal. cix.a.

13 Nowe come I to thee, and these
wordes speake I in the worlde, that
they myght haue my ioy fulfilled in
them selues.

14 I haue geuen them thy worde, and
* the worlde hath hated them, because
they are not of the worlde, euen as I
also am not of the worlde.

Iohn. xv.c.
Sapien. ii.d.

15 I pray not that thou shouldest take
them out of the worlde: but * that thou
kepe them from euyl.

Math. vi.b.
Luk. xi.a.

16 They are not of the worlde, as I also
am not of the worlde.

17 Sanctifie them through thy trueth.
Thy worde is the trueth.

18 As thou diddest sende me into y world,
eue so haue I also sent the into y world.

19 And for their sakes sanctifie I my
selfe, that they also myght be sanctified
through the trueth.

20 [Newerthelesse,] I pray not for them a-
lone: but for the also, which shall beleue
on me through their preachyng:

21 That they all may be * one, as thou fa-
ther art in me, and I in thee, and that
they also may be one in vs: that y world
may beleue, that thou hast sent me.

Galath. iii.d

The Gospell

22 And the glorie which thou gauest me, I haue geuen them, that they may be one, as we also are one.

23 I in them, and thou in me: that they may be made perfecte in one, and that the worlde may knowe that thou hast sent me, and hast loued them, as thou hast loued me.

D John. xii. d. (d) That is, after they haue fulfilled their course in this lyfe, they may enjoy eternal lyfe.

24 Father, I wyll that they which thou hast geuen me, *be ^(b) with me where I am, that they may see my glorie which

thou hast geuen me. For thou louedst me, before the foundation of the world.

25 *O ryghteous father, the worlde [also] hath not knowen thee: But I haue knowen thee, and these haue knowen that thou hast sent me.

Math. xi. d. Luke. x. d.

26 And I haue declared vnto them thy name, and wyll declare it, that the loue wherewith thou hast loued me, may be in them, and I in them. **A**

¶ The .xviiij. Chapter.

3 Christe is betrayed by Judas. 6 The souldiers fall backwarde. 10 Peter smyteth of Malchus eare. 13 Christe brought before Annas and Caiaphas. 15 Peter and John followed Jesus to Caiaphas house. 22 Christe stricken by a seruaunt, 23 what he answered. 25 Peter denied hym. 28 He is ledde before Pilate, 35 and telleth hym what his kyngdome is. 40 The Jewes aske Barabbas to be let loose.

A Math. 26. d. Mar. xiii. d. Luk. xxii. d.



hen Jesus had spoken these wordes, *he went forth with his disciples ouer the brooke Cedron, where was a garden, into the whiche he entred, & his disciples.

2 Judas also whiche betrayed hym, knewe the place: For Jesus oft tymes resorted thither, with his disciples.

3 Judas then, after he had receaued a bande of men, and officers of the hye priestes & pharisees, came thither with lanternes, and torches, and weapons.

4 And Jesus, knowing all thinges that shoulde come on hym, went forth, and sayde vnto them, Whom seke ye?

5 They answered him: Jesus of Nazareth. Jesus sayth vnto them, I am he. Judas also whiche betrayed hym, stode with them.

B 6 Assoone then as he sayde vnto them I am he, they went backwarde, & fell to the grounde.

7 Then asked he them agayne, Whom seke ye? They said: Jesus of Nazareth.

8 Jesus answered, I haue tolde you that I am he: If ye seke me therefore, let ^(a) these go their way.

(a) The apostles and disciples that are with me.

9 That the saying myght be fulfilled which he spake: *Of them which thou gauest me, haue I not lost one.

Ioh. xvii. b.

10 Then Simon Peter, hauing a sword, drew it, and smote the hye priestes seruaunt, and cut of his ryght eare. The seruautes name was Malchus.

11 Therefore sayth Jesus vnto Peter, *Put vp thy sworde into the sheathe:

Mat. xxvi. c. Gene. ix. a.

shall I not drynke of the cuppe whiche my father hath geuen me?

12 Then the companie, and the capitaine, and officers of the Jewes, toke Jesus, and bounde hym,

13 And led hym away to Annas first, (for he was father in lawe vnto Caiaphas,) which was ^(b) hye priest that same yere: [And Annas sent Christe bounde vnto Caiaphas the hye priest.]

14 *Caiaphas was he which gaue counsell to the Jewes, that it was expedient that one man should dye for the people.

Iohn. xi. f.

15 *And Simon Peter folowed Jesus, & so did another ^(b) disciple. That disciple was knowen vnto the hye priest, & went in with Jesus into the palace of the hye priest.

Mat. xxvi. f. (b) That is, John.

16 But Peter stode at the doore without. Then went out that other disciple which was knowen vnto the hye priest, and spake vnto the damosell that kept the doore, and brought in Peter.

17 Then saide the damosell, that kept the doore, vnto Peter: Art not thou also one of this mans disciples? He sayde, I am not.

18 The seruautes and officers stode there, which had made a fire of coales, (for it was colde) and they warmed themselves. Peter also stode among them, and warmed hym.

19 *The hye priest then asked Jesus of his disciples, and of his doctrine.

Mar. xiii. f. Luk. xxii. g.

20 Jesus answered him: I spake openly to the worlde, I euer taught in the synagogue, and in the temple, whither all the Jewes resort, & in secrete haue I sayde

sayde nothyng.

21 Why askest thou me: Aske the which hearde me, what I haue sayd vnto the: Beholdz, they can tell what I sayde.

22 When he had thus spoken, one of the officers which stode by, smote Iesus [with a rod] saying: *Answerest thou the hye priest so?

23 Iesus answered hym, If I haue euyl spoken, beare witnesse of the euyl: But yf I haue well spoken, why smyttest thou me?

24 Nowe Anas had sent hym bounde vnto Caiaphas the hye priest.

25 Simon Peter stode & warmed hym selfe. Then sayde they vnto hym: Art not thou also one of his disciples: he denyed it, and sayde, I am not.

26 One of the seruautes of y^e hye priestes, (his colin whose eare Peter smote of) sayde vnto hym: Dyd not I see thee in the garden with hym?

27 *Peter therefore denyed againe: And immediatly the Cocke crewe.

28 *Then led they Iesus fro Caiaphas into the hall of iudgement. It was in the mornyng: And they them selues went not into the iudgement hall, lest they shoulde be defyled: but that they myght eate the Passouer.

29 Pilate then went out vnto them, and said: what accusatiō byng you against this man?

30 They answered, and said vnto him: If he were not an euyl doer, we would not haue deliuered hym vnto thee.

31 Then sayde Pilate vnto them: Take ye him, and iudge him after your owne lawe. The Jewes therefore sayde vnto hym: It is not lawfull^(c) for vs to put

any man to death.

32 That the wordes of Iesus myght be fulfilled, *whiche he spake, signifiyng what death he shoulde dye. Math. xx. a.

33 *Then Pilate entred into the iudgement hall againe, and called Iesus, and sayde vnto hym: Art thou the kyng of the Jewes? Math. 27. b. Mark. xv. a. Luk. xxiii. b.

34 Iesus answered: Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered: am I a Iewe: Thyne owne nation & hye priestes haue deliuered thee vnto me, what hast thou done?

36 Iesus answered: My kyngdome is not of this worlde. If my kyngdome were of this worlde, then woulde my seruantes surely fyght, that I shoulde not be deliuered to the Jewes: but now is *my kyngdome not from hence. Iohn. vi. b.

37 Pilate therefore sayde vnto hym: Art thou a kyng then? Iesus answered: Thou sayest that I am a king. For this cause am I borne, & for this cause came I into the worlde, that I shoulde beare witnesse vnto the trueth: And all that are of the trueth, heare my voyce.

38 Pilate sayde vnto him: what [thyng] is trueth: And when he had sayde this, he went out agayne vnto the Jewes, & sayth vnto them, *I fynde in hym no cause at all. Math. 27. c. Mark. xv. a. Luk. xxiii. c.

39 We haue a custome, that I shoulde deliuer you one loose at y^e Passouer: wyl ye that I loose vnto you the kyng of the Jewes?

40 Then cryed they all agayne, saying: *Not hym, but Barabbas. This Barabbas was a robber. Actes. iii. a.

¶ The . xix. Chapter.

1 Christe is whyped, beaten, and crowned. 4 Pilate woulde haue deliuered hym, 6 but the Jewes aske hym to be crucified. 11 All power of God. 16 Pilate deliuered Christe to be crucified. 19 The title set vpon the crosse. 23 Christes garmentes deuiled. 27 He commendeth his mother to Iohn. 30 After Christe tasted the vineger, he dyeth. 32 The legges of the theeues broken. 34 Christes syde pearced with a speare, 38 Ioseph of Aramathia beggeth his body, 40 and he and Nicodemus buryed it.

A 1



Then Pilate toke Iesus therefore, and scourged hym.

* And the souldiers wounde a crowne of thornes, and put it on his head: And they did

on hym a purple garment,

3 And sayde, Hail king of the Jewes: And they stroke hym with rodde.

4 Pilate went forth agayne, and sayde vnto them: Scholde, I byng hym forth to you, that ye may knowe that I fynde no fault in hym.

I iij

Then

Because the Romanes had laber chag... fro...

Math. 27. c. Mark. xv. b. 2

5 Then came Jesus forth, wearyng a crowne of thorne, and a robe of purple: And he sayth vnto them, beholde the man.

Math. 27. c.
Mark. xv. a.
Luk. xxiii. d

6 *When the hye priestes therfore and officers sawe hym, they cryed, saying: crucifie hym, crucifie hym. Pilate sayth vnto them, Take ye hym, and crucifie hym: for I fynde no cause in hym.

7 The Jewes aunswered hym: we haue a lawe, and by our lawe he ought to dye, because *he made hym selfe the sonne of God.

Leui. xxiii. c
Iohn. v. b.

8 When Pilate hearde that saying, he was the more afrayde.

9 And went agayne into the iudgement hall, and sayth vnto Jesus, Whence art thou: But Jesus gaue hym none aunswere.

10 Then sayde Pilate vnto hym: Speakest thou not vnto me: Knowest thou not that I haue power to crucifie thee, and haue power to loose thee:

11 Jesus aunswered: Thou couldest haue no power at all agaynst me, except *it were geuen thee from aboue: Therfore he that deliuered me vnto thee, hath the more sinne.

Sapient. vi. a.
Iohn. iii. d.
Rom. xiii. a.
Math. 27. d.
Mark. xv. c.
Luk. xxiii. c

12 *And from thenceforth sought Pilate [meanes] to loose hym. But the Jewes cryed, saying: If thou let hym go, thou art not Caesars friend. For *Whosoener maketh hym selfe a kyng, speaketh agaynst Caesar.

Act. xvii. b.

13 When Pilate hearde that saying, he brought Jesus forth, & he sate downe in the iudgement seate, in a place that is called the pauement, but in the hebrue tounge, Gabbatha.

14 It was the preparyng of y^e Passouer, and about the sixt houre: And he sayth vnto the Jewes, beholde your kyng.

15 They cryed, away with hym, away with hym, crucifie hym. Pilate sayth vnto them: Shall I crucifie your king: The hye priestes aunswered: we haue no king but Caesar.

Math. 27. d.
Mark. xv. c.
Luk. xxiii. c

16 *Then deliuered he hym vnto them, to be crucified. And they toke Jesus, & ledde hym away.

Hebr. xiii. c

17 And he bare his crosse, *& wet forth into a place, which is called y^e place of dead mens skulles, but in hebrue Golgotha:

18 Where they crucified hym, and two other with him, on eyther syde one, and Jesus in the myddes.

Math. 27. d.
Mark. xv. c.
Luk. xxiii. c

19 And *Pilate wrote a title, and put it

on the crosse. The Wrytyng was: Iesus of Nazareth, kyng of the Iewes.

20 This title read many of the Jewes: For the place where Jesus was crucified, was nye to y^e cite. And it was wrytten in hebrue, and Greke, and Latine.

21 Then sayde the hye priestes of the Jewes to Pilate, write not kyng of the Jewes: but, that he sayde, I am kyng of the Jewes.

22 Pilate aunswered: what I haue wrytten, that haue I wrytten.

23 Then the souldiers, *When they had crucified Jesus, toke his garmentes, (& made foure partes, to euery souldier a part) and also his coate. The coate was without seame, wouen from the toppe throughout.

Math. 27. d.
Mark. xv. c.
Luk. xxiii. c

24 They sayde therfore among them selues: Let vs not deuide it, but caste lottes for it, who shal haue it. That the scripture myght be fulfilled, saying: *They parted my rayment among the, & for my coate dyd they cast lottes. And the souldiers dyd such thynges in deede.

Psal. xxii. a.

25 There stode by the crosse of Jesus his mother, and his mothers syster, Marie the wyfe of Cleophas, and Marie Magdalene.

26 When Jesus therfore sawe his mother and the disciple standyng by, *Whom he loued, he saith vnto his mother: wo: man, beholde thy sonne.

Iohn. xiii. a.
(a) That is, Iohn.

27 Then sayde he to the disciple, beholde thy mother. And from that houre, the disciple toke her vnto his owne.

28 After these thynges, Jesus knowyng that all thynges were nowe persoumed, *that the scripture might be fulfilled, he sayth, I thirste.

Psal. lxx. c.

29 So there stode a vessell by, full of vineger: *Therfore they fylled a sponge with vineger, and put it vpon a slope, & put it to his mouth.

Math. 27. f.
Mark. xv. d.

30 Assoone as Jesus then receaued of the vineger, he saide, *it is finished: and bowed his head, and gaue vp the ghost.

Iohn. xvii. a
(b) The misterie of mans redemption & saluation, is perfected by the only sacrifice of Christ: the promise to the fathers fulfilled: the ceremonies of the law ended

31 The Jewes therfore, because it was the preparyng [of the Sabboth] that the bodyes should not remaine vpon y^e crosse on the Sabboth day (for that Sabboth day, was an hye day) besought Pilate that their legges myght be broken, and that they myght be taken downe.

32 Then came the souldiers, and brake the legges of the first, and of the other which was crucified with hym:

(c) Because they were not yet dead: for that was the custome.

But

33 But when they came to Jesus, & sawe that he was dead alre dye, they brake not his legges.
 34 But one of the souldyers with a speare thrust hym into the syde, & forthwith came there out blood and water.
 35 And he that sawe it, bare recorde, and his recorde is true: & he knoweth that he saith true, that ye might beleue [also.]
 36 For these thynges were done, that the scripture shoulde be fulfilled: *He shall not breake a bone of hym.
 37 And agayne another scripture saith: *They shall loke on hym whom they pearced.
 38 *After this, Ioseph of Aramathia, (which was a disciple of Jesus, but secretly, for feare of y^e Jewes) besought Pilate that he myght take downe the body of Jesus. And Pilate gaue hym

licence. He came therefore, and toke the dye of Jesus.
 39 And there came also Nicodemus (whiche at the begynnyng came to Jesus by nyght) and brought of mirre and aloes myngled together, about an hundred pounde [wayght.]
 40 Then toke they the body of Jesus, & wounde it in linnen clothes, with the odours, as the maner of the Jewes is to burie.
 41 And in the place where he was crucified there was a garden, and in the garden a newe sepulchre, wherein was neuer man yet layde.
 42 There layde they Jesus therfore, because of the preparyng [of the Sabboth] of the Jewes: for the sepulchre was nie [at hande.]

The. xx. Chapter.

1 Marie commeth to the sepulchre, and after, tolde the disciples that he was taken away, 3 Peter and Iohn runne to see. 9 The apostles were ignoraunt of the resurrection. 12 Marie weepeth at the sepulchre, and sawe a vision of Angels. 14 Jesus spake to Marie, 18 she sheweth the disciples. 19 Jesus appeared to the Apostles, 23 he gaue them the holy ghost, and sent them to preache. 25 Thomas beleued not that Christe was risen. 26 Christe appeared agayne, 28 Thomas who confessed Christe to be God. 31 The scriptures written, are sufficient to saluation.

A1 **T**he first day of y^e Sabbothes, came Marie Magdalene early, whē it was yet darke, vnto the sepulchre, and sawe the stone taken awaye from the graue.

2 Then she ranne, & came to Simō Peter, & to the other disciple *whō Jesus loued, & saith vnto thē: They haue takē away the Lorde out of the graue, & we can not tell where they haue layde him.

3 Peter therefore went forth, and that other disciple, & came to the sepulchre.

4 They ran both together, & the other disciple did outrun Peter, and came first to the sepulchre:

5 And when he had stowped downe, he sawe the linnen clothes lying, yet went he not in.

6 *Then came Simon Peter folowying hym, and went into the sepulchre, and sawe the linnen clothes lye,

7 And the napkin y^e was about his head not lying with the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also that other disciple, whiche came first to the sepulchre, and

he sawe, and beleued.

9 For as yet they knew not y^e scripture, that he should rise agayne from death.

10 Then the disciples wēt away agayne vnto their owne house.

11 *Marie stooode without at the sepulchre weepying: So, as she wepte, she bowed her selfe into the sepulchre,

12 And seeth two angels clothed in white, sitting, the one at the head, & the other at the feete, where the body of Jesus was layde.

13 They saye vnto her: woman, why weepest thou? She saith vnto thē: For they haue taken away my Lorde, & I wote not where they haue layde him.

14 When she had thus sayde, she turned her selfe backe, and sawe Jesus standyng, and knewe not that it was Jesus.

15 Jesus saith vnto her: woman, why weepest thou: whom sekest thou? She supposing that he had ben the gardener, saith vnto him: Sir, if thou haue borne him hence, tel me where thou hast layde hym, and I wyll fet hym.

16 Jesus sayth vnto her, Marie. She turned her selfe, and sayde vnto hym: Rabboni, which is to say, Maister.

I iij Jesus

Psal. xvi. b.
Actes. ii. b.

Luke. 24.

cod. xii. g.
lam. ix. b.

ch. xii. c.

Math. 27. g.
Mark xv. d.
Luk. xxii. g.

13

A1
That is,
by fore.
Math. 27. a.
Luk. xxiii. a.
Mark. xvi. a.

ch. xiii. c.

le. 24. a.

B

(a) whereby Christe corrected her carnal affection, lookinge to much to his bodily presence, & therefore he pulled her from outward and earthly officers toward his bodily presence, & willed her to be inward full of his ascension.

Luce. xxiii. d
O. D. wecke

E

(b) He came miraculouly, to geue the Apostles comfort, as also an outward taste and sure argument of his divinitie, that by his notable miracle, he might confirme the Apostles in the faith of his resurrection.

Iohn. xi. b.

1
A

2

Iohn. i. f.

17 Jesus saith vnto her: Touche me not, for I am not yet ascended to my father: But go to my brethren, and saye vnto them, I ascende vnto my father and your father, and to my God & your God.

18 * Marie Magdalene came and tolde the disciples that she had seene the Lorde, and that he had spoken suche thynges vnto her.

19 * The same day at nyght, whiche was the first day of the Sabbothes, when the doores were shut, where the disciples were assembled together for feare of the Jewes, came Jesus and stode in the myddes, and sayth vnto them, peace be vnto you.

20 And when he had so sayde, he shewed vnto them his handes & his syde. Then were the disciples glad, when they sawe the Lorde.

21 Then sayde Jesus to them agayne, peace be vnto you: As my father sent me, euen so sende I you also.

22 And when he had saide those wordes, he breathed on them, & saith vnto them: Receaue ye the holy ghost.

23 Whosoever sinnes ye remit, they are remitted vnto them: And whosoever sinnes ye retayne, they are retayned.

24 * But Thomas, one of the twelue, [which is] called Didymus, was not with

them when Jesus came.
25 The other disciples therfore sayde vnto hym, We haue seene the Lorde. But he sayde vnto them: Except I see in his handes the print of the nayles, and put my synger into the print of the nayles, and thurst my hande into his syde, I wyll not beleue.

26 And after eyght dayes, agayne his disciples were within, and Thomas with them: Then came Jesus, when the doores were shutte, and stode in the myddes, and sayde, peace be vnto you.

27 After that said he to Thomas: Bring thy synger hyther, and see my handes, & reache hyther thy hande, and thurst it into my syde, and be not faythlesse, but beleuyng.

28 Thomas answered, and sayde vnto hym: My Lorde, and my God.

29 Jesus sayth vnto hym: Thomas, because thou hast seene me, thou hast beleued: Blessed are they that haue not seene, and yet haue beleued.

30 * And many other signes truly dyd Jesus in the presence of his disciples, which are not written in this booke.

31 These are written, that ye myght beleue that Jesus is Christe the sonne of God, and that in beleuyng, ye myght haue lyfe through his name.

Iohn. xxi. g.

(c) The scrip sure wryting, is sufficient to confirme our faith vnto salvation by Christe.

The .xxj. Chapter.

1 Christe appeared to his disciples when they were fishyng, 6 they take a great multitude of fishes, 7 Peter leapeth into the water. 15 Christe restoroth Peter to his office, and commaunded hym to feede his sheepe. 19 Christe forewarneth Peter of his death and persecution. 20 Peter stayed looking at Iohn. 25 Of Christes manyfolde miracles.



Afterward dyd Jesus shew hym selfe agayne to his disciples, at the sea of Tiberias. And on this wyse shewed he hym selfe.

There were together Simon Peter, and Thomas [which is] called Didymus, and Nathanael, of Cana in Galilee, and the sonnes of Zebedee, & two other of his disciples.

3 Simon Peter saith vnto them, I wyll go a fishyng. They say vnto hym: We also wyll go with thee. They wēt their way, and entred into a shippe immediately, & that nyght caught they nothyng.

4 But when the morning was nowe come, Jesus stode on the shore: Nevertheless, the disciples knewe not that it was Jesus.

5 Jesus sayth vnto them: Children, haue ye any meate? They answered hym, no.

6 And he saith vnto them: *Cast out the net on the ryght syde of the shippe, and ye shall fynde. They cast out therefore, and anone they were not able to drawe it for the multitude of fishes.

7 Then sayde the disciple, whom Jesus loued, vnto Peter: It is the Lord. whē Simon Peter hearde that it was the Lorde, he gyrd his coate vnto him (for he was naked) and sprang into the sea.

8 The other disciples came by shippe, (for

O. D. sm

Luk. v. 2

Iohn. xiii. e

(for they were not farre from lande, but as it were two hundred cubites) And they drewe the net with fillhes.

9 Alsoone then as they were come to lande, they sawe whot coales, and fillhe layde thereon, and bread.

xxiii. f. 10 **D** Jesus saith vnto them: *Bryng of the fillhe which ye haue nowe caught.

11 Simon Peter went by, and drewe the net to the lande, full of great fillhes, an hundred and fiftie and thre: And for all there were so many, yet was not the net broken.

12 Jesus sayth vnto them, come and dyne. And none of the disciples durst aske hym, who art thou: For they knewe that it was the Lorde.

13 Jesus then came, and toke bread, and gaue them, and fillhe lykewyse.

14 This is nowe the thirde tyme that Jesus appeared to his disciples, after that he was risen agayne from death.

15 **E** So when they had dyned, Jesus saith to Simon Peter: Simon ^{Joanna} Iouanna, louest thou me more then these: He sayd vnto hym: Yea Lorde, thou knowest that I loue thee. He sayth vnto hym: feede my lambes.

16 He sayth to hym agayne the seconde tyme: Simon ^{Joanna} Iouanna, louest thou me: He sayth vnto hym: Yea Lorde, thou knowest that I loue thee. He sayde vnto hym: feede my sheepe.

17 He sayde vnto hym the thirde tyme: Simon ^{Joanna} Iouanna, louest thou me: Peter was sorry, because he sayde vnto hym the thirde tyme, louest thou me: And he sayde vnto hym, Lorde thou knowest

all thynges, thou knowest that I loue thee. Jesus sayth vnto hym: feede my sheepe.

18 Verely verely I say vnto thee, when thou wast young, thou gyrdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, *thou shalt stretch forth thy handes, and another shall gyde thee, and leade thee whither thou wouldest not.

Iohn. xiii. d.
Actes. xii. a.

19 That spake he, signifyng by what death he should glorifie God. And whē he had spoken this, he sayth vnto hym, folowe me.

20 Peter turned about, and sawe the disciple, *whom Jesus loued, folowynge, which also leane on his brest at supper, and sayde, Lorde which is he that betrayeth thee: **G**

Ioh. xiii. c.
and. xix. c.

21 When Peter therfore sawe hym, he sayth to Jesus: Lorde, what shal he do:

22 Jesus sayth vnto hym: If I wyll haue hym to tary tyll I come, what is that to thee: folowe thou me.

23 Then went this saying abroad among the brethren, that that disciple shoulde not dye: Yet Jesus sayde not to hym, he shall not dye: but, yf I wyll that he tary tyll I come, what is that to thee:

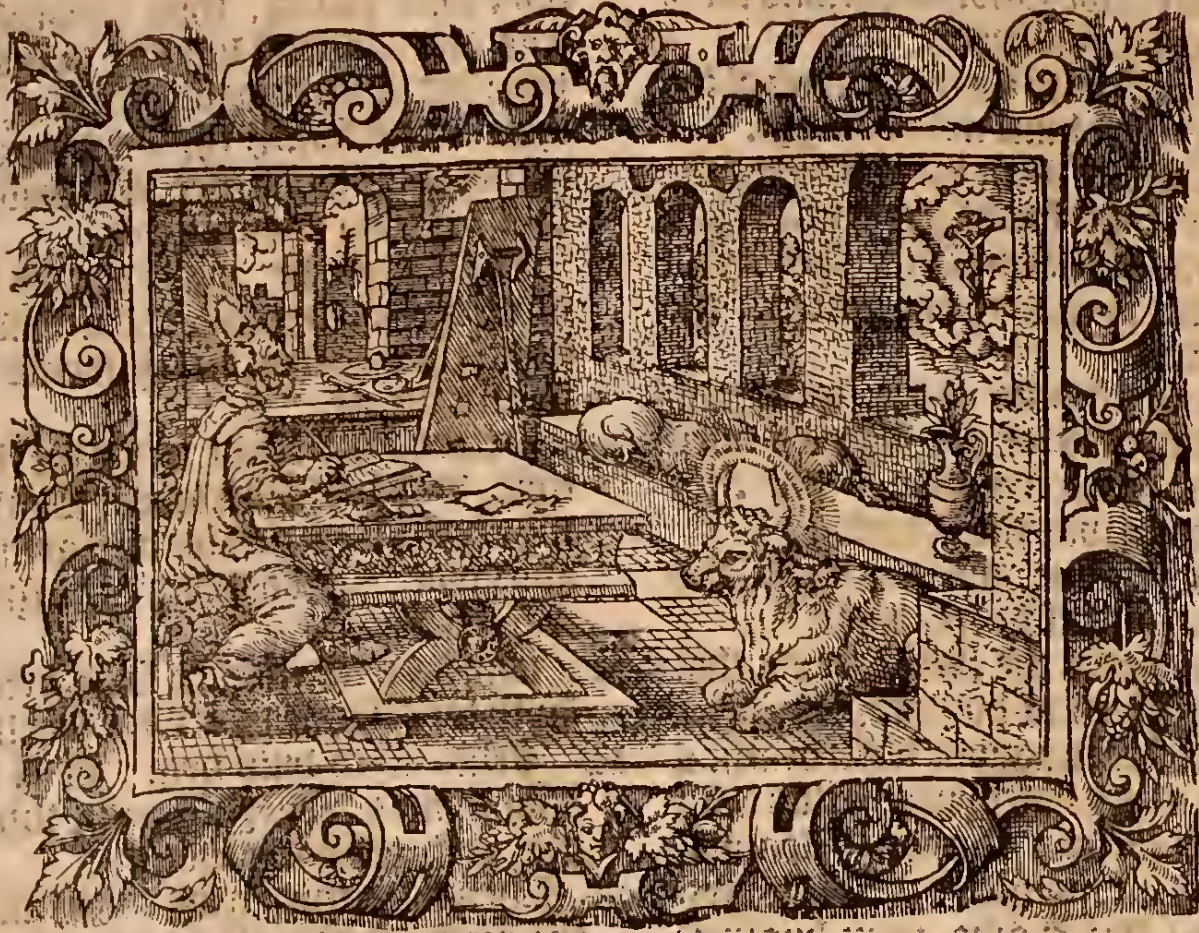
24 The same disciple is he, which testifieth of these thynges, and wrote these thynges: And we knowe that his testimonie is true. **D**

25 *There are also many other thynges, whiche Jesus dyd, the which, yf they shoulde be written euery one, I suppose the world could not containe the bookes that shoulde be written.

Iohn. xx. g.

¶ Here endeth the Gospell by Saint Iohn.

The Actes of the Apostles.



The first Chapter.

The wordes of Christe and his Angels, to the Apostles. 9 His ascension, 14 wherein the Apostles are occupied, tyll the holy ghost be sent. 26 And of the election of Matthias.

I
A



2 **A**fter former treatise. O Theophilus, we haue spokē of all that Iesus began to do and teache,

Untyll the day in which he was takē vp, after that he through the holy ghost, had geuen commaundementes vnto the Apostles, whom he had chosen,

To whom also he shewed hym selfe alyue after his passion, and that by manye tokens, appear yng vnto them fourtie dayes, and speaking of the kingdome of God,

4 And gather yng them together, commaunded them that they shoulde not depart from Hierusalem, but wayte for the promise of the father, wherof I saith

ye haue hearde of me.

5 For Iohn truly baptized with water, but ye shalbe baptized with the holy ghost, after these fewe dayes.

6 When they therfore were come together, they asked of hym, saying: Lorde, wylt thou at this tyme restore agayne the kyngdome to Israel?

7 And he sayde vnto them: It is not for you to knowe the tymes, or the seasons, which the father hath put in his owne power.

8 But ye shall receaue power, after that the holy ghost is come vpon you: And ye shalbe witnesses vnto me, both in Hierusalem, and in al Iurie, & in Samarie, and euen vnto the worldes ende.

9 And when he had spoken these thynges, whyle they behelde, he was taken vp an hye, and a cloude receaued hym vp out of their syght.

And

John.xx a. 3
and xxi c.

Lu.xxiii.g 4

John.iii.d.
xv.d. xvi.b.

Iohn.i.c

Math. 27

Lu.xxiii.g
Actes.ii.a.

Actes.ii.a.
Iohn.xv.d.

Mark.xvi.d
Lu.xxiii.g

- 10 And while they looked stedfastly vp to-
warde heauē, as he went, beholde, two
men stood by them in whyte apparell,
- 11 which also sayde: Be men of Galilee,
why stande ye gasyng vp into heauen?
This same Iesus, which is taken vp
from you into heauen, * shall so come,
euen as ye haue seene hym go into
heauen. ¶
- 12 Then returned they vnto Hierusalem,
from the mount that is called Oliuete,
which is from Hierusalem a Sabboth
dayes iourney.
- 13 And when they were come in, they
went vp into a parlour, where abode
both * Peter, and James, and John,
and Andrew, Philip and Thomas,
Barthelmewe and Matthewe, James
the sonne of Alpheus, & Simō Zelotes,
and Judas the brother of James.
- 14 These all continued with one accorde
in prayer and supplication with the wo-
men, and Marie the mother of Iesus,
and with his brethren.
- 15 ¶ And in those dayes, Peter stood
vp in the middes of the disciples, and
said (The number of ^(a) names together,
were about an hundred and twentie)
- 16 Be men and brethren, this scripture
must needes haue ben fulfilled, which
the holy ghost by the mouth of David
spake before of Judas, * which was
guide to them that toke Iesus:
- 17 * For he was numbred with vs, & had
obteyned felowship in this ministerie.
- 18 And the same hath nowe purchased a

- fielde, with the rewarde of ^(b) iniquitie:
And when he was * hanged, he burst a
sunder in the middes, & all his bowels
gushd out.
- 19 And it is knowen vnto all the dwel-
lers at Hierusalem, in so much that the
same fielde is called in their mother
tongue, Aceidema, that is to saye, the
blood fielde.
- 20 For it is written in y^e booke of psalmes:
* Let his habitation be desert, and no
man be dwelling therein: * And his
bishopricke let another take.
- 21 Wherefore, of these men which haue
companied with vs, all the tyme that
the Lorde Iesus went in and out ^(c) a-
mong vs,
- 22 Begynnyng from the baptisme of
John, vnto that same day that he was
take vp from vs, must one be ordeyned,
to be a witnesse with vs of his resurrec-
tion.
- 23 And they appoynted two, Joseph
which is called Barsabas, whose sir-
name was Iustus, and Matthias.
- 24 And they prayed, saying: Thou Lord
which * knowest the heartes of all men,
shewe whether of these two thou haste
chosen,
- 25 That he may take the rowme of this
ministerie and Apostleship, from which
Judas by transgression fell, that he
myght go to his owne place.
- 26 And they gaue foorth their ^(d) lottes, &
the lot fell vpon Matthias, and he was
counted with the eleuen Apostles. ¶

^(b) It is cal-
led y^e rewarde
of iniquitie,
because the
wicked Iesu-
es gaue the
rewarde, and
the wicked
Judas recea-
ued y^e reward,
to shedde the
blood of chry-
st that innocent
lambe.

Psal. lxxix. f.
Psal. cix. a.
D

^(c) That is
to say, after
the language
of the He-
brewes, he
had his cons-
uerfation, and
lyued with vs

1 Par. 28. b.
Psal. vii. c.

^(d) Lottes
for chosing of
officers, or de-
uiding of in-
heritance,
grounde, or
goodes, or
allowed of god,
or appeareth
in the holie
scriptures:
lottes Iay
Arise sayth
Solomō. But
lottes of diuis-
natio to know
superficially
of thynges to
come, are disa-
lowed of god,
and vterly
forbidden.

¶ The. ij. Chapter.

3 The holy ghost came vpon the Apostles in visibible signes. 6 The hearers were astonnyed.
14 Peter preacheth, & stoppeth their mouthes. 41 He baptizeth a great number. 42 The
godlie exercise of the saythfull.



1 **A**D When the
day of Pentecost
was, they were
all with one ac-
corde in one place:
And sodenly there
came a sounde frō
heauen, as it had
ben the commyng

of a mightie wynde, and it fylled all the
house where they sate.

3 And there appeared vnto them clouen
tongues, lyke as they had ben of fyre,
and it sate vpon eche one of them.

4 * And they were all fylled with the

holy ghost, and began to speake with
other tongues, as the spirite gaue them
vtterance.

5 There were dwelling at Hierusalem,
Jewes, deuout men, out of euery na-
tion [of them] that are vnder heauen.

6 When this was noysed about, the
multitude came together and were
astonnyed, because that euery man
hearde them speake with his owne lan-
guage.

7 They wondred all, and marueyled,
saying among themselves: Beholde, are
not all these which speake, of Galilee?

8 And howe heare we euery man his
owne

vii. d.
th. 24. c.
xxv. c.
pk. xiii. c.

xvii. e.
xxi. c.
oc. i. b.

th. x. a.
pk. ii. c.
vi. e.

That is,
com, for
are wort
to be
when
at nam-

th. 25. b.
xxviii. e.
xxxi. e.
th. x. a.
pk. i. c.
pk. iii. c.

1
2
3
4
v. b.
xxiii. c.

vii. f.
v. b.

(a) It is most like that the miracle was both in spea-
kers and also in hearers. In the spea-
kers, for that they, speaking the Hebrew tongue, dyd well perceave & straungers of divers na-
tions and lan- guages dyd vnderstande them: And in the hearers, for that every man heard sensibly his owne coun-
try language out of the Spottes, spea-
king in their mother tongue.

(b) That is, such as were converted to the Jewes religion, and whose aunces-
tors were no Jewes.

(c) The Jewes count the hoare of the day, from the of the clocke, in the morning, to six at night, & therefore, the thirde hoare, after the Jewes computation, is our nyne of the clocke.

9 **o**ne^(a) tongue, wherin we were borne: Parthians, and Medes, & Elamites, and the dwellers in Mesopotamia, and in Turie, and in Capadocia, in Pontus and Asia,

10 Phrygia, & Pamphylia, in Egypt, and in the parties of Lybia, which is besyde Cyrene, & straungers of Rome, Jewes and^(b) Proselytes.

11 Cretes and Arabians: We haue heard them speake in our tongues, the wonderfull workes of God.

12 They were all amazed, and wondered, saying one to another: what meaneth this?

13 Other mocked, saying: These men are full of newe wyne.

14 But Peter standyng foorth with the eleuen, lyft by his voyce, and sayde vnto them: Ye men of Turie, and all ye that dwell at Hierusalem, be this knowen vnto you, and with your eares heare my wordes.

15 For these are not drunken, as ye suppose, seeyng it is but the^(c) thirde hoare of the day.

16 But this is that which was spoken by the prophete Joel:

17 And it shalbe in the last dayes (sayth God) of my spirite I wyll powre out vpon all fleshe: * And your sonnes and your daughters shall prophesie, and your young men shall see visions, and your olde men shall dreame dreames.

18 And on my seruauntes, and on my handemaydens, I wyll powre out of my spirite in those dayes, and they shall prophesie.

19 And * I wyll shewe wonders in hea-
uen aboue, and tokens in the earth be-
neath, blood, and fyre, and the vapour of smoke.

20 The Sunne shalbe turned into dark-
nesse, and the Moone into blood, before that great and notable day of the Lord come.

21 And it shall come to passe, that * Who-
soever shall call on the name of the
Lorde, shalbe saved.

22 **O** ye men of Israel, heare these
wordes: Jesus of Nazareth, a man ap-
proved of God among you, with mira-
cles, wonders, and signes, which God
dyd by hym in the middes of you, as ye
your selues also knowe.

23 Hym haue ye taken, by the handes of
vnyghteous persons, after he was de-

livered by the determinate counsell and foreknowledge of God, and haue cru-
cified and slayne hym.

24 Whom God hath raised by, and loosed the sorowes of death, because it was im-
possible, that he shoulde be holden of it.

25 For David speaketh of hym, * I sawe the Lorde alwayes set foorth before my face: for he is on my ryght hande, that I shoulde not be moued.

26 Therefore dyd my heart reioyce, and my tongue was glad. Moreover also my fleshe shall reste in hope,

27 Because thou wylt not leane my soule in hell, neither wylt thou suffer thyne holy one to see corruption.

28 Thou hast shewed me the wayes of lyfe, thou shalt make me full of ioy with thy countenance.

29 Ye men and brethren, let me freely speake vnto you of the patriarke Da-
uid: * For he is both dead and buryed, and his sepulchre remaineth with vs vnto this day.

30 Therefore, seeyng he was a prophete, and kewe that God had sworne with an oth to hym, that Christe, as concer-
nyng the fleshe, should come of the fruite of his loynes, & should syt on his seate:

31 He knowyng this before, spake of the resurrection of Christe, that his soule shoulde not be left in hell, neither his fleshe shoulde see corruption.

32 This Jesus hath God rayled by, * wherof we all are witnesses.

33 Then sence that he by the ryght hande of God was exalted, and hath receaved of the father the promise of the holy ghost, he hath shed foorth this, which ye nowe see, and heare.

34 For David is not ascended into heaue, but he sayeth: * The Lorde sayde to my Lorde, syt thou on my ryght,

35 Untill I make thy foes thy footfoole.

36 Therefore, let all the house of Israel know for a suretie, that God hath made that same Jesus, whom ye haue cruci-
fied, Lorde and Christe.

37 Nowe when they heard this, they were pricked in their heartes, and sayde vnto Peter, & vnto the other Apostles: Ye men & brethren, * what shall we do?

38 Then Peter sayde vnto them: Repent, and be baptized every one of you in the name of Jesus Christe, for the remission of sinnes, and ye shall receave the gyft of the holy ghost.

Math. 27. e. Luk. 22. f

Rom. x. c.

Psal. xvi. f

iii Reg. ii

Aster. a. f

Psal. cx. a. Mat. xx. f

Luk. iii. f

For

39 For the promise was made vnto you, and to your chyldren, and to all that are a farre of, euen as many as the Lorde our God shall call.

40 And with many other wordes bare he witnesse, and exhorted them, saying: Saue your selues from this vntowarde generation.

41 Then they that gladly receaued his worde, were baptized: And the same day there were added [vnto them,] about thre thousande soules.

42 And they continued stedfastly in the Apostles doctrine and ^(o) felowship, and in breakyng of bread, and in prayers.

43 And feare came vpon euery soule. And

many wonders and signes were done by the Apostles.

44 And all that belened, kept them selues together, and had all thynges common,

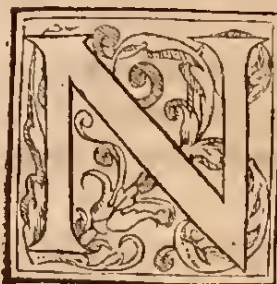
45 And solde their possessions & goodes, and parted them to all men, as euery man had neede.

46 And they continued dayly with one accorde in the temple, and brake bread from house to house, and dyd eate their meate together, with gladnesse and singlenesse of heart,

47 Praysyng God, & had fauour with all the people. And the Lorde added to the Churche dayly, such as should be saued.

¶ The .iij. Chapter.

¶ 7 The halt is restozed to his feete. 12 Peter preacheth Christe vnto the people.



Nowe Peter and John went by together into the temple at the nyntth houre of prayer.

And a certayne man, that was lame from his mothers wombe,

was brought, whom they layde dayly at the gate of the temple which is called beawtifull, to aske almes of them that entred into the temple.

43 When he sawe Peter and John that they would go into the temple, he desired to receaue an almes.

4 And Peter fastenyng his eyes vpon hym with John, sayde: Loke on vs.

5 And he gaue heede vnto thē, trustyng to receaue somethyng of them.

6 Then sayde Peter: Syluer and golde haue I none, but such as I haue, geue I thee: In the name of Iesus Christe of Nazareth, * ryse vp, and walke.

7 And he toke hym by the ryght hande, and lyft hym vp. And immediatly his feete and ancle bones receaued strength.

8 And he sprang, stode, and walked, and entred with them into the temple, walkyng, and leaping, & prayсыng God.

9 And all the people sawe hym walke, and prayse God.

10 And they knewe hym, that it was he, which late and begged at the beawtifull gate of the temple. And they wondred, and were sore astonyed at that which had happened vnto hym.

11 And as the lame which was healed, helde Peter and John, all the people ran amased vnto them, in the * porche that is called Solomons.

12 And when Peter sawe that, he answered vnto the people: **¶** Ye men of Israel, why maruaile ye at this, or why loke ye so on vs, as though by our owne power or ^(a) godlynesse, we had made this man to go:

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his sonne Iesus, whom ye betrayed * and demped in the presence of Pilate, when he had iudged hym to be loosed.

14 But ye denyed the holy and iust, * and desired a murtherer to be geuen you,

15 And kylled * the Lorde of lyfe, whom God hath raysed from the dead: of the which we are witnesses.

16 And his name, through the fayth in his name, hath made this man sounde, whom ye see and knowe: And the fayth which is by hym, hath geuen to this man health, in the presence of you all.

17 And nowe brethren, I wote that through ignoraunce ye dyd it, as dyd also your rulers.

18 But those thynges which God before had shewed by the mouth of all his prophetes, that Christe shoulde suffer, he hath so fulfilled.

19 * Repent ye therfore and conuert, that your synnes may be done away, when **¶** the

iii. Reg. vi. a. Iohn. ii. c. Actes. v. c.

(a) The cor= recteth the abuse of man, which attri= bute to mans holynesse, which only apper taineth to God. Math. 27. a. Mark. xv. a. Luk. xxiii. a.

Math. 27. e.

Ioh. xviii. g.

Math. iii. c.

By fellow- ship, is meant a godly com- munion toge- ther, in prac- tising & wor- ship of chari- ties, in tende- ring & hel- ping one another, in dispens- ing their goodes to their ney- ghbour. By breakyng of bread, is meant & milicrie therein sur- rounde Christ with commu- nite and dis- tinate vnto his body & blood, by his word Sacra- ment of bread & wyne, there is re- ferred to the eating of our Lord, the breaking of bread, and the eating of the blood.

(b) By the tyme of refreshyng, he meaneth the latter daye, when godly woordes are turmoiled and troubled, shoulde fynde rest and quietnesse.

the tyme of ^(b) refreshyng shall come, in the presence of the Lorde.

20 And he shall sende Jesus Christ, which before was preached vnto you.

21 Whom the heauen must receaue, vntill the tyme that all thynges be restored, which God hath spoken by the mouth of all his holy prophetes since the world began.

22 Moyses truly sayde vnto the fathers: * A prophete shall the Lorde your God rayse vp vnto you, of your brethren, lyke vnto me: hym shall ye heare in all thynges, whatsoeuer he shall say vnto you.

23 For the tyme wyll come, that euery

soule which wyll not heare that same prophete, shalbe destroyed from among the people.

24 All the prophetes also fro Samuel & thencefoorth, as many as haue spoken, haue lyke wyse tolde you of these dayes.

25 We are the chyldren of the ^(c) prophetes, and of the couenaunt which God made vnto our fathers, saying to Abraham: * Euen in thy seede shall all the kynredes of the earth be blessed.

26 Vnto you first, God hath rayled by his sonne Jesus, and hath sent hym to blesse you, in turnyng euery one of you from his iniquities. ¶

(c) So they are called, because they came of the same stocke, and therefore were heyres of the same promise which appertayneth to the whole body of the people. Gen. xii. a.

The.iiij. Chapter.

7 The Apostles are brought before the counsell, 18 being forbydden to preache, obey God rather then man. 24 They pray for good successe. 32 The Church increaseth in doctrine and exercises of all godlynesse.

A I



And as they spake vnto y^e people, the priestes & the ruler of the temple, and the saducees, came vpon them,

2 Takyng it greuoufly that they taught the people, and preached in Jesus the resurrection from the dead.

3 And they layde handes on them, and put them in holde, vntyll the next day: for it was now euentyd.

4 Howbeit, many of them which hearde the worde, beleued: and the number of the men was about fyue thousande.

5 And it came to passe on the morowe, that their rulers, and elders, & scribes,

6 And Annas the chiefe priest, and Caiaphas, and John, and Alexander, and as many as were of the kynrede of the hye priestes, were gathered together at Hierusalem.

7 And when they had set them before them, they asked: * by what power, or in what name haue ye done this?

8 ¶ Then Peter, full of the holy ghost, sayde vnto them: We rulers of the people, and elders of Israel,

9 If we this day be examined of the good deede done to the sicke man, by what meanes he is made whole:

10 We it knowen vnto you all, and to all the people of Israel, that by the name of * Jesus Christe of Nazareth, whom ye crucified, whom God rayled agayne from the dead: euen by hym doth this man stande here before you whole.

Exod. ii. c.
Mat. xxi. c.
Actes vii. d.

Math. i. c.
Philip ii. b.

11 * This is the stone which was cast asyde of you buylders, which is the head of the ^(a) corner: ¶

12 Neither is there ^(b) saluation in any other. * For among men vnder heauen, there is geuen none other name, wherin we must be saued. ¶

13 Nowe when they sawe the boldnesse of Peter and John, and vnderstoode that they were vnlearned and lay men, they marueyled, and they knewe them that they had ben with Jesu: ¶

14 And beholdyng also the man which was healed, standyng with them, they coulde not say agaynst it,

15 But commaundyng them to go asyde out of the counsel, and counseled among them selues,

16 Saying: * what shall we do to these men: For a manifest signe is done by them, and is openly knowen to all them that dwell in Hierusalem, and we can not denie it.

17 But that it be noysed no farther among the people, let vs threaten and charge them that they speake hencefoorth to no man in this name.

18 And they called them, * and commaunded them, that in no wyse they shoulde speake, nor teache in the name of Jesu. ¶

19 But Peter and John answered, and sayde vnto them: whether it be ryght in the syght of God, to hearken vnto you more then to God, iudge ye.

20 For we cannot but speake that, which we haue seene and hearde. ¶

(a) Christe is called y^e chiefe corner, or corner stone, because the Jewes and the Gentiles are ioyned together and builded vpon hym by fayth, and made one Church. (b) Neither Saint, nor Angel, nor smokes, nor ought els can saue, but Christ alone.

Iohn. xii. f.

Actes. v. g.

21 So threathned they them, and let them go, and founde nothyng how to punishe them, because of the people: For all men prayesd God, because of * that which was done.

22 For the man was about fourtie yere olde, on whom this miracle of healyng was shewed.

23 Then assoone as they were let go, they came to their felowes, and shewed all that the hye priestes and elders had sayde vnto them.

24 And when they hearde that, they lyft vp their voyces to God with one accorde, and sayde: Lorde, thou art God, which hast made heauen and earth, the sea, and all that in them is,

25 which by the mouth of thy seruauant Dauid, hast sayde: * why dyd the heathen rage, & the people imagine vayne thynges?

26 The kynges of the earth stode vp, and the rulers came together, agaynst the Lorde, and agaynst his Christe.

27 And of a trueth, agaynst thy holye chylde Iesus, who thou hast anoynted, both herode and also Pontius Pilate, with the Gentiles, and the people of Israel, gathered them selues together,

28 For to do whatsoeuer thy hande & thy counsel determined before to be done.

29 And nowe Lorde, beholde their threathnynges, & graunt vnto thy seruantes, that with all boldenisse they may speake

thy worde.

30 So that thou stretch forth thyne hande, that healyng, and signes, and wonders, be done by the name of thy holy chylde Iesus.

31 And assoone as they had prayed, * the place moued where they were assembled together, * and they were all fylled with the holy ghost, and they spake the worde of God boldely. Actes.xvi.f. Actes.ii.a. and.xix.b.

32 And the multitude of them that beleued, * were of one heart, and of one soule: Neither sayde any of them, that ought of y thynges which he possessed, was his owne: but they had all thynges common. G Actes.ii.g. and.v.b.

33 And with great power gaue the Apostles witnesse of the resurrection of the Lorde Iesu: And great grace was with them all.

34 Neither was there any among them, that lacked: For as many as were possessers of landes, or houses, solde them, & brought the price of the thynges that were solde,

35 And layed it downe at the Apostles feete: And distribution was made vnto euery man, accordyng as he had neede.

36 And * Ioses, which was also called of the Apostles Barnabas (that is to say) the sonne of consolation, being a Leuite, and of the countrey of Cypers, Actes.i.d.

37 when he had lande, solde it, and layde the money downe at the Apostles feete.

The .v. Chapter.

12 Miracles are done by the Apostles. The Angell of God bryngeth them out of prison. 19 They are brought before the councell. 34 The sentence of Gamaliel. 40 The Apostles are beaten. They reioyce in trouble.

At
2



At a certayne man, named Ananias, with Saphyra his wyfe, solde a possession,

And kept away part of the price, his wyfe also beyng of counsell,

and brought a certayne part, and layde it downe at the Apostles feete.

3 But Peter sayde: Ananias, howe is it, that Satan hath fylled thyne heart, that thou shouldest lye vnto the holy ghost, and kepe away part of the price of the lande?

4 Whyles it remayned, was it not thyne owne? And after it was solde, was it not in thyne owne power? why haste

thou conceaued this thyng in thyne heart: Thou hast not lye d vnto men, but vnto God.

5 When Ananias hearde these wordes, he fell downe, and gaue vp the ghost. And great feare came on all them that hearde these thynges.

6 And the young men rose vp, and put hym a part, and carped hym out, and buryed hym.

7 And it came to passe, that as it were about the space of thre houres after, his wyfe came in, ignoraunt of that which was done.

8 And Peter sayde vnto her: Tell me, Solde ye not the lande for so much? And she sayde: Yea, for so much.

Then

9 Then Peter sayde vnto her: Why haue ye agreed together, to tempt the spirite of the Lorde: Beholde, the feete of the which haue buried thy husbnde, are at the doore, and shall cary thee out.

10 Then fell she downe strayghtway at his feete, and yelded by the ghost. And the young men came in, and founde her dead, and caryed her out, and buryed her by her husbnde.

11 And great feare came vpon all the Church, and vpon as many as hearde these thynges.

C 12 And by the handes of the Apostles, *Math. xvi. d* *were many signes & wonders shewed among the people. (And they were all together with one accord in *iii Reg. vi. a. Iohn. x. c. Actes. iii. b.* Solomons porche.

13 And of other durst no man ioyne hym selfe to them, neuerthelesse, the people magnified them.

14 The number of them that beleued in the Lorde, both of men and women, grewe more and more.)

15 In so much that they brought the sicke into the stretes, & layde the *(a)* on beddes and couches, that at the least way, the *(a)* shadowe of Peter when he came by, myght shadowe some of them.

(a) God at the first, publishing of his Gospell, wrought wonders by these thynges that seemed trifles to the worlde, which thynges as they were done for a tyme, so nowe the lyke must not be looked for. *Actes. iii. a.*

16 There came also a multitude of the cities rounde about, vnto Hierusalem, bryngyng sicke folkes, and them which were vexed with uncleane spirites: And they were healed euery one.

17 *Then the chiefe priest rose vp, and all they that were with hym, which is the sect of the Saducees, and were full of indignation:

18 And layed handes on the Apostles, and put them in the common prison.

Actes. xii. a. and. xvi. f.

19 *But the Angel of the Lorde by nyght opened the prison doores, and brought them forth, and sayde:

20 Go, and stande & speake in the temple to the people, all the wordes of this lyfe.

21 And when they hearde that, they entred into the temple early in y^e mornyng, and taught: But the chiefe priest came, and they that were with hym, & called a counsaile together, and all the elders of the chyldren of Israel, and sent to the pryson to fet them.

22 But when the officers came, & founde them not in the pryson, they returned, and tolde,

23 Saying: The pryson truely founde we shut with all diligence, & the keepers

standyng without, before the doores: But when we had opened, we founde no man within.

24 Then when the chiefe priest and the ruler of the temple, and the hye priestes hearde these thynges, they doubted of them, wherunto this woulde growe.

25 Then came one and shewed them, saying: Beholde, the men that ye put in pryson, stande in the temple, and teache the people.

26 Then went the ruler of the temple, with the officers, and brought them without violence: (For they feared the people, lest they should haue ben stoned)

27 And when they had brought them, they set them before the counsell. And the chiefe priest asked them,

28 Saying: *dyd not we strayghtly commaunde you, that ye shoulde not teache in this name: And beholde, ye haue fylled Hierusalem with your doctrine, and intende to bryng *(b)* *this mans blood vpon vs. *Actes. iii. d. Math. 27. e. (b)* By this speache, they meane that they would charge them as gylty of Chyldes blood that was shed. *Actes. iii. d.*

29 Then Peter and the other Apostles answered, and sayde: *we ought more to obey God then men.

30 The God of our fathers raysed vp Jesus, whom ye slewe, & hanged on tree.

31 Hym hath God lyft vp with his ryght hande, to be a pryncer and a sauour, for to geue repentance to Israel, and for geueneesse of synnes.

32 And we are recorderes of these thynges which we say, & so is also the holy ghost, whom God hath geuen to them that obey hym.

33 When they hearde that, they claued a synner, and sought meanes to slea the.

34 Then stode there by one in the counsell, a pharisee, named *Gamaliel, a doctor of lawe, had in reputation among all the people, and commaunded the Apostles to go asyde a litle space, *Act. xxii. a.*

35 And sayde vnto them: Ye men of Israel, take heede to your selues, what ye entende to do, as touchyng these men.

36 For before these dayes rose vp one Theudas, boastyng hym selfe, to whom resorted a number of men, about a foure hundred, which was slayne: and they all which beleued hym, were scattered abroad, and brought to naught.

37 After this man, arose by one Judas of *Galilee, in the dayes of tribute, and drew away much people after hym: he also perished, and all, euen as many as *Luk. xiii. a.*

as hearkened to hym, were scattered abroad.

38 And nowe I saye vnto you, refrayne your selues fro these men, and let them alone: For yf this counsell or this worke be of men, it wyll come to naught.

39 But and yf it be of God, ye can not destroy it, lest haply ye be founde to stryue agaynst God.

40 And to hym agreed the other: And

when they had called the Apostles, they beat them, *and commaunded that they shoulde not speake in the name of Jesu, and let them go. A. & iii. d.

41 And they departed from the counsell, *reioycing that they were counted worthy to suffer rebuke for his name. Math. v. b.

42 And dayly in the temple, and in euery house, they ceased not to teach & preach Iesus Christe.

¶ The .viij. Chapter.

3 Seven deacons are ordeyned in the Churche. 11 Steuen is accused.

A 1 **I**n those dayes, when the number of y^e disciples grewe, there arose a grudge among the Grekes agaynst y^e hebrues, because their wydowes were despy-
sed in the dayly ministerie.

2 Then the twelue called the multitude of the disciples together, and sayde: It is not good that we shoulde leaue the worde of God, and serue tables.

3 Wherefore brethren, loke ye out among you seven men *of honest report, & full of the holy ghost, and wysedome, to whō we may commit this busynesse.

B 4 But we wyll geue our selues continually to prayer, and to the ministerie of the worde.

5 And the saying pleased the whole multitude. And they chose Steuen, a man full of fayth, and of the holy ghost, and Philip, and Prochorus, and Nicanor, & Timon, and Permenas, and Nicolas a conuert of Antioche.

6 These they set before the apostles: and whē they had prayed, they *layde their handes on them.

7 And the worde of God encreased, & the number of y^e disciples multiplied in Hierusalem greatly, and a great companie

of the priestes were obedient to y^e fayth. 8 And Steuen full of fayth & power, didd great wonders & miracles among the people.

9 Then there arose certaine of the ^(a) synagogue, which is called [the synagogue] of the Libertines, and Cyrenians, and of Alexandria, and of Cilicia, & of Asia, disputyng with Steuen.

10 *And they coulde not resiste the wisdom and the spirite by the *whiche he spake.

11 Then they prouidie prepared men, whiche sayde, ^(b) we haue heard him speake blasphemous wordes agaynst Moyles, and agaynst God.

12 And they moued the people, and the elders, and the scribes, and came vpon hym, and caught him, and brought him to the counsell.

13 And brought forth false witnesses, which sayde: This man ceaseth not to speake blasphemous wordes agaynst this holy place and the lawe.

14 For we hearde hym say, that this Iesus of Nazareth shal destroy this place, & shall chaunge the ordinaunces which Moyles gaue vs:

15 And all that sate in the counsell, looking stedfastly on him, saw his face as it had ben the face of an angell.

(a) D^r Colledge. For in in y^e cite Hierusalem there were erected many houses or scooles, wherein the youth of the Jewes and straungers were instructed: as now we adays are used in our vniuersities.

(b) The swete booke setteth forth false witnesses, when they by reasonyng can not preuaile agaynst the truth: And thus malice seeketh false Chyldes, when the truth sayeth her.

¶ The .viij. Chapter.

2 Steuen maketh aunswere to his accusation, 51 rebuketh the harde necked Jewes, 58 and is stoned to death.

A 1 **W**hen said y^e chiefe priest: Are these thynges so? And he said: Be men, brethren, and fathers, hearken. The God of glorie appeared vnto our father Abraham,

When he was in Mesopotamia, before he dwelt in Charran,

3 And sayde vnto him: *Get thee out of thy countrey, & fro thy kinrede, & come into the lande which I shall shew thee. Gen. xii. d.

4 Then came he out of the laude of the Chaldeans, and dwelt in Charran: and from thence, whē his father was dead, he brought hym into this lande wherin ye nowe dwell.

Bj And

5 And he gaue hym none inheritance
in it, no not the breadth of a foote: *and
promised that he woulde geue it to hym
to possesse, and to his seede after hym,
when as yet he had no chylde.
6 God verily spake on this wyse, *that
his seede shoulde sojourne in a straunge
lande, and that they shoulde kepe it in
bondage, and *entreate them euyl foure
hundredeth ^(a) yeres.
7 And the nation to whom they shalbe
in bondage, wyll I iudge, sayde God:
And after that, shall they come forth, &
serue me in this place.
8 *And he gaue hym the couenaunt of
circumcision: And he begate Isaac, and
circumcised hym the eyght day, and Is-
aac [begate] Jacob, and Jacob [begate]
the twelue patriarkes.
9 *And the patriarkes moued with en-
mie, solde Joseph into Egypt: and God
was with hym,
10 And deliuered hym out of all his ad-
uersities, and gaue hym fauour & wise-
dome in the syght of Pharaos kyng of
Egypt: and he *made hym gouernour
ouer Egypt, & ouer all his houtholde.
11 *But there came a dearth ouer all the
land of Egypt and Chanaan: and great
affliction, that our fathers founde no
sustenance.
12 But when Jacob hearde that there
was come in Egypt, he sent our fathers
first.
13 *And at the second time, Joseph was
knowen of his brethren, and Josephes
kinrede was made knowen vnto Pha-
rao.
14 Then sent Joseph, and caused his fa-
ther to be brought, and all his kynne,
thzee scoze and fyftee soules.
15 *And Jacob descended into Egypt,
and *dyled, both he and our fathers,
16 And were carped ouer into Sichem,
and layde in the sepulchre, *that Abrahā
bought ^(b) for mency of the sonnes of E-
moz, the sonne of Sichem.
17 But when the tyme of the promise
drew neye, whiche God had sworne to
Abraham, *the people grewe and mul-
tplied in Egypt:
18 Tyll another king arose, which knew
not of Joseph.
19 The same dealt subtilly with our kin-
rede, and euyl intreated our fathers, &
made them caste out their young chyl-
dren, that they shoulde not remayne a-

lyue.
20 *The same tyme was Moyles borne,
and was acceptable vnto God, and no-
rished by in his fathers house thzee mo-
nethes.
21 And when he was cast out, Pharaos
daughter toke hym by, & nourished hym
for her owne sonne.
22 And Moyles was learned in all ma-
ner of wisdom of the Egyptians, and
was myghtie in deedes and in wordes.
23 And when he was full fourtie yeres
olde, it came into his heart to visite his
brethren the chyliden of Israel.
24 And when he sawe one of them suffer
wrong, he defended hym, and auenged
his quarrell that had the harme done to
hym, and smote the Egyptian.
25 For he supposed his brethren woulde
haue vnderstande, howe that God by
his hande shoulde delyuer them: But
they vnderstoode not.
26 And the next day he shewed hym selfe
vnto them as they stroue, and woulde
haue set them at one agayne, saying:
Sirs, ye are brethren, why do ye wrong
one to another?
27 But he that did his neighbour wrong,
thrust hym awaye, saying: *Who made
thee a ruler and a iudge ouer vs?
28 Wylt thou kyll me, as thou diddest the
Egyptian yester day?
29 *Then fledde Moyles at that saying,
and was a stranger in the lande of
Madian, where he begate two sonnes.
30 *And whē fourtie yeres were expired,
there appeared to hym in the wylder-
nesse of mount Sina, an Angel of the
Lorde in a flambe of fire in a bushe.
31 When Moyles sawe it, he wondred at
y sight: And as he drew neare to behold,
the voyce of the Lorde came vnto hym.
32 *I am the God of thy fathers, y God
of Abraham, and the God of Isaac, and
y God of Jacob. Then Moyles trem-
bled, & durst not beholde.
33 Then sayde the Lorde to hym: *Put
of thy shoes from thy feete, for the place
where thou standest, is holy grounde.
34 I haue seene, I haue seene the afflic-
tion of my people which is in Egypt, and
I haue hearde their gronyng, and am
come downe to deliuer them: And now
come, & I wyll sende thee into Egypt.
35 This Moyles, whom they forsoke &
saying, who made thee a ruler and a
iudge: the same dyd God sende, to be a
ruler

Gene. xii. b.

Gene. xv. c.

Exod. xii. f.

(a) This is
not to be un-
derstand, that
they should be
euyl intreated
y whole foure
hundred yeres:
but by excessse
of speach, cal-
led hyperbole,
is signified y
they should be
euyl intreated
withyn y space
of foure hun-
dred yeres.

Ge. xxxviij f
Sapi. x. c.

Gen. xi. c.

Gen. xl. g.

Gene. xlv. a.

Gene. xlv. a.

Gen. xlix. d

Gen. xxiii. d

(b) Here ap-
peareth on er-
roure. For Ab-
rahā seemeth
to be put in y
text in y seede
of Jacob. For
Jacob bought
the sepulchre
of Emoz, and
not Abraham,
who boughte
before a fielde
of Ephron.

Exod. ii. a.
Hebr. xii. e.

Gene. xix. b.
Exod. ii. c.
Math. xxii. c.
Actes. iii. b.

Exod. ii. c.

Exod. iii. a.

○ Moyles

Exod. iii. d.
Mat. xxiii. c.
Mark. xii. c.
Luke. xx. c.

Iofue. v. d.

Exod. ii. c.

ruler, and a deliuerer, by the handes of the angell, whiche appeared to hym in the bushe.

36 He brought them out, shewyng wonders and signes in Egypt, & in the read sea, & in the Wyldernesse fourtie yeres.

37 This is that Moyses which saide vnto the chyldren of Israel: *A prophete shall the Lorde your God raise vp vnto you of your brethren; lyke vnto me, him shall ye heare.

38 This is he *that was in the Church in y Wyldernesse with the angel, which spake to hym in the mount Sinai, and with our fathers: This man receaued the worde of lyfe to geue vnto vs.

39 To whom our fathers woulde not obey, but thrust it from them, and in their hearts turned backe againe into Egypt,

40 Saying vnto Aaron, *Make vs gods to go before vs. For as for this Moyses that brought vs out of the lande of Egypt, we wote not what is become of hym.

41 And they made a Calfe in those dayes, and offred sacrifice vnto the idoll, and reioyced ouer the workes of their owne handes.

42 Then God turned hym selfe away, & gaue *them vp to worship the hoast of heauen, as it is written in y booke of the prophetes: *O ye house of Israel, haue ye offered to me slayne ^(c)beastes, and sacrifices, by the space of fourtie yeres in the Wyldernesse:

43 And ye toke vnto you the tabernacle of Moloch, and the starre of your god Remphan, figures whiche ye made to worship them: And I wyll carry you away beyonde Babylon.

44 Our fathers had y tabernacle of witness in the Wyldernesse, as he had appointed, speakyng vnto Moyses, *that he shoulde make it accordyng to the fashion that he had seene.

45 whiche also our fathers that came after, *brought in with Iesus into the possession of the gentiles, whō God draue out before the face of our fathers, vnto the dayes of Dauid.

46 *Which founde fauour before God, and woulde fayne haue founde a tabernacle for the God of Jacob.

47 *But Solomon buylt hym an house.

48 *Howbeit, he that is hyst of al, dwelleth not in temples made with ^(d)handes, as sayth the prophete:

49 *Heauen is my seate, and earth is my footstool. What house wyll ye buylde for me, saith the Lord: Or which is the place of my rest:

50 Hath not my hande made all these thynges:

51 Ye styfnecked and of vncircumcised heartes and eares, ye haue allwayes resisted the holy ghozt: *as your fathers dyd, so do ye.

52 Which of the prophetes haue not your fathers persecuted: And they haue slayne them which shewed before of the comyng of that iuste, of whom ye are nowe the betrayers and murtherers:

53 whiche also haue receaued the lawe, by *the disposition of angels, and *haue not kept it.

54 ¶ When they hearde these thynges, their heartes claue a sunder, and they gnashed on hym with their teeth.

55 But he being full of the holy ghozt, looked vp stedfastly into heauen, and sawe the glory of God, and Iesus standyng on the ryght hande of God,

56 And sayde: Beholde, I see the heuens open, & the sonne of man standyng on the ryght hande of God.

57 Then they gaue a shoute with a loude voyce, and *stopped their eares, and ran vpon hym all at once,

58 And cast hym out of the citie, and *stoned him. And y witnesses layde downe their clothes at a young mans feete, whose name was Saul.

59 And they stoned Steuen, callyng on, and saying: Lorde Iesu *receaue my spirite.

60 And he kneeled downe, ^(e)and cryed with a loude voyce: Lorde lay not this sinne to their charge. And when he had thus spoken, he fell a sleepe.

Psal. 59. c.

3. Reg. vi. a.

Act. xvii. f.

(d) Here is reproued the grosse dulnes of the people, who baynely fantasied that Gods power was conteyned within the temple. which is the place of my rest: noe the house built with mennes handes: but an humble & quiet spirite, whiche trembleth at my holy worde. Deut. ix. d.

Iohn. vii. b. Actes. xv. b.

Psal. lviij. a.

3. Reg. xxi. d.

Psal. 31. a.

(e) He prayed for himselfe standyng: but prayyng for his enemies he kneeled downe, meaning thereby, first that thier great iniquitie required a greater & a more feruent prayer: secondly, he declarerth his myghtie charitic, prayyng so earnestly for his enemies.

The .vij. Chapter.

Saule persecuteth the Christians. 4 The Apostles are scattered abroad. 5 Philip cometh into Samaria. 13 Simon Magus is baptized, and he dissembleth. 18 Philip baptizeth the Eunuch.

A1 Act. xxii. d.



AND Saul* consented vnto his death. And at that time there was a great persecution against the Church which was at Hierusalem, and they were all* scattered abroad thoroughout the regions of Iurie, and Samaria, except the apostles.

Math. x. c. Actes. xi. g.

2 And deuout men were carefull together touchyng Steuen, and made great lamentation ouer hym.

Actes. ix. a. 1. Cor. xv. b. Galath. i. c.

3 As for Saul, he* made hauocke of the Church, and entred into euery house, & drew out both men and women, and put them into pryson.

4 Therfore, they that were scattered abroad, went euery where preachyng the worde of God.

5 Then came Philip into the citie of Samaria, & preached Christe vnto the.

B6

6 And the people gaue heede vnto those thynges which Philip spake with one accorde, hearyng and seing the miracles which he dyd.

Math. xvi. d

7 For* vncleane spirites, cryyng with loude voyce, came out of manye that were possessed with them. And many taken with paulsies, & many that hauited, were healed.

8 And there was great ioy in that citie. 9 But there was a certayne man called Simon, which before tyme in the same citie vled witchcraft, and bewitched the people of Samaria, saying that he was a man that coude do great thynges:

10 Whom they regarded from the least to the greatest, saying: This man is the great power of God.

11 And hym they sette much by, because that of long tyme he had bewitched the with sorseries.

C12

12 But as soone as they gaue credence to Philips preachyng of the kyngdome of God, and of the name of Iesus Christe, they were baptized, both men & womē.

13 Then Simon him selfe beleued also: And when he was baptized, he continued with Philip, & wondred, beholding the miracles & signes which were shewed.

14 When the apostles which were at Hierusalem, heard say that Samaria hadde receaued the worde of God, they sent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for the that they myght receaue the holy ghost.

16 (For as yet he was come downe vpon none of them, but they were baptized only in the name of Christ Iesu.)

17 Then layde they their handes on the, and they receaued the holy ghost.

18 And when Simon sawe, that thorough laying on of the apostles handes, the holy ghost was geuen, he offered the money,

19 Saying: Geue me also this power, that on whomsoener I put the handes, he may receaue the holy ghost.

20 But Peter sayde vnto him: Thy money perishe with thee, because thou hast thought* that the gyfte of God may be obteyned with money.

21 Thou hast neither part nor felowship in this busynesse: For thy hearte is not ryght in the syght of God.

22 Repent therfore of this thy wickednesse, & praye God, if perhaps the thought of thyne heart may be forgiven thee.

23 For I perceaue the thou art in the gall of bitternesse, & wrapped in iniquitie.

24 The answered Simon & said: Praye ye to the Lord for me, that none of these thynges which ye haue spokē fall on me.

25 And they, when they had testified and preached the worde of the Lorde, returned towarde Hierusalem, and preached the Gospell in many townes of the Samaritanes.

26 And the Angell of the Lorde spake vnto Philip, saying: Arise, and go towarde the South, vnto the waye that goeth downe from Hierusalem vnto Gaza, which is desert.

27 And he arose, & went on: and behold a man of Ethiopia, an Eunuch, & of great auctoritie with Candace, Queene of the Ethiopias, & had the rule of all her treasure,* came to Hierusalem for to worship.

28 And as he returned homie agayne, sitting in his charet, he read Esaias the prophete.

29 Then the spirite said vnto Philip: Go neare, & ioyne thy selfe to yonder charet.

30 And Philip ran thither to him, & heard hym reade the prophete Esaias, & saide: Vnderstandest thou what thou readeest?

31 And he said: how can I, except I had a guyder

(a) They were baptized only in the name of Christe, no doubt had receaued the holy ghost through laying on of the apostles handes, & the money was offered for further confirmation of Christes religion, no more necessary for the mannes and his own gyfte of the holy ghost appeared among the Christians by laying on of the handes of the apostles. Math. x. b.

(b) Thou art fulfilled with melancholy and enuie, thou wouldest haue doynge with the highest, otherwise thou canst not be quiet.

(c) Through the desire of money and covetousnes. Take heede ye Symon that onely for layyng on of the handes into the misericordie.

3. Reg. vii. c. Iohn. xii. c.

a guyde: And he desired Philip that he woulde come bp, and sit with hym.

32 The tenour of the scripture which he read, was this: * He was ledde as a sheepe to the slaughter, & lyke a lambe dumbe before his shearer, so opened he not his mouth.

33 In his humilitie, his iudgement is exalted: But who shall declare his generation: For his lyfe is taken from the earth.

34 And the Eunuche answered Philip, and sayde: I pray thee of whom speaketh the prophete this: Of hym selfe, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached vnto hym Jesus.

36 And as they went on their way, they came vnto a certayne water, and the

Eunuche sayde: See, here is water, *What doth let me to be baptized? Actes.x.g.

37 Philip sayde (vnto hym) If thou beleeuest with all thine heart, thou mayest. And he answered, and saide: I beleue that Jesus Christe is the sonne of God.

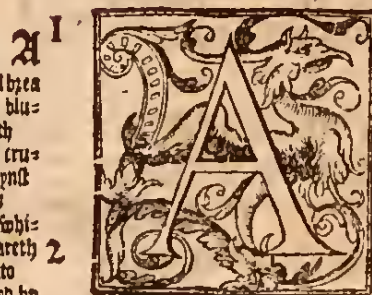
38 And he commaunded the charet to stande still: and they went downe both into the water, both Philip and also the Eunuche: and he baptized hym.

39 And assoone as they were come out of the water, the spirite of y^e Lorde caught away Philip, that the Eunuche sawe hym no more. And he went on his way reioycyng.

40 But Philip was founde at Azotus. And he walked throughout the countrey, preachyng in all the cities, tyll he came to Cesarea.

The.ix. Chapter.

3 The conuersion of Saule. 25 Paule escapeth the Jewes conspiracies, 26 he goeth bp to the Apostles. 34 Peter healeth Eneas, 40 and rayseth bp Tabitha.



1 And Saul yet^(a) breathyng out threathnings and slaughter agaynst the disciples of y^e Lorde, went vnto y^e hie priest, and desired of hym letters to carrye to Damascus, to the synagogues: *that yf he founde any of this waye, whether they were men or women, he myght bryng them bounde vnto Hierusalem.

3 And when he iourneyed, it came to passe, that as he was come nye to Damascus, sodenly there shyned rounde about hym a lyght from heauen:

4 And he fell to the earth, and hearde a voyce saying to hym: *Saul, Saul, why persecutest thou me?

5 And he sayde: who art thou Lorde: And the Lorde said: I am Jesus who thou persecutest, It is harde for thee to kicke agaynst the prickes.

6 And he both tremblyng and astonyed, sayde: Lord, *What wylt thou haue me to do: And the Lorde sayde vnto hym: Aryse, and go into the citie, and it shalbe tolde thee what thou must do.

7 The men also which iourneyed with him, stode amased, ^(b) hearing a voyce, but seying no man.

8 And Saul arose from the earth, and when he opened his eyes, he sawe no

man: But they ledde him by the hande, and brought hym into Damascus.

9 And he was thre dayes without syght, and neither dyd eate nor drynke.

10 And there was a certayne disciple at Damascus, named Ananias: & to him sayde the Lorde in a vison, Ananias. And he said, Behold [I am here] Lorde.

11 And the Lorde sayde vnto hym: aryse, and go into the streete, whiche is called strayght, and seeke in the house of Judas, after one called Saul, *of Tarsus: for beholde he prayeth, Act.xxi.g.

12 And hath scene in a vison a man named Ananias comyng in to hym, and puttyng his handes on hym, that he myght receaue his syght.

13 Then Ananias answered: Lorde, I haue heard by many, of this man, *how much euyl he hath done to thy saintes, at Hierusalem. Act.viii.a. i.Cor.vv.b. Galath.i.c.

14 And here he hath auctoritie of y^e hie priestes, to bynde all y^e call on thy name.

15 The Lorde sayde vnto hym: Go thy way, for he is a chosen vessel vnto me, to beare my name before the gentiles, & kynges, and the chyldren of Israel.

16 For I wyl shew hym how great thynges *he must suffer for my names sake. Act.xxi.c. ii.Cor.xi.c.f

17 *And Ananias went his way, and entered into the house, and put his handes on hym, and sayde: Brother Saul, the Lorde,

Marginal notes on the left side of the page, including references to Acts and other biblical passages.

as is written in the xxij. Chapter: For they heard a voyce, and understoode it not.

Lozde (euen Iesus that appeared vnto thee in the waye as thou camest) hath sent me, that thou myghtest receaue thy syght, & be fylled with the holy ghozt.

18 And immediatly there fell from his eyes as it had ben scales, & he receaued syght forthwith, and arose, and was baptized,

D 19 And receaued meate, and was comforted. Then was Saul certayne dayes with the disciples whiche were at Damasco.

20 And strayghtway he preached Christe in the synagogues, that he was y^e sonne of God.

21 But all that hearde hym, were amazed, and sayde: Is not this he that destroyed them which called on this name in Hierusalem, and came hyther for that intent, that he myght bryng the bounde vnto the hyc priestes?

22 But Saule increased the more in strength, and confounded the Jewes whiche dwelt at Damasco, affirmyng that this was very Christe.

23 And after that many dayes were fulfilled, the Jewes toke counsell together to kyll hym.

24 But their laying awayte was knowen of Saule. And they watched y^e gates day and nyght to kyll hym.

i. Cor. xii. a. i. Reg. xix. f 25 *Then the disciples toke him by night, and put hym through the wall, and let hym downe in a basket.

E 26 And when Saule was come to Hierusalem, he assayde to couple hym selfe to the disciples: but they were all afrayde of hym, & beleued not that he was a disciple.

27 But Barnabas toke hym, & brought hym to the Apostles, and declared to them howe he had seene the Lozde in the way, & that he had spoken to hym, and howe he had done boldely at Damasco in the name of Iesu.

28 And he had his conuersation with the at Hierusalem,

29 Speakyng boldly in the name of the Lozde Iesu. And he spake and disputed agaynst the Grekes: but they went about to slea hym.

A. Actes. xxi. c 30 Which whē the brethren knewe, they brought hym to Cesarea, and sent hym forth to Tarsus.

31 Then had the Churches rest throughout all Iurie, and Galilee, and Samaria, and were edified, and walked in the feare of the Lozde, & multiplied by the comfort of the holy ghozt.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the Saintes which dwelt at Lydda.

33 And there he founde a certayne man, named Eneas, which had kept his bed eyght yeres, & was sicke of the paulsie.

34 And Peter sayde vnto hym, Eneas, Iesus Christe make thee whole: aryse, and make thy bedde. *And he arose immediatly.

Math. ix. b. Mark. ii. b. Luk. v. c. Iohn. v. b. Actes. iii. b.

35 And all that dwelt at Lydda, and Saron saue hym, and turned to the Lozde.

36 There was also at Joppa a certayne woman, a disciple, named Tabitha, which by interpretatiō is called ^(c) Dozcas: the same was full of good workes and almes deedes, which she dyd.

(c) Tabitha is called Dozcas. Dozcas significth a roe. Such, a beast of sharp syght. Such an one was Tabitha to this effect, that she bring on earth lare from heauen, dyd beholde heauenly thynges, & dycted heauen vnto heauen with godly wyshes.

37 And it came to passe in those dayes that she was sicke, and dyed: whom when they had washed, they layde her in an vpper chamber:

38 And forasmuch as Lydda was nye to Joppa, and the disciples hadde hearde that Peter was there, they sent vnto hym two men, desyryng hym that he woulde not be greeued to come vnto them.

39 Then Peter arose, & came with them, and when he was come, they brought hym into the vpper chamber: And all the wydowes stode rounde about him weepyng, and shewyng the coates and garmentes which Dozcas made whyle she was with them.

40 And Peter put them all forth, and kneled downe, and prayed, and turned hym to the body, and sayde: Tabitha *aryse. And she opened her eyes, and when she sawe Peter, she saie vp.

3. Reg. xvi. d. 4. Reg. iii. f. Luk. vii. c.

41 And he gaue her the hande, and lyfte her vp: and when he hadde called the saintes and wydowes, he deliuered her alyue.

42 And it was knowen throughout all Joppa, & many beleued in the Lozde.

43 And it came to passe, that he taried many dayes in Joppa, with one Simō a tanner.

The .x. Chapter.

The vision that Peter sawe, 17 He was sent to Cornelius. 19 The heathens receave the spirite, and are baptized.



Here was a certayne man in Cesarea, called Cornelius, a captayne of the bande called the Italian bande,

A deuoute man, & one that feared God, with all his houtholde, which gaue much almes to the people, and prayed God alway.

The same saue by a vision evidently, about the ninth houre of the daye, an Angel of God conuynng in to hym, and saying vnto hym, Cornelius.

And when he looked on hym, he was afrayde, and sayde: what is it Lorde: And he sayde vnto hym: Thy prayers and thyne almes, are come vp into remembraunce before God.

And nowe sende men to Joppa, & call for one Simo, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the sea syde: he shall tell thee what thou oughtest to do.

And when the Angell whiche spake vnto Cornelius was departed, he called two of his household seruauntes, and a deuout souldier of them that wayted on hym,

And tolde them all the matter, & sent them to Joppa.

On the morowe as they went on their iourney, and drewe nye vnto the citie, Peter went vp vnto the highest part of the house to pray, about the sixth houre.

And when he wared hungry, he would haue eaten: But whyle they made redie, he fell into a traunce.

And saw heauen opened, and a certayne vessell come downe vnto him, as it had ben a great sheete, lnyt at the foure corners, & was let downe to the earth.

Wherin were all maner of fourefooted beastes of the earth, & wilde beastes, and wormes, and soules of the ayre.

And there came a voyce to hym: rylse Peter, kyll and eate.

But Peter sayde, Not so Lorde: For I haue neuer eaten any thyng that is common or vncleane.

And the voyce spake vnto hym againe the seconde tyme: what God hath cleansed, that call not thou common.

This was done thryse, and the vessell

was receaued vp agayne into heauen.

Nowe whyle Peter doubted in hym selfe, what this vision whiche he hadde seene meant: beholde, the men whiche were sent from Cornelius, had made inquirance for Simons house, & stode before the doore,

And called, and asked whether Simo which was surnamed Peter, were lodged there.

Whyle Peter thought on the vision, the spirite said vnto hym: beholde, three men seke thee.

Arise therfore, and get the downe, and go with them, & doubt not, for I haue sent them.

Then Peter went downe to the men which were set vnto him fro Cornelius, & said: Behold, I am he whō ye seeke, what is the cause wherfore ye are come:

And they sayde: Cornelius the captayne, a iust man, and one that feareth God, and of good report among all the people of the Jewes, was warned by an holy Angel to sende for thee into his house, and to heare wordes of thee.

Then called he them in, and lodged them. And on the morowe, Peter went away with them, and certaine brethren from Joppa accompanied hym.

And the thirde day after, entred they into Cesarea: And Cornelius wayted for them, and hadde called together his kinsmen and speciall friendes.

And it came to passe, as Peter came in, Cornelius met hym, & fell downe at his feete, and worshipped [hym.]

But Peter toke him vp, saying: stande vp, I my selfe also am a man.

And as he talked with him, he came in, & found many that were come together.

And he said vnto the: We knowe how that it is an vnlawful thyng for a man that is a Jew, to companie or come vnto one of another natio: But God hath shewed me, that I shoulde not call any man common or vncleane.

Therefore came I vnto you without delay, as soone as I was sent for: I aske therfore, for what intent ye haue sent for me:

And Cornelius sayde: This day nowe foure dayes, about this houre, I late fasting,

The pray... and almes... Cornelius... God... he was... but... can not... ther... (as I... noech)... sayth... his... and... pleased... he... he... through... but... tho... sayth.

h. vi. a. Reg. iii. f

This bi... teach... first... of restraint... meates... into the... is ta... saye... not... Christians... to... all... are... Sec... the... and... of God... common... who be... this tyme... excluded... the chyn... by... here coz... the... sign... the toure... of the... how... heaven is open to all that is inclosed in the sheete, which is the... of God.

Gen. xix. a.

D Actes. xi. b.

(c) Cornelius... dyd receave... more then he... ought to haue... done. suppo... (sayng him) ey... ther to be a... God, eyther... to be endued... with such po... wer & vertue... for the which... he shoulde be... honoured as... God.

Deut. viii. a.

E fasting, and at the ninth houre, I pray-
ed in my house: And beholde, a man
stoode before me in bryght clothynge,
31 And sayde: Cornelius, thy prayer is
heard, and thyne almes deedes are had
in remembraunce in the syght of God.
32 Sende therfore to Joppa, and call for
Simon, whose surname is Peter: He is
lodged in the house of one Simō, a tan-
ner, by the sea syde, who when he com-
meth, shall speake vnto thee.
33 Then sent I for thee immediatly, and
thou hast well done that thou art come.
Nowe therfore are we all here present
before God, to heare all thynges that
are commaunded vnto thee of God.
34 Then Peter opened his mouth, and
said: Of a trueth I perceaue that God
hath no regarde of persons:
35 But in euery nation, he that feareth
hym, and worketh ryghteousnes, is ac-
cepted with hym.
36 Touchyng the worde which God set
vnto the chyldren of Israel, preachyng
peace by Iesus Christe (he is Lord ouer
all.)
37 We knowe howe the worde was pu-
blisshed through all Iurie, *begynnyng
in Galilee, after the baptisme which
Iohn preached:
38 Howe *God annoynted Iesus of Na-
zareth, with the holy gholste, and with
powver: who went about doynge good,
and healyng all that were oppressed of
the deuyll, for God was with hym.

39 And we are witnesses of all thynges
which he dyd in the land of the Jewes,
and at Hierusalem, whom they slewe,
and hanged on tree.
40 Hym God rayled by the thirde daye,
and shewed hym openly,
41 Not to al the people, but vnto vs wit-
nesses, chosen before of God, euen to vs
whiche dyd eate and drynke with hym
after he arose *from the dead.
42 And *he commaunded vs to preache
vnto the people, and to testifie that it is
he whiche was ordeyned of God to be
the iudge of quicke and dead.
43 To hym geue *all the prophetes wit-
nesse, that through his name whoso-
uer beleueth in hym, shall receaue re-
mission of sinnes.
44 Whyle Peter yet spake these wordes,
*the holy ghost fell on all them whiche
heard the worde.
45 And they of the circumcision which be-
leued, were astonied, as many as came
with Peter, because that on the gentiles
also was shedde out the gyft of the holy
ghost.
46 For they hearde them speake with
tongues, & magnifie God. Then aun-
swered Peter:
47 *Can any man forbid water, that these
shoulde not be baptized, which haue re-
ceaued the holy ghost aswell as we?
48 And he commaunded them to be bap-
tized in the name of the Lord. Then
prayed they him to tary certaine dayes.

Luk. xxiii.d

Iohu. xxii.b
Math. 28. d.

Esaia. liii.d.

Actes. ii.a.

Actes. viii.f.

¶ The. xj. Chapter.

4 Peter sheweth the cause why he went to the Gentiles. 18 The Church approueth
it. 22 Barnabas & Paul preache at Antiochia. 28 Agabus prophesieth dearth to come.

A



And the apostles &
brethre that were
in Iurie, hearde
that y^e heathē had
also receaued the
worde of God.

And when Peter
was come by to
Hierusalem, they

that were of the circumcision contended
agaynst hym,

3 Saying: *Thou wentest in to men
vncircūcised, & diddest eate with them.

4 But Peter rehearsed the matter from
the begynnyng, and expounded it by or-
der vnto them, saying:

5 *I was in the cite of Joppa praying,
and in a traunce I sawe a vision, a cer-

tainne vessell descende, as it had ben a
great sheete, let dovne from heauen by
the foure corners, and it came to me.

6 Upon the which whē I had fastened
mine eyes, I considered; & sawe * foure-
footed beastes of the earth, and wylde
beastes, and wormes, and foules of the
ayre.

7 And I hearde a voyce, saying vnto
me: aryse Peter, slay, and eate.

8 But I sayde, Not so Lorde: For no-
thyng common or vncleane hath at any
tyme entred into my mouth.

9 But the voyce answered me agayne
from heaue: Make them not ^(a) comion
which God hath cleansed.

10 And this was done thre tynies: And
all were taken by agayne into heauen.

And

Leuit. xi.a.
Deut. xiiii.a

(a) what
meates for oze
& Iesus blec
contrary to
lawe of Gods
lawe, they cal
led it common
or vncleane.

ii. Par. xix. c
Rom. ii. b.
Eph. vi. b.

Math. iii. b.

Esa. lxi. a.
Luk. iii. c.

Deut. vii. a.

Actes. x. b.

11 And beholde, immediatly there were threc men, alredy come vnto the house where I was, sent from Cesarea vnto me.

12 And the spirite sayde vnto me, that I shoulde go with the, without doubting. Moreover, * these sixe brethren accompanied me, & we entred into the mans house:

13 And he shewed vs, howe he had seene an Angel in his house, which stode and sayde vnto hym: Sende men to Toppa, and call for Simon, whose surname is Peter:

14 He shal tell thee wordes, wherby both thou and all thyne house shalbe saued.

15 And as I began to speake, the holy ghost fell on them, * as he dyd on vs at the begynnyng.

16 Then came it to my remembraunce, howe that the Lorde sayde: * John baptized with water, but ye shalbe baptized with the ^(b) holy ghost.

17 For as much then, as God gaue them the lyke gyft as he dyd vnto vs, when we beleued on the Lorde Jesus Christ: What was I, that I shoulde haue withstande God?

18 When they hearde these thynges, they helde their peace, and glorified God, saying: Then hath God also to þ Gentiles, graunted repentaunce vnto lyfe.

19 * They also which were scattered abroad through the affliction that arose about Steuen, walked throughout vnto Phenices, and Cypers, and Antioche, preaching the worde to no man, but vnto the Jewes only.

20 And some of the were men of Cypers, and Cyrenes, which when they were

come to Antioche, spake vnto þ Grekes, and preached the Lorde Jesus.

21 And the hande of the Lorde was with them, and a great number beleued and turned vnto the Lorde.

22 Then tydynges of these thynges came vnto the eares of the Church, which was in Hierusalē: And they sent forth Barnabas, that he shoulde go vnto Antioche.

23 Which when he came, and had seene the grace of God, was glad, and ^(c) exhorted them all, that with purpose of heart they woulde cleaue vnto the Lorde.

24 For he was a good man, and full of the holy ghost, and of fayth: And much people was added vnto the Lorde.

25 Then departed Barnabas to Tarsus, for to seeke Saul.

26 And when he had founde hym, he brought hym vnto Antioche. And it came to passe, that a whole yere they had their cōuersation with the Church there, & taught much people: in so much, that the disciples of Antioche, were the ^(c) first that were called Christians.

27 * And in those dayes, came prophetes from Hierusalem vnto Antioche.

28 And there stode by one of them named Agabus, and signified ^(d) by the spirite, that there shoulde be great dearth throughout all the worlde: which came to passe in the dayes of Claudius Cesar.

29 Then the disciples, euery man accordyng to his abilitie, purposed to sende *succour vnto the brethren which dwelt in Iurie.

30 Which thyng they also dyd, and sent it to the elders by the handes of Barnabas and Saul.

Actes. xiii. e

(c) Not for that they were the first Christians, but for that þ people both of the Jewes and Gentiles grewe into one body, and were more bolde freely to confesse the fayth of Christe.

(d) By these wordes saint Luke vorth signifieth that the spirite of God was the aucthour of this prophesie, that there by vs myght vnderstande þ knowledge not to be gathered either of the course of the starres or any other natural causes

¶ The .xij. Chapter.

1 Herode persecuteth the Christians, 2 killeth James, and putteth Peter in prison, 7 whom the Lorde deliuereth by an Angel. 21 The horrible death of Herode. 24 The Gospel flourisheth. 25 Barnabas and Saul turnyng to Antiochia, take John Marke with them.

¶



In the same tyme Herode the king stretched forth his handes to bere certayne of the Church.

And he killed * James the brother of John with the sworde.

3 And because he sawe it pleased the Jewes, he proceeded further, and toke Peter also, (Then were the dayes of

sweete bread.)

4 And when he had caught hym, he put hym in pryson also, and deliuered hym to foure quaternions of souldiers to be kept, intendyng after Easter to bryng hym forth to the people.

5 And Peter was kept in pryson: But prayer was made without ceassyng of the Church, vnto God for hym.

6 And when Herode woulde haue brought hym forth vnto the people, the same

Actes. x. d.

Actes. ii. a.

John. i. d. Actes. i. a. To be baptized with the holy ghost, is to receaue the visible graces and gifts of the holy ghost.

Actes. viii. a.

Actes. xiii. e.

same nyght slept Peter betweene two souldiers, bounde with two chaynes, and the keepers before the doore kept the pryson.

Actes.v.d.

7 And beholde, * the Angel of y^e Lorde was there present, and a lyght shyned in the habitation: And he smote Peter on the syde, and stirred hym vp, saying: Aryse vp quickly. And his chaynes fell of from his handes.

8 And the Angel sayde vnto hym: gird thy selfe, & bynde on thy sandales. And so he dyd. And he sayeth vnto hym: cast thy garment about thee, and folow me.

9 And he came out and folowed hym, and wylt not that it was trueth which was done by the Angel, but thought he had seene a vision.

Actes.v.d.

10 When they were past the first and the seconde watch, they came vnto the yron gate, that leadeth vnto the citie, * which opened to them by the olde accorde: And they went out, and passed through one streete, and forthwith the Angel departed from hym.

11 And when Peter was come to hym selfe, he sayde: Nowe I knowe of a suertie, that the Lorde hath sent his Angel, and hath deliuered me out of the hande of herode, and from all the waytyng for, of the people of the Jewes.

12 And as he considered the thyng, he came to the house of Marie the mother of John, whose surname was Marke, where many were gathered together * in prayer.

Actes.i.b.

13 As Peter knocked at the entrie doore, a damsell came forth to hearken, named Rhoda.

14 And when she knele Peters voyce, she opened not the doore for gladnesse, but ran in, and tolde howe Peter stode before the doore.

15 And they sayde vnto her: thou art

mad. But he affirmed that it was euen so. Then sayde they: it is ^(a) his Angel.

16 But Peter continued knockyng: And when they had opened the doore, and sawe hym, they were astouyed.

17 * And when he had beckened vnto the with the hande, that they myght holde their peace, he tolde them by what meanes the Lorde had brought hym out of the pryson. And he sayde: Go shewe these thynges vnto James and to the brethren. And he departed, and went into another place.

18 Nowe as soone as it was day, there was no litle adoe among the souldiers, what was become of Peter.

19 And when herode had sought for hym, and founde hym not, he examined the keepers, and commaunded them to be carryed away. And he descended from Iurie to Cesarea, and there abode.

20 And herode was displeased with them of Tyre and Sidon: But they came all with one accorde to hym, and made intercession vnto Blastus the kynges chaumberlayne, and desired peace, because their countrey was nourished by the kyng.

21 And vpon a day appoynted, herode arayed hym in royall apparell, and set hym in his seate, and made an oration vnto them.

22 And the people gaue a shout [saying] It is the voyce of God, & not of a man.

23 And immediatly the Angel of y^e Lorde smote hym, because he gauz not God y^e honour, & he was eaten of ^(b) wormes, and gaue vp the ghost.

24 And the worde of God grewe and ^(c) multiplied.

25 And Barnabas and Saul returned to Hierusalem, when they had fulfilled their office, and toke with them * John, whose surname was Marke.

(a) For they did knowe by Gods worde, that Angels were appoynted to defende the faythfull. also in those dayes, they were accustomed to see such sightes.

(b) The bitterness of the punishment declareth here that God detesteth pride and tyranny. His gaubdasher also was eaten of mee. (c) The more that tyrantes go about to suppress gods worde, the more both it increase and multiplie.

The .xiiij. Chapter.

2 Paul and Barnabas are called to preache among the gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 26 The Jewes are reiected. 28 They that are ordayned to lyfe, beleue.

A I



Here was also in the Churche that was at Antioche, certayne prophetes, and teachers: as Barnabas and Simeon that was called Niger, and Lucius of Cyrene, and Manahen, which had ben

nourished vp with herode the tetrarch, and Saul.

2 As they ministred to the ^(a) Lorde and fasted, the holy ghost sayde: Separate me Barnabas and Saul, for the worke wherunto I haue called them.

3 And when they had fasted & prayed, & layde their handes on the, they let the go. And

(a) The word signifieth, to execute a publicke office, as the Apostles was, so that here is shewed, that they preached and prophesied, & dyd not offer a sacrifice, or say masse, at Antioche, as some vntogether.

- 4 And they, after they were sent forth of the holy ghost, departed vnto Seleucia, & from thence they sailed to Cyprus.
- 5 And when they were at Salamine, they preached the worde of God in the synagogues of the Jewes: And they had also * John to their minister.
- 6 And when they had gone through the Ile vnto Paphos, they founde a certayne sorcerer, a false prophete, a Jewe, whose name was Bariesu: Actes.xii.d.
- 7 Which was with the deputie of the countrey, one Sergius Paulus, a prudent man: The same called vnto hym Barnabas and Saul, and desired to heare the worde of God.
- 8 But Elymas the sorcerer (for so is his name by interpretation) withstoode them, and sought to turne the deputie away from the fayth. Actes.vii.a. Actes.viii.b. Actes.viii.b.
- 9 Then Saul (which also is called Paul) beyng full of the holy ghost, set his eyes on hym,
- 10 And sayde: O full of all subtiltie and all mischiefe, thou chyld of the deuyll, thou enemye of all righteousnesse, wylt thou not cease to peruert the wayes of the Lorde?
- 11 And now beholde, the hande of the Lorde is vpon thee, and thou shalt be blynde, and not see the sunne for a season. And immediatly, there fell on hym a myste, and a darcknesse, and he went about, seekyng [them] that shoulde leade hym by the hande.
- 12 Then the deputie, when he sawe what was done, beleued, and wondred at the doctrine of the Lorde. Actes.vi.d.
- 13 Nowe when they that were with Paul, were departed fro Paphos, they came to Perga in Pamphylia: And * John departed from them, and returned to Hierusalem. Actes.xv.g.
- 14 But when they departed from Perga, they came to Antioche in Pisidia, and went into the synagoge on y^e Sabboth day, and sate downe.
- 15 And after the lecture of the lawe and the prophetes, the rulers of the synagoge sent vnto them, saying: Ye men and brethren, yf ye haue any worde to exhort the people, say on.
- 16 Then Paul stode vp, and * beckened with the hande, and sayde: Men of Israel, & ye that feare God, geue audience. Actes.xii.c.
- 17 The God of this people of Israel, chose our fathers, & exalted the people, when they dwelt as straungers in the lande of Egypt, and * with an hye arme brought he them out of it. Exo.xiii.a.
- 18 And about the tyme of fourtie yeres, suffred he their maners in the wyldernesse.
- 19 And he destroyed seuen nations in the lande of Chanaan, * and deuoyded their lande to them by lot. Iosue.xiii.d. Iudi.i.a.
- 20 And afterwarde, * he gaue vnto them iudges, about the space of foure hundred and fyftie yeres, vnto the tyme of Samuuel the prophete.
- 21 And afterwarde, they * desired a kyng, and God gaue vnto them * Saul, the sonne of Cis, a man of the tribe of Benjamin, by the space of fourtie yeres. i Reg.viii.a. i Reg.x.a.
- 22 And when he was put downe, he set vp David to be their kyng, of whom he reported, saying: * I haue founde David the sonne of Jesse, a man after mine owne heart, which shall fulfyll all my wyll. i Reg.xvi.a. Psal.89.c.
- 23 * Of this mans seede, hath God accordyng to his promise brought forth to Israel, the sauour Jesus. Psal.132.c. i Reg.vii.b.
- 24 When John had first preached before his comyng, the * baptysme of repentance to all the people of Israel. Mark.i.a. Luk.iii.c. Iohn.i.d.
- 25 And when John had fulfyllled his course, he sayde: * Whom ye thynke that I am, the same am I not. But behold, there cometh one after me, whose shoes of his feete I am not worthy to loofe. Math.iii.b.
- 26 Ye men and brethren, chyldren of the generation of Abraham, and whose euer among you feareth God, * to you is the worde of this saluation sent. Math.x.a.
- 27 For they that dwell at Hierusalem, and their rulers, because * they knewe hym not, nor yet the voyces of the prophetes which are read euery Sabboth day, they haue fulfyllled them in condempnyng hym: i Cor.ii.b.
- 28 * And though they founde no cause of death in hym, yet desired they Pilate to kyll hym. Math.27.c. Luk.xxiii.d.
- 29 And when they had fulfyllled all that were written of hym, they toke hym downe from the tree, and put hym in a sepulchre.
- 30 But God rayfed hym agayne from the dead:
- 31 And * he was seene many dayes of them which came vp with hym from Galilee to Hierusalem, which * are his witnesses Actes.i.a.

Witnesses vnto the people.

32 And we declare vnto you, howe that the promise which was made vnto the fathers,

33 God hath fulfilled the same vnto vs their chyldren, in that he rayled by Jesus agayne. As it is written in the seconde psalme: *Thou art my soune, this day haue I begotten thee.

34 And as concernyng that he rayled him by from the dead, nowe no more to returne to corruption, he sayde on this wyse: *I wyll geue you y^e holy thynges of Dauid, which are ^(b) faythfull.

25 Wherefore, he sayeth also in another place. *Thou shalt not suffer thyne holy one to see corruption.

26 For Dauid, after he had serued his tyme, by the wyll of God *fell on slepe, and was layde vnto his fathers, and sawe corruption:

37 But he whom God rayled agayne, sawe no corruption.

38 We it knowen vnto you therfore, ye men & brethren, that *through this man is preached vnto you the forgeuenesse of synnes,

39 And that by hym, all that beleue, are iustified from all thynges, from which ye coulde not be iustified by the lawe of Moyse.

40 Beware therfore, lest that fall on you, which is spoken of in the prophetes:

41 *Beholde ye despisers, and wonder, and perishe ye: for I do a worke in your dayes, a worke which ye shal not beleue though a man declare it you.

42 And when they were gone out of the synagoge of the Jewes, the Gentiles besought that they woulde preache these wordes to them y^e next Sabboth.

43 Nowe when the congregation was broken by, many of the Jewes and ver- tuous profelytes folowed Paul & Bar- nabas, which spake to them, *and ex- hortet them to continue in the grace of God.

Actes.xi.d.

44 And the next Sabboth day came al- most the whole citie together, to heare the worde of God.

45 But when the Jewes sawe the peo- ple, they were full of indignation, and spake agaynst those thynges which were spoken of Paul, speakyng against, and raylyng.

46 Then Paul and Barnabas waxed bolde, and sayde: It was meete *that the worde of God shoulde first haue ben spoken to you: but sceyng ye put it from you, and thynke your selues unworthy of euerlastyng lyfe, loe, we turne to the Gentiles,

Math.x.b.

47 For so hath the Lorde commaunded vs. *I haue made thee a lyght of the Gentiles, that thou be the saluation vn- to the ende of the worlde.

Esaï.xlix.b. Luk.i.e.

48 And when the Gentiles hearde this, they were glad, and glorified the worde of the Lorde, and as many as were or- dayned to eternall lyfe, beleued.

49 And the worde of the Lorde was publISHED throughout all the region.

50 But the Jewes moued the deuout and ^(c) honest women, and the chiefe men of the citie, and rayled persecution agaynst Paule and Barnabas, and ex- pelled them out of their coastes:

(c) These were weithie and substantiall ol women, and yet superstiti- oas, being led with a blynde zeale, whom I common peo- ple esteemed very Godly, and therfore Luke speeth here of their women, as I shoulde esteem- ed of them.

51 *But they shoke of the dust of ^(d) their feete against them, and came vnto Ico- nium.

(d) This they dyd according to the com- mandement of the Gospel, for a witnesse of their tra- uayle, that they came into their citie and offered to them the doc- trine of the Gospel, which they contem- ned, and ther- by signified also that they so detested their compa- nie, for thys their con- tempt, that they woulde not haue the dust of their citie hang- vpon their shoes.

52 And the disciples were fylled with ioy, and with the holy ghost.

The. xiiij. Chapter.

1 God geueth successe to his worde. 6 Paul and Barnabas preache at Iconium, and are persecuted. 13 At Lystra they woulde do sacrifice to Barnabas and Paul. 19 Paul is stoned. 22 They confirme the disciples in fayth & patience. 23 They appoynt ministers.

AI



And it came to passe in Iconium, that they went both together into the synagoge of the Jewes, & so spake, that a great multitude both of the Jewes, & also of the Grekes beleued.

2 But the unbeluyng Jewes, stirred by, and corrupted the myndes of the Gentiles agaynst the brethren.

3 Long tyme therfore abode they there, and quyt them selues boldely, with the helpe of the Lorde, which gaue testimo- nie vnto the worde of his grace, and graunted signes & wonders to be done by their handes.

4 But the multitude of the citie was deuided:

^(a) deuided: and part helde with the Jewes, and part with the Apostles.

And when there was an assault made both of the gentiles, and also of the Jewes, with their rulers, to do them violence, and to stone them,

They were ware of it, and * fled vnto Lystra & Derbe, cities of Lycaonia, and vnto the regio that lieth rounde about:

And there preached the ^(b) Gospell.

And there sate a certayne man at Lystra, weake in his feete, beyng * a creple from his mothers wombe, and neuer had walked.

The same hearde Paul speake: which beholding hym, and perceauyng that he had sayth to be whole,

Sayde with a loude voyce: stande by ryght on thy feete. And he * start vp, and walked.

And when the people saw what Paul had done, they lyft vp their voyces, saying in the speache of Lycaonia: * Gods are come downe to vs in the lyknesse of men.

And they called Barnabas Jupiter, and Paul Mercurius, because he was the chiefe speaker.

Then Jupiters priest, which was before their citie, brought oxen and garlandes vnto the doore, and woulde haue done sacrifice with the people.

Which when the Apostles, Barnabas & Paul heard of, they rent their clothes, and ran in among the people, crying,

And saying: Sirs, why do ye these thynges? * We are mortall men lyke vnto you, and preach vnto you, that ye shoulde turne from these vanities, vnto the luyng God, * which made heauen and earth, and the sea, and all thynges that are therein.

The which in tymes past suffered all nations to walke in their owne wayes.

* Reuerthelesse, he left not hym selfe

without witness, in that he shewed his benefites from heauen, in geuyng vs rayne and fruitefull seasons, fylling our heartes with foode and gladnesse.

18 And with these saynges, scarce refrayned they the people, that they had not done sacrifice vnto them.

19 Then thither came certayne Jewes from Antioche and Iconium: which, whē they had perswaded the ^(c) people, and had stoned Paule, drewe hym out of the citie, supposyng he had ben dead.

20 Howbeit, as the disciples stode round about hym, he arose vp, and came into the citie: And the next day, he departed with Barnabas to Derbe.

21 And when they had preached to that citie, and had taught many, they returned agayne to Lystra, and to Iconium, and Antioche,

22 And strengthened the disciples soules agayne, and * exhorted them to continue in the sayth, and that we must * through much tribulation enter into the kyngdome of God.

23 And when they had ordeyned them elders by election in euery Church, and had prayed, with ^(d) fastyng, they commended them to the Lorde, on whom they beleued.

24 And when they had gone throughout Pisidia, they came to Pamphylia,

25 And when they had spoken the worde in Perga, they descended into Attalia,

26 And thence departed by shippe to Antioche, from whence they were committed vnto the grace of God, to the worke which they fulfilled.

27 And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, & howe he had opened the doore of fayth vnto the gentiles.

28 And there they abode long tyme with the disciples.

^(c) They that a litle before, woulde haue worshipped Paul as God, nowe they are content that he shoulde be stoned as a wicked man, such unconstrains in the ignorant multitude.

Actes. xiii. c

ii Tim. iii. c.

^(d) Here we learne, that when soeuer we go about any wayghte matter, we ought with abstynce prepare our myndes vnto prayer, that it may be the more earnest.

¶ The. xv. Chapter.

1 The decree of the Apostles concernyng circumcision, and other ceremonies of the Jewes. 35 Paul and Barnabas preache in Antioche. 39 Paul & Barnabas falling at stryfe, brake companie.

A certain men whiche came downe fro Iurie, taught the brethren, * except ye be circumcised after the maner of Moyses, ye can not be saued.

2 So, when there was rysen discention and disputyng, not a litle vnto Paul and Barnabas, agaynst them: they determined that Paul and * Barnabas, and certayne other of them, shoulde go by to Hierusalem, vnto the Apostles and elders, about this question.

Galath. ii. a.

And

3 And after they were brought on their way by y^e Church, they passed through Phenices and Samaria, declaring the conuersation of the gentiles, and they brought great ioy vnto all the brethren.

4 And when they were come to Hierusalem, they were receaued of y^e Church, and of the Apostles and elders: And they declared all thynges that God had done with them.

5 Then rose vp certayne of the sect of the pharisees, which dyd beleue, saying that it was needefull to circumcise the, and to commaunde to kepe the lawe of Moyses:

6 And the Apostles and elders came together, for to consider of this matter.

7 And when there had ben much disputyng, Peter rose vp, and sayde vnto the: Ye men & brethren, ye knowe how that a good while ago, God did chose among vs, that the gentiles by my mouth, shoulde heare the worde of the Gospel, and beleue.

8 And God whiche * knoweth the heartes, bare them witnesse, and gaue vnto them the holy ghost, euen as he dyd vnto vs:

9 And put no difference betwene vs and them, purifyng their * heartes by fayth.

10 Nowe therfore, why tempt ye God, to put on the disciples neckes, the ^(a) yoke * which neither our fathers nor we were able to beare:

11 But we beleue, that through the grace of the Lorde Iesu Christe, we shalbe saved, euen as they.

12 Then all the multitude was silent, and gaue audience to Barnabas and Paul, which tolde what signes and wonders, God had shewed among the gentiles by them.

13 And when they helde their peace, James answered, saying: Men and brethren, hearken vnto me.

14 Simeon tolde, howe God at the begynnynge dyd visite, to receaue of the gentiles, a people in his name.

15 And to this agree the wordes of the prophetes, as it is written:

16 * After this I wyll retorne, and wyll buylde agayne the ^(b) tabernacle of Dauid, which is fallen downe: and that which is fallen in decay of it, wyll I buylde agayne, and I wyll set it vp:

17 That the residue of men myght seke after the Lorde, and all the gentiles vp-

on whom my name is called, sayth the Lorde, which doth all these thynges.

18 Knowen vnto God are all his workes from the begynnynge of the worlde.

19 Wherefore my sentence is, that we trouble not them, which from among the gentiles, are turned to God:

20 But that we write vnto them, that they absteyne themselves * from fylthynesse of idols, and fro fomication, and from strangled, and * from blood.

21 For Moyses of olde tyme, hath in euery citie, them that preache hym in the synagogues, when he is read euery Sabboth day.

22 Then pleased it the Apostles & elders, **D** with the whole Church, to sende chosen men of their owne companie to Antioch, with Paul and Barnabas: [That is] * Judas, whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them, after this maner.

24 The Apostles, and elders, & brethren, sende greetinges vnto y^e brethren, which are of the gentiles in Antiochia, Syria, & Cilicia. Forasmuch as we haue heard, **E** that certayne which departed from vs, haue troubled you with wordes, & cumbréd your myndes, saying ye must be circumcised and kepe the lawe, to whom we gaue no such commaundment:

25 It seemed therfore to vs a good thing, when we were come together with one accorde, to sende chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue ieoparded their lyues, for y^e name of our Lorde Iesus Christe.

27 We haue sent therfore Judas and Silas, which shall also tell you y^e same thynges by mouth.

28 For it seemed good to the holy ghost, and to vs, to charge you with no more then these necessarie thynges [That is to say]

29 That ye abstayne from thynges offered to idols, and from blood, and from strangled, and from fomication: From which yf ye kepe your selues, ye shall do well. So fare ye well.

30 Nowe therfore, when they were departed, they came to Antioche, and gathered the multitude together, and deliuered the epistle.

31 Which when they had read, they reioyced of the consolation.

And

Actes.i.b.
Psal.vii.c.
i para.28.b.

Iohn.xiii.b.

(a) He meaneth the holy lawe, and not y^e ceremonies only, & calleth it a yoke not able to be borne, because no man, not y^e most holiest and perfect that euer was (Christe only excepted) was able to performe the same in all poyntes, both outwardly according to the letter, and inwardly according to the spirit.

(b) The prophete in this place, prophesied of Christes coming in the flesh, which shoulde buylde agayne y^e tabernacle of Dauid, which figured Gods Church, but then utterly defaced and brought to ruine, by the pharisees and Jewes superstitious.

Exod.xxv.a.
Gen.ix.a.
Leuit.vii.c.

Iohn.xiii.a.

- 32 And Judas, and Silas, beyng prophetes, exhorted þ̄ brethren with many wordes, and strengthened them.
- 33 And after they had taried there a space, they were let go in peace of the brethren, vnto the Apostles.
- 34 Notwithstanding, it pleased Silas to abyde there styll.
- 35 Paul also and Barnabas continued in Antioche, teachyng and preachyng the worde of the Lorde, with other many.
- 36 But after a certayne space, Paul sayde vnto Barnabas: Let vs go agayne, and visite our brethren, in euery cite where we haue shewed þ̄ worde of the Lorde, [and see] howe they do.

- 37 And Barnabas gaue counsell to take with them John, whose surname was Marke.
- 38 But Paul woulde not take hym vnto their companie, * which departed from them from Panphylia, and went not with them to the worke. Actes. xii. e.
- 39 And the ^(c) contention was so sharpe betwene thē, that they departed a sunder, one from the other, and so Barnabas toke Marke, & sayled vnto Cypers.
- 40 And Paul chose Silas, and departed, beyng committed of the brethren vnto the grace of God.
- 41 And he went through Cyria & Cilicia, stablischyng the Churches.

(c) God suffereth & most perfect to fall, and yet turne their infirmitie to the setting forth of his glory, as this breach of companie caused the Gospel to be preached in mo places.

¶ The. xvj. Chapter.

1 Paul circumciseth Timothie. 7 The spirite calleth them from one countrey to another. 24 Lydia is conuerted. 28 Paul and Silas imprisoned, conuert the iaylor, 37 and are deliuered because they be Romanes.

¶



¶ Then came he to Derbe and to Lystra: And beholde, a certayne disciple was there, named Timotheus, a womans sonne which was a Jewesse, and beleued: but his father was a Greke.

- 10 And after he had seene þ̄ visiō, immediatly we prepared to go into Macedonia, beyng certified that þ̄ Lorde had called vs, for to preache the Gospel vnto them.
- 11 When we loosed forth then from Troada, we came with a strayght course to Samothracia, and the next day to Neapolis:
- 12 And from thence, to Philippos, which is the chiefe cite in the partes of Macedonia, and a free cite: And we were in that cite abydyng certayne dayes.
- 13 And on the day of the Sabbothes, we went out of the cite, belydes a ryuer, where prayer was wont to be made: And we satte downe, and spake vnto the women which resorted thither.
- 14 And a certayne woman, named Lydia, a seller of purple, of the cite of the Thyatirians, which worshipped God, gaue vs audience: whose hearte the Lorde opened, that she attended vnto the thynges which Paul spake.
- 15 And when she was baptized, and her householde, she besought vs, saying: If ye haue iudged me to be faythfull to the Lorde, come into my house, and abyde there. And she constrained vs.
- 16 And it came to passe, as we went to prayer, a certayne dainsell, possessed with a spirite of ^(a) southsaying met vs: which brought her maisters much bantage with southsaying.
- 17 The same folowed Paul and vs, and cryed, saying: These men are the seruantes

(a) whiche coulde tell of thynges past, and gesse of thynges to come, which knowledge in many thynges God permittech to the deuyll, so this ende (as Bensen notech) that he myght & more myghte telye because thos̄ & would beleue hym.

- 2 Of whom the brethren that were at Lystra and Iconium, reported well.
- 3 Paul woulde that he should go forth with hym, and toke & circumcised hym, because of the Jewes, which were in those quarters: for they knewe all, that his father was a Greke.
- 4 And as they went through the cities, they deliuered them the decrees for to kepe, that were *ordayned of þ̄ Apostles and elders, which were at Hierusalem.
- 5 And so were the Churches stablisched in the fayth, and encreased in number dayly.
- 6 ¶ Nowe when they had gone throughout Phrygia, and the region of Galatia, and * were forbidden of the holy ghost to preache the worde in Asia,
- 7 They connyng to Mysia, sought to go into Bithynia: but the spirite suffred them not.
- 8 And they passyng through Mysia, came downe to * Troada.
- 9 And a visiō appeared to Paul in the nyght: There stode a man of Macedonia, and prayed hym, saying: Come into Macedonia, and helpe vs.

Actes. xv. e.

Actes. i. e.

Actes. xviii. e.

uauntes

nauntes of the most hye God, which she we vnto vs the way of saluation.

18 And this dyd she many dayes. But Paul not content, turned about, & sayde to the spirite, I commaunde thee * in the name of Jesu Christe, that thou come out of her. And he came out the same houre.

19 And when her maisters sawe that the * hope of their gaynes was gone, they caught Paul & Silas, and drowe them into the market place, vnto the rulers,

20 And brought them to the officers, saying: These men trouble our citie, being Jewes:

21 And preache ordinaunces, which are not lawfull for vs to receaue, neither to obserue, seeyng we are Romanes.

22 And the people ran agaynst them, and the officers rent their clothes, and commaunded them * to be beaten with rodde.

23 And when they had beaten them sore, they cast them into pryson, commaunding the iayler of the pryson to kepe them diligently.

24 Which when he had receaued such commaundement, thrust them into the inner pryson, and made their feete fast in the stockes.

25 And at mydnyght Paul and Silas prayed, and lauded God. And the prysoners hearde them.

26 And sodenly there was a great earthquake, so that the foundation of the pryson was shaken, and * immediatly all the doores opened, and euery mans bandes were loosed.

27 When the keeper of the pryson waked out of his sleepe, and sawe the pryson doores open, he drowe out his sworde and woulde haue kylled hym selfe, supposyng that the prysoners had ben fled.

28 But Paul cryed with a loude voyce,

saying: Do thy selfe no harme, for we are all here.

29 Then he called for a lyght, and sprang in, and came tremblyng, and fell downe before Paul and Silas,

30 And brought them out, & sayde: Syr, * what must I do to be saued?

31 And they sayde: * beleue on the Lorde Jesu Christe, and thou shalt be saued, and thy householde.

32 And they spake vnto hym the worde of the Lorde, and to all that were in his house.

33 And he toke them the same houre of the nyght, and washed their woundes, and was baptized hym selfe, & all they of his householde strayghtway.

34 And when he had brought them into his house, he set meat before them, and * ioyed that he with all his householde beleued on God.

35 And when it was day, the officers sent the sergeauntes, saying: Let those men go.

36 And the keeper of the pryson tolde this saying to Paul, the officers haue sent worde to loose you. Forbe therfore, get you hence, and go in peace.

37 Then sayde Paul vnto them: They haue beaten vs openly vncondempned, beyng Romanes, and haue cast vs into pryson: and nowe woulde they thrust vs out priuily: Nay verily, but let them come them selues, and fet vs out.

38 And the sergeauntes tolde these wordes vnto the officers, and they feared when they hearde that they were Romanes.

39 * And they came and besought them, and brought them out, and desired the to depart out of the citie.

40 And they went out of the pryson, and entred into the [house] of Lydia, & when they had seene the brethren, they comforted them, and departed.

The .xvij. Chapter.

1 Paul commeth to Thessalonica, where the Jewes set the citie in an vprore. 15 Paul escapeth to Athens, where he preacheth the vnknewen God.

At



They made their iourney thowwe Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jewes.

2 And Paul, as his maner was, went in vnto them, and thre Sabboth dayes disputed with the out of the scriptures,

3 Openyng and alleagyng, that * Christ must needes haue suffred, and risen agayne from the dead, and that this is Christe Jesu, which I preache to you.

4 And * some of them beleued, and ioyned with Paul and Silas, and of the deuout Grekes

Mat. xvi. d.

Actes. xix. c.

ii Cor. xi. f.

Actes. v. d. and. xii. b.

Luk. iii. a. Actes. ii. f. Iohn. vi. b.

Luk. xix. g.

Math. viii. d.

Luk. 24. 5.

Actes. 28. f.

Grekes a great multitude, and of the chiefe women not a fewe.

5 But the Jewes which beleued not, moued with enuie, toke vnto them certayne vagaboundes and euill men, and gathered a companie, and set all the cite on a roze, and made assault vnto the house of Jason, & sought to bring them out to the people.

6 And when they founde them not, they drew Jason and certayne brethren vnto the heades of the cite, crying: these that trouble the world, are come hyther also;

7 Whom Jason hath receaued [pitiuily.] *And these al do contrary to the decrees of Caesar, ^(a) saying that there is another kyng [one] Jesus.

8 And they troubled the people, and the officers of the cite, when they heard these thynges.

9 And when they were sufficiently answered of Jason, and of the other, they let them go.

10 And the brethren immediatlye sent away Paul & Silas by nyght, vnto Berea: which when they were come thither, they entred into the synagoge of the Jewes.

11 These were the noblest of birth among them of Thessalonica, which receaued the worde with all redynesse of mynde, and searched the scriptures dayly, whether those thynges were so.

12 Therefore many of them beleued. Also of honest women which were Grekes, and of men not a fewe.

13 But when the Jewes of Thessalonica had knowledge that y^e worde of God was preached of Paul at Berea, they came thither and moued the people.

14 And then immediatly the brethren sent away Paul, to go as it were to the sea: but *Silas & Timotheus abode there still.

15 And they that guyded Paul, brought hym vnto Athens, and receaued a commaundement vnto Silas & Timotheus for to come to hym with speede, & went their way.

16 Whyle Paul wayted for them at Athens, his spirite was moued in hym, when he sawe the cite geue to worshippyng of idoles.

17 Therefore disputed he in the synagoge with the Jewes, and with the deuout persons, and in the market dayly with

them that came vnto hym by chaunce.

18 Then certayne philosophers of the ^(b) Epicures, and of the Stoicæes disputed with hym. And some saide: what wyll this babler say? Other some, he seemeth to be a letter foorth of newe gods: because he preached vnto them Jesus, and the resurrection.

19 And they toke hym, and brought him into Marce streate, saying: Haye we not knowe what this newe doctrine wherof thou speakest is?

20 For thou bringest certayne straunge thinges to our eares: we would knowe therefore what these thynges meane.

21 For all the Athenians and straungers which were there, gaue them selues to nothing els, but either to tell or to heare some newe thyng.

22 Then Paul stood in the myddes of Marce streate, and sayde: ye men of Athens, I perceauē that in all thynges ye are to superstitious.

23 For as I passed by, and behelde the maner holbe ye worship your gods, I founde an auter, wherin was written, *Unto the vnknowen god.* Whom ye then ignorantly worship, hym shewe I vnto you.

24 *God that made the worlde, & all that are in it, seing that he is Lorde of heauē and earth, dwelleth not in temples made with handes:

25 Neither is worshipped with mens handes, as though he needed of any thing, seing he him selfe geueth life and breath to all, euery where.

26 And hath made of one blood all nations of men, for to dwell on all y^e face of the earth, & hath determined the tymes before appoynted, and also the boundes of their habitation:

27 That they shoulde seke the Lorde, yf perchappes they myght haue felt and founde hym, though he be not farre fro euery one of vs.

28 For in hym we liue, and moue, & haue our being, as certayne of your owne poetes sayde: for we are also his offspring.

29 Forasmuch then as we are the ^(c) offspring of God, we ought not to thynke that the Godhead is lyke vnto golde, siluer, or stone, grauen by art, and mans deuite.

30 And the tyme of this ignorance God hath winked at: but now he byddeth all men euery where to repent:

^(b) The Epicures were a sect of learned men, whiche (being without the knowledge of God) held opinion, that there was no life or ioye after this life, but that all mans felicitie shd consist in y^e pleasures of this worlde.

^(c) The Stoicæes were an other kynde of learned men, whiche the people wantonlye the knowledge of God, affirmed y^e mans whole felicitie & happynesse did consist in the qualities and vertues of the mynde.

Gen. i. a.
Act. xiii. c.
Psal. xlv. a.
Apo. xiii. b.
Act. vii. f.
Esa. lxvi. a.
4-Re. viii. c.
i. Paral. v. c.
Genes. i. b.

^(c) The Apostle teacheth vs the generation of God, not that we be of y^e substance and nature of God, but because God hath created vs, and by his some Jesus Christ hath redeemed vs, and made vs his children by adoption.

31 Because he hath appoynted a day in the which he wyll iudge the worlde in ryghteousnesse, by that man by whom he hath appoynted, and hath offered fayth to all men, in that he hath rased hym from the dead.
 32 And when they hearde of the resurrection from the dead, some mocked, and

other sayde, We wyll heare thee agayne of this matter.

33 So Paul departed from among them.
 34 Howe be it, certaine men clane vnto hym, and beleued: among the whiche was Denys Areopagita, and a woman named Damaris, & other with them.

The .xviiij. Chapter.

3 Paul preacheth at Corinth. 19 Paul goeth agayne into Syria, and commeth to Ephesus and Antioche. 24 Of Apolos, 26 Aquila and Priscilla.

A1



After these thynges, Paul departed fro Athens, & came to Corinth,

And found a certaine Jewe, named Aquila, borne in Pontus, lately come fro Italic with his wyfe Priscilla (because that Claudius had commaunded all Jewes to depart from Rome) and he came vnto them.

3 And because he was of the same craft, he abode with them, and wrought (for their craft was to make tentes)

4 And he disputed in the synagogue every Sabboth, and exhorted the Jewes and the Grekes.

5 And when Silas and Timotheus were come fro Macedonia, Paul was constrained by the spirite to testifie to the Jewes that Jesus was Chryste.

6 And when they sayde contrary, and blasphemied, he shoke his rayment, & said vnto them: Your blood be vpon your owne heades. From hencefoorth wyll I go blamelesse vnto the gentiles.

7 And he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned harde to the synagogue.

8 And one Crispus the chiefe ruler of the synagogue beleued on the Lorde, with all his housholde: and many of the Corinthians hearyng, beleued, and were baptized.

9 Then spake the Lorde to Paul in the nyght by a vision: Be not afrayde, but speake, and holde not thy peace:

10 For I am with thee, and no man shal inuade thee to hurt thee. For I haue much people in this cite.

11 And he continued there a yere and sixe monethes, and taught the word of God among them.

12 And when Gallio was the deputie of Achaia, the Jewes made insurrection with one accord against Paul, & brought hym to the iudgement seate,

13 Saying: This fellow counselleth men to worship God contrary to the lawe.

14 And when Paul nowe was about to open his mouth, Gallio sayde vnto the Jewes: If it were a matter of wrong, or an euyll deede, O ye Jewes, reason woulde that I shoulde beare with you:

15 But yf it be a question of wordes and names, or of your lawe, loke ye to it your selues: for I wyll be no iudge of such matters.

16 And he draue them fro the iudgement seate.

17 Then all the Grekes toke Sostenes the chiefe ruler of y synagogue, & smote hym before the iudgement seate: And Gallio cared for none of those thynges.

18 And Paul after this, taried there yet a good whyle, and then toke his leaue of the brethren, & sayled thence into Syria, (Aquila & Priscilla accompanying him) And he shored his head in Cenchrea, for he had a boorde.

19 And he came to Ephesus, and left there, but he hym selfe entred into the synagogue, & reasoned with y Jewes.

20 When they desired him to tary longer tyme with them, he consented not:

21 But bade them farewell, saying, I must needs at this feast that commeth be in Hierusalem: but I wyll retorne agayne vnto you yf God wyll. And he sayled from Ephesus.

22 And whē he was come vnto Cesarea, and ascended by & saluted the Church, he went to Antioche.

23 And whē he had taried there a while, he departed, and went ouer al the countrey of Galatia and Phrygia by order, strengthnyng all the disciples.

Rom.xvi.a. ii Tim.iii.d

Math.x.b. Mark.vi.b. Act.xiii.g.

(a) By this hebraic speech he significeth, that he that dyeth and resurrecteth, shall receyue the thoro to his owne fault.

Iohn.iii.g.

Act.xvii.b.

(b) Cenchrea is a haven at Corinth, where Paul takinge shippe byd shored his head, accompanying to his boorde. For according to the lawe of Moses, they that bowed them selues to God were commaunded to suffer the heere to grow, as long as they would continue Pharisees, and afterward to sheare it, and to burne it. This byd Paul, not for gettyng what he had before decreed with the Synodes, touchyng the abolishing of the lawe: but lest y Jewes which beleued should be offended, he sayled hym selfe a Jewe to wyne the Jewes.

And

D 24 And a certaine Jewe, named *Apol-
 los, borne at Alexandria, came to Ephe-
 sus, an eloquent man, and myghtie in
 the scriptures.

25 The same was infourmed in the way
 of the Lorde, and spake feruently in the
 spirite, & taught diligently the thynges
 of the Lorde, and knewe but the bap-
 tisme of John only.

26 And the same began to speake boldly
 in the synagogue. Whom when Aquila

and Priscilla had hearde, they toke him
 vnto them, and ^(c) expounded vnto him
 the way of God more perfectly.

27 And when he was disposed to go into
 Achaia, the brethren wrote, exhorting the
 disciples to receaue hym: which when
 he was come, helped them much which
 had beleued through grace.

28 For he ouercame the Jewes myghti-
 lye, and that openly, shewing by the
 scriptures, that Jesus was Christe.

(c) Apollo be-
 ping a wittie &
 a learned mā,
 was not aha-
 med to be tau-
 ght & instruc-
 ted in the doc-
 trine of christ,
 of a poore cras-
 tes man and
 his wyse.

¶ The .xix. Chapter.

3 Of baptisme. 6 Of the holy ghost geuen by Pauls handes. 9 The Jewes blas-
 pheme the doctrine of Paul. 13 The punishment of the confurers. 24 Demetrius
 rapseth sedition. 41 God delyuerech his, and appeaseth the sedition.



AND it came to passe,
 & whyle Apollo was
 at Corinth, Paul pas-
 sed through the vpper
 coastes, and came to
 Ephesus, and founde
 certaine disciples,

2 And sayde vnto them: Haue ye recea-
 ued the ^(a) holy ghost sence ye beleued:
 And they saide vnto hym: We haue not
 hearde whether there be any holy ghost
 or no.

3 And he sayde vnto them: Vnto what
 then were ye baptized: And they sayde:
 vnto ^(b) Johns baptisme.

4 Then sayde Paul: John verily bap-
 tized with the baptisme of repentance,
 saying vnto the people, that they should
 beleue on hym which shoulde come af-
 ter hym, that is, on Christe Jesus.

5 When they heard this, they were bap-
 tized ^(c) in the name of the Lorde Jesu.

6 And whē Paul had layde his handes
 vpon them, the holy ghost came on thē,
 and they spake with tongues, and pro-
 phesied.

7 And all the men were about twelue.

8 And he went into the synagogue, and
 spake boldly for the space of thre mo-
 nethes, disputyng & perswadyng those
 thynges that appertayne to the kyng-
 dome of God.

9 But when diuers wared harde hear-
 ted, and beleued not, but spake euill of
 the way [of the Lorde] and that before the
 multitude, he departed from them, & se-
 perated y^e disciples. And he disputed day-
 ly in the scoole of one called Tyrannus.

10 And this continued by the space of two
 yeres, so that all they whiche dwelt in

Asia, hearde the worde of the Lord Je-
 su, both Jewes and Grekes.

11 And God wrought speciall miracles
 by the handes of Paul.

12 So that from his body, were brought
 vnto the sicke, napkins, and partlettes,
 and the diseases departed from them, &
 the euill spirites went out of them.

13 Then certaine of the vagabounde
 Jewes, exorcistes, toke vpon them to
 call ouer them which had euill spirites,
 the name of the Lorde Jesus, saying:
 We adiure you by *Jesus, whom Paul
 preacheth.

14 And there were seuen sonnes of one
 Sceua a Jewe, and chiefe of y^e priestes,
 which dyd so.

15 And the euill spirite answered, and
 sayde, Jesus I knowe, and Paul I
 knowe: but who are ye?

16 And the man in whom the euill spi-
 rite was, ran on them, & ouercame thē,
 & preuayled agaynst them, so that they
 fled out of that house naked & wounded.

17 And this was knowen to all y^e Jewes
 & Grekes also which dwelt at Ephesus,
 and feare came on them all, & the name
 of the Lorde Jesus was magnified.

18 And many that beleued, came & con-
 fessed, and shewed their workes.

19 Many also of thē whiche vled curious
 craftes, brought their bookes, & burned
 them before all men, and they counted
 the price of them, & founde it fiftie thou-
 sande peeces of syluer.

20 So myghtyly grew the word of God,
 and preuayled.

21 After these thynges were ended, Paul
 purposed in the spirite, when he had
 passed ouer Macedonia and Achaia, to

Mark.xvi.d
 Actes.v.c.

Math.xvi.d

Math.vii.e.

Mark.i.a.

go to Hierusalem, saying: After I haue ben there, I must also see Rome.

22 So sent he into Macedonia two of them that ministred vnto hym, Timotheus and Erastus, but he hym selfe remained in Asia for a season.

23 And the same time there arose no litle a do about that way.

24 For a certaine man, named Demetrius, a syluer smyth, which made shrines for Diana, was not a litle beneficiall vnto the craftes men.

25 Whom he called together, with the workemen of like occupation, and sayde: Sirs, ye knowe that by this craft we haue aduantage.

Act.xvi.d.

26 Moreover, ye see and heare, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away much people, saying that they be not gods which are made with handes.

Psal.cxv.a.

27 So that not only this our craft cometh into peryll to be set at naught, but also that the temple of y^e great goddesse Diana should be despised, and her magnificence should be destroyed, whom all Asia and the worlde worshippeth.

28 And when they hearde these sayinges, they were full of wrath, and cryed out, saying: great is Diana of y^e Ephesians.

29 And all the citie was on a roze, & they rullhed into the common hall with one assent, and caught Gaius & Aristarcus, men of Macedonia, Pauls companions.

30 When Paule woulde haue entred in vnto y^e people, the disciples suffred hym not.

31 But certaine of y^e chiefe of Asia, which were his friendes, sent vnto hym, desiring hym that he would not preasse in-

to the common hall.

32 Some therfore cryed one thyng, and some another, and the assemblie was all out of quiet, and the more part knew not wherfore they were come together.

33 And they drewe Alexander out of the multitude, the Jewes thrustyng hym forwarde. And Alexander beckened with the hande, and would haue geuen the people an answer. Act.xxi.8

34 But when they knewe that he was a Jewe, there arose a shoute almost for the space of two houres, of all men, crying: great is Diana of the Ephesians.

35 And when the towne clarke had pacified the people, he sayde: Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the [image] which came downe from Jupiter?

36 Seing then that these thinges can not be spoken against, ye ought to be content, and to do nothyng rashely. G

37 For ye haue brought hyther these men, which are neither robbers of Churches nor yet despisers of your goddesse.

38 Wherfore, yf Demetrius & the craftes men which are with hym, haue a matter agaynst any man, the lawe is open, and there are deputies, let them accuse one another.

39 But yf ye inquire any thyng concerning other matters, it shalbe determined in a lawfull assemblie.

40 For we are in ieopardie to be accused of this dayes vproze, forasmuch as there is no cause, wherby we may geue a rekennyng of this concourse of people.

41 And when he had thus spoken, he let the assemblie depart.

¶ The .xx. Chapter.

1 Paul goeth into Macedonia and Grecia, 7 he celebrateth the Lordes supper, and preacheth. 9 At Troas he rayseth by Eutichus from the dead. 17 At Ephesus he calleth the elders of the Church together, and committeth the keeping of Gods flocke to them. 29 warneth them of false teachers, 36 maketh his prayer with them, 38 and departeth by shippe towarde Hierusalem.

1
A



And after the vproze was ceassed, Paul called the disciples, & toke his leaue of them, and departed, for to go into Macedonia.

2

And whē he had gone

ouer those parties, and had geuen them a long exhortation, he came into Grece. 3 And [there] abode thre monethes. And when the Jewes layde wayte for hym as he was about to sayle into Syria, he purposed to returne through Macedonia.

And

4 And there accompanied him into Asia
 25 Sopater of Berrea, and of the Thessa-
 lonians Aristarcus and Secundus, and
 Gaius of Derbe and Timotheus, and
 out of Asia Tychicus and ^{*}Trophimus.
 5 These going before, taried vs at Tro-
 as.
 6 And we sayled away fro Phillippos,
 after the dayes of sweete bread, & came
 vnto the to Troas in five dayes, where
 we abode seuen dayes.
 7 And vpon one of the Sabboth dayes,
 when the disciples came together for to
 breake bread, Paul reasoned with the,
 redy to depart on the morowe, and con-
 tinued the worde vnto mydnyght.
 8 And there were many lyghtes in an
 vpper chamber, where they were ga-
 thered together.
 9 And there late in a window a certaine
 young man, named Eutyhus, being fal-
 len into a deepe sleepe: And as Paul
 was long reasonyng, he was the more
 ouercome with sleepe, and fell downe
 from the thirde loft, and was taken vp
 dead.
 10 But whē Paul went downe, he fell on
 hym, and ^{*}embraced hym, & saide: make
 nothyng a do, for his lyfe is in hym.
 11 And so when he was come vp againe,
 and had broken bread and eaten, & tal-
 ked a long while, euen tyll the morning,
 and so he departed.
 12 And they brought the young man a-
 lyue, and were not a litle comforted.
 13 And we went afoze to shippe, & loosed
 vnto Asson, there to receaue Paul: For
 so had he appoynted, and woulde hym
 selfe go a foote.
 14 And when he was come to vs to Assō,
 we toke hym in, and came to Hytilene.
 15 And we sayled thence, and came the
 next day ouer agaynst Chios: and the
 next daye we arriued at Samos, and
 taried at Trogylliu. The next day we
 came to Miletum:
 16 For Paul had determined to sayle ouer
 by Ephesus, because he would not spend
 the tyme in Asia. For he halsted, yf it
 were possible for hym, to kepe at Hieru-
 salem the day of Pentecost.
 17 And from Miletum, he sent to Ephe-
 sus, and called the elders of the Church.
 18 which when they were come to hym,
 he saide vnto them: We knowe from the
 first daye that I came into Asia, after
 what maner I haue ben with you at

all seasons.
 19 Seruyng the Lorde with all humble-
 nesse of mynde, and with many teares,
 and temptations whiche came vnto me
 by the layinges a wayte of the Jewes:
 20 And howe I kept backe nothing that
 was profitable vnto you, but haue she-
 wed you, and haue taught you openly,
 and throughout euery house.
 21 Witnesyng both to the Jewes & also
 to the Grekes, the ^{*}repentaunce that is
 towarde God, and the fayth whiche is
 towarde our Lorde Iesus.
 22 And nowe beholde I go bounde ^(a) in
 the spirite vnto Hierusalē, not knowyng
 the thynges that shall come vnto me:
 23 But that the holy ghost witnesseth in
 euery citie, saying that bondes & trou-
 ble abyde me.
 24 But none of these thynges moue me,
^{*}neither is my lyfe deare vnto my selfe,
 so that I myght fulfill my course with
 ioy, and the ministerie whiche I haue
 receaued of the Lorde Iesu, to testifie
 the Gospell of the grace of God.
 25 And now beholde, I am sure that I
 hencefoorth ye al, through whō I haue
 gone preachyng the kyngdome of God,
 shall see my face no more.
 26 Wherefore, I take you to recorde this
 day, that I am pure from the blood of
 all men.
 27 For I haue kept nothyng backe, but
 haue shewed you all y^e counsell of God.
 28 Take heede therfore vnto your selues,
 and to all the flocke, ouer the which the
 holy ghost hath made you ouerseers, to
 rule the Church of God, which he hath
 purchased ^(b) with his owne blood.
 29 For I knowe this, that after my de-
 partyng, shall greuous wolves enter in
 among you, not sparyng the flocke.
 30 Also of your owne selues shall men
 & ryle, speakyng peruerse thynges, to
 drawe disciples after them.
 31 Therfore watch, and remember that
 by the space of thre yeres I ceased not
 to warne euery one night and day with
 teares.
 32 And nowe brethren I commende you
 to God, and to the worde of his grace,
 which is able to buylde further, and to
 geue you an inheritaunce among all the
 which are sanctified.
 33 I haue desired no mans syluer, golde,
 or vesture.
 34 Yea, ye your selues knowe, that

Lu. xxiii. e.

(a) That is to saye, I go by the impul- sion and coma- maundement of y^e holy ghost who draweth me as with a bonde.

ii. Tim. ii. b.

(b) That whiche ap- perteyneth to Christes man- hood (which is sheddyng of blood) is here spoken of his Godhead, be- cause of the communen of the properties and union of two natures in one person.

(c) Throught their ambitio, which is mo- ther of all sec- tes & heresies.

The actes

i. Cor. xi. c.
Gene. iii. c.
i. Cor. ix. b.
ii. The. iii. b

*these handes haue ministred vnto my necessities, and to them that were with me.

35 I haue shewed you all thinges, holwe that so labouryng ye ought to receaue the weake, and to remember y^e wordes of the Lorde Jesu, holwe that he said, it is moze blessed to geue, then to receaue.

36 And when he hadde thus spoken, he kneeled *downe, & prayed with them all. Act. xxi. b.
37 And they all wepte sore, and fell on Paules necke, and kyssed hym,
38 Sorowbyng most of all for the wordes whiche he spake, that they shoulde see his face no moze. And they accompanied hym vnto the shippe.

The .xxj. Chapter.

1 Paules iourney by shippe. 8 Of Philip the Euangelist, 10 and Agabus the prophete, which warneth Paule not to go to Hierusalem. 13 He remayned stedfast in his purpose, and is taken.



And when it came to passe that we had launched forth, and were departed from them, we came with a straight course vnto Choos, and the day folowying vnto the Rhodes, and from thence vnto Patara.

2 And when we had gotten a shippe that woulde sayle vnto Phenice, we went aboarde, and set forth.

3 Nowe when Cyprius began to appeare vnto vs, we left it on the left hande, and sayled into Syria, and came vnto Tyre: For there the shippe vnladed the burthen.

4 And when we had founde disciples, we taried there seuen dayes: who said to Paule through the spirite, *that he shoulde not go vp to Hierusalem.

5 And when the dayes were ended, we departed, and went our way, and they all brought vs on our way, with wyues and chyl dren, tyll we were come out of the cite. And we kneeled downe in the shore, *and prayed.

6 And whē we had taken our leaue one of another, we toke shippe, and they returned home agayne.

7 When we had full ended the course from Tyre, we went downe to Stolomaida, and saluted the brethren, and abode with them one day.

8 And the next daye, they that were of Paules companie departed, and came vnto Cesarea: And we entred into the house of Philip the *Euangelist (which was one of the seuen) and abode with hym.

9 And the same man had foure daughters, virgins, which dyd *prophesie. C
Ioel. ii. g.

10 And as we taried there a good many of dayes, there came a certayne prophete from Iurie, named Agabus.

11 And when he was come vnto vs, he toke Paules girdle, & bounde his owne handes and feete, & sayde: Thus sayth the holy ghost, *so shall the Iewes at Hierusalem bynde the man that oweth this girdle, and shall delyuer hym into the handes of the gentiles. Actes. ix. c.
ii. Cor. xi. c.

12 And when we hearde these thynges, both we and other whiche were of the same place, besought him that he would not go vp to Hierusalem.

13 Then Paule answered: what do ye weepyng and beryng myne heart: For I am redy, not to be bounde only, but also to dye at Hierusalem for the name of the Lorde Jesu.

14 And when we coulde not turne his mynde, we ceassed, saying: *the wyll of the Lorde be fulfilled. Math. vi. b.

15 And after those dayes, we toke vp our D burthens, and went by to Hierusalem.

16 *There went with vs also [certayne] of the disciples of Cesarea, & brought with them one Mnason of Cyprius, an olde disciple, with whom we shoulde lodge. Actes. ix. c.

17 And when we were come to Hierusalem, the brethren receaued vs gladly.

18 And on the morowe, Paule went in with vs vnto ^(a) James, and all the elders came together.

19 And when he had saluted them, he tolde by order all thinges that God had wrought among the gentiles by his ministerie.

20 And when they hearde it, they glorified the Lorde, & sayde vnto hym: Thou seeest brother, howe many thousande Iewes

(a) This James was the Lorde's brother, & some of Marie, which was the sister of the blessed virgin: which James afterward was bishop of Hierusalem.

Actes. xx. c.

Actes. xx. g.

Actes. vi. d.
and. viii. a.

Jewes there are which beleue, & they are all earnest followers of the lawe.

21 And they are infourmed of thee, that thou teachest all the Jewes whiche are among the Gentiles to forsake Moyles, and sayest that they ought not to circūcise their chyldren, neither to walke after the customes.

22 What is it therefore: The multitude must needes come together: For they shall heare that thou art come.

23 Do therfore this that we saye to thee. We haue foure men, which haue a bow on them:

24 Them take, & ^(b)purifie thy selfe with them, and do coste on them, that they may haue their heades: And all shall knowe, that those thynges whiche they haue hearde concernyng thee, are nothyng, but that thou thy selfe also walkest and kepest the lawe.

25 As touchyng the Gentiles which beleue, *We haue written and concluded, that they obserue no suche thyng, saue only that they kepe them selues from thynges offered to idoles, & from blood, and from strangled, & from fornication.

26 Then Paul toke the men, and the next day purifyng hym selfe with them, entered into the temple, declaring the accomplisment of the dayes of the purification, vntyll that an offeryng should be offered for euery one of them.

27 And when the seuen dayes were almost ended, the Jewes which were of Asia, when they sawe hym in the temple, moued al the people, & layde handes on hym,

28 Crying: Men of Israel helpe. This is the man that teacheth all men euery where against the people, and the lawe, and this place: He hath also brought Grekes into the temple, and hath polluted this holy place.

29 For they had seene before with hym in the cite *Trophimus an Ephesian,

whom they supposed that Paul had brought into the temple.

30 And all the cite was moued, and the people swarmed together: And they toke Paul & drewe hym out of the temple, & forthwith the doores were shut.

31 And as they went about to kylle hym, tydynges came vnto the hye captaine of the souldiers, that all Hierusalem was in an bypore.

32 Which immediatly toke ^(c)souldiers, and vnder captaines, and ran downe vnto them: And when they sawe the vpper captaine and the souldiers, they left smyptyng of Paul.

^(c) God often times appoynteth his magistrates to decrease his faithfull ministers from all dangers of their enemies.

33 Then the chiefe captaine came neare, & toke hym, and commaunded hym to be bounde with two chaynes, & demaunded who he was, & what he had done.

34 And some cryed one thyng, some another, among the people. And when he coulde not knowe the certaintie for the rage, he commaunded him to be carryed into the castle.

35 And when he came vpon the stayres, it was so that he was borne of the souldyers for the violence of the people.

36 For the multitude of the people followed after, crying, away with hym.

37 And when Paul began to be carryed into the castle, he saide vnto the hye captaine: May I speake vnto thee: Who sayde: Canst thou speake Greke?

38 Art not thou that Egyptian which before these dayes madest an bypore, and leddest out into the wyldernesse foure thousande men that were murderers:

39 But Paul saide: I am a man which am a Iewe, of Tarsus, a cite in Cilicia, a citezin of no vyle cite, and I beseeche the suffer me to speake vnto the people.

Actes. ix. b. and. xxii. a.

40 And when he had geuen hym licence, Paul stode on the stayres, & ^(d)beckened with y^e hande vnto the people: And when there was made a great scilence, he spake vnto them in the hebrue tongue, saying:

Actes. xi. f.

The. xxij. Chapter.

3 Paul rendereth an account of his lyfe and doctrine, 25 he escapeth the whyppe by reason he was a citezin of Rome.

1 **M**en, brethern, & fathers, heare ye mine aunswer whiche I make vnto you. (And when they heard that he spake in the hebrue tongue to the,



they kept y^e more scilence. And he saith:) I am verily a man which am a Iewe, borne in *Tarsus in Cilicia, and yet brought vp in this cite at y^e feete of *Gamaliel, and infourmed accordyng to the perfect maner of the lawe of y^e fathers, and was zelous towarde God, as ye

Actes. ix. b. and. xxi. g. Actes. v. i.

Paul's... via... Paul's... to this... as fore... did... was... of... from... in the... of the... not... through the... of... he... to... of... the... to be... d.

Actes. xx. b. Tim. iiii. d.

Act. viii. a.
ix. a. xxvi. a.
i. Cor. xv. b.
Galath. ii. b.

all are this same day.

4 And *I persecuted this way vnto the death, byndyng & deuyeryng into prison both men and women,

5 As also the chiefe priest doth beare me witnesse, and all the estate of the elders: of whom also I receaued letters vnto the brethren, and went to Damascus, to byng them whiche were there, bounde vnto Hierusalem for to be punished.

6 And it came to passe, that as I made my iourney, & was come nye vnto Damascus, about noone, sodainly there shone from heauen a great light rounde about me.

7 And I fell vnto the earth, and hearde a voyce saying vnto me: *Saul, Saul, why persecutest thou me:

8 And I answered: who art thou Lorde: And he sayde vnto me: I am Jesus of Nazareth ^(a) whom thou persecutest.

9 And they that were with me, sawe veryly a lyght, and were afrayde: but they hearde not the voyce of hym that spake with me.

10 And I saide: what shall I do Lord: And the Lorde sayde vnto me: Arise, and go into Damascus, & there it shalbe tolde thee of all thynges whiche are appointed for thee to do.

11 And when I sawe nothyng for the bryghtnesse of the lyght, I was ledde by the hande of the that were with me, and came into Damascus.

12 *And one Ananias, a deuout man as perternyng to the lawe, hauyng a good report of all the Jewes whiche there dwelt,

13 Came vnto me, and stode, and sayde vnto me: Brother Saul, receaue thy syght. And the same houre I [receaued my syght, and] sawe hym.

14 And he said: The God of our fathers hath ordeyned thee before, that thou shouldest knowe his wyll, and see that iuste one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse vnto all men, of those thynges which thou hast seene and hearde:

16 And nowe why tarpest thou: arise, & be baptized, & washe away thy synnes, *in callyng on the name of the Lorde.

17 And it came to passe, that whē I was come agayne to Hierusalem, and prayed

in the temple, I was in a traunce,
18 And sawe him, saying vnto me: Make haste and get thee quickly out of Hierusalem: for they wyl not receaue thy witnesse concernyng me.

19 And I sayde: Lord, they knowe that I I prisoned and beat in euery synagogue them that beleued on thee.

20 *And when the blood of thy wytnesse Steuen was shedde, I also stode by, and consented vnto his death, and kept the rayment of them that slue hym.

21 And he sayde vnto me: depart, for *I wyl sende thee farre hence vnto the gentiles.

22 And they gaue him audience vnto this worde, and then lift vp their voyces and sayde: away with suche a felowe from the earth, for it is no reason y he shoulde lyue.

23 And as they cryed, and caste of their clothes, and threwe dust into the ayre,

24 The chiefe captaine commaunded hym to be brought into the castle, & bade that he shoulde be scourged, and examined, that he myght knowe wherefore they cryed so on hym.

25 And as they boude him with thonges, Paul saide vnto y Centurion that stode by: Is it lawfull for you to scourge a man that is a ^(b) Romane, and vncondempned:

26 When the Centurion hearde that, he went and tolde the vpper captaine, saying: Take heede what thou doest, for this man is a Romane.

27 Then the vpper captaine came, & saide vnto him: Tel me, art thou a Romane: He sayde, yea.

28 And the chiefe captaine answered: with a great summe obteyned I this freedom. And Paul saide: I was free borne.

29 Then strayghtway departed fro him they which should haue examined him. And the hie captaine also was afrayde, after he knew that he was a Romane, and because he had bounde hym.

30 On the morowe, because he woulde haue knowen the certaintie wherefore he was accused of the Jewes, he loosed hym from his bandes, and commaunded the hie priestes & all the counsell to come together, & *brought Paul forth, and set hym before them.

Actes. ix. a.

(a) Iesus was nowe in heauen, and coulde not be persecuted of Paul: But y persecution whiche Paul exercised agaynst the fapthfull being his members, Christus counted it as done to hym selfe.

C
six. c.

m. x. c.

Actes. iii. a.

Act. xiii. d.
Galath. i. d.

(b) He was not borne at Rome, but at Tarsus: the citizens wherof, enioye the priuilege of y citie of Rome, & were counted as Romanes.

¶ The.xxiiij. Chapter.

1 Paul commeth befoze the counsell, 2 Ananias causeth hym to be striken, 12 the captayne deliuereth hym, 11 God comforteth hym, 23 he is sent to Cesarea.

A
cs.34.d.



AND Paul earnestly beholding the counsell, saide: Men & brethren, * I haue lyued in al good conscience befoze God vntyll this day.

Jewes gathered them selues together, and made a ^(c)bowe, saying that they would neither eate nor drynke, tyl they had kylled Paul.

^(c)The word properly signifieth cursing, as when a man either sweareth, or wisheth hym selfe to dye, or to be geuen to the deuyll, except he byng his purpose to passe.

13 And they were mo then fourtie men, which had made this conspiracie.

14 And they came to the chiefe priestes and elders, and sayde: We haue bounde our selues with a bowe, that we will eate nothyng vntyll we haue slayne Paul.

15 Nowe therfore geue ye knowledge to the vpper captayne, and to the counsell, that he byng hym forth vnto you to morowe, as though ye would knowe somethyng more perfectly of hym: And we, or euer he come neare, are redy to kill hym.

16 And when Pauls sisters sonne heard of their laying awaite, he went & entred into the castle, and tolde Paul.

17 And Paul called one of the vnder captaynes vnto hym, and sayde: Bryng this young man vnto the hie captayne, for he hath a certayne thyng to shewe hym.

18 And he toke hym, and brought hym to the hie captayne, and sayde: Paul the prisoner called me vnto him, and prayed me to byng this young man vnto thee, which hath a certayne matter to shewe thee.

19 Then the hie captayne toke hym by the hande, and went with hym out of the way, and asked hym: What is it that thou hast to tell me?

20 And he sayde: The Jewes are determined to desire thee, that thou wouldest byng forth Paul to morowe into the counsell, as though they would enquire somewhat of hym more perfectly.

21 But folowe not thou their myndes: For there lye in wayte for him, of them, mo the fourtie men, which haue bounde themselues with a bowe, that they will neither eate nor drynke, tyl they haue kylled hym. And nowe are they redy, and loke that thou shouldest promise.

22 The vpper captayne then let y^e young man depart, and charged hym, see thou tell it out to no man, that thou hast shewed these thynges to me.

And

2 Ananias, commaunded the that stode by, to smyte hym on the mouth.

3 Then sayde Paul vnto him: God shall smite thee thou ^(a)paynted wall: For, * sittest thou & iudgest me after the lawe, & commaundest me to be smitten contrary to the lawe:

4 And they that stode by, sayde: * Reuilest thou Gods hie priest?

5 Then sayde Paul: I wylt not brethren, ^(b)that he was the hie priest. For it is wrytten: * Thou shalt not curse the ruler of thy people.

6 But when Paul perceaued that the one part were saducees, and the other pharisees, he cryed out in the counsell: Men and brethren, * I am a pharisee, the sonne of a pharisee: * Of the hope & resurrection of the dead, I am iudged.

7 And when he had so sayde, there arose a debate betwene the pharisees and the saducees, & the multitude was deuided.

8 * For the saducees say, that there is no resurrection, neither Angel, nor spirite: But the pharisees confesse both.

9 And there arose a great crye: and when the scribes which were of the pharisees part arose, they stroue, saying, we fynde none euyl in this man: But yf a spirite or an Angel hath spoken to hym, let vs not striue agaynst God.

10 And when there arose a great debate, the chiefe captayne, fearyng lest Paul shoulde haue ben pluckt asunder of the, commaunded the souldiers to go downe, and to take him from among them, and to byng hym into the castle.

11 And the nyght folowynge, the Lorde stode by hym, and sayde: We of good cheare Paul, for as thou hast testified of me in Hierusalem, * so must thou beare witnesse also at Rome.

12 And when it was day, certayne of the

ca. xvii. d
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p. iii. a
xxiii. e.

Mat. xxii. c.
Mark. xii. b.
Luk. xx. c.

xxvi. b.

xxvii. b.

23 And he called vnto hym two vnder captaynes, saying: Make redy two hundred souldyers, to go to Cesarea, and horsmen threescore and ten, and spearmen two hundred, at the thirde houre of the nyght:

24 And delyuer them beastes, that they may set Paul on, and bryng hym safe vnto Felix the hyc deputie.

25 And he wrote a letter, after this maner.

26 Claudius Lysias, vnto the most mightie ruler Felix, sendeth greetinges.

Act. xx. f. 27 * This man was taken of the Jewes, and shoulde haue ben kylled of them: Then came I with souldiers, & rescued hym, and perceaued that he was a Romane.

Act. xxii. g. 28 And whē I would haue knowen the cause, wherfore they accused hym, * I brought hym forth into their counsell.

Act. xxv. c. 29 Whom I perceaued to be accused of questions of their lawe, * but was not gyltie of any thyng worthy of death, or of bondes.

30 And when it was shewed me howe that the Jewes layde wayte for the man, I sent [hym] strayghtway to thee, and gaue commaundement to his accusers, that the thynges which they haue agaynst hym, they shoulde tell before thee. Fare Well.

31 Then the souldyers, as it was commaunded them, toke Paul, and brought hym by nyght to Antipatris.

32 On the morowe, they left the horsmen to go with hym, and returned vnto the castle.

33 Which when they came to Cesarea, and delyuered the epistle to the deputie, presented Paul also before hym.

34 And when the deputie had read [the letter] he asked of what countrey he was. And when he vnderstoode that he was of Celicia,

35 * I wyll heare thee, sayde he, when thyne accusars are come also. And he commaunded hym to be kept in Herodes iudgement hall. Deut. xvii. a

The. xxiiij. Chapter.

10 Paul beyng accused, aunswereth for his lyfe and doctrine. 25 Felix gropeth hym, thinkyng to haue a bribe, 28 and after leaueth hym in pylson.



Act. xxv. d. **A**N D after fyue dayes, Ananias* the hie priest descended, with the elders, and with a certayne oratour, named Tertullus, which appeared before the deputie agaynst Paul.

2 And when Paul was called forth, Tertullus began to accuse hym, saying: Seyng that we^(a) obtayned great quietnesse by the meanes of thee, and that many good thynges are done vnto this nation through thy prouidence,

3 That alowe we euer, & in all places, most noble Felix, with all thankes.

4 Notwithstandyng, that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie a fewe wordes.

5 For we haue founde this man a pestilent felowe, and a mouer of debate vnto all the Jewes in the whole worlde, and a maynteyner of the sect of the Nazarites.

6 And hath gone about to pollute the

temple: *whom we toke, and woulde haue iudged accordyng to our lawe. Act. xvi. s.

7 But the hyc captayne Lysias, came vpon vs, and with great violence toke hym away out of our handes,

8 Commaundyng his accusers to come vnto thee: Of whom thou mayest, yf thou wilt enquire, knowe the certayntie of all these thynges, wherof we accuse hym.

9 And the Jewes lyke wyse affirmed, saying that these thynges were so.

10 The Paul, after that the deputie hym selfe had beckened vnto hym that he shoulde speake, aunswered: with a more quiet mynde do I aunswere for my selfe, forasmuch as I vnderstande, that thou haste ben of many yeres a iudge vnto this nation:

11 Because that thou mayest knowe, that there are yet but twelue dayes, sence I went by to Hierusalem for to worshipp.

12 And * they neither founde me in the temple disputyng with any man, either raylyng by the people, neither in the synagogues, nor in the cite. Act. xxv. b.

Neither

(a) Felix by his diligence had taken Cleazarus & captayne of & murderers, and put the Egyptians to flyght, which rayped by tumultes in Iurie. For these the oratour prayed hym: other wayes he was both cruell and couetous.

13 Neither can they proue the thynges wherof they accuse me.

14 But this I confesse vnto thee, that after the way which they call heresie, so worship I the God of my fathers, beleuyng all thynges which are written in the lawe and the prophetes,

15 And haue hope towardes God, that the resurrection of the dead which they them selues loke for also, shalbe both of the iust and vniust.

16 And herein studie I, to haue alway a cleare conscience toward God, and toward men.

17 Holbe after many yeres, I came and brought almes to my nation, and offerynge:

18 In the which they founde me purified in the temple, neither with multitude, nor yet with vniquietnesse:

19 Howbeit, there were certayne Jewes out of Asia,

20 which ought to be here present before thee, & accuse me, yf they had ought agaynst me:

21 Or els let these same here say, yf they haue founde any euill doying in me, whyle I stande here in the counsell:

22 Except it be for this one voyce, that I cryed standyng among them, of the resurrection from the dead, am I iudged

of you this day.

23 And whē Felix hearde these thynges, he deferred them, for he knewe very well of that way, and sayde: when Lyfias the captayne is come downe, I will knowe the vtmost of your matter.

24 And he commaunded an vnder captayne to kepe Paul, and to let hym haue rest, and that he shoulde forbyd none of his acquayntaunce to minister vnto hym, or to come vnto hym.

25 And after certayne dayes, when Felix came, with his wyfe Drusilla, which was a Jewesse, he called forth Paul, and hearde hym of the sayth which is towarde Christe.

26 And as he reasoned of ryghteousnesse, of temperaunce, and iudgement to come, Felix trembled, and answered: Go thy way for this tyme, when I haue a conuenient season, I will sende for thee.

27 He hoped also, that money shoulde haue ben geuen hym of Paul, that he myght loose hym: wherfore, he sent for hym the oftener, and communed with hym.

28 But after two yere, Porcius Festus came into Felix rowme: and Felix wylling to shewe the Jewes a pleasure, left Paul bounde.

Iere. 39. c. Act. xxvii. a

(d) Such is the might and force of Gods heauenlye word, that it causeth the depey to tremble and quake.

Act. xxv. d.

The. xxv. Chapter.

2 The Jewes accuse Paul before Festus, 8 he answereth for hym selfe, 11 and appealeth vnto the Emperour, 14 his matter is brought before Agrippa, 23 and he is brought forth.

21 **W**hen when Festus was come into the prouince, after thre dayes, he ascended from Cesarea vnto Hierusalem.

2 Then enfourmed him the hye priest, and the chiefe of the Jewes, of Paul: And they besought hym,

3 And desired fauour agaynst hym, that he woulde sende for hym to Hierusalem: & they layde awayte in the way, to kyll hym.

4 But Festus answered, that Paul shoulde be kept at Cesarea, and that he him selfe woulde shortly depart thither.

5 Let them therfore, sayde he, which among you are able, come downe with vs, and accuse hym, yf there be any fault in this man.

6 And when he had tarped among them more then ten dayes, he went downe vnto Cesarea, & the next day late downe in the iudgement seate, and commaunded Paul to be brought.

7 Who beyng come, the Jewes which were come from Hierusalem, stode about hym and layde many & greuous complayntes agaynst Paul, which they coulde not proue,

8 Whyles he answered for hym selfe that he had agaynst the lawe of the Jewes, neither agaynst the temple, nor yet agaynst Caesar offended any thyng at all.

9 But Festus wylling to do y Jewes a pleasure, answered Paul, and sayde: wylt thou go by to Hierusalem, & there be iudged of these thynges before me:

10 Then said Paul: I stande at Caesars iudgement

(a) whyles Paul lyued vnder the lawe lyke other Jewes, his conuersation was perfect and notable, and after his conuersion vnto Christe, he became a more notable example of innocencie, but it is a comon case, that the seruantes of God are euill spoken of, for their well doying.

So mar- ple though our tims gods true religion be called heretic, so it was counted of the wicked, euen in the begynning of Christes kyngdome.

Act. xxiii. a.

Rom. xv. f. Act. xi. d.

These accusers spake but upon false appetites, which the be- lievers of Sa- tan had blowe away, and will not for some appere from selage.

Act. xxiii. a.

iudgement seate, where I ought to be iudged: To the Jewes haue I no harme done, as thou very wel knowest.

11 For yf I had done any hurt, or committed any thyng worthy of death, I refuse not to dye: But yf there be none of these thinges, wherof they accuse me, no man may delyuer me to them. I appeale vnto ^(b) Caesar.

12 Then spake Festus, with the counsell, and answered: Hast thou appealed vnto Caesar: vnto Caesar shalt thou go.

13 And after certayne dayes, king Agrippa and Bernice came vnto Cesarea, to salute Festus.

14 And when they had ben there a good season, Festus rehearsed Pauls cause vnto the kyng, saying: * There is a certayne man left in bondes of Felix,

15 About whom, when I came to Hierusalem, * the hye priestes and elders of the Jewes enfourmed me, and desired to haue iudgement agaynst hym.

16 To whom I aunswere: It is not the maner of the Romanes, for fauour to delyuer any man that he shoulde perishe, before that he which is accused, haue the accusers before hym, and haue licence to aunswere for hymselfe, concerning the cryme layde agaynst hym.

17 Therefore, when they were come hither, without any delay, on the morowe I late to geue iudgement, and commaunded the man to be brought forth.

18 Agaynst whom, when the accusers stode by, * they brought none accusation of such thynges as I supposed:

19 But had certayne questions agaynst hym of their owne superstition, and of one Jesus which was dead, whom

Paul affirmed to be alyue.

20 And because I doubted of such maner of questions, I asked hym whether he woulde go to Hierusalem, and there be iudged of these matters.

21 But when Paul had appealed to be kept vnto the knowledge of Augustus, I commaunded hym to be kept, tyll I myght sende hym to Caesar.

22 Then Agrippa sayde vnto Festus: I woulde also heare the man my selfe. To morowe sayd he, thou shalt heare hym.

23 And on the morowe, when Agrippa was come, and Bernice, with great pompe, and were entred into the counsell house, with the chiefe captaynes, and chiefe men of the citie, at Festus commaundement was Paul brought forth.

24 And Festus sayde: Kyng Agrippa, and al men which are here present with vs, ye see this man, about whom all the multitude of the Jewes haue intreated me, both at Hierusalem, and also here, crying, that he ought not to lyue any longer.

25 Yet founde I nothyng worthy of death, that he had committed: Neuerthelesse, seeyng that he hath appealed to Augustus, I haue determined to sende hym:

26 Of whom I haue no certayne thyng to write vnto my Lorde. Wherefore, I haue brought hym forth vnto you, and specially vnto thee, O kyng Agrippa, that after examination had, I myght haue somewhat to write.

27 For me thynketh it vnrasonable, for to sende a prysoner, and not to shewe the causes which are laide agaynst him.

The .xxvj. Chapter.

1 Kyng Agrippa heareth Paul. 25 Pauls modest aunswere agaynst the iniurie of festus.

1 **W**hen Agrippa sayde vnto Paul, thou art permitted to speake for thy selfe. Then Paul stretched forth the hande, and aunswere

[for hym selfe]

2 I thynke my selfe happy, kyng Agrippa, because I shall aunswere this day before thee, of all the thynges whereof I am accused of the Jewes:

3 Namely, because thou art expert in all customes and questions, whiche are

among ^(a) the Jewes: wherefore I beseeche thee to heare me patiently.

4 My lyfe, that I haue led of a chyld, which was at the first among myne owne nation at Hierusalem, knowe all the Jewes,

5 which knowe me from the beginning, (yf they woulde testifie) that * after the most straytest sect of our ^(b) religion, I lyued a pharisee.

6 And nowe I stande and * am iudged, for the hope of the promise made of God vnto our fathers:

Vnto

(b) The iniquitie of the iudge, who contrarye to equitie, wplyng to please the Jewes, desired howe to betray Paul, drawe Paul to appeale, which is the bittermost remedie for such as by wrong iudgement are oppressed, and this appellation by Gods prouidence was a meane that Paul shoulde testifye of Christe at Rome also.

Act. xxiii. f

(a) He knoweth much, but he sayeth in the ryght applying of his knowledge, as they do which be wylle in their owne conceits: on the zeale of God, but not according to knowledge. (b) He taketh the sect of the pharisees to be perfectest, because their doctrine was better than the other sectes. The Sadducees denyed the resurrection of the dead. The Celts glopping in straghtnesse of life, here regarded tras doctrine.

7 Unto which promise, our twelue tribes instantly seruyng God day & nyght, hope to come. For which hopes sake, kyng Agrippa, I am accused of the Jewes.

8 Why shoulde it be thought a thyng incredible vnto you, that God shoulde rayse agayne the dead?

9 I also verely thought in my selfe that I ought to do many contrary thynges, cleane agaynst the name of Iesus of Nazareth:

10 * Which thyng I also dyd in Hierusalem. And many of the Saintes dyd I shut vp in pryson, hauyng receaued aucthoritie of the hye priestes: And when they were put to death, I gaue the sentence.

11 And I punished them oft in euery synagogue, and compelled them to blaspheme: and was yet more mad vpon them, and persecuted them, euen vnto straunge cities.

12 About which thynges, as I went to Damascus, with aucthoritie and commission of the hye priestes:

13 Euen at mydday, O kyng, I sawe in the way, a lyght from heauen, aboue the bryghtnesse of the Sunne, thynne rounde about me and them which iourneyed with me.

14 And when we were all fallen to the earth, I hearde a voyce speakyng vnto me, and sayyng in the Hebrewe tongue: * Saul, Saul, why persecutest thou me? It is harde for thee to kicke agaynst the prickes.

15 And I sayde: who art thou Lorde? And he sayde: I am Iesus whom thou persecutest.

16 But ryse and stande vpon thy feete. For I haue appeared vnto thee for this purpose, to make thee a minister and a witnesse, both of those thynges which thou hast seene, and of those thynges in the which I wyll appeare vnto thee,

17 Delyueryng thee from the people, and from the gentiles, vnto whom nowe I sende thee,

18 To open their eyes, that they may be turned from darknesse to lyght, & from the power of Satan vnto God, that they may receaue forgenenes of synnes, & inheritaunce among them which are

sanctified by fayth that is towarde me.

19 wherfore, O kyng Agrippa, I was not disobedient vnto the heauenly visiō:

20 But shewed first vnto them of Damascus, & at Hierusalem, and throughout all the coastes of Iurie, and then to the gentiles, that they shoulde repent, and turne to God, and do such workes as become them that repent.

21 For this cause the Jewes caught me in the temple, & went about to kyll me.

22 Seyng therefore, that I haue obtayned helpe of God, I continue vnto this day, witnessyng both to small and to great; sayyng none other thynges, then those which the prophetes and Moyses dyd say shoulde come:

23 That Christe shoulde suffer, and that he shoulde be the first that shoulde ryse from the dead, and shoulde shewe lyght vnto the people, and to the gentiles.

24 And as he thus spake for hym selfe, Festus sayde with a loude voyce: Paul, thou art besyde thy selfe, much learyng doth make thee mad.

25 But he sayde: I am not mad, most noble Festus, but speake foorth the wordes of truethe and sobernesse.

26 For the kyng knoweth of these thynges, before whom also I speake freely, neither thynke I, that any of these thynges are hydden from him: For this thyng was not done in a corner.

27 Kyng Agrippa, beleuest thou the prophetes? I wote wel that thou beleuest.

28 Then Agrippa sayde vnto Paul: Somewhat thou perswadest me to be a christian.

29 And Paul sayde: I woulde to God, that not only thou, but also all that heare me to day, were both somewhat, and also in a great deale, such as I am, except these bondes.

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

31 And when they were gone apart, they talked betwene thē selues, sayyng: This man doth nothyng worthy of death, or of bondes.

32 Then sayde Agrippa vnto Festus: This man nyght haue ben let loose, yf he had not appealed vnto Caesar.

Act. viii. a.
Ior. xv. b.
Ioth. ii. c.

(c) Festus being much troubled with Pauls declaration, and hauyng no thyng to say agaynst it, yet woulde not yelde vnto it, but clamorously condemned it as witless & superstitious, for wordlynges are loth to be cumbrd with sedy matters, & count all such foolish that trouble them selues therewith.

(d) He sawe a little lyght, but it was soone out, like vnto those, that hearyng a sermon are for the tyme well mynded, but after returns to thēr olde trade.

Act. ix. a.
I. xxii. c.

come, as we were sayling in Adria, about mydnyght the shypmen deemed that there appeared some countrey vnto them:

28 And sounded, and founde it twentie faddomes. And when they had gone a litle further, they sounded agayne, and founde it fyfteeene faddomes.

29 Then fearyng lest they shoulde haue fallen on some rocke, they caste foure anckers out of the sterne, and wisshed for the day.

30 And as the shypmen were about to flee out of the shippe, when they had let downe the boate into the sea, vnder a colour, as though they woulde haue cast anckers out of the foreshippe,

31 Paul sayde vnto the vnder captayne, and to the souldiers: Except these abide in the ^(b) shippe, ye can not be safe.

32 Then the souldyers cut of the rope of the boate, and let it fall away.

33 And when the day began to appeare, Paul besought them all to take meate, saying: This is the foureteenth day, that ye haue tarped & continued fasting, receauyng nothyng at all.

34 Wherefore, I pray you to take meate, for this no doubt is for your health: for there shall not an ^(c) heere fall from the head of any of you.

35 And when he had thus spoken, he toke bread, and gaue thanks to God in presence of them all: And when he had broken it, he began to eate.

36 Then were they all of good cheare, and they also toke meate.

37 And we were altogether in the shippe, two hundred threescore & sixteene soules.

38 And when they had eaten enough, they lyghted the shippe, and cast out the wheate into the sea.

39 And when it was day, they knewe not the lande: but they spied a certayne hauiens with a banke, into the which they were mynded, yf it were possible, to thrust in the shippe.

40 And when they had taken by the anckers, they committed [them selues] vnto the sea, and loosed the rudder bondes, and hoysed by the mayne sayle to the wynde, and drewe to lande.

41 And when they fell into a place which had the sea on both sydes, they thrust in the shippe: And the forepart sticke fast & moued not, but the hynder part brake with the violence of the waues.

42 And the souldiers counsel was to kyll the prysoners, lest any of them, when he had swomme out, should runne away.

43 But the vnder captayne wylling to saue Paul, kept the from their purpose, & commaunded that they which coulde swymme, shoulde cast them selues first into the sea, and scape to lande:

44 And the other, some on boordes, and some on broke peeces of the shippe. And so it came to passe, that they escaped all safe to lande.

¶ The .xxviiij. Chapter.

¶ The viper hurteth not Pauls hande, & he healeth Publius father, & preacheth Christe at Rome.

Al

xxvii c

2

3

B 4



And when they were scaped, then they knewe that the Ile was called Melite.

And y^e straungers shewed vs no litle kyndnesse: for they kyndled a fyre, and receaued vs euery one, because of the present rayne, and because of the colde.

And when Paul had gathered a bondell of stikes, and layde them on the fyre, there came a viper out of the heat, and caught hym by the hande.

And when the straungers sawe the

beast hang on his hande, they sayde among them selues, No doubt this man is a ^(a) murtherer: whom though he haue escaped the sea, yet vengeance suffreth not to lyue.

5 And he shoke of the viper into the fyre, and felt no ^(b) harme.

6 Howbeit, they wayted whē he shoulde haue swolne, or fallen downe dead so denie: But after they had loked a great while, and sawe no harme come to him, they chaunged their myndes, and sayde that he was a ^(c) God.

7 In the same quarters were possessiōs of y^e chiefe man of the Ile, whose name was Publius, which receaued vs, and lodged

(a) Such is the peruerse iudgement of men, that they condemne them, whom they see in any affliction.

(b) By this miracle God performed his promise made to his disciples, that neither Serpentes nor payson, shalbe hurt them, and also by the same, was confirmed the Gospel of his sonne Iesus Christ, which Paul preached vnto the world.

(c) Beholde the cecenitie of infidels, for after any rage and errour, they fall forthwith into the contrarie.

lodged vs thre dayes curteouslye.

E 8 And it came to passe, that the father of Publius lay sicke of a feuer, and of a bloody fluxe: to whom Paul entred in, & prayed, and layde his handes on hym, and healed hym.

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

10 which also dyd vs great honour, and when we departed, they laded vs with such thynges as were necessary.

11 And after thre monethes we departed in a shippe of Alexandria, which had wyntred in the Ile, whose badge was ^(c)Castor and Pollux.

12 And when we came to Syracusa, we tarped there thre dayes.

13 And from thence we fet a compasse, and came to Rhegium, & after one day the south wynde blew, and we came the next day to Puteolus:

14 where we founde brethren, and were desired to tary with them seuen dayes, and so we came towarde Rome.

15 And from thence, when the brethren hearde of vs, they came to meete vs at Appii forum, and at the thre tauernes. when Paul sawe the, he thanked God, and waxed bolde.

16 And when we came to Rome, y^e vnder captayne deliuered the prysoners to the chiefe captayne of the hoast: But Paul was suffred to dwell by him selfe, with a souldyer that kept hym.

D 17 And it came to passe, that after thre dayes Paul called y^e chiefe of the Jewes together. And whē they were come, he sayde vnto them: Men and brethren, though * I haue committed nothyng agaynst the people, or lawes of the fathers, * yet was I deliuered prysoner from Hierusalem, into the handes of the Romanes.

18 which when they had examined me, woulde haue let me go, because there was no cause of death in me.

19 But when the Jewes spake contrary, I was constrayned to appeale vnto Caesar: not that I had ought to accuse my people of.

20 For this cause then haue I called for

you, euen to see [you] and to speake with you: * because that for the ^(b) hope of Israel, I am bounde with this chayne.

21 And they said vnto him: we neither receaued letters out of Iurie concernyng thee, neither any of the brethren that came, shewed or spake any harme of thee.

22 But we wyll heare of thee, what thou thynkest: For as concernyng this sect, we knowe that * euery where it is spokē agaynst.

23 And when they had appoynted hym a day, there came many to hym into his lodgyng, to whom he expounded and testified the kyngdome of God, perswadyng them concernyng Iesus, both out of the lawe of Moyses, and out of the prophetes, euen from morning to night.

24 And * some were perswaded in the thynges which were spoken, and some beleued not.

25 And when they agreed not among them selues, they departed after that Paul had spoken one worde, [that is to say] well spake the holy ghost by Esaias the prophete, vnto our fathers,

26 Saying: * Go vnto this people, and say, with your eares shall ye heare, and shall not vnderstande: and with your eyes shall ye see, and not perceaue.

27 For the heart of this people is wared grosse, & their eares are dull of hearing, and their eyes haue they closed: lest they shoulde see with their eyes, and heare with their eares, and vnderstande with their heartes, and shoulde be conuerted, and I shoulde heale them.

28 Be it knowen therfore vnto you, that this saluation of God is sent to the gentiles, and they shall heare it.

29 And when he had sayde these wordes, the Jewes departed, and had great reasonyng among them selues.

30 And Paul dwelt two yeres full in his owne hired house, and receaued all that came in vnto hym,

31 Preachyng the kyngdome of God, and teachyng those thynges which concerne the Lorde Iesus Christe, with all confidence, no man forbyddyng hym.

(c) These the
Darius say-
ned to be Fu-
peters chyl-
dren, Gods of
the sea.

Act. xxiii. b
(b) That is,
for Iesus
Christes sake
whom they
had long toke
for, to be the
redemee of the
worlde.

Luk. ii. c.

Act. xvii. a.

Esaias. vi. c.
Math. xiii. b
Mark. iii. b
Luk. viii. b
Iohn. xii. f.

Act. xxiii. c

Act. xxiii. c.

Here endeth the Actes of the Apostles.

R. E.



Here hast thou (gentle reader, for thy better instruction) the description of the iourney and peregrination of Saint Paul, which is in this second booke of Saint Luke called the Actes of the Apostles, most intreated of. And forbecause thou readest oftentimes of Emperours, Kynges, and Deputies, thou hast set forth to thee, the names, the yeres, and howe longe euery Emperour or Kyng raigned, or Deputie gouerned, and vnder whom any of these actes were done, euen vntyll the death of Saint Paul.

¶ The order of tymes.

| The yeres of the Emperours of Rome. | The yeres of the Presidentes of the Iewes. | The yeres of the Herodians. | The yeres of Christes incarnation. | The yeres of Saint Paul the Apostle. |
|---|--|-----------------------------|------------------------------------|--------------------------------------|
| Tiberius. | Pilate. | Herode. | Christe. | Paul. |
| xxviii. | vi. | xxviii. | xxviii. | |
| In this yere Christe suffered, arose from the dead, ascended into heauen, from thence he sendeth vnto his Apostles the holy ghost. The Apostles do assemble and gather a congregation vnto the Lorde Christe, and do continue in prayer, and suffer persecution. | | | | |
| xix. | vii. | xix. | xxviiii. | i. |
| Samaria doth receaue the doctrine of Christe. Saint Steuen was stoned. Saint Paul also is conuerted vnto Christe as he tourneyed towarde Damascus, and fro thence he departed into Arabia, to preache the Gospell. | | | | |
| xx. | viii. | xx. | xxv. | ii. |
| Philip doth preache the Gospell vnto the cities by the sea syde, and doth conuert a man of Ethiopia, an Eunuch, and of great auctoritie with Candace Queene of the Ethiopians. | | | | |
| xxi. | ix. | xxi. | xxvi. | iii. |
| The Gospell is preached to the Syrians and Phenitians, of those that were dispersed and fledde from Hierusalem. | | | | |
| xxii. | x. | xxii. | xxvii. | iiii. |
| Saint Paul commeth to Hierusalem to see Peter, from thence he goeth into Syria, Cilicia, &c. Saint Peter commeth vnto Lidia. After that, he was called of Cornelius to come vnto Cesarea, where he dyd baptize, and from thence he went to Hierusalem, geuyng aunsweere to eche one that entred in question with hym. | | | | |
| xxiii. | Marcel. | xxiii. | xxviii. | v. |
| Antioche in Syria is conuerted vnto Christe, the Apostles sende thither Barnabas. Barnabas bryngeth Paul out of Tarza to Antioche, whither also Agabus came, speaking of dearch that was to come. Paul and Barnabas did succour them of Hierusalem. | | | | |

Herodes Antipas.
 Math. viii.
 Mark. vi.
 Luke. ix.

Steuens was stoned this yere.
 Actes. vi.
 Carion.

Pilate was president full ten yeres.
 Josephus.

The order of tymes.

| | | | | |
|--------|----------|--------|-------|-----|
| Caius. | Agrippa. | xxiii. | xxix. | vi. |
|--------|----------|--------|-------|-----|

Paul and Barnabas, by the commaundement of the holy ghost, were sent from Antioche, to preache the Gospell vnto the Heathens.

In this yere all thyngs per tofynge to this former yere her be. was geuen to this Herode Agrippa: Of whom reade Ictes. xii. Iosephus, Eusebius.

| | | | | |
|-----|-----|-----------------|-----|------|
| ii. | ii. | Herode Agrippa. | xl. | vii. |
|-----|-----|-----------------|-----|------|

Paul and Barnabas sayled from Paphus to Perga, a Citie of Pamphylia. From Perga vnto Antioche, a citie of Pisidia: from whence, by a commotion stirred by the Jewes, they were expelled out of their coastes.

In these yerres were Ciues, Pamphylia, Pisidia, and Licaonia conuerted.

| | | | | |
|------|------|--|------|-------|
| iii. | iii. | | xli. | viii. |
|------|------|--|------|-------|

Paul and Barnabas thus dyuen from Antioche, come to Iconium, where they abode a long tyme.

| | | | | |
|-----------|-------|--|--------|------|
| iiii. | iiii. | | xlii. | ix. |
| Claudius. | v. | | xliii. | x. |
| ii. | vi. | | xliv. | xi. |
| iii. | vii. | | xlv. | xii. |

This yere was James the elder beheaded of Herode Agrippa, and Peter was caste in pryson, and was deliuered by the angell of the Lorde. This kyng also dyed in his seuenth yere.

Prophecied by Agabus was y dearth this yere, as Eusebius, Iosius and Iuda affirmeth,

| | | | | |
|-------|--------|---------|-------|-------|
| iiii. | Fadus. | dearth. | xlvi. | xiii. |
|-------|--------|---------|-------|-------|

Paul and Barnabas (after their preachyng) returned vnto Antioch, where they continued many dayes with the congregation.

| | | | | |
|-----|------|------------------|---------|--------|
| v. | ii. | Felix about this | xlvii. | xiiii. |
| vi. | iii. | time came into | xlviii. | xv. |
| | | Syria. | | |

About the begynnyng of this yere, Paul and Barnabas toke their journey through Phenicia and Samaria, vnto Hierusalem, to the sinode or counsell. After that, they returned vnto Antioche, where they remayned a yere, whyther commeth Peter, whom Paul rebuketh. Galath. ii. Then Paul goeth vnto Cilicia and Licaonia.

Iosephus saith, that the dearth was in this yere.

| | | | | |
|-------|----------------|--|-------|-------|
| vii. | Tiberius Alex. | | xlix. | xvi. |
| viii. | ii | | l. | xvii. |

In these yerres were conuerted the countreys of Phrygia, Galatia, Mysia. Fro Croade he went by water into Macedonia, and conuerted the cities, namely Philippos, Appolonia, Amphipolis, Thessalonia, Athens.

He commeth to Corinth. Agrippa, of whom reade Ictes. xxvi.

| | | | | |
|-----|----------|------------------|------|--------|
| ix. | iii. | | li. | xviii. |
| x. | Cumanus. | Agrippa y ponger | lii. | xix. |

Paul goeth by sea vnto Hierusalem, from thence he commeth agayne vnto Antioche, from Antioche he visiteth the congregations of him in time past constituted in Galacia, and Phrygia.

He commeth to Ephesus.

| | | | | |
|--------|-------|-------|--------|--------|
| xi. | Eelix | ii. | liii. | xx. |
| xii. | ii. | iii. | liiii. | xxi. |
| xiii. | iii. | iiii. | lv. | xxii. |
| xiiii. | iiii. | v. | lvi. | xxiii. |

Paul ferrieth ouer into Grecia. From thence about Easter in his. xii. yere he goeth by sea into Syria, not a strayght course, because of the Jewes, but firste vnto Philippa a citie of Macedonia, and commeth about Pentecost vnto Hierusalem: there he is imprisoned of the Jewes, set at libertie immediatly of Claudius Lisia tribunus, and is sent vnto Cesarea to Felix, is kept in custodie of Felix two yerres.

| | | | | |
|------|----|-----|-------|---------|
| Nero | v. | vi. | lvii. | xxiiii. |
|------|----|-----|-------|---------|

Festus commeth about May into Judea, before whom he pleadeth his matter: After that, before Festus and Agrippa the kyng. He is sent vnto Rome in Italie, the seconde yere of Nero.

Two yerres he remaineth in free pryson,

| | | | | |
|--------|------------------|--------|---------|----------|
| ii. | Festus Portius | vii. | lviii. | xxv. |
| iii. | ii. | viii. | lix. | xxvi. |
| iiii. | iii. | ix. | lx. | xxvii. |
| v. | iiii. | x. | lxi. | xxviii. |
| vi. | Albinus. | xi. | lxii. | xxix. |
| vii. | ii. | xii. | lxiii. | xxx. |
| viii. | iii. | xiii. | lxiiii. | xxxi. |
| ix. | iiii. | xiiii. | lxv. | xxxii. |
| x. | Florus. | xv. | lxvi. | xxxiii. |
| xi. | ii. | xvi. | lxvii. | xxxiiii. |
| xii. | iii. | xvii. | lxviii. | xxxv. |
| xiii. | iiii. | xviii. | lxix. | xxxvi. |
| xiiii. | Vaspasianus dux. | xix. | lxx. | xxxvii. |

The begynnyng of the first vniuersal persecution of Chistians, the x. yere of Nero.

After that Saint Paul had preached the Gospell of Chryste, both in the east and west, about xxxvii. yerres, he was in the last yere of Nero the Emperour, beheaded at Rome with the sworde.

The Epistle of the Apostle Saint Paul, to the Romanes.



The first Chapter.

1 Paul sheweth by whom and to what purpose he is called. 16 what the Gospell is. 18 The vengeance of God vpon the wicked. 20 The vse of the creatures. 24 The ingratitude and punishment of the wicked.

1
A
By this
relateth,
the came
into the
of the
flesh by
2
one as-
sante, but
the calling
God, wher-
differeth
in the false
3
th. i. a.
4
The ma-
of wayes
of shew-
here child
e declared
sonne of
5
d. first,
power of
kynge of
6
condly, by
hoip gholt
earng in
ole signes.
7
rdly, by
resurrec-
from the
8
r. i. a.
ath. i. a.



Paul the seruaunt of Je-
sus Christe, ^(a) called [to
be] an Apostle, seuered
into the Gospell of God.

which he had promi-
sed afore by his prophe-
tes in y^e holy scriptures

Of his sonne, which was made of the
*seede of Dauid after the flesh:

And hath ben declared to be the sonne
of ^(b) God, with power after the spirite
that sanctifieth, by the resurrectiō from
the dead, of Jesus Christe our Lorde.

*By whom we haue receaved grace
and apostleship, that obedience myght
be geuen vnto the fayth in his name, a-
mong all heathen.

Among whom, ye are also the called
of Jesus Christe :

To all that be in Rome, beloued of
God, saintes by calling, *grace to you,
and peace, from God our father, and
the Lorde Jesus Christe.

First verily I thanke my God through

Jesus Christe for you all, that your
fayth is published throughout all the
worlde.

9 For God is my Witnesse, whom I
serue *with my spirite in the Gospell of
his sonne, that without ceasslyng I
make mention of you,

John. iii. c.
i. Cor. iii. c.

10 Praying alwayes *in my prayers, that
by some meane at the last, one tyme or
other, I myght take a prosperous iour-
ney by the wyll of God, to come vnto
you.

Phil. i. a.
Coloss. i. a.

11 For I long to see you, that I myght
bestowe among you some spirituall gift,
that ye myght be stablissed.

12 That is, that I might haue consolati-
on together with you, eche with others
fayth, yours and mine.

13 I woulde that ye should knowe bre-
thren, howe that I haue ostentymes
purposed to come vnto you (*and haue
ben let hytherto,) that I myght haue
some fruite also among you, as among
other of the gentiles.

Act. xxvi. b

His

I am

The Epistle

- 14 I am debter both to the grekes, and to the ^(c) barbarous, both to the wyse, and to the vnlwyse.
- 15 So that as much as in me is, I am redy to preache the Gospell to you that are at Rome also.
- 16 For I am not ashamed of the Gospell of Christ, because it is the power of God vnto saluation to all that beleue, to the Jewe first, and also to the Greke.
- 17 For by it is the ryghteousnes of God opened fro fayth to fayth. As it is written: the iuste shall lyue by fayth.
- 18 For the Wrath of God ^(d) appeareth from heauen, against all vngodlynesse & vnrightheousnes of men, which ^(e) withhold the trueth in vnrightheousnes.
- 19 For that that may be knowen of God, is manifest among them, because God hath shewed it vnto them.
- 20 For his inuisible thinges, being vnderstanded by his workes, through the creation of the worlde, are scene, that is, both his eternall power and godhead: So that they are without excuse.
- 21 Because that when they knewe God, they glorified hym not as God, neither were thankfull, but waxed full of vanities in their imaginations, *and their foolishhe heart was blynded.
- 22 When they counted them selues wyse, they became fooles:
- 23 *And turned the glozie of the immortal God, vnto an image, made not only after the similitude of a mortal man, but also of birdes, and foure footed *beastes, and of cреpyng beastes.

- 24 Wherefore God gaue them vp to vncleanenesse, through the lustes of their owne heartes, to defyle their owne bodies among them selues.
- 25 whiche chaunged his ^(f) trueth for a lye, and worshipped and serued the creature, more then the creator, which is to be prayesed for euer. Amen.
- 26 Wherefore God gaue them vp vnto shamefull lustes: *For euen their women dyd chaunge the naturall vse, into that which is agaynst nature.
- 27 And likewise also, the men left the naturall vse of the woman, and bent in their lustes one with another, *and men with nien wrought fylthynesse, and receaued to them selues the rewarde of their errour (as it was accordyng)
- 28 And as they regarded not to knowe God: *euen so God deliuered them vp vnto a leude mynde, that they should do those thinges which were not comely:
- 29 Beyng full of all vnrightheousnes, fornication, craftynesse, couetousnes, maliciousnes, full of enuie, murther, debate, deceite, euill conditioned, whysperers,
- 30 Backbyters, haters of God, dispitiful, proude, boasters, byngers bp of euill thinges, disobedient to father & mother:
- 31 Without vnderstandyng, couenaunt breakers, without naturall affection, truce breakers, vnmerryfull.
- 32 The whiche knowyng the righteounes of God, howe that they which commit such thynges are worthy of death, not only do the same, *but also haue pleasure in them that do them.

(c) All those that were not Jewes, by a comon word were called heathen. And here they are deuoted into Grekes & barbarous. By Grekes, he vnderstandeth those that were learned, ciuill, and of good byngyng by. By barbarous, he meaneth rude and sauage people, with which no man coulde well haue to do.

(d) which apperance the worlde knoweth nothyng of. For in the sight of God all men are godlesse, spynners, and the chyldren of wyth: & why they knowe any thyng of God, yet they be naught, because they neyther thanke hym, nor serue hym, and therefore plagues are powred vpon them from heauen.

(e) They hold the trueth in vnrightheousnes, & whiche vnderstande the trueth, & do not expresse the same in their deedes and lyfe.

Psal. cvi. c. Ierem. ii. c.

Eze. xiiii. b.

(f) By his trueth, here he vnderstandeth the glozie of God, and his true religion: and a lye he calleth idolatry, because the idolaters went about to take awaye from God a stone that whiche they were, thynkyng they to be neither wood nor stone, but attributed to the stone, that they were not, that is, diuine power & nature.

Actes. viii. f.

Ozee. vii. a.

The .ij. Chapter.

1 Gods iudgement vpon the hypocrites. 12 Ignorance excuseth not. 13 All men are sinners. 15 The Gentiles by their conscience, 17 the Jewes by their lawe.

Math. vii. a.

(a) Saint Paul spebeth here agaynst those men only, who being them selues fylled with all wickednesse, and impietie, yet be of al other most busy and curyous in notyng and reprehending other mennes fautes: not of any godly zeale, but to iustifie them selues, and to byng other men into hatred & contempt.



Therefore art thou inexcusable, O man, whosoever *thou be that ^(a) iudgest. For in that same wherein thou iudgest another, thou condemnest thy self. For thou that iudgest, doest euen y selfe same thynges. But we are sure that the iudgement of god is accordyng to the trueth, against

- them which commit such thynges.
- 3 Thinkest thou this, O thou man that iudgest them whiche do such thynges, and doest the same [thy selfe] that thou shalt escape the iudgement of God:
- 4 Eytter despisest thou the rythesse of his goodnes, & patience, and long sufferance, not knowyng *that the kyndnesse of god leadeth thee to repentaunce:
- 5 But thou after thy stubbornnesse and heart that can not repent, heapest vnto thy selfe Wrath, agaynst the daye of Wrath

Esa. xxx. d. Act. xvii. g.

23

Wrath and declaration of the righteous iudgement of God:

6 *Which wyl rewarde euery man accor- dyng to his^(c) deedes:

7 To them, Whiche by continuyng in well doynge seke for glozie, and honour, and immortallitie, eternall lyfe.

8 But vnto them that are contentious, & that do not obey the trueth, but obey vnrightheousnes [shall come] indignation, and Wrath.

9 Tribulation, and anguyshe, vpon eue- ry soule of man that doeth euyll, of the Jewe first, and also of the Greke:

10 But glozie, and honour, and peace to euery man that doeth good, to y^e Jewe first, and also to the Greke.

11 For *there is no respect of persōs with God.

12 For whosoever hath sinned without lawe, shall also perishe without lawe: And as many as haue sinned in y^e lawe, shall be iudged by the lawe.

13 (For in the sight of God, they are *not righteous whiche heare the lawe: but the doers of the lawe shall be iustified.

14 For when the Gentiles, whiche haue not the lawe, do of nature the thynges conteyned in the lawe: they hauing not the lawe, are a lawe vnto them selues.

15 Which shewe the workes of the lawe written in their heartes, their conscience bearing them witnesse, & their thoughtes, accusyng one another, or excusyng.)

16 At the day *when God shall iudge the secretes of men by Iesus Christe, accor- dyng to^(c) my Gospell.

17 Behold, *thou art called a Jewe, and^(c) restest in the lawe, and makest thy boast of God,

18 And knowest his wyl, and allowest the thynges that be excellent, infourmed

by the lawe:

19 And beleuest that thou thy selfe art a guyde of the blynde, a lyght of them which are in darknesse,

20 An infourmer of them whiche lacke discretion, a teacher of the vnlearned: Whiche hast the fourme of knowledg, & of the trueth in the lawe.

21 Thou therefore whiche teachest ano- ther, teachest not thy selfe: *Thou prea- chest a man shoulde not steale, yet thou stealest.

22 Thou that sayest a man shoulde not commit adulterie, breakest wedlocke. Thou abhorrest idoles, and yet robbest God of his honour.

23 Thou that makest thy boast of y^e lawe, through breakyng the lawe dishonorest God.

24 For the name of God is euyll spoken of among the Gentiles, through you: *As it is written.

25 For circumcision verely auayleth, yf thou kepe the lawe: But yf thou be a breaker of the lawe, thy circumcision is made vncircumcision.

26 Therefore if the^(c) vncircumcisiō kepe the ordinaunces of the law, shall not his vncircumcisiō be counted for circumcisiō:

27 And shall not vncircumcision whiche is by nature, if it kepe the law, iudge thee, whiche beyng vnder the letter & circum- cision, doest transgresse the lawe:

28 For he is not a Jewe, whiche is a Jewe outwarde. Neither is that circū- cision whiche is outwarde in the fleshe:

29 But *he is a Jewe whiche is one in- wardly, and *the circumcisiō of y^e heart, whiche consisteth in the spirite, and not in the letter [is circumcision] whose prayse is not of men, but of God.

¶ The. iij. Chapter.

1 The Jewes haue a prerogatiue. 10 The Jewes and Gentiles be both sinners.

21 All are iustified by grace through fayth, and not through workes.



1 **W**HAT preferment then hath y^e Jewe: or what anaunta- geth circumcision: Such euery way. First, for *because y^e vnto them were committed y^e wor- des of God.

2 What then though some of them dyd

not beleue: *Shal their vnbelieve make the^(a) fayth of God without effect:

4 God forbyd. Pea let God be true, and euery man a lyer, as it is writtē: That thou myghtest be iustified in thy say- ings, and ouercome when thou art iudged.

5 But yf our vnrightheousnes setteth foorth the rightheousnes of God, what shall we saye: Is God vnrightheous

M iij which

Math. vii. a.

Esaia. lii. a. Ezech. 36. g.

(c) By this word he mea- neth al y^e peo- ple, of what countrey or nation soever they be, which haue not recei- ued the signe of circumcisi- on, accorpyng to the lawe of Moyses.

Iohn. viii. c. Rom. ix. b. Coloss. i. b.

(a) which is the perour- rance of gods promise. For fayth is taken after two for- tes, both for our beleife, when we as- sure our sel- ues that God wyl performe his promise, and also for y^e steadfastnes of Gods promise to his people. For although some of the Jewes did not beleue, yet Gods trueth never fayled.

Math. xvi. d
6) For that
of such mcr. re
that they de-
re reward:
the the scrip-
the die this
ende of spea-
puz: that
it may
and
by men
good sp-
wher-
our fayth
the more
whi-
good wor-
God of
free grace:
reward.

Par. xix. c
Act. x. e.
Eph. vi. b.
Coloss. i. b.

Iames. i. b.

Iohn. viii. c.

(c) It is his
Gospell, both
the seruēt
and zeale
that he bea-
th to it, and
for the
great paynes
that he hath
taken in let-
ting forth
the same.

(d) He awa-
reth y^e Jewes
which were a-
lepe through
a certain secu-
re and con-
fidence in the
lawe.

Rom. ix. a.

The Epistle

Which taketh vengeance: I speake after the maner of men,

6 God forbid. For howe then shall God iudge the worlde:

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

8 And not rather (as men speake euill of vs, and as some affirme that we say) let vs do euill, that good may come therof: whose dampnation is iuste.

9 What then? Are we better [then they?] No, in no wise. For we haue already proued, howe that both Jewes and Gentiles are all vnder sinne.

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

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

12 They are all gone out of the waye, they are all vnprofitable, there is none that doth good, no not one.

13 *Their throte is an open sepulchre, with their tongues they haue deceaued, the poyson of aspes is vnder their lippes.

14 *Whose mouth is full of cursyng and bytternesse.

15 *Their feete are swift to shed blood.

16 *Heartes griefe & miserie are in their wayes.

17 And they way of peace haue they not known.

18 *There is no feare of God before their eyes.

19 ¶ Nowe we knowe that what thynges so euer the lawe saith, it saith it to them which are vnder the lawe: That all mouthes maye be stopped, and that all y^e world may be indaungered to God.

20 Because that *by the deedes of the lawe, there shall no fleshe be iustified in his syght. For by the lawe, commeth the knowledge of sinne.

21 But nowe is the righteousnes of God declared without the lawe, beyng witnessed by the testimonie of the lawe and of the prophetes.

22 The ryghteousnes of God [commeth] by the fayth of Iesus Christe, vnto all and vpon all them that beleue. There is no difference:

23 For all haue sinned, and are destitute of the glorie of God,

24 *Justified freely by his grace, through the redemption that is in Christe Iesu:

25 Whom God hath set foorth *to be a propitiatioⁿ, through fayth in his blood, to declare his ryghteousnes, in that he forgoeth the sinnes that are past,

26 Which God dyd suffer, to shew at this tyme his righteousnes, that he might be iuste, & the iustifier of hym which beleueth on Iesus.

27 Where is then thy boastyng? It is excluded. By what lawe? Of workes? Nay, but by the lawe of fayth.

28 Therefore, we holde that *a man is iustified by fayth, without the deedes of the lawe.

29 Is he the God of the Jewes only? Is he not also of the Gentiles? Yes, euen of the Gentiles also.

30 For it is one God whiche shall iustifie the circumcision by fayth, and vncircumcision through fayth.

31 Do we then destroy the lawe through fayth? God forbid: But we rather mayntayne the lawe.

Galeth. ii. c.
(b) We include here the whole lawe, both the ceremonial and morall, whose workes can not iustifie, because they be imperfecte in all men.

Esaias. liii. d.

Iohn. ii. a.
(c) which is a pacifying of Gods displeasure. That whereas we were sometime bondslaves to sinne, God made his only sonne Christe Iesus a sacrifice for our sinnes, to reconcile vs agayne by fayth vnto Gods fauour.

Galat. ii. c.

(d) Meaning that Jewes and the Gentile are both iustified by one means, which is by fayth.

¶ The .iiij. Chapter.

7 Justification is the free gyft of God, as it appeareth by David and Abraham, and also by the office of lawe and fayth.

1 **W**hat shall we saye then that *Abraham our father, as parteynyng to the fleshe, dyd fynde? For if Abraham were iustified by workes, the hath he wherein to boaste, but not before God.

2 For what sayth the scripture: *Abraham beleued God, and it was counted vnto hym for ryghteousnes.

Esaias. li. a.

Gene. xv. b.
Galath. iii. a.
James. ii. d.

4 To hym that worketh, is the reward not reckened of grace, but of ductie.

5 To hym that worketh (a) not, but beleueth on hym that iustifieth the (b) vngodly, his fayth is counted for ryghteousnes.

6 Euen as Dauid describeth the blessednesse of the man vnto whom God imputeth righteousnesse without workes:

7 *Blessed are they whose vnrighteousnesse are forgoen, & whose sinnes are covered.

(a) That is, which meaneth not to obteyne saluatio through workes.

(b) God is sayde to iustifie the vngodly, because he pardoneth his synnes, & of a wicked man, maketh hym good.

Psa. xxxii. a

couered.

8 Blessed is that man to Whō the Lorde Wyll not impute sinne.

9 Came [this] blessednes then vpon the circumcison, or vpon the vncircumcison also: For We say, that fayth Was reckened to Abraham for ryghteousnes.

10 Howe Was it then reckened: When he Was in the circumcison: or Whē he Was in the vncircumcison: * Not in the circumcison: but in vncircumcison.

11 And he receaued the *signe of circumcison, as the ^(c) seale of the ryghteousnesse of fayth, whiche he had yet beyng vncircumcised, that he shoulde be the father of al them that beleue, though they be not circumcised, that ryghteousnes myght be imputed vnto them also.

12 And that he myght be father of circumcison, not vnto them only whiche came of the circumcised: but vnto them also that walke in the steppes of the fayth that was in our father Abraham, before the tyme of circumcison.

13 For the promise that he shoulde be the heyre of the worlde, [was] not to Abraham or to his seede through the lawe, but through the ryghteousnes of fayth.

14 * For yf they which are of the lawe be heyres, then is fayth but bayne, and the promise of none effect:

15 Because the lawe causeth wrath. For where no lawe is, there is no transgression.

16 Therefore by fayth [is the inheritaunce geuen] that it might [come] by grace, that

the promise myght be sure to all y seede, not to that only which is of the lawe, but to that also which is of the fayth of Abraham, * which is the father of vs al.

17 (As it is Written, * that I haue made thee a father of many nations) before God, whom he beleued, which restoreth the dead vnto life, and calleth those thynges whiche be not, ^(d) as though they were.

18 Who contrary to hope, ^(e) beleued in hope, that he shoulde be the father of many nations, accordyng to that which was spoken: so shall thy seede be.

19 And he faynted not in the fayth, nor considered his owne body nowe dead, when he was almost an hundred yeres old, neither yet the ^(f) deadnesse of Saraes wombe.

20 He stakered not at the promise of God through vnbellefe: but was strong in fayth, geuyng glorie to God:

21 And beyng full certified, that what he had promised, he was able also to performe.

22 And therfore was it reckened to hym for righteousnes.

23 * Neuerthelesse, it is not Written for hym only, that it was reckened to hym:

24 But also for vs, to Whom it shalbe reckened, so that we beleue on hym that rayled vp Jesus our Lorde from the dead.

25 which was deliuered for our sinnes, and was rayled agayne for our iustification.

Esaia. li. a.

Gen. xvii. a.

D

(d) In the creation of the world this appeared. For when he commanded any thyng to be, forthwith it was.

(e) That is, which beleued and hoped for those thynges whiche God byd promys, when as to mans reason they were without hope.

(f) For that she was past child bearing

Rom. xv. a.

The. v. Chapter.

1 The fruite of fayth. 7 The loue of God, and obedience of Chryste. 12 From whence cometh death, and from whence lyfe.

A 1



Therefore being iustified by fayth, we are * at ^(a) peace with GOD, throuwe our Lorde Jesus Chryste:

By Whom also we haue had an entraunce by fayth,

vnto this grace wherein we stande, and reioyce in hope of the glorie of God.

3 Not that only: but also we reioyce in tribulations, knowyng that tribulation

worketh patience:

4 Patience profe, profe hope:

5 And hope maketh not ^(b) ashamed, because the loue of God is shedde abroad in our heartes by the holy ghost, which is geuen vnto vs.

6 * For when we were yet weake, accordyng to the tyme, Chryste dyed for the vngodly.

7 Nowe seace Wyll any man dye for the righteous: Yet peradventure for the good some men durst dye.

(b) Both for that the hope of the godly is not disapoynted of y which they hope for, and also for that they are not ashamed of any affliction in this world, as the world is by mynded be: but constantly abide without shame, what neuer trooble god both send to them.

¶ Inij

But

Gen. xv. b.

Gen. xvii. b.

(c) So was Abrahams circumcison called, because thereby was sealed y ryghteousnes that through fayth was imputed to hym before his circumcison.

Galath. iii. c.

John. xvi. a.

(a) By peace which is the fruite of fayth, is meant the incredible and most constant top of mynde, our conscience being quiet, and established in Gods grace.

Hebr. iii. a.

The Epistle

hn.iii.c.
ohn.iii.b

- 8 ¶ But *God letteth out his loue towarde vs, seying that whyle we were yet sinners, Chyste dyed for vs.
- 9 Muche more then nowe, we that are iustified by his blood, shalbe saued from wrath through hym.
- 10 For, yf when we were enemies, we were reconciled to God by the death of his sonne: much more, seying we are reconciled, we shalbe saued by his lyfe.
- 11 Not only so, but we also ioye in God, through our Lorde Jesus Chyste, by whō we haue nowe receaved the atonement.
- 12 Wherefore, as by one man sinne entred into the worlde, & *death by sinne: euen so, death entred into all men, insomuch as all haue sinned.
- 13 For vnto the lawe, was sinne in the worlde: but sinne is not imputed when there is no lawe.
- 14 Neuerthelesse, death raigned from Adam to Moyles, ouer them also that had not sinned with lyke transgression as dyd Adam, whiche is the figure of hym that was to come.
- 15 But not as the sinne, so is the gyft. For yf through the sinne of one many be dead: much more the grace of God, and

en.ii.c.
om.vi.d

- the gyft by grace, *which is by one man Jesus Chyste, hath abounded vnto many. Iohn.i. b.
- 16 And not as by one that sinned [euen so] the gyft. For the iudgement was of one into condemnation: but the gyfte, ^(d) of many sinnes into iustification. D For by Chyste we are not onely deliuered fro the synnes of Adam, but also fro all suche synnes as we haue added therunto.
- 17 For yf by the sinne of one, death raigned by the meanes of one: much more they, whiche receave aboundaunce of grace, and of the gyfte of ryghteousnes, shall raigne in life by the meanes of one, Jesus Chyste.
- 18 Lyke wyse then, as by the sinne of one [sinne came] on all men to condenygnation: euen so, by the ryghteousnes of one [good came] vpon all men to the ryghteousnes of lyfe.
- 19 For as by one mans disobedience many became sinners: so by the obedience of one, shall many be made ryghteous.
- 20 But *the lawe in the meane tyme entered in, that sinne shoulde encrease. But where sinne was plenteous, grace was more plenteous. Gala.iii.c.
- 21 That as sinne hath raigned vnto death: euen so myght grace raigne thowre ryghteousnes vnto eternall lyfe, by Jesus Chyste our Lorde.

¶ The.vj. Chapter.

¶ Newnesse of lyfe foloweth iustification, to the which he exhorteth.

21



hat shall we saye then: Shall we continue in sinne, that grace maye abound: God forbid.

Howe shall we that are dead ^(a) to sinne, lyue any

2

longer therein:

- 3 ¶ Knowe ye not, that all we whiche haue ben baptized into Jesus Chyste, haue ben baptized ^(b) into his death:
- 4 We are buryed then with him by baptism into his death, that lyke wyse as Chyste was rayled vp from the dead by the glorie of the father: euen so, we also shoulde walke in newnesse of lyfe.
- 5 For if we be graft together by the likeness of his death: euen so shall we be [partakers] of the resurrection:

- 6 Knowyng this, that our olde man is crucified with hym also, that the body of sinne might vtterly be destroyed, that henceforth we shoulde not serue sinne.
- 7 For he that is dead, is iustified from sinne.

- 8 And *yf we be dead with Chyste, we beleue that we shall also lyue with him: ii. Tim.ii.b.
- 9 Knowyng that Chyste beyng rayled from the dead, *dyeth no more, death hath no more power ouer hym. Apos.i.b.
- 10 For as touchyng that he dyed, he dyed concerning sinne once: And as touchyng that he lyueth, he lyueth vnto God.
- 11 Lyke wyse, reckon your selues to be dead to sinne, but alyue vnto God, thowre Jesus Chyste our Lorde.
- 12 Let not sinne raigne therefore in your mortall bodie, that ye shoulde ther vnto obey by the lustes of it.

¶ Neither

(a) The dyeth synne, in hom strengh of sinne is often, by the power of hysc.

(b) That is, at sinne thow Chyestes ath, may be outshed and e in vs: and at as we are ade cleanc inwardlye with water in our baptysme, inwardlye is synnes may be wash away, and rised by the ood of chryst

13 Neither geue ye your members as instruments of vnyghteousnesse vnto sinne: but geue your selues vnto God, as they that are alyue from the dead, and your members as instruments of ryghteousnesse vnto God.

(c) That is, vnder y curie of the lawe, whose office is to accuse & condempne: but vnder grace, wherby we haue forgiveness of our sinnes, & are sanctified by the holy ghost into the newnesse of lyfe.

14 For sinne shall not haue power ouer you, because ye are not vnder y^(c) lawe, but vnder grace.

15 What then? Shall we sinne, because we are not vnder the lawe, but vnder grace? God forbid.

16 Knowe ye not, how that to whom soeuer ye commit your selues as seruantes to obey, his seruantes ye are to whom ye obey: whether it be of sinne vnto death, or of obedience vnto ryghteousnesse:

17 But God be thanked, that ye were the seruantes of sinne: but ye haue obeyed with heart the fourme of doctrine, into the which ye were brought vnto.

18 *Being then made free frō sinne, ye are become y^(c) seruantes of ryghteousnesse.

John. viii. d. Rom. viii. a.

19 I speake after the maner of ^(d) men, because of the infirmitie of your fleshe. As ye haue geuen your members seruantes to vncleannesse and iniquitie, vnto iniquitie: euen so now geue your members seruantes to ryghteousnesse, vnto holynesse.

(d) Men use to speake generally to their friends, and not to exact so much as they myght, but so farre forth as reason requirerth.

20 For when ye were the seruantes of sinne, ye were free from ryghteousnesse.

21 What fruite had ye then in those thynges, wherof ye are now ashamed? For the ende of those thynges, is death.

22 But now ye being made free from sinne, and made the seruantes of God, haue your fruite vnto holynesse, and the ende euerlastyng lyfe.

23 For * the rewarde of sinne is death: but the gyft of God is eternall lyfe, thowrowe Iesus Christe our Lorde.

Gene ii. c. Rom. v. e.

¶ The. vij. Chapter.

1. 7. 12. The vse of the lawe, 24 from the which Christe hath deliuered vs. 23 The syght betwene the lawe of the fleshe, and the lawe of the spirite.

A1



Nowe ye not brethren (for I speake to thē that knowe the ^(a) lawe) how that the law hath power ouer a mā, as long as he lyueth:

(a) Before the comyng of Christe al mē were maryed and bounde to the lawe, whilste they had them none other seruante but discouered their sinne and wickednesse, forsyng them to seke helpe for their sin wher the law being abolished for her imperfection, and theye cleaned thowrowe Gods grace, are loosed vnto Christe their new husband, hym to serue in newnesse of lyfe.

For * the woman which is in subiectiō to a man, is bounde by the lawe to the man, as long as he lyueth: But yf the man be dead, she is loosed from thē lawe of the man.

So then * yf whyle the man lyueth, she couple her selfe with another man, she shalbe counted a wedlocke breaker: But yf the man be dead, she is free from the law, so that she is no wedlocke breaker, though she couple her selfe with another man.

4 Euen so, ye also my brethren, are dead concernyng the lawe by the ^(b) body of Christe, that ye shoulde be coupled to another, who is rayled from the dead, that we shoulde bring forth fruite vnto God.

(b) Because the body of Christe is made an offering and a sacrifice for our sinnes, wherby god is pleased, and his wrath appeased: and for Christes sake the holy ghost is geuen to all belouers, wherby the power of sinne is in vs daily weakened: we are counted dead to the lawe, for that y law hath no dominion ouer vs.

5 For when we were in the fleshe, the lustes of sinne which were by the lawe wrought in our members, to bring forth fruite vnto death.

6 But nowe are we deliuered from the lawe, and dead vnto it wherunto we were in bondage, that we shoulde serue in newnesse of spirite, and not in the oldnesse of the letter.

7 What shall we say then? Is the lawe sinne? God forbid. Neuertheless, * I knelwe not sinne, but by the lawe: For I had not knowen lust, except the lawe had layde, * thou shalt not lust.

Rom. v. c. Galath. iii. b

Exod. xx. c. Deut. v. b.

8 But sinne, takyng occasion by the commaundement, wrought in me all maner of concupiscence. For without the lawe, sinne [was] dead.

9 I once lyued without lawe: But when the commaundement came, sinne reuyued,

10 And I was dead. And the very same commaundement, which was ordeyned vnto lyfe, was founde to be vnto me an occasion of death.

11 For sinne, takyng occasion by the commaundement, hath deceaued me, and by the same slewe [me.]

12 wherfore * the lawe is holy, and the commaundement holy, & iust, and good. 13 Was that then which was good, made death vnto me? God forbid. But sinne, that sinne myght appeare, by that which was good to worke death in me: that

that sinne by y^e commaundement, myght be out of measure sinfull.

14 For we knowe, that the lawe is spirituall: but I am carnall, *solde vnder (c) sinne.

15 For that which I do, I allowe not. For what I woulde, that do I not: but what I hate, that do I.

16 If I do nowe that which I woulde not, I consent vnto the lawe, that it is good.

17 Nowe then, it is not I that do it: but sinne that dwelleth in me.

18 For I knowe, that in me, that is to say in my *fleshe, dwelleth no good thyng. For to wyll, is present with me: but I fynde no meanes to performe that which is good.

19 For the good that I woulde, do I not: But the euill which I woulde not,

that do I.

20 And yf I do that I woulde not, then is it not I that doth it, but sinne that dwelleth in me.

21 I fynde then by the lawe, that when I woulde do good, euill is present with me.

22 For I delite in the lawe of God, after the inward man:

23 But I see another lawe in my members, rebellyng agaynst the lawe of my mynde, and subduyng me vnto the lawe of sinne, which is in my members.

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

25 I thanke God through Iesus Christe our Lorde. So then, with the mynde I my selfe serue the lawe of God: but with the fleshe, the lawe of sinne.

(d) It is called the bodye of sinne, for that it is an whole lump of sinne, containing the whole man, & plucking him fro god, wher by plagues & miseries are heaped on, & man liueth as he were in the myddest of death.

The.vij. Chapter.

1 The assurance of the saythfull. 6 The frutes of the holy ghost. 3 The weaknesse of the lawe. 17 Of hope. 18 Of patience vnder the crosse. 29 Of the foreknowledge of God.

1 **H**ere is then no damnation to them which are in Christe Iesu, which walke not after the fleshe, but after the spirite.

2 For the lawe of the (a) spirite of lyfe, through Iesus Christe, hath made me *free from the lawe of sinne and death.

* For what the lawe coulde not do, in as much as it was weake through the fleshe, God sendyng his owne sonne, in the similitude of sinfull fleshe, euen by sinne, (b) condemned sinne in the fleshe:

4 That the ryghteousnesse of the lawe, myght be fulfilled in vs, which walke not after the fleshe, but after the spirite.

5 For they that are carnall, are (c) carnally mynded: But they that are spirituall, are spirituallly mynded.

6 To be carnally mynded, is death: But to be spirituallly mynded, is lyfe & peace:

7 Because that the fleshly mynde is enmitie agaynst God: For it is not obedient to the lawe of God, neither can be.

8 So then, they that are in the fleshe, can not please God.

9 But ye are not in the fleshe, but in the spirite, yf so be that the spirite of God dwell in you. If any man haue not the

spirite of Christe, the same is none of his.

10 And yf Christe be in you, the body is dead because of (d) sinne: but the spirite is lyfe for ryghteousnesse sake.

11 But, yf y^e spirite of hym that rayled by Iesus from the dead, dwell in you: euen he that rayled by Christe from the dead, shall also quicken your mortall bodyes, because that his spirite dwelleth in you.

12 Therefore brethren, we are debtors, not to the fleshe, to lyue after the fleshe.

13 For if ye liue after y^e fleshe, ye shall dye: But if ye through the spirite, do mortifie the deedes of the body, ye shall lyue.

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

15 For ye haue not receaued the spirite of bondage agayne to feare: but *ye haue receaued the spirite of adoption, wherby we cry, Abba, father.

16 *The same spirite, beareth witnesse to our spirite, that we are y^e sonnes of God.

17 If we be sonnes, then are we also heyres, the heyres of God, and ioynt heyres with Christe: So that we suffer together, that we may be also glorified together.

18 For I am certaynely (e) perswaded that the afflictions of this tyme, are not worthy of the glory which shall be shewed vpon vs.

(d) Ittett we haue a bodye which is dead to al goodnes, by reason of sinne, which is strongly rayled in it, yet when we are grafted in Christe, his spirite of lyfe geueth vs lyfe, and iustificeth vs.

Galat. iiii. a. i. Tim. i. b.

ii. Cor. i. d. Eph. i. a.

(e) λογισμασιν signifies to say or to consider. But because the matter was certain, and Paul nothing doubted thereof, it is thus made: I am perswaded.

For

1as. lii. a. Lphe as dnm oec ery thust led, & roz- yled, as ic iseth their i matter: are we ough hea- of ipines wen to ma uil doungs ch) we da her iphe allowe.

ne. vi. a.

The lawe the spirite, the lawe of ic, is here en impro- ly for the or & streu of y^e lawe sinne: and called the re of lyfe, use it quieth and ge h lyfe. God, tho- the facti- of ipne, ich Christ only sonne red vpon y se in his h, hath co- npled and iled sin, chratgned our mortall he. 1 φρονισι id φρονισι che words, not somuch iustic wple- me and pu- nce, as affec- n, careful- sic, & wph- nge of any png.

19 * For the feruent desire of the creature, abydeth lokyng whē the sonnes of God shall appeare :

20 Because the ^(c) creature is subiect to vanitie, not wylling, but for hym which hath subdued the same in hope.

21 For the same creature shalbe made free from the bondage of corruptiō, into the glorioſus libertie of y^e sonnes of God.

22 For we knowe, that euery creature grooneth with vs also, and trauayleth in payne, euen vnto this tyme.

23 Not only [they], but we also which haue the first frutes of the spirite, and we our selues moure in our selues, and wayte for the adoption, euen the deliuerance of our body.

24 For we are saued by hope : But hope that is seene, is no hope. For howe can a man hope for that which he seeth :

25 But and yf we hope for that we see not, thē do we with pacience abide for it.

26 Lykelwylse, the spirite also helpeth our infirmities. For we knowe not what to desire as we ought: but y^e spirite maketh great ^(b) intercession for vs, with groynynges, which can not be expressed.

27 And * he that searcheth the heartes, * knoweth what is the meanyng of the spirite : for he maketh intercession for the saintes accordyng to the pleasure of God.

28 For we knowe y^e all thynges worke for the best, vnto them that loue God, to them which also are called of purpose.

29 For those which he knele before, he also dyd predestinate, that they shoulde be lyke fashioned vnto the shape of his

some, that he myght be y^e first begotten among many brethren.

30 Moreover, whom he dyd predestinate, thē also he called. And whom he called, them also he iustified : And whom he iustified, them he also glorified.

31 What shall we then say to these thynges: * If God be on our syde, who can be agaynst vs:

32 Which spared not his owne soune, * but gaue hym for vs all: howe shall he not with hym also geue vs all thynges:

33 Who shall lay any thyng to the charge of Gods chosen: It is God that iustificieth:

34 Who is he that can condempne: It is Christe which dyed, yea rather which is rayled agayne, which is also on the ryght haunde of God, and maketh intercession for vs.

35 Who shall seperate vs from the loue of God: Shall tribulation or anguyshe, or persecution, either hunger, either nakednesse, either peryll, either sworde:

36 As it is written: * For thy sake are we kylled all daye long, and are counted as sheepe for the slaughter.

37 Neuerthelesse, in all these thynges we ouercome, through hym that loued vs.

38 For I am sure, that neither death, neither lyfe, neither angels, nor rule, neither powre, neither thynges present, neither thynges to come,

39 Neither heygth nor deapth, neither any other creature, shalbe able to seperate vs from the loue of God, which is in Christe Jesu our Lorde.

Nu.xiiii.b.
Luk.xx.b.
Iohn.iii.b.
E.saias .liii.d.

Psal.44.d.

¶ The.ix. Chapter.

1 Paul declareth his feruent loue to wardes his nation, 11 he treateth of election, and reprobation. 24 Also of the calling of the gentiles, 30 and of the calling of, of the Jewes.

A I Say y^e trouth in Christ, I lye not, my conscience also bearyng me witness by the holy ghost, That I haue great heauinesse, & continuall sorowe in my heart.



3 For * I haue wished my selfe to be cursed from ^(a) Christe, for my brethren, my kynsmen as pertaynyng to y^e fleshe, which are the Israelites: To whom pertayneth the adoption, and the glory, & the couenauntes, * and the lawe that

was geuen, and the seruice of God, and the promyses.

5 Of whom are the fathers, of whom as concernyng the fleshe, Christe [came,] which is God, in all thynges to be prayesed for euer. Amen.

6 And it can not be, that the worde of God shoulde take none effect. * For they are not all Israelites, which are of Israel:

7 Neither are they all chyldren that are the seede of Abraham: But * in Isaac shall thy seede be called.

Rom.ii.d.

Gen.xxi.b.

That

The crea-
tures that not
recreated be-
the Gods
shoulde be
ought to
perfection.
In the
same season,
they desire,
stone, and
scape.

The right
fourme and
direction of
prayer, com-
meth by the
holy ghost,
who maketh
intercession
for vs, not y^e
he prayeth &
mourneth: but
that he so stir-
reth out
heartes, that
we lye them
up to heauen
earnestly and
fructuysly,
which is the
true prayer.

(a) He sawe
the lasse and
distruction of
his whole na-
tion, falling so
farre from
Gods true re-
ligion, he con-
sidered howe
loze God
shoulde be
dishonoured,
whē his won-
derfull bene-
dites and bles-
singes beforso-
rd vpon his
people, shoulde
take none effe-
ct, but vnto
wished rather
to be cut of from
Christe, then those
thynges shoulde
come to passe.

The Epistle

John.viii.c. 8
Rom.ii.d.

That is to say: * They which are the chyl-
dren of the fleshe, are not the chyl-
dren of God: But they which be the
chylde of promise, are counted the seede.

Gen.xviii.b 9

For this is a worde of promise: * About
this tyme wyll I come, and Sara shall
haue a soune.

10 Not only this, but also Rebecca was
with chylde by one [euen] by our father
Isaac.

C 11 For yer the [chylde] were borne, when
they had neither done good neither bad,
(that the purpose of God by ^(b) election
might stande: not by the reason of wor-
kes, but by the caller)

^(b) The will
and purpose of
God, is the
cause of the
election and
reprobation.
For his mer-
cie and cal-
ling, through
Christe, are
the means of
saluation: and
the withdraw-
ing of his
mercie, is the
cause of dam-
nation.
Exod.33.d.

12 It was sayde vnto her: * The elder
shall serue the younger.

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

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

15 For he sayth to Moyses: * I wyll
shewe mercy to whom I shewe mercy:
And wyll haue compassion, on whom
I haue compassion.

16 So then it is not of the wyll, nor of
the runner: but of the mercy of God.

17 For the scripture sayth vnto Pharao:
* Euen for this same purpose haue I
stirred thee vp, to shewe my power in
thee, & that my name myght be declared
throughout all the worlde.

Exod.ix.b.

18 So hath he mercy on whom he wyll,
and whom he wyll, he hardeneth.

D 19 Thou wyll say then vnto me: why
then blameth he [vs] yet: For who hath
ben able to resist his wyll:

Esa. xlv. b.
Eccle. 33. b.
Iere. xviii. a.

20 * But O man, what art thou which
disputest with God: Shall the worke
say to the workeman, Why hast thou
made me on this fashion:

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

22 If then, God wylling to shewe his
wrath, and to make his power knowe,
suffred with long patience, the vessels
of wrath, or dayned to destruction,

23 To declare the riches of his glory, on
the vessels of mercy, which he had pre-
pared vnto glory:

24 Whom also he called, not of ^(f) Jewes
only, but also of the Gentiles.

25 As he sayth also in Osee: * I wyll call ^(g)
them my people, which were not my
people: and her beloued, which was
not beloued.

Oze.ii.d.
i Peter.ii b.

26 And it shall come to passe, that in the
place where it was sayde vnto them:
Ye are not my people, there shall they
be called ^(f) chylde of the luyng God.

27 And Esaias cryeth concerning Israel:
* Though the number of the chylde of
Israel, be as the sande of the sea, yet
[but] a remnaunt shall be saued.

Esa. x. e.

28 For he finisheth the ^(c) worde, and ma-
keth it short in ryghteousnesse: For a
short worde wyll the Lorde make on
earth.

^(f) The word
here, is taken
for a thing or
matter.

29 And as Esaias sayde before: * Except
the Lorde of Sabboth had lefte vs
^(c) seede, we had ben made as Sodom,
and had ben lykened to Gomorrah.

The Lorde di-
minished his
people by sum-
dry plagues,
persecutions,
& banishmen-
tes, & brought
them to a de-
ry fewe. Like
wyle meaneth
S. Paul, that
a fewe of the
shalbe saued,
whiche fewe
not withstan-
dyng, shall a-
bound in rygh-
teousnesse, to
the glory of
God.

30 What shall we say then: that the gen-
tiles which folowed not ryghteousnes,
haue obtayned ryghteousnesse: euen the
ryghteousnesse which cometh of fayth.

31 But Israel, which folowed the lawe
of ryghteousnesse, hath not attayned to
the lawe of ryghteousnesse.

^(g) The seede
is Christe
Iesus, towne
abode by his
ypocrites and
Duplices.

32 Wherefore: Because [they sought it] not
by fayth: but [as it were] by the workes
of the lawe. For they haue stumbled at
the stumbyng stone,

33 As it is written: * Beholde, I put in
^(c) Sien a stumbyng stone, and a rocke
of offence: And whosoener beleueth on
hym, shall not be confounded.

Esa. xlviiiid
^(e) Christe
doth iustice
vs by fayth
without work-
kes, whiche
thing ^(f) Jewes
and iusticia-
res can not
beleue. There-
fore they stum-
ble at Christ,
and are offen-
ded with hym.

¶ The. x. Chapter.

3 Paul sheweth the cause of the fall of the Jewes. 5 The difference betwene the iustice
of the lawe, and fayth. 16 The calling of, of the Jewes, and calling of the Gentiles.

A



Brethren, my heartes
desire & prayer to God
for Israel, is, that they
myght be saued.

For I beare them re-
corde, that they haue a
^(a) zeale of God: but not

^(a) That is,
a certayne af-
fection, but
not after
knowledg.
For no zeale nor good intent can be acceptable vnto God, but only that
which is grounded vpon fayth, and the knowledg of God.

accordyng to knowledge.

3 For they beyng ignoraunt of Gods
ryghteousnesse, and goyng about to
stablyshe their ^(b) owne ryghteousnesse,
haue not ben obedient vnto the ryghte-
ousnes of God. **S**

^(b) It is cal-
led our owne
righteousnes.
When we re-
fuse the rygh-
teousnesse
which cometh
by Christe, &
imagine an-
other ryghte-
ousnes, which
cometh by
our owne
workes and
deallies.

4 For * Christe is the ^(c) ende of the lawe,
for dealles.

^(c) For ryghteousnesse to all that beleue.
 5 For *Moyles writeth, of the ryghteousnesse which [is] of the lawe, howe that the man which doth those thynges, shall lyue by them.
 6 But the ryghteousnesse which is of fayth, speaketh on this wise: Say not thou in thyne heart, who shall ascende into ^(d) heauen: That is, to fetch Chyriste downe from aboue.
 7 Either who shall descende into the deepe: That is, to fetch vp Chyriste agayne from the dead.
 8 But what sayth he: * The worde is nye thee, euen in thy mouth, and in thy heart. This same is the worde of fayth, which we preache
 9 For if thou shalt knowledg with thy mouth, the Lorde Iesus, and shalt beleue in thyne heart that God rayled hym from the dead, thou shalt be saued.
 10 For with the heart man beleueth vnto ryghteousnesse, and with y^e mouth man confesseth to saluation.
 11 For the scripture sayth: * Whosoener beleueth on hym, shall not be cofounded.
 12 There is no difference betwene the Jewe & the Greke: for the same Lorde ouer al, is rich vnto al y^e call vpon him.
 13 For *Whosoener shall call on the name of the Lorde, shall be saued.
 14 Howe then shall they call on hym, on

whom they haue not beleued: howe shall they beleue on hym of whom they haue not hearde: howe shall they heare, without a preacher:
 15 And howe shall they preache, except they be sent: As it is written: howe beautifull are the feete of them whiche bryng good tydynges of peace, & bryng good tydynges of good thynges.
 16 But they haue not all obeyed y^e Gospel. For Esaias sayth: * Lorde, who hath beleued our saynges:
 17 So then fayth commeth by hearyng, and hearyng commeth by the worde of God.
 18 But I aske: haue they not hearde: No doubt, * their sounde went out into all landes, and their wordes into the endes of the worlde.
 19 But I demaunde whether Israel did knowe or not: First Moyles sayth: I wyll prouoke you to enuie, by them that are no people: and by a foolyshe nation I wyll anger you.
 20 And Esaias is bolde, and sayeth: * I am founde of them that sought me not: I am manifest vnto them that asked not after me.
 21 But agaynst Israel he sayeth: * All day long haue I stretched forth my handes vnto a people that beleueth not, but speaketh agaynst me.

^(c) That is, Chyriste hath fulfilled the whole lawe, and therefore whoe soeuer beleueth in him, is counted iust before God, as well as he had fulfilled the whole lawe hym selfe.
^(d) For fayth teacheth vs, that Chyriste is ascended vp into heauen, to take vs with hym, and hath descended into the depth of death to destroy death, and to deliuer vs.
 Deu. xxx. c.
 Esai. 28. d.
 Joel. ii. g.
 Actes. ii. c.

Esai. liii. a.
 Iohn. xii. a.
 Psal. xix. a.
 Deut. 32. c.
 Esai. lii. b.
 Esai. lxxv. a.

The .xj. Chapter.

1 God hath his Church though it appeare not alway to the worlde. 8 God hath forsaken the Jewes, and chosen the gentiles, 18 whom yet he warneth to humble themselves. 29 God repenteth hym not of his giftes. 33 The depth of Gods iudgementes.

A Say then, hath God cast away his people: God forbid. For I also am an Israelite, of the seede of Abraham, of the tribe of Benjamin, God hath not cast away the people which he knewe before. What the scripture sayth of he maketh intercession to agaynst Israel, saying: * Lord, they haue kyllled thy prophetes, and dygged downe thyne ^(a) alters: and I am left alone, and they seke my lyfe.
 4 But what sayth the aunswere of God vnto hym: * I haue reserued vnto my selfe seuen thousande men, which haue not bowed the knee to [y^e image of] Baal.



5 Euen so at this tyme, there is a remnant, according to the election of grace.
 6 If it be of grace, then is it not worke of worke: For the grace is no more grace. But yf it be of worke, then is it no more grace: For then worke is no more worke.
 7 What then: Israel hath not obtayned that which he sought: but the election hath obtayned it, the remnant hath ben blynded,
 8 Accordyng as it is written: * God hath geuen them the spirite of ^(b) remorle, eyes that they shoulde not see, and eares that they shoulde not heare, enen vnto this day.
 9 * And Dauid sayth: Let their table be made a snare, and a trappe, and a stumbling stocke, and a recompence vnto the,
 Let

... he mea-
 ... where
 ... upon
 ... Isaac,
 ... and Jacob,
 ... offer sa-
 ... uices in
 ... me past, by
 ... the which
 ... was lawfull
 ... I Jewes
 ... do sacrifice,
 ... the build-
 ... ing of the
 ... ple.

Esai. vi. c.
 Mat. xiii. b.
 (b) That is, prickling and inquietnes of conscience.

The Epistle

10 Let their eyes be blinded & they see not, & holwe thou downe their backe allway.
 11 I say then, haue they therfore stum- bled, that they shoulde fall: God forbyd: but through their fall, saluation [is come] vnto the ^(c)gentiles, for to prouoke them withall.

^(c) That is, for that the Jewes con- temning the Gospel of Christe, fell away from God, the pre- chynge of the Gospel came vnto the gen- tiles, which is their saluatio. Rom. i. a. i Tim. ii. a. ii Tim. i. c.

12 Nowe, yf the fall of them be y ryches of the worlde, and the minishyng of the, the ryches of the gentiles: howe much more their fulnesse:

13 For I speake to you gentiles, in as much as * I am the Apostle of the gen- tiles, I magnifie myne office.

14 If by any meane I may prouoke the which are my fleshe, and myght saue some of them.

15 For yf the castyng away of them, be the reconcilyng of the worlde: What shall the receaynyng [of them] be, but lyfe from the dead:

16 For yf the first frutes be holy, y whole lumpe also [is holy.] And yf the roote be holy, the braunches also.

C 17 And yf some of the braunches, be broken ^(d) of, and thou beyng a wyldie Olive tree, wast graft in among them, & made partaker of the roote and fatnesse of the * Olive tree:

^(d) These broken braun- ches, were the vnbelcyng Jewes, whi- che for their vnbeliefe, were cut of from the pro- mise of God, in whose stede was the wyldie Olive, that is, the gentiles, grafted thro- wne sayth.

18 Boast not thy selfe agaynst the braun- ches. For yf thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wylt say then, the braunches are broken of, that I might be graft in.

20 Well: because of vnbeliefe, they were broken of, and thou stodest stedfast in fayth. Be not hye mynded, but feare.

21 For seyng that God spared not the na- turall braunches [take heed] lest it come to passe, that he spare not thee.

D 22 Beholde therfore, the kyndnesse and rigorosnesse of God: on them which fell, rigorosnesse: but towardees thee, kyndnesse, if thou continue in kyndnesse, or els thou shalt be hewen of:

ii Cor. iii. d. 23 And they, yf they byde not styll in vn-

beliefe, shalbe grafted in: For God is of polver to graffe them in agayne.

24 For yf thou were cut out of a naturall wyldie Olive tree, and were grafted contrary to nature, in a true Olive tree: howe much more shall the naturall braunches, be grafted in their owne Olive tree:

25 For I woulde not brethren, that ye shoulde be ignoraunt of this misterie, (lest ye shoulde be wyse in your owne conceiptes,) that partly blyndnesse is happened in Israel, vntyll the fulnesse of the gentiles be come in:

26 And so all Israel shalbe saued, as it **E** is witten: * There shall come out of **E** Sion he that doth deliuer, and shall **E** turne away vngodlynesse from Jacob. **E** Esa. lix. d. Psa. xliii. c.

27 And this is my couenaunt vnto them, when I shall take away their sinnes.

28 As concernyng the Gospel, they are enemies for your sakes: but as touching the election, they are loued for the fa- thers [sakes].

29 For the gyftes and callyng of God, are without repentaunce.

30 For as ye in tyme past haue not bele- ued God, yet haue nowe obtayned mer- cie, through their vnbeliefe:

31 Euen so nowe haue they not beleued the mercie [shewed] vnto you, that they also may obtayne mercie.

32 For God hath wrapped all [nations] in vnbeliefe, y he myght haue mercie on al.

33 **O** the deepenesse of the ryches both of the wisdom and knowledge of God, howe vnsearcheable are his iudgementes, and his wayes past fyndyng out:

34 For * Who hath knowen the mynde of **S** the Lorde: **S** Or who hath ben his coun- **S** cellour: Sapient. ix. b. Esa. lx. c. i Cor. ii. d.

35 Either who hath geuen vnto hym first, ^(e) & he shalbe recompensed agayne.

36 For of hym, and through hym, and for hym, are all thynges: To whom be glory for euer. Amen.

^(e) By this, the Apostle declareth that God by his free wyll and election, doth geue saluation vnto men, without any merites of

The. xij. Chapter.

1 Of what conuersation they which professe Christe shoulde be of. 6 Howe euery man shoulde walke in his seuerall callyng. 19 No man to reuenge.

A 1



Beſeche you therfore brethren, by the merci- fulnesse of God, that ye geue vp your bo- dyes a quicke ^(a) sacri- fice, holy, acceptable vnto God, [whiche is]

^(a) The Jewes in Moyses law, were com- manded to offer vs the dead carkeles of beaſtes: but Chriſtians ſhoulde exhibite their owne liuely bodies for a ſacrifice to God, in mortifying their carnall luſtes, and ſtraining themſelues by faith, to Godlyneſſe and charite.

your reaſonable ſeruite:

2 And falſhion not your ſelues lyke vn- to this ^(b) worlde, but be ye chaunged in your ſhape, by y renuyng of your minde, that ye may proue what is the wyll of God, good, and acceptable, and perfect.

3 For I ſay, through the grace geuen vnto

creations in the ſcriptures, but here is take ſpeciall notice for the nature and diſpoſition of men in the worlde, which lyed after their luſtes & pleaſures, and ſeruech not God in holines of lyfe, and godly conuer- ſation.

vnto me, to euery man among you, that *no man esteeme of hym selfe moze then he ought to esteeme: but so esteeme [hym selfe] that he behaue hymselfe^(c) discretely, accordyng as God hath dealt to euery man the measure of fayth.

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

5 So, we beyng many, are one body in Christe, and euery one members one of another.

6 * Seyng that we haue dyuers giftes, accordyng to the grace that is geuen vnto vs, yf any man haue the gyft, either *prophesie after the measure of fayth,

7 * Either office in administration, or he that teacheth in teachyng:

8 Or he that exhorteth, in exhortyng, he that geneth in singleness, he that ruleth in diligence, he that is mercifull in chearefulness.

9 Loue without dissimulation, hatyng euyl, cleauyng to good.

10 Affectioned one to another with brotherly loue, * in geuyng honour, go one before another.

11 Not lither in businesse, feruent in spirite, seruyng the Lorde,

12 Reioycyng in hope, patient in trouble, instant in prayer,

13 Distributyng to y necessitye of saintes, geuen to hospitalitie.

14 * Blesse them which persecute you, blesse, and curse not. Heb. xiii. e. Math. v. g.

15 Reioyce with them that do reioyce, and wepe with them that wepe.

16 Beyng of lyke affection one towarde another, beyng not hye mynded: but makyng your selues equall to them of the lower sort. ¶ We not wise in your owne opinions,

17 Recompensyng to no man euyl for euyl. Prouydyng afore hande thynges honest, [not only before God, but also] in the syght of all men.

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

19 Dearely beloued, auenge not your selues, but rather geue place vnto wrath. For it is written: * Vengeance is myne, I wyll repay sayth the Lorde. Deut. 32. d.

20 Therefore, yf thyne enemye hunger, feede hym: yf he thyrst, geue him drinke. For in so doyng, thou shalt heape coales of^(b) fyre on his head.

21 We not ouercome of euyl, but ouercome euyl with good.

(b) For, els ther thou shalt wyne hym with thy benefite, or els his conscience shall beare hym witness, that Gods burnyng wrath hangyth ouer hym.

¶ The .xiiij. Chapter.

¶ Of obedience to the rulers, who beare not the sworde in bayne, & Charitie must measure all our doynge. ¶ An exhortation to good lyfe.

¶ Et euery soule be subiect vnto the hyer powers: For * there is no power but of god. The powers that be, are ordeyned of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: And they that resist, shall receaue to the selues dampnation.

3 For rulers are not fearefull to good workes, but to the euyl. Wylt thou not feare the power? Do well, and thou shalt haue prayse of the same.

4 For he is the minister of God for thy wealth. But yf thou do euyl, feare:

For he beareth not the sworde in bayne, for he is the minister of God, reuenger of wrath on hym that doth euyl.

5 Wherefore, ye must needes be subiect, not only for feare of punishment: but also because of^(a) conscience.

6 And for this cause pay ye tribute. For they are Gods ministers, seruyng for the same purpose.

7 Geue to euery man therefore his dutie, * tribute to whom tribute, custome to whom custome, feare to whom feare, honour to whom honour [belongeth.]

8 Owe nothyng to no man, but to loue one another: (For he that loueth another, hath fulfilled the lawe.

(a) For we are bounde by conscience by the worde of God, to obey the hygher powers, and in disobeyng we shoulde hurt the consciences of others, whose one euill example.

For

Cor. xiii. e. ¶ To the Romanes are written these things, yf we will esteeme the charge so-lye of Gods grace in vs: for one, that do not ordyne to our selues, that we may not. The charge, that we have not of gentiles, but recently to liberty to them, to the honour of glory.

Cor. xii. a.

Ret. iii. c.

Peter. ii. d. ¶ 1. c.

¶ 1. a. ¶ 1. d.

The Epistle

Exod. xx.c.
Deut. v.a.
Mat. v.d.
Luk. xviii.d

9 For this: * Thou shalt not commit adulterie, thou shalt not kyll, thou shalt not steale, thou shalt not beare false witness, thou shalt not lust: and yf there be any other commaundement, it is comprehended in this saying: Namelye, * Thou shalt loue thy neighbour as thy selfe.

Leuit. xix.d
Mat. xxi.d.
Mark. xii.c
Galath. v. b.
James. ii. b.

10 Charitie worketh no yll to his neyghbour, therfore the fulfylling of the lawe is charitie.)

11 And chiefly consideryng the season, howe that it is tyme that we shoulde now awake out of slepe: For now is

our saluation ^(b) nearer, then when we beleued.

12 The nyght is passed, the day is come nye. Let vs therfore caste away the deedes of darknesse, & let vs put on the armour of lyght.

13 Let vs walke honestly as in the day, * not in riotyng & dronkenesse, neither in chaumberyng & wantonnesse, neither in strife and enuyng.

14 But put ye on y^e Lorde Iesus Christe, And make not prouision for the fleshe, to the lustes [therof.]

(b) The further we go, the nearer are we to the end. Nowe therefore our perfect & full saluation, is nere vnto vs, then when we began first to beleue.

Luk. xxi. f.
Eccl. 31. c.
and. 38. d.

The. xiiij. Chapter.

1 The weakie must be borne with. 10 No man ought to offende his neyghbours conscience. 15 One ought to beare with anothers conscience in charitie.

A 1



Am that is weakie in the fayth, receaue: not to iudgementes of ^(a) disputyng.

One beleneth y^e he may eate euery thyng: Another which is weakie,

eateth hearbes.

Let not hym that eateth, dispise hym that eateth not: And let not hym which eateth not, * iudge hym that eateth. For God hath receaued hym.

What art thou that iudgest another mans seruauent: To his owne maister he standeth or falleth: Yea, he shalbe holden by. For god is able to make him stande.

5 This man putteth difference betwene day and day. Another man counteth all dayes alyke. Let euery man be fully perswaded in his owne ^(b) mynde.

He that esteemeth the day, esteemeth it vnto y^e Lorde: And he that esteemeth not the day to the Lorde, he doeth not esteeme it. He that eateth, eateth to the Lorde, for he geueth God thankes: And he that eateth not, eateth not to the Lorde, and geueth God thankes.

7 For none of vs lyueth to hym selfe, and no man dyeth to hym selfe.

8 For yf we lyue, we lyue vnto y^e Lorde: And if we dye, we dye vnto the Lorde. Whether we lyue therfore, or dye, we are the Lordes.

9 For to this ende Christe both dyed and rose agayne and reuyued, that he myght be * Lorde both of dead & quicke.

10 But why doest thou then iudge thy brother: Either, why doest thou despise thy brother: we shalbe all brought before the iudgement seate of Christe.

11 For it is written, I lyue, sayth the Lorde: * and all knees shall bowe to me, & all tongues shall geue prayse to God.

12 So shal euery one of vs geue accoupt of hym selfe to God.

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

14 For I knowe, and am perswaded by the Lorde Iesus, that * there is no thyng comunon of it selfe: but vnto hym that iudgeth it to be comunon, to hym is it comunon.

15 But yf thy brother be greued with thy meat, nowe walkest thou not charitably. Destroy not hym with thy meat, for whom Christe dyed.

16 Let not your good be euill spoken of. 17 For the kyngdome of God, is not meat and drinke: but righteousnesse, & peace, and ioy in the holy ghost.

18 For he that in these thynges serueth Christe, pleaseth God, and is comended of men.

19 Let vs therfore folowe those thynges which make for peace, & thynges wherewith one may edifie another.

20 Destroy not the worke of God for meates sake. * All thinges are pure: but it is euill for that man, which eateth with offence.

21 It is good neither to eat fleshe, neither

(a) That is, not to this ende, contentiously to dispute with him in matters of religion, wher vnto, through the weaknes of faith, he can not as yet attain, lest he should depart with a greatesse scruple of conscience, or be offended with vncharitable reasonyng.

1acob. iii. b.

(b) we must be assured in our conscience by Gods word, in all thyng that we do, that yf we be strong, we maye knowe what is our libertie: & if we be weakie, we maye learne to prouide dayly.

Actes. ii. f.
Paul. ii. b.

Esa. lxxv. e.
Philip. ii. b.

Math. xv. b.
Actes. x. b.
1 Tim. iii. a.
Mark. vii. d.

Titus. i. d.

ther to drinke wine, neither any thyng wherby thy brother stumbleth, either falleth, or is made weake.

22 Hast thou ^(c) fayth: Haue it with thy selfe before God. Happy is he that con- dempneeth not hym selfe in the thyng

Whiche he alloweth.

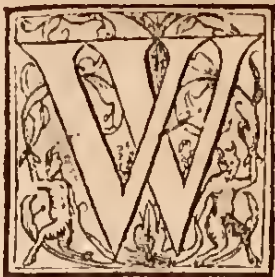
23 For he that maketh conscience, is dam- ned yf he eate, because [he eateth] not of fayth: For whatsoeuer is not of fayth, is ^(d) sinne.

^(d) This sentence, both Augustine and Origen do take to be gene- rally meant of all mens workes whatsoever they be, whiche procede not of a ryght conscience and an vndoubted fayth, grounded vpon the woꝛde of God.

The .xv. Chapter.

We must support one another after the example of Christe. 14 Paul sheweth his zeale towarde them, 30 and requireth the lyke of them.

Galath. vi. a



Whiche are stronge, ought to beare y^e frail- nes of the weake, & not to stande in our owne conceytes.

Let every man please his neyghbour, in that that is good to ^(a) edifiyng.

For Christe pleased not hym selfe. But as it is written: *The rebukes of them which rebuked thee, fell on me.

*For whatsoeuer thynges haue ben written afore time, were written for our learnyng, that we through pacience and comfourt of y^e scriptures might haue hope.

The God of pacience and consolation, graunt you to be lyke mynded one to- wardes another, after the ensample of Christe Jesu:

*That ye all agreeyng together, may with one mouth prayse God, and the fa- ther of our Lorde Jesus Christe.

Wherfore, receaue ye one another, as Christe receaued vs, to y^e prayse of God.

And I say, that Jesus Christe was a minister of the circumcisioⁿ for the trueth of God, to confirme the promise [made] vnto the fathers:

*And that the gentiles myght prayse God for his mercie, as it is written: *For this cause I wyll praise thee among the gentiles, and syng vnto thy name.

And againe he saith: *Reioyce ye gen- tiles with his people.

And againe: *praise the Lorde al ye gen- tiles, & laude him al ye people together.

And againe Esaias saith: There shal- be the *roote of Jesse, and he that shall rise to raigne ouer the gentiles, in hym shall the gentiles trust.

The God of hope, fylly you with al ioy and peace in beleuyng, that ye may be riche in hope, through the power of the holy ghost.

I my selfe am perswaded of you my brethren, that ye also are full of goodnes, and fylled with all knowledg, able also

to exhort one another.

15 Neuerthelesse brethren, I haue some- what more boldly written vnto you, to put you in remembraunce, through the grace that is geuen me of God,

16 That I shoulde be the minister of Je- sus Christe, to the gentiles, and shoulde minister the Gospell of God, that the of- feryng of the ^(b) gentiles might be accep- table, and sanctified by the holy ghost.

17 I haue therefore whereof I may re- ioyce through Christe Jesus; in those thynges which parteyne to God.

18 For I dare not speake of any of those thynges which Christ hath not wrought by me, to make the gentiles obedient with woꝛde and deede,

19 In myghtic signes and wonders, by the power of the spirite of God: so that from Hierusalem, & the coastes rounde about, vnto Illyricum, I haue fullye preached the Gospell of Christe.

20 So haue I enforced my selfe to preach the Gospell, not where Christe was na- med, lest I shoulde haue buylt vpon an other ^(c) mans foundation.

21 But as it is written: *To whom he was not spoken of, they shall see: and they that hearde not, shall vnderstande.

22 For this cause I haue ben oft let, that I coulde not come vnto you.

23 But nowe, seyng I haue no more to do in these countreys, and also haue ben desirous many yeres to come vnto you:

24 Whensoever I take my iourney into Spayne, I wyll come to you: For I trust to see you in my iourney, and to be brought on my waye thitherwarde by you, after that I be somewhat fylled with you.

25 But nowe go I vnto Hierusalem, to minister *vnto the ^(d) saintes.

26 For it hath pleased them of Macedo- nia & Achaia to make a certaine comon gatheryng for the poore saintes whiche are at Hierusalem.

^(b) He calleth here the offer- yng of the gentiles, the people of the gentiles, whō he won to god by the preach- yng of y^e Gōspell.

^(c) In other mans founda- tion he calleth here the chur- ches that were taught and in- structed of o^r thes apostles.

Act. xi. d. ^(d) That is, to carry to the poore saintes that lyued at Hierusalem, thealmes that he gathered for the among the gentiles where he pres- ched.

The Epistle

27 It hath pleased them verily, & their detters are they. For yf the gentiles be made partakers of their spirituall thynges, their duetie is to minister vnto the in carnall thynges.

28 When I haue perfourmed this, and haue ^(c) sealed to the this fruite, I wyll come by you into Spayne.

29 And I am sure, that when I come vnto you, I shall come with abundance of the blessing of the Gospell of Christe.

30 I beseeche you brethren for y^e Lorde Jesus Christes sake, and for the loue of the spirite, that ye helpe me in my busynesse with your prayers to God for me:

31 That I may be deliuered from them which beleue not in Iurie, & that this my seruice which I haue at Hierusalem may be accepted of the saintes:

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

33 The God of peace be with you al. Amē. i. Cor. xiii. f

(c) That is, when I shall faithfully de-lyuer u to the, as it were sealed most surely. By fruite, he meaneth almes, whiche is the fruite of the fapth of those that had receaued the Gospell.

The. xvj. Chapter.

1 A number of salutations. 17 Paul wylleth them to beware of false brethren.

20 He prayeth and geueth thanks for them.

A I Commende vnto you Phebe our sister, whiche is a minister of the ^(a) Church of Cenchrea,



That ye receaue her in the Lorde, as it becommeth saintes, and

that ye assist her in whatsoeuer busynesse she hath nede of you: For she hath suckoured many, and my selfe also.

Greete Priscilla and *Aquila my helpers in Christe Iesu:

4 (which haue for my lyfe layde downe their owne neckes: vnto whom, not onlye I geue thanks, but also all the Churche of the gentiles)

5 Lykelwyle [greete] the Churche that is in their house. Salute my welbeloued Epenetus, which is the first fruite of Achaia in Christe.

6 Greete Marie, which bestowed much labour on vs.

B 7 Salute Andronicus and Junia my cousins, and prisoners with me also, which are wel taken among the Apostles, and were in Christe before me.

8 Greete Amplias my beloued in the Lorde.

9 Salute Urban our helper in Christe, and Stachys my beloued.

10 Salute Appelles approued in Christe, salute them whiche are of Aristobulus houtholde.

11 Salute Herodion my kinsman, greet them that be of the houtholde of Narcissus, which are in the Lorde.

12 Salute Tryphena, & Tryphosa, which labour in the Lorde. Salute the beloued Persis, which laboured much in the

Lorde.

13 Salute Rufus chosen in the Lorde, and his mother and myne.

14 Greete Asyncritus, Phlegon, Herman, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Julia, Pereus and his sister, and Olympas, and all the saintes which are with them.

16 * Salute one an other with an holy ^(b) kyss. The Churches of Christ salute you.

17 **C** Nowe I beseeche you brethren, ^(c) marke them whiche cause deuision, & geue occasions of euill, contrarie to the doctrine whiche ye haue learned, and auoyde them.

18 For they that are suche, serue not the Lorde Jesus Christe, *but their owne belly, and with sweete and flatterynge wordes deceaue the heartes of the innocentes.

19 For your obedience is gone abrode vnto al men. I am glad therfore no doubt, of you: But yet I would haue you wise vnto that whiche is good, & simple concerning euill.

20 The God of peace shall treade Satan vnder your feete shortly. The grace of our Lorde Jesus Christe be with you.

21 Timotheus my workfelowe, and Lucius, and Iason, & Sosipater my kinsmen, salute you.

22 I Tertius, whiche wrote this epistle, salute you in the Lorde.

23 * Gaius myne hoast, and of the whole Churche, saluteth you. Erastus the chamberlaine of the cite saluteth you, and Quartus a brother.

(a) In y^e primitive church auncient wid-dowes, and other vertuous women were chosen & appointed to minister vnto the needy, and therefore called ministers: & not because they had any p^ublique auctoritie to teach in the congregation.

ii. Cor. xii. c
(b) This was a signe of amitie among the Jewes, whiche S. Paul wyllith to be holy, that is, that it come from a mynde full of godly charite.
(c) There are two markes to knowe the false apostles bye. The one is, when they leaue Christe & serue their belly. The other, when they regarde not the holpe scripture, but preache y^e their owne fantasies.

Aa. xix. c.

The

24 The grace of our Lorde Jesus Christ be with you all. Amen.
 25 To hym that is of power to stablisse you, according to my Gospell, and preaching of Jesus Christe, by revealyng of the misterie whiche was kept secreete sence the worlde began,
 26 But nowe is opened, and by the scriptures of the prophetes, at the comaundement of the euerlastyng God, to the

obedience of fayth, among all nations published:
 27 To [the same] God, wyse only, be glorie, through Jesus Christe, for euer. Amen.

This epistle was written to the Romanes from Corinthus [and sent] by Phebe the minister vnto y^e Church at Cenchrea.

R. E.

¶ *The first Epistle of Saint Paul the Apostle to the Corinthians.*

¶ *The first Chapter.*

1 He prayeth the great graces of God shewed towarde them, 10 exhortyng them to con corde and humilitie. 19 He beateth downe all pryde, and wisdom which is not grounded vpon God: 26 Shewyng whom God hath chosen to confounde the wisdom of the worlde.

A 1 **D**uale called [to be] an Apostle of Jesu Christ, through the Wyll of God, and brother Sos-
 2 **U**nto the Church of God whiche is at Corinthus: To the that are sanctified in Christe Jesus, ^(a) saintes by calling, with all that call on the name of our Lorde Jesus Christe in euery place, both of theirs and ours:
 3 * Grace be vnto you, and peace from God our father, and from the Lorde Jesus Christe.
 4 I thanke my God allwayes on your behalfe, for the grace of God whiche is geuen you in Jesus Christe:
 5 That in all thynges ye are made riche in hym, in all bitteraunce, & in all knowledge:
 6 As the testimonie of Jesus Christ was confirmed in you.
 7 So that ye are destitute of no gyft, wayting for the appearing of our Lord Jesus Christe,
 8 whiche shall also ^(c) strength you vnto the ende, that ye may be ^(b) blamelesse in the day of our Lord Jesus Christ.

9 * God is faythfull, by whom ye are called vnto the felowship of his sonne Jesus Christe our Lorde. Nu. xxiii. e. i. Cor. x. c.
 10 Nowe I beseeche you brethren by the name of our Lorde Jesus Christe, that ye all speake one thyng, and that there be no discentions among you, but be ye knit together, in one mynde, and in one meanyng.
 11 For it is shewed vnto me my brethren, of you, by them whiche are of the house of Cloe, that there are contentions among you.
 12 Nowe this I saye, that euery one of you saith, I am of Paul, and I am of *Apollo, and I am of Cephas, and I am of Christe. Act. xviii. d. i. Cor. iii. a. and. xvi. c.
 13 Is Christe deuided: Was Paul crucified for you: cyther were ye baptized in the name of Paul:
 14 I thanke God that I baptized none of you but Crispus and Gaius:
 15 Lest any shoulde say, that I had baptized in myne owne name.
 16 I baptized also the houlholde of Stephanana: Furthermore knowe I not whether I baptized any other.
 17 For Christe sent me not to baptize, but to preache the Gospell: not with wisdom of ^(c) wordes, lest y^e crosse of Christ shoulde be made of none effect. (c) when me shoulde attribute that vnto eloquence, whiche onlpe belongeth to the power of God

Rij

For

The first Epistle

18 For the preachyng of the crosse, is to them that perishe foolishnesse: but vnto vs which are saued, *it is the power of God.

Rom. i. b.
Esa. xxi. d

19 For it is written, *I will destroye the wisdom of the wyse, and will cast away the vnderstandyng of the prudent.

Esa. 33. c.

20 Where is the wise? *Where is y^e scribe? Where is the disputer of this worlde? Hath not God made the wisdom of this worlde foolysheesse?

D 21 For after that the world through wisdom knewe not God, in the wisdom of God: it pleased God through foolishnesse of preachyng to saue them that beleue.

Math. viii d
Luke. xi. d.
Iohn. vi. d.

22 For *the Jewes require a signe, & the Grekes seke after wisdom:

23 But we preache Christe crucified, vnto the Jewes a stumbyng blocke, and vnto the Grekes foolysheesse:

24 But vnto them which are called both of the Jewes and Grekes [we preache] Christe the power of God, and the wisdom of God.

25 For the foolishnesse of God, is wiser then men, and the weakenesse of God, is stronger then men.

26 Brethren, ye see your calling, howe that not many wise men after the fleshe, not many myghtie, not many noble [are called.]

27 But God hath chosen the foolyshe thynges of the worlde, to confounde the wise: And God hath chosen the weake thynges of the worlde, to confounde thynges which are myghtie:

28 And vnnoble thynges of the worlde, & thynges which are despyled, hath God chosen, [yea] and thynges which are not, to bring to naught thynges that are:

29 That no fleshe shoulde reioyce in his presence.

30 And of hym are ye in Christe Iesu, which of God is made vnto vs wisdom, and righteousnesse, and sanctification, and redemption:

31 That accordyng as it is written: he that reioyceth, let hym reioyce in the Lorde.

The. ij. Chapter.

1 He putteth for example his maner of preachyng, which was accordyng to the tenor of the Gospell: 8 which Gospell was contemptible, and hyd to the carnall, 10 and agayne honozable and manifest to the spirituall.

A



AND I brethren, when I came to you, came not in gloriousnesse of wordes, or of wisdom, shewing vnto you the ^(a) testimonie of God.

(a) That is, the Gospell, wherby God doth manifest hym selfe to the worlde, or wherof God is the ancthor and witnesse.

2 For I esteemed not to knowe any thyng among you saue Iesus Christe, and hym crucified.

3 And I was among you in weaknesse, and in feare, and in much tremblyng.

4 And my wordes and my preachyng was not with entyng wordes of mans wisdom, but in shewing of the spirite, and of power:

5 That your fayth should not stande in the wisdom of men, but in the power of God.

B 6 And we speake wisdom among the that are perfit: not the wisdom of this world, neither of the princes of this world, which come to naught.

7 But we speake the wisdom of God in a misterie [even] the hyd [wisdom] which God ordeyned before the worlde, vnto our glorie.

Act. xiii. d

8 Which *none of y^e princes of this world

knewe: For had they knowen it, they woulde not haue crucified the Lorde of glorie.

9 But as it is written: *The eye hath not seene, & the eare hath not heard, neither haue entred into the heart of man, the thynges which God hath prepared for them that loue hym.

Esa. lxiii. a.

10 But God hath reuealed the vnto vs by his spirite: For *the spirite searcheth all thynges, yea the deepe thynges of God.

Rom. viii. a.

11 For what man knoweth the thynges of a man, saue y^e ^(b) spirite of man which is in hym: Euen so, the thynges of God, knoweth no man, but y^e spirite of God.

(b) What mynde, which vnderstandeth, and iudgeth.

12 And we haue receaued, not the spirite of the worlde, but the spirite which is of God, that we myght know the thynges that are geuen to vs of God.

13 Which thynges also we speake, not in the wordes which mans wisdom teacheth, but which y^e holy ghost teacheth, comparvng spirituall thynges with spirituall thynges.

14 But the naturall man perceaueth not the thynges of y^e spirite of God, for they are foolysheesse vnto hym: Neither can

can he knowe [them] because they are spiritually discerned.

15 But he that is spirituall, discerneth all thynges, yet he hym selfe is iudged of

The .iij. Chapter.

3 Paul rebuketh the sectes and auctours therof. 7 No man ought to attribute his saluation to the ministers, but to God. 10 That they beware erroneous doctrines. 11 Christe is the foundation of his Church. 16 The dignitie and office both of the ministers, and also of all the faythfull.

1 And I coulde not speake vnto you brethren, as vnto spirituall, but as vnto carnall [euē] as vnto babes in Christe.

2 I gaue you mylke to drynke, and not meate: For ye then were not stronge, neither are ye as yet.

3 For ye are carnal. Seing then, there is among you enuying, & stryfe, and sectes, are ye not carnall, and walke as men?

4 For whyle one sayth, I am of Paul, and another, I am of Apollo, are ye not carnall?

5 What is Paul? What is Apollo? Only ministers are they by whom ye beleued, euen as the Lorde gaue to euery man.

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

7 So then, neither is he that planteth any thyng, neither he that watreth: but God that geueth the encrease.

8 He that planteth, & he that watreth, are one, and euery man shal receaue his rewarde accordyng to his labour.

9 For we together are Gods labourers, ye are Gods husbandrie [ye are] Gods buyldyng.

10 Accordyng to the grace of God geuen vnto me, as a wise maister builder haue I layde the foundation, and another buyldeth thereon. But let euery man take heede howe he buyldeth vpon.

11 For other foundation can no man lay, then that that is layde, which is Jesus Christe.

12 If any man buylde on this foundati-

The .iiij. Chapter.

1 After that he had described the office of a true apostle, 3 seying they dyd not acknowledge hym such one, 4 he appealeth to gods iudgement, 7 beatyng downe their glozie, which hyndered them to prayse that which they dysprayed in hym. 15 He sheweth what he requireth on their part, and what they ought to loke for of hym at his returne.

1 And let a man so esteeme of vs, as the ministers of Christe, and disposers of the secretes of God. Furthermore, it is required of the disposers that a man be founde

no man.

16 For who hath knowen the mynde of the Lorde, that he myght instruct hym? But we haue the mynde of Christe.

Esaias. xl. c. Rom. xi. c.

(c) That is, Christes spirite.

on, golde, syluer, precious stones; tymbber, haye [or] stubble:

13 Euery mans worke shal appeare. The day shal declare it, because it shalbe reuealed by the fire: And the fire shal trie euery mans worke what it is.

14 If any mans worke that he hath built vpon abyde, he shal receaue a rewarde.

15 If any mans worke burne, he shal suffer losse, but he shalbe safe hym selfe: neuertheles, yet as it were through fire.

16 Knowe ye not that ye are the temple of God, and that the spirite of God dwelleth in you?

1. Cor. vi. d.

17 If any man defyle the temple of God, hym shal God destroy. For the temple of God is holy, which [temple] ye are.

18 Let no man deceaue hym selfe. If any man among you seeme to be wise in this worlde, let hym be a foole, that he may be wylse.

19 For the wisdom of this worlde, is foolishnesse with God. For it is writte: He compasseth the wise in their owne craftynesse.

Iob. v. b.

(c) whē they them selues are entangled in the same snares whiche they layde for others.

20 And agayne: The Lorde knoweth the thoughtes of the wylse, that they be bayne.

21 Therefore, let no man reioyce in men: For all thynges are yours:

(d) But in God, who worketh by his ministers to his owne glorie, and the comfote of his Church.

22 whether it be Paul, or Apollo, or Cephas, either the worlde, either lyfe, or death, whether they be present thynges, or thynges to come, all are yours:

23 And ye are Christes, and Christe is Gods.

2 And I desire to see you face to face, that I may impart vnto you some of the same giftes that I haue receyued of the Lorde. For I haue great giftes, and yet I knowe not howe to use them. For I desire to see you face to face, that I may impart vnto you some of the same giftes that I haue receyued of the Lorde.

3 With me it is but a very small thyng that I shoulde be iudged of you, either of mans iudgement: No, I iudge not mine owne selfe.

(a) whether I haue great giftes or not, fewe or many.

4 For I knowe nothing by my selfe, yet am I not thereby iustified: but he that iudgeth

indgeth me is the Lorde.

5 Therefore iudge nothyng before the tyme, vntyll the Lorde come, who wyl lyghten thynges that are hyd in darke- nesse, & open the counsels of the heartes, and then shall euery man haue prayse of God.

6 And these thynges brethren, I haue figuratiuely applied vnto my selfe, and to Apollos, for your sakes, that ye might learne by vs, that no man conceaue in mynde aboue that whiche is written, that one swell not agaynst another for any mans cause.

7 For who ^(b) seperateth thee: And what hast thou, that thou hast not receaued: If thou haue receaued it, why reioycest thou, as though thou haddest not recea- ned it:

8 Nowe ye are full, nowe ye are made ryche, ye raigne as kynges without vs, and I woulde to God ye dyd raigne, that we also myght raigne with you.

9 For me thynketh, that God hath set foorth vs, whiche are the last apostles, as it were men appoynted to death. For we are made a galyng stocke vnto the worlde, and to the angels, and to men.

10 We ^(c) are fooles for Christes sake, but ye ^(c) wyl in Christe. We ^(c) are weake, but ye ^(c) are stronge. We ^(c) are honorable, but we ^(c) are despised.

11 Euen vnto this ^(d) time we both hunger and thirste, and are naked, and are buf-

feted, and haue no certaine dwellyng place,

12 And labour, *working with our owne handes. we are reuyled, and we blesse. we are persecuted, and suffer it.

Actes. xx. 8
i. Thes. ii. c.
ii. Thes. iii. d

13 We are euill spoken of, and we praye: we are made as the fylthynesse of the worlde, the ofscowryng of all thynges vnto this day.

14 I write not these thynges to shame you, but as my beloued sonnes I warne you.

15 For though ye haue ten thousande in- structours in Christ, yet [haue ye] not ma- ny fathers: For in Christe Iesu I haue begotten you through the Gospell.

16 wherfore, I desire you, be ye folow- ers of me.

17 For this cause haue I sent vnto you Timotheus, whiche is my beloued sonne, & faythfull in the Lorde, which shall put you in remembraunce of my wayes which be in Christe, as I teache euery where in all Churches.

18 Some swel as though I would come no more at you:

19 But I wyl come to you shortly, *if the Lorde wyl, & wyl knowe, not the wor- des of the which swell, but the power.

Act. xviii. c.
Heb. vi. a

20 For the kyngdome of God is not in worde, but in ^(d) power.

(d) Of the help god.

21 What wyl ye: Shal I come vnto you with a rodde, or in loue and in the spirite of mekenesse:

The. v. Chapter.

He reproveth sharpely their negligence in punyshyng hym that had committed incest, 3 wyl- lyng them to excommunicate hym, 7 to imbrace puritie, 9 and flee wickednesse.



Here goeth a common saying that there is for- nication among you, & suche fornication as is not named among the ^(e) gentiles: that one shoulde haue his fa- thers wyfe.

2 And ye swell, and haue not rather so- rowed, that he that hath so done this deede, myght be put from among you.

3 For I verily, as absent in body, but present in spirite, haue determined alre- die, as though I were present, concer- nyng hym that hath done this deede.

4 In the name of our Lorde Iesus Christe, when ye are gathered together

and my spirite, with the power of the Lorde Iesus Christe,

5 *To deliuer suche a one vnto Satan Math. 18. d for the destruction of the flesshe, that the spirite may be saued in the daye of the Lorde Iesus.

6 Your reioycing is not ^(b) good. Knowe ye not, that a litle leauen leaueneth the whole lumpe:

(b) Seemg you suffer such monstrous our vices vnto punyshed.

7 Purge out therfore the olde leauen, that ye maye be newe dowe, as ye are vbleauened bread: For Christe our Pas- ouer is offred by for vs.

8 Therefore let vs kepe holy day, not with old leauen, neither with the leauen of maliciousnes and wickednesse, but with the vbleauened bread of purenesse and

(b) To wylt, fro other me, & preterreteth thee.

Psa. lxxiii. d. Rom. viii. f.

(c) By this bytter taun- tyng, in ab- icytyng hym selfe, and exal- tyng the Co- rinthians, he maketh them ashamed of their vayne glozie. (d) 2, houre.

Leui. xviii. d (a) wha wold thynke that you wold suf- fer & mischiete unpunished, which & most barbarous na- tions abhorre to speake of.

and trueth. 

- 9 I wrote vnto you in an epistle, that ye should not companie with fornicatours:
- 10 [And I meant] not at all with the fornicatours of this worlde, or with the couetous, or extortioners, or with idolaters: for then must ye needes haue gone out of the worlde.
- 11 But nowe I haue written vnto you, that ye companie not together, if any


that is called a brother be a fornicatour, or couetous, or a worshipper of idols, or a rayler, or a drunkarde, or an extortioner: with him that is such [see that ye] cate not.

- 12 For what haue I to do to iudge them that are without: Do ye not iudge them that are within: Them that are without God iudgeth. *Put away from among you that wicked person.

Dent. xiii. b

The .vi. Chapter.

1 He rebuketh them for goyng to lawe together before the heathen. 7 Christians ought rather to suffer. 12 He reproveth the abusing of christian libertie, 15 and sheweth that we ought to serue God purely, both in body and in soule.

A 1  Are any of you, hauing businesse with another, be iudged vnder the ^(b) vniust, and not rather vnder y^e saintes: *Do ye not knowe that the saintes shall iudge

the worlde: If the worlde shalbe iudged by you, are ye vnworthy to iudge the smallest matters:

- 2
- 3 Knowe ye not howe that we shal iudge the angels: howe much more thinges that parteyne to this lyfe:
- 4 If then ye haue iudgement of thinges parteynyng to this lyfe, set vp them to iudge whiche are least esteemed in the Church.
- 5 I speake it to your shame: Is it so that there is not a wyse man among you: no not one that can iudge betwene brother and brother:
- 6 But one brother goeth to lawe with another, and that vnder the vnbelencers:
- 7 Nowe therefore there is vnto you a fault among you, because ye go to lawe one with another: why rather suffer ye not wrong: why rather suffer ye not harme:
- 8 Ray, ye your selues do wrong, and do harme, and that to your brethren.
- 9 Knowe ye not that the vnrighteous shall not inherite the kingdome of God: Be not deceaued: neither fornicatours, nor idolatours, nor adulterers, nor weaklynges, nor abusers of them selues with mankinde,
- 10 Nor theeuers, nor couetous, nor drunkardes, nor cursed speakers, nor pyl- lers, shall inherite the kingdome of

God. 11 And such were some of you: but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Jesus, and by the spirite of our God.

- 12 All thinges are lawfull vnto me, but *al thinges are not profitable: Al thinges are lawfull vnto me, but I will not be brought vnder the ^(b) power of any.
- 13 Meates [are ordeyned] for the belly, and the belly for meates: but God shall destroy both it, and them. Nowe the body [is] not for ^(c) fornication: but for the Lorde, and the Lorde for the body.
- 14 And God both hath rayled vp the Lorde, and also shall rayse vs vp by his power.
- 15 *Knowe ye not that your bodies are the members of Chryste: Shall I then take the members of Chryste, and make them the members of an harlot: God forbyd.
- 16 Knowe ye not, that he whiche coupleth him selfe with an harlot, is one body: *For two (sayth he) shalbe one fleche.
- 17 But he that is ioyned vnto the Lord is one spirite.
- 18 Flee fornication. Euery synne that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body.
- 19 Knowe ye not that your body is the temple of the holy ghost [whiche is] in you, whom ye haue of God, and ye are not your owne:
- 20 For ye are dearely bought: therefore glorifie God in your body and in your spirite, which are Gods.

Eccle. 37. d. i. Cor. x. c.

(b) For we are subject to those thinges which we can not want.

(c) They abused meates, both in that they offered other thereby, & also prouoked the owne but also vnicia. etc.

C i. Cor. iii. c.

Gene. ii. d. Mat. xix. Mark. x. a. Eph. v. g.

i. Thef. iii. b

or, against

(b) He calleth them vniust, whosouere are not sanctified in Chryst. Mat. vii. d.

Gal. v. d. Eph. v. a.

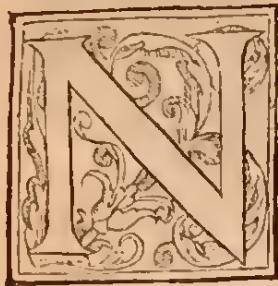
or, extor- sioners.

The first Epistle

The. vii. Chapter.

1 The apostle answereth to certayne questions which the Corinthians desired to know,
 2 as of single life, 3 of the duetie of mariage. 11 of discordes and discention in mariage
 13 of mariage betweene the faythfull and unfaythfull, 18 of vncircumcising the circumci-
 sed, 21 of seruitude. 25 of virginite, 29 and seconde mariage.

A 1



NOwe as concernyng the thinges wherof ye wrote vnto me, ^(a)it is good for a man not to touche a woman.

Neuerthelesse, to auoyde fornication,

let every man haue his owne wyfe, and let every woman haue her owne husband.

Let the husbände geue vnto the wyfe due beneuolence: Lyke wyfe also the wyfe vnto the husbände.

The wyfe hath not the power of her owne body, but the husbände: And like wyfe also the husbände hath not the power of his owne body, but the wife.

*Defraude you not the one the other, except ^(b)it be with both your consentes for a time, that ye may geue your selues to fasting and prayer: and after ward come together againe, that Satan tempt you not for your incontinecie.

This I say of fauour, ^(b)not of commaundement.

For I woulde that all men were as I my selfe ^(am) but every man hath his proper gift of God, one after this maner, another after that.

I say therefore vnto them that be vnmariyed and wyddowes, it is good for them if they abyde euen as I.

But *if they can not abstayne, let them marrie: For it is better to marrie then to burne.

Vnto the mariyed commaunde, not I, but the Lord, *Let not the wyfe depart from the husbände:

But and if she depart, let her remayne vnmariyed, or be reconciled vnto her husbände ^(again) And let not the husbände put away his wyfe.

But to the remnaunt speake I, not the Lord: If any brother haue a wife that beleueth not, if she be content to dwell with him, let him not put her away.

And the woman which hath to her husbände an infidell, and he consent to dwell with her, let her not put him away.

C 14 For the vnbelying husbände is sanctified by the wyfe, and the vnbelying

wyfe is sanctified by the husbände: els were your children vncleane, but nowe are they ^(c)holy.

15 But if the vnbelying depart, let hym depart: A brother or a sister is not in subiection in such thinges: But God hath called vs in peace.

16 For howe knowest thou O woman, whether thou shalt saue thy husbände: or how knowest thou O man, whether thou shalt saue thy wyfe?

17 But as God hath distributed to every man, *as the Lord hath called every one, so let hym walke, and so ordeyne I in all Churches.

18 Is any man called beyng circumcised: let him not adde vncircumcision: Is any called vncircumcised: let him not be circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commaundementes of God.

20 Let every man abyde in the same calling, wherin he was called.

21 *Art thou called a seruaunt: care not for it: Neuerthelesse, if thou mayest be free, vse it rather.

22 For he that is called in the Lord ^(being) a seruaunt, is the Lordes free man: Lyke wyfe also he that is called ^(being) free is Christes seruaunt.

23 We are dearely bought, be not ye the seruauntes of men.

24 Brethren, let every man wherin he is called, therin abyde with ^(o)God.

25 Nowe concerning virgins I haue no commaundement of the Lord: yet geue I counsell, as one that hath obtayned mercy in the Lord to be faythfull.

26 I suppose therfore that it is good for the present necessitie: for ^(I say) it is good for a man so to be.

27 Art thou bounde vnto a wife: seke not to be loosed: Art thou loosed from a wyfe: seke not a wyfe.

28 But and if thou marrie a wyfe, thou sinnest not, and if a virgin marrie, she hath not sinned: Neuerthelesse, such shall haue trouble in their fleshe, but I beare with you.

29 But

(a) Or, expedient, because marriage, though many corruptio, and not by gods institution, bringeth ease and troubles.

Tob. vi. d. Ioc. ii. d.

(b) He meaneth that he commaundeth not precisely all men to marrie, but that God hath graunted this remedie vnto them which can not liue chaste.

i. Tim. v. c.

Mat. v. c. and xix. a.

(c) They that are borne of either of the parents faithfull, are also counted members of Christs church, because of the promise.

Eph. iii. a.

i. Tim. vi. 2.

(d) Or, since, as in the presence of God.

Gal. xc. a. Pet. iii. b.

29 But this say I brethren, * the tyme is short: It remaineth, that they which haue wyues, be as though they had none:

30 And they that wepe, as though they wept not: & they that reioyce, as though they reioyced not: and they that bye, as though they possessed not:

Esai. lx. b.

31 And they that vse this worlde, as though they vled it not: For * the fashion of this worlde goeth away.

John. ii. c. Mat. vi. d. Luk. vi. c.

32 * I woulde haue you without care: he that is vnmарyed, careth for the thinges that belong to the Lorde, how he may please the Lorde:

33 But he that hath maryed awyfe, careth for the thinges that are of the worlde, how he may please his wyfe.

34 There is difference betwene a virgin and a wyfe: The vnmарyed woman careth for the thinges that are of the Lorde, that she may be holy both in body and in spirite: [Againe] she that is maryed careth for the thinges that pertaine to the world, how she may please her husbände.

35 This speake I for your profite, not

to tangle you in a snare: but that [ye may folowe] that which is honest and comely, and that ye may cleaue fast vnto the Lorde without separation.

36 But if any man thinke that it is vnicomely for his virgin if she passe the time of marriage, and neede so require, let him do what he wyll, he sinneth not: let them be maryed.

G

(e) That is, that she should mary to auoyde fornication.

37 Neuerthelesse, he that purposeth surely in his heart hauing no neede, but hath power ouer his owne wyll, and hath so decreed in his heart that he wyl kepe his virgin, doth well.

38 So then he that ioyneth his virgin in maryage, doth well: but he that ioyneth not [his virgin] in maryage, doth better.

39 * The wyfe is bounde to the lawe as long as her husbände lyueth: but if her husbände be dead, she is at libertie to marry with whom she wil, onely in the Lorde.

Rom. vii. a. (d) Or, by the lawe of maryage.

40 But she is happier if she so abide, after my iudgement: And I thinke verily that I haue the spirite of God.

The viij. Chapter.

He rebuketh them that vse their libertie to the sclaunder of other, in going to the idolatrous sacrifices. And sheweth how men ought to behaue them toward such as be weake.

A I Actes. v. c.



touching thinges * offred vnto idols, we are sure y^e we all haue knowledge. Knowledge maketh a man swell: but loue edifieth.

* For some hauing conscience of the idol vntill this houre, eate as a thing offred vnto idols, and so their conscience being weake, is defiled.

i. Cor. viii. g.

2 If any man thynke that he knoweth any thing, he knoweth nothing yet as he ought to know.

8 But meate maketh vs not acceptable to God: For neither if we eate, haue we the more, neither if we eate not, haue we the lesse.

B

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

Or taught.

4 As concerning the eating of those thinges that are offered vnto idols, we are sure that * an idoll is nothing in the worlde, and that there is none other God but one.

9 But take heede lest by any meanes this libertie of yours be an occasion of falling, to them that are weake.

10 For if any man see thee which hast knowledge, sit at meate in the idols temple: shal not the conscience of him which is weake, be boldened to eate those thinges which are offred to idols,

(b) By thynne example, with out any ground of doctrine.

5 And though there be that are called gods, whether in heauen or in earth, (as there be gods many, and lordes many:)

11 And through thy knowledge shal the weake brother perishe, for whom Christe dyed:

(c) which catcheth against his conscience.

6 Yet vnto vs is there but one God, [which is] the father, of whom are all thinges, and we in him, and one Lorde Jesus Christe, by whom are all thinges, and we by him.

12 When ye sinne so against the brethren, and wounde their weake conscience, ye sinne against Christe.

(a) which being idols, yet are esteemed of men, as Lordes and Signours.

7 But euery man hath not knowledge:

13 Wherefore, * if meate offend my brother, I wyl eate no fleshe whyle the worlde standeth, lest I shoulde offende my brother.

Rom. 14. d.

The first Epistle

The .ix. Chapter.

1 He exhorteth them by his example to vse their libertie to the edification of other.
24 to run on fourth in the course that they haue begun.

Act. xi. a.



A I not an Apostle:
am I not free? * haue
I not seene Iesus
Christe our Lord: Are
ye not my worke in the
Lorde?

2 If I be not an Apo-
stle vnto other, yet doubtlesse am I vnto
to you: For the^(a) seale of myne Apostle-
ship are ye in the Lorde.

3 Myne aunswere to them that aske me,
is this,

4 Haue We not power to eate and to
drinke?

5 Haue We not power to leade about a
sister a woman as well as other A-
postles, and as the brethren of the Lord,
and Cephas?

6 Either only I and Barnabas haue not
power this to do:

7 Who goeth a warfare any time at his
owne cost: who planteth a vineyarde,
and eateth not of the fruite therof: Or
who seedeth a focke, and eateth not of
the milke of the focke?

8 Say I these thinges after the maner of
men: or saith not the law the same also:

9 For it is written in the law of Moyses:
* Thou shalt not moosell the mouth of
the Oxe that treadeth out the corne.
Doth God take care for Oxen?

10 Either sayth he it not altogether for
our sakes? For our sakes no doubt this
is written, that he which eareth, should
eare in hope: & that he which tresseth
in hope, should be partaker of his hope.

11 * If we haue sown vnto you spirituall
thinges, is it a great thing if we reape
your carnall thinges?

12 If others be partakers of [this] power
[wherfore are] not we rather: Neuerthe-
lesse, * we haue not vled this power: but
suffer all thinges, lest we shoulde hinder
the Gospel of Christ.

13 Do ye not knowe that they which mi-
nister about holy thynges, eate of the
thinges of the temple: And they which
waye at the aulter, are partakers with
the aulter?

14 Euen so hath the Lord ordayned, * that
they which preache the Gospel, shoulde
lyue of the Gospel.

15 * But I haue vled none of these

thinges. Neuerthelesse, I wrote not
these thinges, that it shoulde be so done
vnto me: For it were better for me to
die, then that any man should make my
reioycing bayne.

16 For if I preache the Gospel, I haue
nothyng to reioyce of: for necessitie is
layde vpon me. But wo is vnto me if
I preache not the Gospel.

17 For if I do it with a good wil, I haue
a reward: but if [I do it] against my wil,
the^(c) dispensatiō is committed vnto me.

18 What is my reward then: Verily that
when I preache the Gospel, I make
the Gospel of Christ free, that I misuse
not myne aucthoritie in the Gospel.

19 For though I be free from all men, yet
haue I made my selfe seruaunt vnto all
men, that I might win the mo.

20 * Vnto the Jewes, I become as a
Jewe, that I might win the Jewes:
To them that are vnder the lawe, [I be-
come] as [though I were] vnder the lawe,
that I might win them that are vnder
the lawe:

21 To them that are without lawe, [be-
come I] as [though I were] without lawe,
(When I was not without lawe as par-
teyning to the lawe of God, but in the
lawe of Christe) to winne them that are
without lawe.

22 To the weake became I as weake,
that I might winne the weake. I am
made * all thinges to all men, that I
might at the least way saue some.

23 And this I do for the Gospels sake,
that I might haue my part therof.

24 Perceauē ye not [howe] that they
which run in a race, run all, but one re-
ceaueth the rewarde: So run that ye
may obtayne.

25 Every man that prouetly maisteries,
abstayneth from all thynges, and they
[do it] to obtayne a crowne that shall pe-
rishe: but we to obtayne an * euerlasting
crowne.

26 I therfore so run, not as at an vncer-
tayne thing: So fight I, not as one that
beateth the ayre.

27 But I tame my^(d) body, and byng it
into subiection, lest by any meanes, that
when I haue preached to other, I my
selfe shoulde be a castaway. **A**

C

(c) The
Grece word
ὀικονομία
signifieth a
gubance,
bestowing, or
distribution of
thinges, as it
were to the
profite of eu-
er household.

Act. xvi a
Gal. ii. a.

i. Cor. x. g.

2. Tim. 4. b.
i. Pet. v. b.

(d) Lett he
shoulde be re-
proued of men
when they
shoulde see him
do contrarie,
by contempne
that which he
taught others
to do.

The

(a) I neede no
further decia-
ration, but the
worke that
I haue
broughte as
among you.
(b) Or a sister
a wife. Sante
Dorie dicit
nonne other
modo to ex-
presse a
sister then
γυνα, valls,
what needeth
it to adde a
woman where
was promised
a sister, where-
fore I thinke
suph he it
ought to be
translated a
wife, specially
because it is
expressed in
the singulare
number
γυναικα.
The olde
translation
spined, trans-
lated the
word, say-
ing: Mulierem
sororem.
where the
not old writ-
en copies
continually
haue Sororem
mulierem.
as all the
Grece copies
αδελφην
γυνακα.
Deu. xxv. b
1. Timo. v. c.
Roma xv. f.
Gal. vi. b.

Act. xx. g.

Mat. x. b.

Actes. xx. g

The.x. Chapter.

He feareth them with the examples of the Jewes, that they put not their trust carnally in the graces of God: 14 Exhortyng them to flee all idolatrie, 23 and offence of their neighbour.

A 1



Brethre, I woulde not that ye shoulde be ignorant, howe that all our fathers were vnder the cloude, and all passed through the sea,

And were all baptized vnto Moyses in the cloude, & in the sea:

And dyd all eate of one spirituall meate,

And dyd all drynke of one maner of spirituall drynke. (And they dranke of that spirituall rocke that folowed them, which rocke was Christe.)

But in many of them had God no delite: For they were ouerthrowen in the wilderness.

These verily are ensamples to vs, to thintent that we shoulde not lust after euill thynges, as they also lusted.

Neither be ye idolatours, as some of them, as it is written: The people sate downe to eate and drynke, and rose vp to play.

Neither let vs commit fornication, as some of them committed fornication, and fell in one daye three and thirtie thousande.

Neither let vs tempt Christe, as some of them tempted, and were destroyed of serpentes.

Neither murmure ye, as some of the also murmured, and were destroyed of the destroyer.

All these thynges happened vnto them for ensamples: but they are written to put vs in remembraunce, whom the endes of the worlde are come vpon.

Wherfore, let hym that thynketh he standeth, take heede lest he fall.

There hath no temptation taken you, but such as foloweth the nature of man: But God is faythfull, which shall not suffer you to be tempted aboue your strength: but shall with the temptation make away that ye maye be able to beare it.

Wherfore my deare beloued, flee from idolatrie.

I speake as vnto them which haue discretion, iudge ye what I say.

The cuppe of blessing which we blesse, is it not partakyng of the blood of Christe: The bread which we breake, is it not the partakyng of the body of Christe:

For we that are many, are one bread and one body, in as much as we all are partakers of one bread.

Beholde Israel after the fleshe. Are not they which eate of the sacrifices, partakers of the aulter:

What say I then: that the idol is any thyng: Or that it which is offered to idols is any thyng:

[May] but [this I saye] that the thynges which the gentiles offer, they offer to deuyls, & not to God. And I woulde not that ye shoulde haue fellowship with the deuils.

We can not drynke the cup of the Lorde, and the cup of deuils. We can not be partakers of the Lordes table, and of the table of deuyls.

Either do we prouoke the Lorde to anger: Are we stronger then he:

All thynges are lawfull for me, but all thynges are not expedient: All thynges are lawfull for me, but all thynges edifie not.

Let no man seeke his owne: but euery man anothers wealth.

Whatsoeuer is solde in the market, that eate, and aske no question for conscience sake.

For the earth is the Lordes, and all that therein is.

If any of them which beleue not, byd you [to a feast] and ye be disposed to go, whatsoeuer is set before you, eat, asking no question for conscience sake.

But yf any man say vnto you, this is offered vnto idols, eate not [of it] for his sake that shewed it, and for conscience sake. The earth is the Lordes and all that therein is.

Conscience I say, not thynne, but of the other. For why is my libertie, iudged of another mans conscience:

For, if I take my part with thankes, why am I euill spoken of, for that wherfore I geue thankes:

Whether therfore ye eate or drynke,

That is, vnto Moyses
liue, as some
trade. Or, as
Augustine
readeth, by
Moyses.

That is,
Hama, whi-
the was the
part of
Signe of Sa-
crament of the
spiritual grace
Or, the
same.

Mat. xvi. c.
That is,
Iudged
Christe, as all
Sacramen-
ts do.

Exod. 32. b.

Or, dyd
commit forni-
cation.
Nu. xiiii. c.
Num. xxi. b

Howe
God wyl
plague vs, yf
we be subiect
to the lyke
thing.

Nam. xiiii. c
1 Cor. i. b.
1 Thess. v. d.
1 Pet. ii. d.

Which is,
to assemble in
that companie
where idols
are calked
vpon.

Or, in the
market of
victuals.

We must
take heede yf
through our
abuse, our li-
bertie be not
condempned.
1 Tim. iii. a.

The first Epistle

or whatsoever ye do, do all to the prayse of God. ☉

32 See that ye geue none offence, neither to the Jewes, nor yet to the Grecians, neither to the Church of God.

33 Euen as * I please all men in all thynges, not seeking myne owne profite, but [the profite] of many, that they might be saued. i Cor. ix. d.

☉ The .xj. Chapter.

1 He rebuketh the abuses which were crept into their Church. 4 As touchyng prayer, prophesyng, 18 and ministring the Lordes supper, 23 bringyng them agayne to the first institution therof.

A¹



Be ye the folowers of me, euen as I am of Christe.

2

I commend you brethren, that ye remember me in all thynges, and kepe the ordi-

naunces, as I deliuered them to you.

3 But I wyl that ye knowe, that Christ is the head of euery man. And the man is the * womans head: And God is Christes head.

Gen. ii. d.
Eph. v. c.

4 Euery man praying or prophesyng, hauyng any thing on his head, shamieth his head.

5 But euery woman that prayeth or prophesieth bare headed, dishonesteth her head: For that is euen all one as yf she were shauen.

Deu. xxii. a.

6 If the woman be not couered, let her also be shorne. * If it be a shame for a woman to be shorne or shauen, let her couer her head.

7 A man ought not to couer his head, forasmuch as he is the image and glorie of God: But the woman is the glorie of the man:

Gen. i. d.

8 For * the man is not of the woman: but the woman of the man:

9 Neither was the man created for the womans sake: but the woman for the mans sake.

(a) Some-
thing to couer
her head in
signe of sub-
jection.

10 For this cause ought the woman to haue (a) power on her head, for the Angels sakes.

11 Neuerthelesse, neither is the man without the woman, neither y woman without the man, in the Lorde.

12 For as the woman is of the man, euen so is the man by the woman, but all of God.

13 Judge in your selues, whether it be comely that a woman pray vnto God bare headed:

14 Doth not nature it selfe teache you, that it is a shame for a man, yf he haue

long heere:

15 But yf a woman haue long heere, it is a prayse for her: For her heere is geuen her to couer her withall.

16 If any man lust to strue, we haue no such custome, neither the Churches of God.

17 This I warne you of, and commend not, that ye come together, not after a better maner, but after a worse.

18 For first of all, when ye come together in the Church, I heare that there is dissention among you, and I partly beleue it.

19 For * there must be sectes among you, that they which are approued among you, myght be knowen. Mat. xviii. a
(c) 1 Cor. iiii. a

20 When ye come together therfore into one place, you can not eate the Lordes supper:

21 For euery one preuenteth other, in eatyng his owne supper. And one is hungry, and another is drunken.

22 Haue ye not houses to eate & to drynke in: Despise ye the Church of God, and shame them that haue not: what shall I say vnto you, shall I prayse you in this, I prayse you not. ☉

23 That which I deliuered vnto you, I receaued of the Lorde. For the Lord Iesus, the same nyght in the which he was betrayed, toke bread:

24 And when he had given thankes, he brake it, and sayde: * Take ye [and] eate, this is my body which is broke for you: This do ye in the remembraunce of me. Math. xxvi. e.
Mar. xiiii. b
Luk. xxii. b

25 After the same maner also [he toke] the cup, when he had supped, sayyng: This cup is the newe testament in my blood: This do as oft as ye drynke it, in remembraunce of me.

26 For as often as ye shal eate this bread, and drynke this cup, * ye shall shewe the Lordes death * tyll he come. i Peter. ii. b.
Act. i. b.

27 wherfore, whosoever shall eate this bread, and drynke this cup of the Lorde vnworthly,

(b) By per-
ceiving the
true and pure
use of the same.
1 Cor. xii. b.
Eccle. 28. c.

(b) vnworthyly, shalbe gyltic of the body
and blood of the Lorde.

28 *But let a man examine hym selfe, and
so let hym eate of this bread, and drinke
of this cuppe:

29 For he that eateth and drynketh vn-
worthyly, eateth and drynketh (c) his
owne dampnation, [because] he maketh
no difference of the Lordes body.

30 For this cause many are weake and
sicke among you, and many slepe.

(c) But as
though these
holly misteries
of the Lordes
body & blood,
were common
meates, so
without rea-
son he
commeth vn-
to them.

31 For yf we woulde iudge our selues,
we shoulde not be iudged.

32 But when we are iudged, we are
chastened of the Lorde, that we shoulde
not be dampned with the * worlde.


1 Iebn. ii. c.

33 Wherfore my brethren, when ye come
together to eate, tary one for another.

34 If any man hunger, let hym eate at
home, that ye come not together vnto
condempnation. Other thynges
wyl I set in order when I come.

¶ The. xij. Chapter.

1 The diuerstie of the gistes of the holy ghost, ought to be vsed to the edifyng of Christes
Church, 12 as the members of mans body serue to the vse one of another.

A1  Concernyng spirituall
gyftes, brethren, I
woulde not haue you
ignoraunt.

2 We knowe y^e were
gentiles, and carryed a-
way vnto dumbe idols,

as ye were (a) led.

3 Wherfore I declare vnto you, that * no
man speakyng by the spirite of God, de-
fieth Iesus. Also no man can say that
Iesus is y^e Lord, but by the holy ghost.

4 *There are diuersities of gyftes, but
the spirite [is] one.

5 And there are differences of admini-
strations, but the Lorde [is] one.

6 And there are diuers maners of ope-
rations, but God is one, which worketh
all in all.

7 *The manifestation of the spirite, is
geuen to euery man, to profite withall.

8 For to one is geuen by the spirite, the
worde of wisdom, to another the word
of knowledge, by the same spirite:

9 To another [is geuen] sayth, by the
same spirite: to another the gyftes of
healyng by the same spirite:

10 To another, power to do miracles,
to another, (b) prophesie, to another
*[iudgement] to discern spirites, to ano-
ther, diuers kyndes of tongues, to
another, the interpretation of tongues.

11 But these all worketh euen one and
the selfe same spirite, deuidyng to euery
man a seuerall gyft, as he wyl.

12 *For as the body is one, & hath many
members, and all the members of one
body, though they be many, [yet] are
[but] one body: euen so is Christe.

13 For by one spirite, are we all baptized

into one body, whether [we be] Iewes
or gentiles, whether [we be] boude or
free: and haue * all drinke of one spirite.

14 For the body is not one member, but
many. Egai. lv. a.

15 If the foote woulde say, because I am
not the hande, I am not of the body: is
it therfore not of the body?

16 And yf the eare woulde say, because I
am not the eye, I am not of the body:
is it therfore not of the body?

17 If all the body [were] an eye, where
were then the hearyng? If all [were]
hearyng, where were the smelllyng?

18 But nowe hath God set y^e members,
euery one seuerally in the body, as it
hath pleased hym.

19 For yf they were all one member,
where were the body?

20 Nowe are there many members, yet
but one body.

21 And the eye can not say vnto y^e hande,
I haue no neede of thee: Nor, the head
agayne to the feete, I haue no neede of
you.

22 Yea, rather a great deale, those mem-
bers of the body which seeme to be moze
(c) feeble, are necessary:

(c) whose vse
seemeth to be
moze vile.

23 And vpon those members of the body
which we thynke least honest, put we
moze (d) honestie on. And our vncomely
partes, haue moze comelynesse on.

(d) we see
moze carefull
to couer them

24 For our comely members neede it not:
But God hath tempered the body toge-
ther, and hath geuen the moze honour
to that [part] which lacked:

25 Lest there shoulde be any stryfe in the
body: but that the members shoulde
haue the same care one for another.

26 And yf one member suffer, all suffer
with

(a) By Sa-
tans suggestio
Mark. ix. f.

Rom. xii. a.

1 phe. iiii. b.

(b) Meaning
the declarati-
on of Gods
misteries.
1 Iohn. iii. b.

Rom. xii. a.
1 phe. iiii. b.

The first Epistle

With it. If one member be had in honour, all the members reioyce With it.

27 We are the body of Chyſte, and members one of another.

28 And God hath ordayned ſome in the Church, firſt * Apoſtles, ſecondarily, prophetes, thirdeſy teachers, then them that do miracles: after that, the giſtes of healyng, helpers, gouernours, diuer-

ſitie of tongues.

29 Are all, Apoſtles: are all, prophetes: are all, teachers:

30 Are all, doers of miracles: Have all the giſtes of healyng: Do all ſpeake With tongues: Do all interprete:

31 Couet after the beſt giſtes: And yet ſheW I vnto you a moze excellent way.

Math. x. a.
Luk. xi. a.
Eph. iii. c.

The. xiiij. Chapter.

1 Because loue is the fountayne and rule of edifiſyng the Church, he ſetteth forth the nature, office, and prayſe therof.



1 **A**lthough I ſpeake With the tongues of men and of ^(a) Angels, and haue not loue, I am [as] ſoundyng braſſe, or [as] a tinklyng Cimball:

2 And though I coulde prophesie, and vnderſtoode all ſecretes, and all knowledge: Bea, if I had all fayth, * ſo that I coulde moue mountaynes out of their places, and haue not loue, I were nothyng.

3 And though I beſtowe all my goodes to feede the poore, and though I geue my body that I burned, and haue not loue, it profiteth me nothyng.

4 **L**oue ſuffreth long, and is curteous: Loue enuieth not, loue doth not forwardely, ſwelleth not,

5 Dealeth not diſhoneſtly, * ſeeketh not her owne, is not prouoked to anger, thynketh none euyl,

6 Reioyceth not in iniquitie: but reioy-

ceth in the trueth:

7 Suffreth all thynges, beleueth all thynges, hopeth all thynges, endureth all thynges.

8 Though ^(b) prophesyinges fayle, other tongues ceaſe, or knowledge vaniſhe away, [yet] loue falleth neuer away.

9 For our knowledge is vnperfect, and our prophesying is vnperfect:

10 But when that which is perfect, is come, then that which is vnperfect ſhall be done away.

11 When I was a chylde, I ſpake as a childe, I vnderſtoode as a childe, I imagined as a childe: But aſſoone as I was a man, I put away chyldiſhneſſe.

12 Nowe we ſee in a ^(b) glaſſe, euen in a darke ſpeakyng: but then [ſhall we ſee] face to face. Nowe I knowe vnperfectly: but then ſhall I knowe euen as I am known.

13 Nowe abydeſt fayth, hope, and loue, theſe three, but the chiefe of theſe is loue.

(a) If the Angels had tongues, and I had the bleſſed therof, and did not beſtove the to profite my negly- bone, it were nothyng but vaine bab- blyng.
Luk. xvii. a.

i Cor. x. e.
Philip. ii. a.

(b) The miſteries of God.

The. xiiij. Chapter.

1 He exhorteſt to loue, commendeth the gift of tongues, and other ſpirituall giſtes, 5 But chiefly prophesying. 34 He commaundeth women to kepe ſilence in the Church. 40 And ſheweth what good order ought to be obſerued in the Church.

1



1 **A**lwe after loue, and couet ſpirituall [giſtes] but moſt chiefely that ye may prophesie.

2 For he that ſpeaketh With the tongue, ſpeaketh not vnto men, but

vnto God: For no man ^(a) heareth [hym]. Howbeit, in the ſpirite he ſpeaketh miſteries.

3 But he that prophesieſt, ſpeaketh vnto men to their edifiſyng, to their exhortation, and to their comfort.

4 He that ſpeaketh With the tongue,

edifieth hym ſelfe: * he that prophesieſt, edifieth the Church.

5 I woulde ſye al ſpake With * tongues, but rather that ye prophesied: For greater is he that prophesieſt, then he that ſpeaketh With tongues, except he expounde it, that the Church may haue edifiſyng.

6 Nowe brethren, yf I come vnto you ſpeakyng With tongues, what ſhall I profite you, except I ſpeake to you eyther by reuelation, or by knowledge, or by prophesying, or by doctrine:

7 Whereouer, thynges Without lyfe ge-

Rom. xii. b.
Num. xi. g.

* Tongue, in this place and ſuch lyke, ſignifieth not an instrument we ſpeake with: but pro- phetic of ſome language that the hearer vnderſtanderh not, without an interpreter.

(a) Vnder- ſtanderh hym.

- 25 uing sound, whether [it be] a pipe or an harpe, except they make a distinction in the soundes, howe shall it be knowen what is piped or harped:
- 8 And also yf the trumpe geue an vncertayne sounde, who shall prepare himselfe to the warre:
- 9 Euen so lykewyse, when ye speake with tongues, except ye speake wordes that haue signification, howe shall it be vnderstande what is spoken: For ye shall speake into the ^(b) ayer.
- 10 There are so many kyndes of voyces, [as it commeth to passe] in the worlde, and none of them are without signification.
- 11 If I knowe not what the voyce meaneth, I shall be lyke vnto hym that speaketh, an aliaunt: and he that speaketh, shall be an aliaunt vnto me.
- 12 Euen so, forasmuch as ye couet spirituall [giftes] seke that ye may excell, vnto the edifyng of the Church.
- 13 Wherfore, let him that speaketh with tongue, pray that he may interpret.
- 14 For yf I pray with tongue, my spirite prayeth, but my vnderstanding is without feite.
- 15 What is it then: I wyll pray with the spirite, and wyll pray with the vnderstanding also. I wyll ^(c) syng with the spirite, and wyll syng with the vnderstanding also.
- 16 Els, when thou blestest with the spirite, howe shall he that occupieth the rowme of the vnlearned, say Amen at thy geuyng of thankes, seying he vnderstandeth not what thou sayest:
- 17 Thou verily geuest thankes well: but the other is not edified.
- 18 I thanke my God, I speake with tongues more the ye all.
- 19 Yet had I rather, in the Church to speake five wordes with my vnderstanding, to the information of other, then ten thousande wordes with the tongue.
- 20 Brethren, be not chyldren in wytte: howbeit, as concerning maliciousnesse, be chyldren: but in wytte, be perfect.
- 21 In the lawe it is written: * with sundry tongues, and with sundry lippes, wyll I speake vnto this people, and yet for all that will they not heare me, sayth the Lorde.
- 22 Wherfore, tongues are for a signe, not to them that beleue, but to them that beleue not: But prophesying [serueth] not for them that beleue not, but for them which beleue.
- 23 If therfore, when all the Church is come together in one, & all speake with tongues, there come in they that are vnlearned, or they which beleue not: wyll they not say y^e are out of your wittes:
- 24 But yf all prophesie, and there come in one y^e beleueth not, or one vnlearned: he is rebuked of all men, and is iudged of euery man:
- 25 And so are the secretes of his heart made manifest, and so falleth he downe on his face, and worshippeth God, and sayth that God is in you of a trueth.
- 26 Howe is it then brethren: when ye come together, euery one of you hath a psalme, hath a doctrine, hath a tongue, hath a reuelation, hath interpretation. Let all thynges be done vnto edifyng.
- 27 If any man speake with tongue, let it be by two, or at the most by three, and that by course, and let one interpret.
- 28 But yf there be no interpreter, let him kepe silence in the Church, and let him speake to hym selfe, and to God.
- 29 Let the prophetes speake two or three, ^f and * let the other iudge. i Iohn.iii.a.
- 30 If any reuelation be made to another that sitteth by, let y^e first holde his peace.
- 31 For ye may all prophesie one by one, that all may learne, and all may haue comfort.
- 32 And the spirites of the prophetes, are subiect to the prophetes. (c) That is, the doctrine they do bring, as beyng put in mynde by the spirite of God. Rom.xv.g.
- 33 For God is not [the aucthour] of confusion, * but of peace, as in all Churches of the saintes.
- 34 * Let your women kepe silence in the Churches: For it is not pernitted vnto them to speake, but to be vnder obedience, as sayth the lawe. i Tim.ii.b. Gen.iii.c. i Cor.xi.a.
- 35 If they wyll learne any thyng, let the aske their husbandes at home: For it is a shame for women to speake in the Church.
- 36 Spryng the worde of God from you: either came it vnto you only:
- 37 If any man thynke hym selfe to be a prophete, either spirital, let him knowe that the thinges that I write vnto you, are y^e commaundementes of the Lorde.
- 38 But yf any man be ignoraunt, let hym be ignoraunt.
- 39 Wherfore brethren, couet to prophesie, and forbyd not to speake with tongues.
- 40 Let all thynges be done honestlie and in order.

The first Epistle

The .xv. Chapter.

1 He proueth the resurrection of the dead, 2 and first that Christe is risen, 22 then, that we shall rylse, 32 and the maner howe.

A 1



Overouer brethren I declare vnto you, the Gospell which I preached vnto you, which also ye haue receaved, and wherin ye cōtinue,

2 By the which also ye are saued, yf ye kepe in memorie after what maner I preached vnto you, except ye haue belened in vayne.

3 For first of all I deliuered vnto you, that which ^(a) I receaved: howe that *Christe dyed for our sinnes, agreeyng to the scriptures:

4 *And that he was buryed, and that he arose agayne the thirde day, accordyng to the scriptures:

5 And that he was seene of * Cephas, then of the twelue:

6 After that, he was seene of no then five hundred brethren at once: of which, many remaine vnto this day, & some are fallen a slepe.

7 After that, he was seene of James, then of all the Apostles.

8 And last of all he was seene of me, as of one borne out of due tyme.

9 For I am the least of the Apostles, which am not worthy to be called an Apostle, because * I persecuted the Church of God.

10 But by the grace of God, I am that I am: And his grace which is in me, was not in vayne: But I laboured more aboundauntly then they all, yet not I, but the grace of God which is with me.

11 Therefore, whether it were I or they, so we preache, and so haue ye belened.

12 ¶ If Christe be preached howe that he rose from the dead: howe say some among you, that there is no resurrection of the dead:

13 If there be no rylsng agayne of the dead, then is Christe not rylsen agayne.

14 ¶ If Christe be not rylsen agayne, then is our preaching vayne, and your fayth is also ^(b) vayne.

15 Yea, and we are founde false witnesses of God: For we haue testified of God, howe that he rayled by Christe, whom he rayled not by, yf it be so that the dead rylse not agayne.

16 For yf the dead rylse not agayne, then is not Christe rylsen agayne.

17 If it be so, that Christ rose not agayne, then is your fayth vayne, and ye are yet in your sinnes.

18 Therefore, they which are fallen in a slepe in Christe, are perished.

19 If in this lyfe only we haue hope on Christe, then are we of all men mooste miserable.

20 But nowe is Christe rylsen from the dead, * the first ^(c) frutes of them that slept.

21 For since by man [came] death, euen so by man [came] the resurrection of y^e dead.

22 For, as by Adam all dye: euen so by Christe shall all ^(d) be made alyue,

23 But euery man in his owne order. ¶ The first frutes [is] Christe, after ward, they that are Christes at his comyng.

24 Then [cometh] the ende, when he hath deliuered by the kingdome to God the father, when he hath put downe all rule, and all auctoritie, and power.

25 For he must raigne * tyll he haue put all his enemies vnder his feete.

26 The last enemy that shalbe destroyed, [is] death.

27 * For he hath put downe all thynges vnder his feete: But when he saith, all thynges are vnder hym, it is manifest that he is excepted which dyd put all thynges vnder hym.

28 When all thynges are subdued vnto hym, then shall the sonne also hym selfe be subiect vnto him that put all thynges vnder hym, that God may be all in all.

29 Els what shall they do, which are baptized for the dead, yf the dead rylse not at all:

30 Why are they then baptized for them: And why stande we in iopardie euery houre:

31 By our reioycyng which I haue in Christe Iesu our Lorde, I dye dayly.

32 If I haue fought with bestes at Ephesus after the ^(e) maner of men, what anauntageth it me, yf the dead rylse not agayne: * Let vs eate & drynke, for to morowe we shall dye.

33 Be not deceaued. Euyll wordes, corrupt good maners.

(a) He sheweth that nothing ought to be taught, which we haue not learned by Gods word.

Mat. 28 b. Iohn. xx. a.

Luk. 24. b.

Actes. iii. a. Gala. ii. c.

(b) For yf Christe be swallowed by death, there remaineth no hope of lyfe any more.

Coloss. i. c. (c) As by the offering of the first frute, the whole frute is sanctified: so by Christe which is the first, that is rayled, all haue assurance of the resurrection. (d) To sayt, the saythfull.

Psal. cx. a. Math. 22. d. Habre. i. c.

Psal. viii. b. Hebre. ii. d.

(e) That is, having regard to this present lyfe, and not to Gods glory, and to lyfe cuerlastyng.

Awake

- 34 Awake truly out of slepe, and sinne not: For some haue not the knowledge of God. I speake this to your shame.
- 35 But some man wyll say, howe are the dead rayled vp: with what bodie shall they come?
- 36 Thou foole, *that which thou sowest, is not quickened except it dye.
- 37 And that which thou sowest, thou sowest not that body that shalbe, but bare corne, as of wheate, or of some other:
- 38 But God geueth it a body at his pleasure, to euery seeede his owne body.
- 39 All fleshe, is not the same fleshe: But there is one [maner of] fleshe of me, another fleshe of bestes, another of fishes, and another of byrdes.
- 40 There are also celestial bodie, and bodie terrestrial: But the glorie of the celestial is one, and [the glorie] of the terrestrial another.
- 41 There is another glorie of the sunne, and another glorie of the moone, and another glorie of the starres: For [one] starre differeth from [another] starre in glorie.
- 42 So is the resurrection of the dead. It is sown in corruption, it riseth in incorruption.
- 43 It is sown in dishonour, it riseth in honour: It is sown in weakenesse, it riseth in power.
- 44 It is sown a naturall bodie, it riseth a spirituall bodie. There is a naturall bodie, and there is a spirituall bodie.
- 45 As it is also written: The first man *Adam was made a luyng soule, and the last Adam was made a quickenyng spirite.
- 46 Howbeit, that is not first whiche is spirituall, but that [whiche is] naturall,

- and then that [whiche is] spirituall.
- 47 The first man [is] of the earth, earthy: the seconde man [is] the Lorde from heauen.
- 48 As is the earthy, suche [are] they that are earthy: And as is the heauenly, such [are] they also that are heauenly.
- 49 And as we haue borne the image of the earthy, so shall we beare the image of the heauenly.
- 50 This saue I brethren, that fleshe and blood can not inherite the kyngdome of God: Neither doth corruption, inherite incorruption.
- 51 Beholde, I shewe you a misterie. *we shall not all slepe: but we shall all be chaunged.
- 52 In a moment, in the twinklyng of an eye, at the last trumpe. For the trumpe shall blowe, and the dead shall rise incorruptible, and we shalbe chaunged.
- 53 For this corruptible, must put on incorruption, and this mortall [must] put on immortalitie.
- 54 When this corruptible, hath put on incorruption, and this mortal, hath put on immortalitie, then shalbe brought to passe the saying that is written, *Death is swallowed vp into victorie.
- 55 *O death where is thy stinge: O hell where is thy victorie?
- 56 The stinge of death [is] sinne, and the [strength] of sinne [is] the lawe.
- 57 *But thanks be vnto God, whiche hath geue vs victorie through our Lord Iesus Christe.
- 58 Therefore my beloued brethren, be ye stedfast, vnmouable, alwayes riche in the worke of the Lorde, forasmuch as ye knowe that your labour is not in vayne in the Lorde.

The .xvj. Chapter.

1 He putteth them in remembraunce of the gatheryng for the poore brethren at Hierusalem. 13 we must perseuer in fayth, in the loue of Christe, and of our neyghbour. 15 After his commendations, he wysheth to them all prosperitie.

i. The. iiii. d
Phil. iii. d.

E. sai. xxxv. e.

O. sec. xiii. c.

(g) Sinne
fistie broughe
in death, and
geueth it pow
er oure vs, &
the strength of
sinne is law,
because it doth
reueale & iudg
ment of God
agaynst vs: or
cis the chiefe
cause of our
destruction is
in our selues.
1. loh. v. a.

(h) The hope
of resurrection,
causeth the
faithful to sur
mount all diffi
culties.



Concerning the *gatheryng for the saintes; as I haue ordeined in the Churches of Galacia, euen so do ye. Upon some Sabboth daye, let euery one of you put asyde by hym selfe, and laye vp as God hath prospered hym, that then there be no gatherynges when I

- come.
- 3 When I am come, whomsoeuer ye shall allowe by [your] letters, them wyll I sende, to bryng your liberalitie vnto Hierusalem.
- 4 And yf it be meete that I go also, they shall go with me.
- 5 I wyll come vnto you, after I haue gone ouer Macedonia (For I wyll passe through *Macedonia)

A. Act. xi. d.
ii. Cor. i. c.

Di And

1. Cor. xiii. d.

1. Cor. xiii. d.

1. Cor. xiii. d.

1. Cor. xiii. d.

1. Cor. xiii. d.

1. Cor. xiii. d.

2

6 And it may be, that I wyll abyde, yea
 or wynter with you, that ye may bryng
 me on my way whyther soeuer I go.
 7 For I wyll not see you now in my
 passage, but I trust to abyde a whyle
 with you, yf the Lorde shall suffer me.
 8 I wyll tarie at Ephesus vntyll whyt-
 sonyde:
 9 For a great dooze and effectuell is ope-
 ned vnto me, *and there are many ad-
 uersaries.
 i. Cor. xv. c.
 Aet. xix. d. 10 *yf Timotheus come, see that he be
 without feare with you: For he work-
 eth the worke of the Lorde, as I do.
 11 Let no man therfore despise hym, but
 conuay him forth in peace, that he may
 come vnto me: for I loke for hym with
 the brethren.
 C 12 As touchyng our brother *Apollo, I
 greatly desired hym to come vnto you
 with the brethren, but his mynde was
 not at all to come at this tyme: Howe-
 beit, he wyll come when he shall haue
 conuenient tyme.
 Aet. xviii. c.
 i. Cor. i. b. 13 (a) Watche ye, stande fast in the fayth,
 quyte you lyke men, be strong.
 14 Let al your thinges be done with loue.
 i. Corint. i. c. 15 *I beseeche you brethren (ye knowe the

house of Stephanas, that it is y^(b) first^(b) frutes
 of Achaia, and that they haue
 appoynted them selues to minister vnto
 the saintes)
 16 That ye be obedient euen vnto suche,
 and to all that helpe with vs, & labour.
 17 I am glad of the commyng of Ste-
 phanas, and Fortunatus, & Achaicus:
 for that whiche was lackyng [vntome]
 on your part, they haue^(c) supplied.
 18 For they haue comforted my spirite,
 and yours: Loke therfore that ye know
 them that are such.
 19 The Churches of Asia salute you. A-
 quila and Priscilla salute you muche in
 the Lorde, and so doth the Church that
 is in their house.
 20 All the brethren greete you: *Greete
 ye one another with an holy kyffe. Rom. xvi. c.
 21 The salutatio[n] of [me] Paul, with mine
 owne hande.
 22 If any man loue not the Lorde Jesus
 Chyste, the same be Anathema *mara-
 natha.
 23 The grace of our Lorde Jesus Chyste
 be with you.
 24 By loue be with you all in Chyste
 Jesus. Amen.
 * I worde,
 wherwith the
 accursed or
 vile person in
 the extremest
 degree, is
 signified.


The first (epistle) to the Corinthians, was sent from Philippos
 by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

G. G.

The seconde Epistle of Saint Paul the Apostle
 to the Corinthians.

The .j. Chapter.

4 He declareth the great profite that commeth to the faythfull by their afflictions:
 15. 17. And because they shoulde not impute to lyghtnesse that he deferred his com-
 myng contrarie to his promise: he proueth his constancie, both by the sinceritie of
 his preachyng, and also by the immutable trueth of the Gospell, 21 which trueth
 is grounded on Chyste, and sealed in our heartes by the holy ghoost.

AI  Paul an Apostle of Iesu
 Chyste, by the Wyll of
 God, & brother Timo-
 theus. Vnto y^(b) Church
 of God which is at Co-
 rinthus, with all the
 saintes which are in all

tion, insomuch that we are able to com-
 fort them which are in any maner trou-
 ble, with the comfort wherwith we our
 selues are comforted of God.

Achaia:
 2 *Grace [be] with you, and peace from
 God our father and from the Lorde
 Jesus Chyste.
 Roman. i. a. 3 *Blessed be God, the father of our
 i. Corin. i. a. Lorde Jesus Chyste, whiche is the fa-
 Galat. i. a. ther of mercies, & the God of al comfort:
 Ephes. i. a. 4 which comforted vs in all our tribula-

5 For as the *^(a) afflictions of Chyste are Coloss. i. c.
 plenteous in vs: euen so is our consolati-
 on plenteous by Chyste. (a) whiche
 I suffer for
 Chyste, or
 which Chyste
 suffereth in me
 6 Whether we be troubled [it is] for your
 consolation and saluation, which salua-
 tion sheweth her power, in that ye suf-
 fer the same afflictions whiche we also
 suffer: or whether we be comforted [it
 is] for your consolation & saluation:
 7 And our hope is stedfast, insomuch as
 we knowe howe that as ye are parta-
 kers

kers of y afflictions, so ye be partakers also of the consolation.

8 For We Woulde not brethren haue you ignoraunt of our trouble, whiche came vnto vs in *Asia: For We Were greened out of measure, passyng strength, so greatly, that We dyspayred euen of lyfe.

9 Yea, We receaued the sentence of death in our selues, that We should not put our trust in our selues, *but in God, whiche rayseth the dead:

10 Who delyuered vs from so great a death, and doth deliuer: On Whom We trust that yet hereafter he Wyl deliuer,

11 By the helpe of your prayer for vs, that by y meanes of many persons, thankes may geuen of many *on our behalfe, for the grace geuen vnto vs.

12 For our reioycyng is this, the testimo- nie of our conscience, that in simplicitie & godly purenesse, and not in fleshely wis- dome, ^(b) but by the grace of God, We haue had our conuersatio in the worlde, and most of all to you wardes,

13 We Write none other thinges vnto you then that ye read, or also y ye acknow- ledge, and I trust ye shall acknowledge vs vnto the ende.

14 Euen as ye haue acknowledged vs partly: For We are your reioycing, euen *as ye are ^(c) ours in the ^(d) daye of our Lorde Jesus.

15 *And in this confidence was I minded

first to haue come vnto you, y ye myght haue had one pleasure moze:

16 And to passe by you into Macedonia, and to haue come agayne out of Mace- donia vnto you, and to be led forth of you to Iurie.

17 When I therfore was thus mynded, ^(e) Did I vse lightnesse: or mynde I ^(e) car- nally those thynges whiche I mynde, that with me shoulde be yea yea, & nay nay?

18 ^(f) God is saythfull: For our preaching to you, was not yea and nay.

19 For Gods soune Jesus Christe which was preached among you by vs, euen by me, and Siluanns, and Timotheus, was not yea and nay, but in hym it was yea.

20 For all the promises of God in him are yea, and are in him Amen, vnto the glo- rie of God, through vs.

21 And God it is whiche stablysheth vs with you in Christe, and hath annoynted vs.

22 which hath also sealed vs, and *hath geuen the earnest of the spirite in our heartes.

23 ^(g) I call God for a reeorde vnto my soule, that to spare you I came not as yet vnto Corinthus.

24 *Not that we be Lordes ouer your sayth, but are helpers of your ioy. For by sayth ye stande.

^(e) Howe to affirme one thyng, & then to deme it, whiche is a signe of incou- stancie.

^(f) He taketh God to wpt- nesse, that he preacheth the truty.

Rom.viii. & Ephes.iii.c.

i.Pct.v. a.

The. ij. Chapter.

He sheweth his loue towardes them, & requiryng lyke wyle that they would be fauou- rable to the incestuous adulterer, seyng he dyd repent. 14 He also reioyceth in God for the efficacie of his doctrine, 17 confutyrng therby such quarell pykers, as vnder pretence of speakyng agaynst his person, sought nothyng but the ouerthrowe of his doctrine.

At I determined this in my selve, y I would not come agame to you in heauynesse.

2 For if I make you so- rie, who is he y shoulde make me glad, but the same which is made ^(a) sorie by me:

3 And I wrote this same vnto you, lest when I came, I shoulde take heauy- nesse of them of whom I ought to re- ioyce. This confidence haue I toward you all, that my ioy is [the ioy] of you all.

4 For in great affliction and anguyshe of

heart, I wrote vnto you with many teares, not that ye shoulde be made so- rie, but that ye myght perceaue the loue which I haue, most specially vnto you.

5 But yf any man hath caused sorowe, ^(b) the same hath not made me sorie, but partly, lest I shoulde greene you all.

6 *It is sufficient vnto the same man ^(c) that he was rebuked of many.

7 So that nowe contrarywise, ye ought rather to forgeue hym, and comforte hym, lest that same person shoulde be swallowed by with ouernuche heauy- nesse.

Whytherfore

xix.f.

eg.ii.d. cat.viii.d.

Cor.iii.c.

Wysing wisdome whiche God geue me from wryn.

Theff.ii.e. Because we haue won to Christ. Cor.xvi.a. whiche had abolythe in wryldyng.

whiche was geuen to them, but was doth.



The.ij. Epistle

8 wherfore I pray you, that you would confirme your loue towarde hym.

9 For this cause verily did I write, that I myght knowe the profe of you, whether ye be obedient in all thynges.

10 To Whom ye forgeue any thyng, I forgeue also. For if I forgaue any thing, to Whom I forgaue it, for your sakes forgaue I it, in the ^(b) sight of Christe.

^(b) That is, cruelly & from myne hearte, euen as in the presence of Christe.

11 Lest Satan shoulde circumuent vs: For his thoughtes are not vnknewen vnto vs.

12 Furthermore, When I came to Troada, to [preache] Christes Gospell, and a doore was opened vnto me of the lorde,

13 I had no rest in my spirite, because I founde not Titus my brother, but toke

my leaue of them, and went away into Macedonia.

14 Nowe thanke be vnto God, whiche alwayes geueth vs the ^(c) victorie in Christe, and openeth the sauour of his knowledge by vs in euery place.

^(c) In soone king myghte by vs, he maketh vs partakers of his victorie & triumphe.

15 For we are vnto God the swete sauour of Christe in them that are saued, and in them which perishe.

16 *To the one part [are we] the sauour of death, vnto death: and vnto the other part [are we] the sauour of lyfe vnto lyfe. And who is meete vnto these thynges:

Luk.ii.c.

17 For we are not as many are, whiche chop & chaunge with the word of God: but as of purenesse of God, in the syght of God, so speake we in Christe.

The. iij. Chapter.

1 He taketh for example the fayth of the Corinthians for a probation of the trueth which he preached, & and to exalt his apostleship agaynst the braggers of the false apostles, 7. 13. he maketh comparison betwixt the lawe and the Gospell.

A We begyn to prayse our selues agayne: Or neede we [as some other] of epistles of recomendation vnto you: or [letters] of recomendation from you:



2 We are our epistle written in our heartes, whiche is vnderstande and read of all men:

3 Forasmuche as ye declare that ye are the epistle of Christ ministred by vs, and written, not with ynke, but with the spirite of the luyving God, *not in tables of stone, but in *fleshy tables of the heart.

Exo.xxiiii d
Deut.v.d.
1er.xxxi.a.

4 Such trust haue we through Christe to Godwarde.

5 Not that we are sufficiēt of our selues to thynke any thyng as of our selues: *but our ablenesse is of God,

Philip.ii. b.

6 which hath made vs *able ministers of the newe testament, not of the letter, but of the spirite: For the letter kylleth, but the ^(a)spirite geueth lyfe.

i.Cor.iii. b.

7 Of the ministracion of death, through the letters figured in stones, was in glorie, so that the chyldren of Israel coulde not beholde the face of Moyses, for the ^(b)glorie of his countenance, whiche [glorie] is done alway:

^(a) Meaning the spirituall doctrine whiche is in our heartes.

8 Howe shall not the ministracion of the spirite be much more in glorie:

9 For yf the ministracion of condempnation be glorie: much more doth the mi-

^(b) After that God had spoken with hym and geue hym the lawe.

ministracion of ryghteousnes exceede in glorie.

10 For euen that which was glorified, is not glorified in respect of this exceedyng glorie.

11 For yf that whiche is destroyed was glorious, much more that which remaineth is glorious.

12 Seyng then that we haue such truste, we vse great boldnesse:

13 And not as Moyses, which *put ^(c) a bayle ouer his face, that the chyldren of Israel shoulde not see for what purpose that serued which is put away.

14 *But their myndes were blynded: For vntyll this day remaineth the same coueryng vntaken away in the reading of the olde testament, which [bayle] is put away in Christe.

15 But euen vnto this day when Moyses is read, *the bayle is layde vpon their heart.

16 Neuerthelesse, *when it shall turne to the Lorde, the bayle shalbe taken away.

17 *The Lorde is a spirite: And where the spirite of the Lorde [is] there [is] liberty.

Iohn.iii.c.

18 But we all behold [as] in a ^(d)mirrour, the glorie of the Lorde, with his face open, and are chaunged vnto the same similitude, from glorie to glorie, euen as of the spirite of the Lorde.

^(d) In chylde who is God manifest in fleshe, we see God & father, as in a most cleare glasse.

The. iiii. Chapter.

1 He declareth his diligence, and roundnesse in his office: 8 and that which his enemies toke for his disaduantage, to wit, the crosse and affliction which he endured, he turned it to his great aduantage, 11 17 he wyng what profite commeth thcrby.



1 Therefore, seyng that we haue such a ministerie, as we haue receaved mercie, we faynt not:

2 But haue cast from vs the clokes of vnho- nestie, and walke not in

craftynesse, neither handle we the word of God disceitefully, but in openyng of the tructh, and report our selues to eue- ry mans conscience in the syght of God.

3 ¶ If our Gospell be yet hyd, it is hyd in them that are lost:

4 In whom *the ^(a) god of this worlde *hath blinded the myndes of them whi- che beleue not, lest the lyght of the Gos- pelli of the glorie of Christe (which is the image of God) should shine vnto them.

5 ¶ For we preache not our selues, but Christe Iesus the Lord, and our selues your seruauntes for Iesus sake.

6 For it is God that *commiandeth the lyght to shine out of darknesse, whiche hath *shined in our heartes, for to geue the lyght of the knowledge of the glorie of God, in the face of Iesus Christe.

7 But we haue this treasure in *earthen vessels, that the excellencie of the power be Gods, and not ours.

8 We are troubled on euery syde, yet are we not without shyft. We are in pouer- tie, but not vtterly without somewhat.

9 We suffer persecution, but are not for- saken therein. We are cast downe, but we perishe not.

10 We alwayes *beare about in the body the dying of the Lorde Iesus, that the lyfe of Iesus myght also appeare in our bodie. Galath. vi. d

11 *For we which lyue, are alwayes de- liuered vnto death for Iesus sake, that the lyfe also of Iesu myght appeare in our mortall fleshe. Rom. viii. c

12 So then, death worketh in vs, but life in you.

13 ¶ Seing then that we haue the same spirite of fayth (accoording as it is writ- ten, *I beleued, and therefore haue I spoken) we also beleue, and therefore speake. Psal. cxvi. b

14 For we knowe, that he which raysted D by the Lorde Iesus, shall rayse by vs also by the meanes of Iesus, and shall set vs with you.

15 For all thynges [do I] for your [sakes,] *that the plenteous grace, by thankes i. Cor. i. a geuyng of many, may redounde to the prayse of God.

16 Wherefore we are not wepyed: But though our outwarde man perishe, yet the inwarde man is renued day by day.

17 *For our exceedyng tribulation which is momentanie & ^(b) lyght, prepareth au- exceedyng and an eternall wayght of glorie vnto vs. Psal. xxx. b Rom. viii. d

18 Whyle we loke not on the thynges whiche are seene, but on the thynges whiche are not seene. For the thynges whiche are seene, are temporall: but the things whiche are not seene, are eternal.

John. xii. e. To wynt, betan. Luk. viii. f. John. xii. f.

Gene. i. a.

1 Pet. i. d.

1 Cor. v. a.

After this saye Galbe colmed, it made made uncapable man, fall.

The. v. Chapter.

1 Paul proceedeth to declare the vtilitie that commeth by the crosse, 4 howe we ought to prepare our selues vnto it, 5 by whom, 9 and for what ende. 14 19 He setteth forth the grace of Christ, 20 and the office of ministers, & all the faithful.



1 We knowe, that yf our earthly ^(a) house of [this] tabernacle were destroyed, we haue a building of God, an habitation not made with handes, but eternall in

heauen.

2 For *therfore sygh we, desirynge to be clothed with our house whiche is from heauen: Rom. viii. d

3 So yet, yf that we be founde clothed, and not naked.

4 For we that are in this *tabernacle sigh, & being burdened because we would not be vnclothed, but would be clothed vpo, i Pet. i. c Apoc. iii. d

D iij that

The .ij. Epistle

that mortalitie might be swallowed by of lyfe.

5 He that hath ordeyned vs for this thyng [is] God, *Which hath also geuen vnto vs the earnest of the spirite.

6 Therfore we are alway of good cheare, and knowe, that as long as we are at home in the body, we are absent from the Lorde.

7 (For we walke by fayth, not after outward appareance.)

8 Neuerthelesse, we are of good comfort, and had rather to be absent from the body, and to be present with the Lorde.

9 wherfore, whether we be at home, or from home, we endeouour our selues to be accepted vnto hym.

10 *For we must all appeare before the iudgement seate of Christe, that euery man may receaue the workes of his bodie according to that he hath done, whether it be good or bad.

11 Seing then that we knowe the feare of the Lorde, we fare sayre with men: For we are ^(b) knowen well enough vnto God. I trust also that we are knowen in your consciences.

12 For we prayse not our selues agayne vnto you, but geue you an occasion to reioyce of vs, that ye may haue somewhat agaynst them which reioyce in the face, and not in the heart.

13 For ^(c) yf we be to feruent, to God are we to feruent: Or yf we kepe measure, for your cause kepe we measure.

14 For the loue of Christe constrayneth vs, because we thus iudge, that yf one dyed for all, then were all dead.

15 And *he dyed for all, that they which lyue, shoulde not henceforth lyue vnto them selues, but vnto hym which dyed for them, and rose agayne.

16 wherfore henceforth knowe we no man after the ^(d) flesshe: Insomuche, though we haue knowen Christe after the flesshe, nowe yet henceforth knowe we hym so no more.

17 Therfore yf any man be in Christe, he is a newe creature. Olde thynges are passed awaye, beholde all thynges are become *newe.

18 And all thynges are of God, whiche hath *reconciled vs vnto hym selfe by Jesus Christe, and hath geuen to vs the ministerie of reconciliation.

19 For *God was in Christe, reconciling the worlde to hym selfe, not imputyng their synnes vnto them, and hath committed to vs the preachyng of the atonement.

20 Nowe then are we messengers in the rowme of Christe, euen as though God dyd beseeche you through vs. So praye we you in Christes steade, that ye be reconciled vnto God.

21 For *he hath made hym to be sinne for vs, whiche knewe no sinne, that we shoulde be made the ryghteousnesse of God in hym.

Rom. viii. c.
ii. Cor. i. d.

i. Theff. v. c.

^(d) according to the estimation of flesh: but as he is judged by the spirit of god.

Mat. xxv. c.
Rom. xiiii. c.

Esa. xliii. c.
Apoc. xxi. a
Rom. iii. d.
Coloss. i. c.

^(b) By imbracyng the same sayth whiche we preach to o-thers.

Coloss. ii. c.

^(c) the greke soliderth thus. whether we be out of wyte, to God we be out of wyte: whether we be wise, to you (we be wise.)

Esa. liii. b.
Rom. viii. a.

The. vj. Chapter.

1 An exhortation to christian lyfe, and to beare him like affection, as he doeth them: Also to kepe them selues from pollution of idolatrie both in body and soule, and to haue none acquayntaunce with the heathen.

A I



Also as helpers exhorde you, that ye receaue not the grace of God in vayne.

For he saith: *I haue heard thee in a tyme accepted, and in the day of

saluation haue I suckoured thee. Beholde, nowe is that ^(a) accepted tyme, beholde nowe is that day of saluation:

3 Let vs geue none occasion of euill in any thyng, that the ministerie be not blamed:

4 But in all thynges let vs behaue our selues *as y ministers of God, in much patience, in afflictions, in necessities, in

anguisshes,

5 In stripes, in prisonmentes, in strifes, in labours,

6 In watchynges, in fastynges, in purenesse, in knowledge, in long suffryng, in kyndnesse, in the holy ghost, in loue vnfained:

7 In the worde of trueth, in the power of God, by the armour of righteousnes, of the ryght hande and on the lefte,

8 By honour and dishonour, by euill report and good report, as deceauers and yet true,

9 As vnkowen, and yet knowen, as dying, and beholde we lyue, as chastened, and not kyled,

Esa. xlix. c.

^(a) To wyte, gods free mee etc, wherein he hath receid forth his infinite loue.

i. Cor. iii. a.

As

10 As sorowynge, and yet allway merie: as poore, and yet make many riche: as hauynge nothyng, and yet possessynge all thynges.

11 **E**ye Corinthians, our mouth is open vnto you, our heart is made large:

12 We are in no strayte in vs, but are in a straitte in your owne bowels.

13 **I** promise you lyke rewarde as vnto children: Set your selues at large,

14 And beare not ye a straunge yoke with the vnbelleuers. For what fellowship hath righteousnesse with vnrigh- teousnesse: What communion hath lycht with darkenesse:

15 **W**hat conorde hath Christe with belyall: Eyrther what part hath he that beleueth, with an infidell: Math.viii.d

16 **W**hewe agreeth the temple of God with images: For ye are the temple of the luyng God, as saide God, **I** wyll dwell in them, & walke in [them] & wyll be their God, & they shalbe my people. i.Cor.iii.b. Exod.xix.g Leut.xix.b.

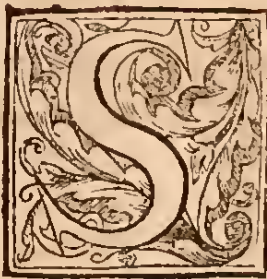
17 **W**herfore come out fro among them, and seperate your selues from them, Esaia. lii.e.

18 **A**nd wyll be a father vnto you, and ye shalbe my sonnes and daughters, saith the Lorde almightie.

The. vij. Chapter.

He exhorteth them by the promise of God to kepe them selues pure, 3. 7 Assurynge them of his loue, 8. 13 and doeth not excuse his seueritie towarde them, but reioyce- ceth therof, considerynge what profite came therby. 10 Of two sortes of sorowe.

A



Sayng that we haue these promises (dearely beioued) let vs clense our selues from all fylthynesse of the flesshe & spirite, and growe by to full holynesse in the

feare of God.

2 **U**nderstande vs, we haue wronged no man, we haue corrupt no man, we haue defrauded no man.

3 **I** speake not this to condempne you: for I haue shewed you before, that ye are in our heartes to dye and lyue with you.

4 **I** am very bolde ouer you, I reioyce greatly in you. I am fylled with confort, and am exceedynge ioyous in all our tribulation.

5 Cor.xvi.c.

5 **F**or when we were come into Macedonia, our flesshe had no rest, but we were troubled on euery syde: Outward was syghtynge, inward was feare.

6 Cor.ii.a

6 **N**euerthelesse, God that comforteth the humble, comforted vs by the comynge of Titus.

7 **A**nd not by his comynge only, but also by the consolatiō whiche we receaued of you, when he tolde vs your desire, your weppynge, your feruent mynde towarde me, so that I reioyced the more.

8 **F**or though I made you sorie with a

letter, I repent not, though I dyd repent. For I perceauē, that the same epistle made you sorie, though it were but for a season.

9 **I** now reioyce, not that ye were sorie, but that ye so sorowed to repent: for ye sorowed godly, so that in nothyng ye were hurt by vs.

10 **F**or godly sorowe, causeth repentaunce vnto saluatiō, not to be repented of: but the sorowe of the world causeth death. Eccle.xxx.c

11 **F**or beholde this thing, what carefulnesse this godly sorow that ye toke, hath wrought in you: yea [what] clearing of your selues, yea [what] indignation, yea [what] feare, yea [what] behemēt desire, yea [what] zeale, yea [what] punishment. For in all thynges ye haue shewed your selues that ye were cleare in y matter.

In asking God forgea- nesse.

12 **W**herfore, though I wrote vnto you, I dyd it not for his cause that had done the hurt, neither for his cause that was hurt: but that your good minde to vs- warde myght appeare among you in the syght of God.

But that our care to- warde you in the syght of God, myght appeare vnto you.

13 **T**herfore we are comforted, because ye are comforted: yea and exceedyngly the more ioyed we, for the ioy that Titus had, because his spirite was refresh- ed by you all.

So hath com- dex Complu- censis, Am- brosius, and Theophilac- tus, a so req- deth the olde translation, & translation of Stephanus.

14 **I** am therefore not now ashamed, though I boasted my selve to hymn of you,

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you. For as all thinges which we spake vnto you are true: euen so our boastyng that I made vnto Titus is made true.

15 And his inward affection is more abundant toward you, when he re-

membered the obedience of you all, howe with feare and trembling ye receaued hym.

16 I reioyce that I may be bolde in you in all thynges.

The .viii. Chapter.

1 By the example of the Macedonians 9 and Christe, he exhorteth them to continue in relieuyng the poore saintes, commending their good beginning. 23 After he commendeth Titus and his felowes vnto them.

A **M**oreouer, we do you to wite brethren, of the grace of God, which was geuen in the Churches of Macedonia.

2 howe that y^e abundance of their reioyng is, that they are tryed with much tribulation. And though they were exceeding poore, yet haue they geuen exceeding rychlye, and that in singlenesse.

3 For to their powers (I beare them recorde) yea & beyonde their powers, they were wylling.

4 And prayed vs with great instaunce that we woulde receaue this ^(a) grace and societie of the ministerie to y^e saintes.

5 [And this they dyd] not as we looked for: but gaue their owne selues first to the Lorde, and [after] vnto vs by the wyll of God.

6 So that we coulde not but desire Titus to accomplyshe y^e same grace among you also, euen as he had begun.

7 Nowe therefore as ye are riche in all thinges, in fayth, in worde, in knowledge, in all feruentnesse, and in loue, which ye haue to vs: euen so, see that ye be plenteous in this grace also.

8 This say I not by commaundement, but because of y^e feruentnesse of ^(b) other, & allowing the vnfaynednes of your loue.

(b) Or reade, but through the feruentnesse of other, prouoking al-

to the perfectnesse of your loue. Rom.x. a.

9 For ye knowe the grace of our Lorde Jesus Christ, that though he was ^{*}rich, yet for your sakes he became poore, that ye through his pouertie might be made rich.

10 And I geue counsell hereto: For this is expedient for you, which haue begun not to do only, but also to wil a yere ago.

11 Nowe therefore perfourme the thyng which ye began to do: that as ther was in you a redines to wyll, euen so ye may performe y^e dede ^{*}of that which ye haue.

i. Pet. iii. c. Prou. iii. b. Mark. xii. d. Luk. xxi. a.

12 For ^{*}if there be first a wylling mynde, it is accepted accordyng to that a man

hath, and not accordyng to that he hath not.

13 Truly, not that other be set at ease, & ye brought into combrance:

14 But that there be equalnesse nowe at this tyme, and that your abundance may succour their lacke, and that their abundance maye supplie your lacke, that there may be equalitie.

15 As it written: ^{*}He that had much, had not the more abundance, and he that had litle, had not the lesse. Exod. xvi. d

16 Thankes be vnto God, which put the same good mynde for you in the heart of Titus,

17 Because he accepted the exhortation, yea rather he was so well wylling, that of his owne accorde he came vnto you.

18 We haue sent with hym that brother ^(b) whose praise is in the Gospel through out all the Churches. (b) In preaching the Gospel. Some vnderstande Luke. other, Barnabas.

19 (And not that only, but is also chosen of the Churches to be a felowe with vs in our iourney, concernyng this grace that is ministred by vs vnto the glorie of the same Lorde, and to stirre by your redie mynde)

20 For this we eschewe, that any man shoulde rebuke vs in this plenteous distribution that is ^{*}ministred by vs: Rom. xii. c.

21 And make prouisiō for ^(c) honest thinges, not only in the syght of the Lorde, but also in the syght of men. (c) This word doynge is approued before God & man.

22 We haue sent with them a brother of ours, whom we haue oftentimes proued diligent in many thinges, but nowe much more diligent, for the great confidence [whiche I haue] in you:

23 Partly for Titus sake, which is my felowe & helper concernyng you: partly because of other which are our brethren and the messengers of the Churches, [and] the glorie of Christe.

24 Wherefore shewe ye vnto them y^e prouisiō of your loue, & of our ^{*}reioyng of you in the syght of the Churches. i. The. i. d.

The

¶ The.ix. Chapter.

3 The cause of Titus and his companions commyng to them. 6 He exhorteth to geue almes chearefully, 7 shewyng what frutes wyll come therof.

Actes.xi.d.
i Cor.xvi.a.
ii Cor.viii.a.
Rom.xv.f.



Of the * ministeryng to the saintes, it is but superfluous for me to write vnto you :

For I knowe the redinesse of your mynde, whereof I boast my

selfe of you, vnto them of Macedonia, that Achaia was prepared a yere ago: and your zeale hath prouoked many.

3 Yet haue I sent the brethren, lest our boastynge which I make of you, should be in vayne in this behalfe, that ye (as I haue sayde) may prepare your selues.

4 Lest yf they of Macedonia come with me, and fynde you vnpreserved, we (I wyll not say you) shoulde be ashamed in this matter of boastynge.

5 Therefore, I thought it necessarie to exhort the brethren, to come beforehand vnto you, and to prepare your good blessing promised afore, that it myght be redy, so that it be as a blessing, and not a defraudynge.

6 This yet [I say] he which soweth litle, shall reape litle: and * he that soweth in geuyng largely and freely, shall reape plenteously.

7 Let every man do, accordyng as he hath purposed in his heart, not grudgyngly, or of necessitie: * For God loueth

Prou.xi.d.
Galath.vi.b

Exo.xxv.a.
Ecle.35.a.

a chearefull geuer.

8 God is able to make you riche in all grace, that ye in all thynges hauyng sufficient vnto the vtmost, may be riche vnto all maner of good workes,

9 As it is written: * He hath ^(a) sparled abroad, and hath geuen to the poore, his ryghteousnesse remayneth for euer. Psal.cxii.b.
(a) Dauid speaketh of a man which feareth God, and loueth his neyghbour.

10 He that ministreth seede vnto y^e sower, ministreth bread also for foode, and multiplieth your seede, and encreaseyth the frutes of your ryghteousnesse:

11 That in all thynges ye may be made riche into all singleness, which causeth through vs, that thankes are geuen vnto God.

12 For the administration of this seruice, **D** not only supplieth y^e neede of the saintes: but also is aboundant by the thankes geuyng of many vnto God,

13 which by the experiment of this ministracion, prayse God for the obedience of your consentyng to the Gospell of Christe, and for your singleness in distributing to them, and to all men:

14 And by their prayers for you, which **O** long after you, for the aboundant grace of God in you. O Dr. are greatly affectioned toward you.

15 Thankes be vnto God, for his vnspeakeable gyft.

¶ The.x. Chapter.

1 He toucheth the false Apostles, and defendeth his auctoritie, exhortyng them to obedience: 11 And sheweth what his power is, 13 and howe he useth it.



Paul my selfe beseeche you by the mekenesse & gentleness of Christ, whiche when I am present among you, am lowlye: but am bolde towarde you be-

ynge absent.

2 I beseeche you, that I neede not to be bolde when I am present, with that same boldnesse, wherewith I am supposed to haue ben bolde, agaynst some, which repute vs as though we walked accordyng to the fleshe.

3 For though we walke in the fleshe, yet we do not warre accordyng to y^e flesh.

4 * For the weapons of our warfare are **N** not carnall, but myghtie through God, Ephc.vi.c. to cast downe strong holdes,

5 wherewith we ouerthrowe counsels, and every hye thyng, that is exalted agaynst the knowledge of God, & byyng into captiuitie all imagination, to the obedience of Christe,

6 And are readie to take vengeance on all disobedience, when your obedience is fulfilled.

7 Loke ye on thynges after the vtter appareance: If any man trust in hym selfe that he is Christes, let hym consider this agayne of hym selfe, that as he [is] of Christe, euen so [are] we of Christe.

For

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ii Cor. xiii. c

8 For though I shoulde boast my selfe somwhat more of our auctoritie, which the Lorde hath geuen to vs * for edification, and not for your destruction, it shal not be to my shame :

9 Lest I should seeme as though I wēt about to make you afrayde by letters.

10 For the ^(b) letters sayth he, are sore and strong: but his bodyly presence is weake, and his speache rude.

11 Let hym that is such, thynke on this wise: that as we are in worde by letters, when we are absent, such are we in dedde when we are present.

12 For we dare not make our selues of the number of them, or to compare our selues to them which praise them selues. Neuerthelesse, whyle they measure them selues, with them selues, and compare them selues with them selues, they vnderstande not.

13 But we wyll not reioyce aboue mea-

sure: but accordyng to the ^(c) measure of the rule, which God hath distributed vnto vs, a measure to reache euen vnto you.

^(c) That is, the giftes and vocation which God had geuen hym to wyrrite others by.

14 For we stretch not out our selues beyonde measure, as though we reached not vnto you: For euen to you also haue we come with the Gospell of Christe:

15 And we boast not our selues out of measure in other mens labours: yea, and we hope, when your fayth is increased among you, to be magnified accordyng to our measure aboundantly,

16 And that I shall preache the Gospell, in those [regions] which [are] beyonde you: and not to glozie of those thynges, which by another mans measure are prepared alreedy.

17 But let hym that glozieth, glozie in the Lorde.

18 For he that prayseth hymselfe, is not allowed, but whom the Lorde prayseth.

^(b) Meaning a certayne man among them, which thus spake of Paul.

¶ The .xj. Chapter.

2 He declareth his affection towarde them. 5 The excellencie of his ministrerie, 9 and his diligence in the same. 13 He fetches of the false Apostles. 16 The peruerse iudgement of the Corinthians. 22 And his owne prayles.

1 **W**ould to God ye coulde haue suffred me a litle in my foolishnesse: and in dedde ye do forbear me.

2 For I am gelous ouer you, with Godly gelousie: For I haue coupled you to one man, to present [you] a chaste virgin vnto Christe.

3 But I feare lest by any meanes, that as the serpent * begyled Eue through his subtiltie, euen so your myndes shoulde be corrupted fro the singlenesse that is towarde Christe.

4 For yf he that cometh, preacheth another ^(a) Jesus, whom we haue not preached: or yf ye receaue another spirite whom ye haue not receaued: either another Gospell which ye haue not receaued, you woulde well haue suffered [hym].

5 Veryly I suppose that I was not behynde the chiefe Apostles.

6 But though [I be] rude in speakyng, yet not in knowledge, but in all thynges among you, we haue ben well knowen to the vtmost.

7 Dyd I sinne because I submitted my selfe, that ye myght be exalted, & because I preached to you the Gospell of God freely?

8 I robbed other Churches, takyng wages of them, to do you seruice.

9 And when I was present with you, and had neede, * I was chargeable to no man: for that which was lackyng vnto me, the brethren which came from Macedonia supplied, and in all thynges I haue kept my selfe so that I shoulde not be chargeable to any man, and [so] wyll I kepe my selfe.

10 ^(b) The trueth of Christe is in me, that this reioycyng shal not be shut by agaynst me in the regions of Achaia.

11 Wherefore: Because I loue you not: God knoweth.

12 But what I do, that wyll I do, to cut away occasion from them, which desire occasion, that they myght be founde lyke vnto vs, in y^e wherein they glozied.

13 For such false Apostles [are] disceyptfull workers, transfourmed into y^e Apostles of Christe.

14 And no maruayle, for Satan hymselfe is transfourmed into an angel of lycht. Therefore

Actes. xx. 5
ii Cor. xii. d

Gen. iii. a.

^(a) That is, more perfecte doctrine concerning Christ Jesus.

^(b) Let not the trueth of Christe be thought to be in me, yf I suffer my wyf to be shut by, which I haue conceauid of Eccles.

E

15 Therefore it is no great thyng though his ministers be transfourmed as the ministers of righteousnesse, whose ende shalbe accordyng to their workes.

D 16 I say agayne, let no man thynke that I am foolyshe: or els euen nowe take ye me as a foole, that I also may boast my selfe a litle.

17 That I speake, I speake it not after the ^(c) Lorde: but as it were foolishly, in this maner of boastyng.

18 Seyng that many glorie after y^e fleshe, I wyll glorie also.

19 For ye suffer fooles gladly, seyng ye your selues are wyse.

20 For ye suffer, yf a man bryng you into bondage, yf a man deuoure, yf a man take, yf a man exalt hym selfe, yf a man smite you on the face.

21 I speake concernyng reproche, as though we had ben weake: howbeit, wherin soeuer any man is bolde, (I speake foolishly) I am bolde also.

E 22 * They are Ebryes, euen so am I. They are Israchelites, euen so am I. They are the seede of Abraham, euen so am I.

23 They are the ministers of Christe, (I speake as a foole) I am more: in labours more aboundant, in stripes aboue measure, in pryson more plenteouslie, in death ^(d) oft.

24 * Of the Jewes fyue tymes receaued ^{Deut. xxxv. 2} I fourtie [stripes] saue one.

25 * Thysle was I beaten with rodde, once stoned, thysle I suffered shipwracke, nyght and day haue I ben in y^e depth: ^{Actes xvi. c} ^{Actes. xiii. c} ^{Actes. 27. g.}

26 In iourneyng often, in perils of waters, in perils of robbers, in perils of myne owne nation, in perils among the heathen, * in perils in the cite, in perils in the wildernesse, in perils in the sea, in perils among false brethren, ^{Actes. x. d.}

27 In labour & trauayle, in watchinges often, in hunger and thirst, in fastinges often, in colde and nakednesse,

28 Besides the thynges which outwardlye come vnto me: my dayly encomburaunce [is] the care of all the Churches. ^{i Cor. ix. d.}

29 * Who is weake, and I am not weake: who is offended, and I burne not:

30 If I must needes glory, I wyll glory of the thynges that concerne myne infirmities.

31 The God and father of our Lorde Jesus Christe, which is blessed for euer: more, knoweth that I lye not.

32 **E** In [the cite of] Damascus, Aretas the kynges gouernour of the people, layde watche in the cite of the Damascens, and woulde haue caught me: ^{Actes. ix. d.}

33 And * at a wyndolbe was I let downe in a basket through the wall, and scaped his handes.

¶ The. xij. Chapter.

1 He reioyceth in preferment, 5 but chiefly in his humblenesse, 11 and layeth the cause of his boastyng vpon the Corinthians, 14 he sheweth what good wil he beareth them, 20 and promiseteth to come vnto them.

A 1 **I**s not expedient doubtles, for me to glorie, I wyl come to visions & reuelations of the Lorde. For I knew a mā in ^(a) Christe, aboue ciiij. yeres ago, (whether [he were]

in the body I can not tell, or whether [he were] out of the body, I can not tell, God knoweth) that he was taken vp into the thirde ^(b) heauen:

2 And I knewe the same man (whether in the body or out of the body, I can not tell, God knoweth)

3 Howe that he was takē vp into ^(c) paradisc, & hearde vnspeakeable wordes,

which is not lawfull for man to vtter.

4 Of such a man wyll I glorie, yet of my selfe wyll I not glorie, but in myne infirmities.

5 For though I woulde desire to glorie, I shall not be a foole, for I wyll say the trueth: but I nowe refrayne, lest any man shoulde thynke of me, aboue that which he seeth me to be, or y^e he heareth of me.

6 And * lest I shoulde be exalted out of measure through the aboundaunce of the reuelations, there was geuen vnto me a pricke to the fleshe, the messenger of Satan to buffet me, because I shoulde not be exalted out of measure. ^{Iohn. ii. b.}

7 For this thyng besought I the Lorde thysle, that it myght depart from me.

And

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¶ 9 And he sayde vnto me: By grace is sufficient for thee. For my strength is made perfect in weakenesse. Most gladly therefore, I will rather glorie in my infirmities, that the power of Christ myght dwell in me.

10 Therefore haue I delectation in infirmities, in rebukes, in necessities, in persecutions, in anguishes for Christes sake: For when I am weake, then am I strong.

11 I am become a foole [in] glorying. Ye haue compelled me: for I ought to haue ben commended of you. * For nothyng was I inferiour vnto the chiefe Apostles, though I be nothyng,

12 Truly the signes of an Apostle were wrought among you, in all patience, and signes, and wonders, and myghtie deedes.

¶ 13 For what is it, wherein ye were inferior vnto other Churches, except [it be] that I was not chargeable vnto you: Forgeue me this wrong.

14 Beholde, nowe the thirde tyme I am redy to come vnto you, and yet will I not be chargeable vnto you: For * I seeke not yours, but you. For the children ought not to lay vp for the fathers and mothers: but the fathers and mothers

for the chyldren.

15 I will very gladly bestowe, & will be bestowed for your sakes, though the more aboundantly I loue you, the lesse I am loued agayne.

16 But be it, [that] I was not chargeable vnto you: ^(b) Neuerthelesse, when I was craftie, I caught you with guile.

17 Dyd I pyll you by any of them whō I sent vnto you?

18 I desired Titus, and with hym I sent a brother: Dyd Titus defraude you of any thyng: Haue we not walked in the same spirite: not in the same steppes:

19 Agayne, thynke you that we excuse our selues vnto you: we speake in Christ in the syght of God: but [we do] all thynges dearly beloued, for your edifyng.

20 For I feare lest when I come, I shall not fynde you such as I woulde: and that I shalbe founde vnto you, such as ye woulde not: lest there be * debates, enuynges, wrathes, strifes, backbitinges, whisperinges, swellinges, & seditions:

21 And that when I come agayne, my God bryng me lowe among you, and I shall bewaile many of the which haue sinned alredy, and haue not repented of the * vncleannesse, and fornication, and wantounes, which they haue committed.

^(b) Thus sayde his aduersaries that though he toke it not by hym selfe, yet he dyd it by the meanes of others.

Galath. v. d.

i Cor. v. a.

i Cor. ix. a.

Mat. xx. g.
ii Cor. xi. c.
Eccle. 4. 6. c.
i Reg. xii. a.

¶ The. xiiij. Chapter.

¶ He threatneth the obstinate, & And declareth what his power is by their owne testimonie. 10 Also he sheweth what is the effect of this Epistle. 11 After, hauyng exhorted them to their duetie, he wisheth them all prosperitie.

¶ A



¶ We come I the thirde time vnto you. * In the mouth of two or thre witnesses shall euery worde be stablissed.

2 I tolde you before, and tell you before, as though I had ben present with you the seconde tyme, so write I nowe beyng absent, to them which in time past haue sinned, and to all other, that yf I come agayne, I will not spare,

3 Seyng y ye seeke experience of Christe * which speaketh in me, which to you ward is not weake, but is mighty in you.

4 For though he was crucified of weakenesse, yet liueth he of the power of God. And we no doubt, are weake in hym: but we shall lyue with hym, by y might of God towarde you.

5 * Examine your selues, whether ye are

in the fayth: Prone your owne selues. Knowe ye not your owne selues, howe that Iesus Christe is in you: except ye be reprobates.

6 I trust ye shal knowe that we are not reprobates.

7 Truly I pray to God that ye do none euill, not that we shoulde seeme approued: but y ye shoulde do that which is honest, though we be as ^(a) reprobates.

8 For we can do nothyng agaynst the trueth: but for the trueth.

9 For we are glad when we are weake, and ye are strong. Truly this also we wishe, euen your perfection.

10 Therefore write I these thynges beyng absent, lest when I am present, I should vse sharpenesse, accordyng to the power * which the Lorde hath geuen me to edification, and not to destruction.

11 Finally brethren, fare well, be perfect, be

^(a) In that he humbled hym selfe, and toke vpon hym y forme of a seruaunt.

ii Cor. x. c.

Deu. xix. d.
Mat. xviii. c.
John. viii. c.
Hebr. x. f.

Mat. x. d.

¶ B
i Cor. xi. f.
Eccle. 13. c.

be of good comfort, be of one mynde, lyue in peace, and the God of loue and peace shalbe with you.

1 Cor. xvi. f. 12. * Greete one another in an holy kisse.

All the saintes salute you.

13 The grace of our Lorde Jesus Christ, and the loue of God, and the cōmunion of the holy ghoſt, be with you all. Amē.

The ende of the ſeconde Epiſtle to the Corinthyans. Sent from Philippos, a citie in Macedonia, by Titus and Lucas.

The Epistle of the Apostle Saint Paul, to the Galathians.

The first Chapter.

Paul rebuketh their inconstancie, which suffred them selues to be seduced by the false apostles, who preached that the obseruation of the ceremonies of the lawe were necessarie to saluation, and detesteth them that preache any other wyse then Christe purely. He sheweth his owne conuersation, magnifieth his office and Apostleship, and declarcth hym selfe to be equall with the chiefe Apostles.

1 **P**aul an Apostle, not of men, neither by man: but by Jesus Christe, and by God the father, which rayſed hym by from death:

2 And all the brethren which are with me. Unto y Churches of Galacia:

3 * Grace [be] with you, and peace from God the father, and from our Lorde Jesus Christe:

4 which gaue hym selfe for our sinnes, to deliuer vs from this ^(a) present euyl worlde, accordyng to the wyll of God, and our father:

5 To whom be glory for euer and euer. Amen.

6 I maruayle, that ye are so soone turned from him that had called you in the grace of Christe, vnto another Gospell:

7 which is not another [Gospel] but that there be some which trouble you, and *intende to peruert the Gospell of Christ.

8 Neuerthelesse, though we, or an Angel from heauen, preache any other Gospell vnto you, then that which we haue preached vnto you, let hym be accursed.

9 As we sayde before, so say I nowe agayne, yf any man preache any other Gospell vnto you, then that ye haue receaued, let hym be accursed.

10 Do I nowe perswade men, or God: Other do I seke to please men: * For yf

I shoulde yet please men, I were not the seruaunt of Christe.

11 I certifie you brethren, that the Gospell which was preached of me, was not after man.

12 For I neither receaued it of man, neither was I taught [it] but by the reuelation of Jesus Christe.

13 For ye haue hearde of my conuersation in tyme past in the Jewes religion, howe that beyonde measure * I persecuted the Church of God, & spoyled it: Actes. viii. a.

14 And profited in the Jewes religion, aboue many of my companions in mine owne nation, * beyng a very seruent maynteyner of the ^(b) traditions of my fathers. i Cor. xv. b. Philip. iii. a. (b) That is, of the lawe of God, which was geuen to the auncient fathers.

15 But when it pleased God, which seperated me from my mothers wombe, & * called [me] by his grace, Actes. ix. e.

16 To reueale his sonne by me, that I shoulde by the Gospell preache hym among the heathen: immediatly I communed not with ^(c) * fleshe and blood: Math. xvi. c. (c) That is, with any man, as though I had neede of his counſel to approue my doctrine.

17 Neither returned to Hierusalem, to them which were Apostles before me: but went my wayes into Arabia, and came agayne vnto Damascus.

18 Then after thre yeres, I returned to Hierusalem to see Peter, and abode with hym fyfteeene dayes.

19 But other of the Apostles sawe I none, saue James the Lordes brother.

20 The thynges therfore which I write vnto you, beholde, before God I lie not.

21 * Afterwarde, I came into the coastes Act. xxii. d.

of

Rom. i. a. i Cor. i. a. ii Cor. i. a.

(a) which is, the corrupte wyse of man without Christe.

Actes. xv. a.

Act. x. d.

The Epistle

of Syria & Cilicia, and was vnknownen in face vnto the Churches of Iurie, which were in Christe.

22 But they had hearde only, that he

which persecuted vs in tyme past, nowe preacheth the ^(b) sayth, which before he destroyed.

23 And they glorified God in me. 

^(b) That is, the Gospel, which is the doctrine of sayth.

The .ij. Chapter.

1 Confirmyng his Apostleshyp to be of God, 3 he sheweth why Titus was not circumcised, 6 and that he is nothyng inferiour to other Apostles, 11 Yea, and that he hath reprobued Peter, the Apostle of the Jewes. 16 After, he commeth to the principal scope, which is, to proue that iustification only commeth of the grace of God by sayth in Jesus Christe, and not by the workes of the lawe.

21



hen fourteene yeres after, I went by a gayne to Hierusalem* with Barnabas, and toke Titus with me.

2

I went by also by reuelation, & I declared

vnto them the Gospel which I preache among the gentiles: but priuately, with them which were the chiefe, lest by any meanes, I shoulde runne or had runne in bayne.

3

But neither Titus which was with me, beyng a Greke, was compelled to be circumcised,

4

And that because of incommers, being false brethren, which came in priuily, to spye out our libertie which we haue in Christe Jesu, that they myght bryng vs into bondage.

5

To whom, no not for an houre, we gaue place by subiection, that the trueth of the Gospel might continue with you.

6

Of them which seemed to be some-what (what they^(a) were in time passed, it maketh no matter to me, * God accepteth no mans person) for they which seemed chiefe, ^(c) added nothyng [to me.]

^(a) Albeit they had ben conuersant with Christe, a iore tyme.

^(c) That is, they taught me not: but approued my doctrine perfecte in all poyntes.

7

But contrary wyse, when they sawe that the Gospel of the vncircumcision was committed vnto me, as the Gospel of the circumcision was committed vnto Peter.

8

(For he that was myghtie in Peter, to the Apostleshyp of the circumcision, the same was myghtie in me towarde the gentiles)

9

When they perceaued the grace that was geuen vnto me, then James, Cephas, and John, which seemed to be pylers, gaue to me and Barnabas the ryght handes of felowshyppe, that we [shoulde be Apostles] vnto the heathen, and they vnto the circumcision.

10

Onely that we shoulde remember the pooze: * wherin also I was diligent to do the same.

Act es.xi.d. ii Cor.ix.a.

11

But whē Peter was come to Antioche, I withstoode him ^(b) to the face, because he was to be blamed.

^(b) Meaning before all men.

12

For per y certaine came from James, he dyd eate with the gentiles: But whē they were come, he withdrew, and seperated himselfe, fearing them which were of the circumcision.

13

And the other Jewes dissembled lykewyse with hym: insomuch that Barnabas also was brought into their simulation.

14

But when I sawe that they went not the ryght way to the trueth of the Gospel, I saide vnto Peter before them all: If thou beyng a Jewe, lyuest after the maner of the gentiles, and not as do the Jewes: why causest thou the gentiles to lyue as do the Jewes?

15

We [which are] * Jewes by nature, and not ^(c) sinners of the gentiles,

Philip.iii.a. ^(c) For so the Jewes called the gentiles in reproche. Rom.ii.c.

16

Knowe that a man * is not iustified by the deedes of the lawe, but by the sayth of Jesus Christe: And we haue beleued on Jesus Christ, that we might be iustified by the sayth of Christe, and not by the deedes of the lawe, because by the deedes of the lawe no fleshe shal be iustified.

17

If then, whyle we seke to be made ryghteous by Christe, we our selues are founde sinners: is therfore Christe the minister of sinne: God forbyd.

18

For yf I bulde agayne the thynges which I destroyed, then make I myselfe a trespasser.

19

For I, through the lawe, am dead to the lawe, that I myght lyue vnto God: I am crucified with Christe.

20

Peuerthelesse, I lyue: yet nowe not I, but Christe lyueth in me. And yf I lyfe which

Which I nowe liue in the fleshe, I lyue by the faith of the sonne of God, * which loued me, and gaue hym selfe for me.

21 I reiect not the grace of God: For * yf ryghteousnesse come of the lawe, then Christe is dead in vayne. Rom. iiii. e.

¶ The. iij. Chapter.

1 He rebuketh them sharply, 2 and proueth by dyuers reasons, that iustification is by fayth, 6 as appeareth by the example of Abraham. 10, 19, 24. and by the office, and the ende both of the lawe, 11, 25. and of fayth.

A1 Foolishe Galathians, who hath bewitched you, that ye shoulde not obey y^e trueth: To whom Iesus Christe was ^(a) described before the eyes, & among you crucified.



Foolishe Galathians, who hath bewitched you, that ye shoulde not obey y^e trueth: To whom Iesus Christe was ^(a) described before the eyes, & among

14 That the blessing of Abraham might come on the gentiles through Iesus Christe, that we myght receaue the promise of the spirite through fayth.

15 Brethren, ^(c) I speake after y^e maner of men: Though it be but a mans testamēt, yet if it be allowed, no man reiecteth it, or addeth therto.

(c) I wylt vse a common example, that you may be ashamed to attribute itte vnto God, the to such counsailes, which one man maketh to another.

16 To Abraham and his seede were the promises made. He sayth not to the seedes, as of many: but to thy seede, as of one, which is Christe.

17 This I say, that the lawe which began afterwarde, beyonde * foure hundred and thirtie yeres, doth not disannull the testament that was confirmed afore of God, vnto Christe warde, to make the promise of none effect.

Gen. xv. d. Exod. xii. f. Iudith. v. b. Actes. vii. a.

18 * For yf the inheritaunce be of the lawe, then not nowe of promise: But God gaue it vnto Abraham by promise. Rom. iiii. e.

19 Wherfore then [serueth] the lawe: * It was added because of transgressions, tyl the seede came to whom the promise was made: and it was ordayned * by Angels in the hande of a mediatur. Rom. v. c. Act. vii. g.

20 A mediatur is not [a mediatur] of one, but God is ^(d) one. (d) Constant, and alwayes lyke hym selfe.

21 * Is the lawe then against the promise of God: God forbyd. For yf there had ben a lawe geuen which coude haue geuen life: then no doubt righteousnesse shoulde haue ben by the lawe. Rom. vii. c. Tim. i. b.

22 But the scripture hath concluded all vnder sinne, that the promise by y^e fayth of Iesus Christe shoulde be geuen vnto them that beleue.

23 But before fayth came, we were kept vnder the lawe, and were shut by vnto the fayth which shoulde afterwarde be reuealed.

24 Wherfore, the lawe was our scholemaister vnto Christe, that we shoulde be iustified by fayth.

25 But after that fayth is come, we are no longer vnder a scholemaister.

26 For ye are all the chyldren of God by fayth

(1) To whos Christe was liuely preasent, as yf his truly image were set before your eyes, or els had ben crucified among you.

Gen. xv. b. Rom. iiii. a. James. ii. d.

Gen. xii. a. Gen. xxii. b.

(2) whiche saye to be crucified by Iesus.

Gal. ii. a. Rom. xx. e. Gal. x. g. Gal. i. 28. a. Gal. i. 24. b. Gal. i. x. a.

Gal. xxi. d.

The Epistle

sayth in Christe Iesu.

Some reade, all ye that are baptized, haue put on Christe.

27 For all ye that are baptized, haue put on Christe.
28 There is no Jewe, neither Greke, there is neither bonde nor free, there is

neither male, nor female: For ye are all one in Christe Iesu.

29 If [ye be] Christes, then are ye Abrahams seede, and heyes accordyng to the promise.

The.iiij.Chapter.

2 He sheweth wherfore the ceremonies were ordayned, which beyng shadowes, must ende, when Christe the trueth commeth. 9 He moueth them by certayne exhortations, 22 and confirmeth his argument with a strong example or allegorie.

A¹



And I say, that the heye, as long as he is a chylde, differeth nothyng from a seruaunt, though he be Lorde of all,

2 But is vnder tuters and governours, vntyll the tyme appointed of the father.

(1) That is, the law, whiche before he called a scoole maister.

3 Euen so we, when we were chyliden, were in bondage vnder y^e rudimentes of the worlde:

Luk.xx.b. John.ii.b. Rom.viii.a.

4 But when the fulnesse of the tyme was come, God sent his sonne, made of a woman, and made vnder the lawe,

5 To redeeme them that were vnder the lawe, that we myght receaue the adoption of chyliden.

Rom.viii.c.

6 Because ye are sonnes, God hath sent the spirite of his sonne into your heartes, crying, Abba, father.

(a) For our adoption vnto Christe, is sealed by hym.
(b) He instructeth both Jewes and Gentiles, to call God their father in euery language, so that none are excepted.
(c) when ye receaued the Gospell, ye were idolaters, therefore it is shame for you to refuse libertie, and become seruantes, yea, and sepyng the Jewes desire to be out of their tutelage

7 Wherfore thou art no more a seruaunt, but a sonne: If thou be a sonne, thou art also an heire of God, through Christ.

8 Notwithstandyng, when ye knewe not God, ye dyd seruite vnto the which by nature are no Gods.

9 But nowe after that ye haue knowen God, yea, rather are knowen of God, howe turue ye agayne vnto the weake and beggarly rudimentes, wherunto againe ye desire a freshe to be in bondage:

10 We obserue dayes, and monethes, and tymes, and yeres.

11 I am in feare of you, lest I haue bestowed on you labour in vayne.

12 Brethren, I besech you be as I [am] for I am as ye are. We haue not inured me at all.

13 We knowe howe through infirmitie of the fleshe, I preached the Gospell vnto you at the first:

14 And my temptation which was in my fleshe, ye dispised not, neither abhorred: but receaued me as an Angel of

(d) That is, the troubles and vexations which God sent to try me whyle I was among you.

God, euen as Christe Iesus.

15 What is then your felicitie: For I beare you recorde, that yf it had ben possible, ye woulde haue plucked out your owne eyes, and haue geuen them to me.

16 Am I therfore become your enemye, because I tell you the trueth:

17 They are gelouse ouer you amisse: yea, they intende to exclude you, that ye shoulde be seruent to them warde.

(e) For they are but ambitious.
(f) They woulde turne you from me, y^e you myght folowe them.

18 It is good alwayes to be zelous in a good thyng, and not only when I am present with you

19 By litle chyliden, of whom I traunayle in birth agayne, vntyll Christe be fashioned in you.

(g) And imprinted in your heartes, that ye loue none other.

20 But I desire to be present with you nowe, and to chaunge my voyce: for I stande in doubt of you.

21 Tell me, ye that desire to be vnder the lawe, do ye not heare the lawe:

22 For it is written, that Abraham had two sonnes, the one by a bonde mayde, the other by a free woman:

Gen.xvi.a. Gen.xxi.a. Hebr.xi.a.

23 But he which was of the bonde woman, was borne after the fleshe: but he which was of the free woman, [was borne] by promise.

24 Which thynges are spoken by an allegorie. For these are two testaments: the one from the mount Sina, which gendreth vnto bondage, which is Agar.

(h) By an allegorie, that is another thyng is meant.

25 For Agar is the mount Sina in Arabia, and bordreth vpon the citie, which is nowe [called] Hierusalem, and is in bondage with her chyliden.

26 But Hierusalem which is aboue, is free: which is the mother of vs all.

Apo.xxi.a.

27 For it is written: Reioyce thou baren, that bearest no chyliden, breake forth and crye, thou that traunaylest not: For the desolate hath many mo chyliden, then she which hath an husbande.

Esa.liiii.a.

But

28 But brethren, We are after Isaac the chyl dren of promise.
 29 But as then he that was borne after the flesh, persecuted hym that was borne after the spirite: euen so is it now.
 30 Neuerthelesse, What saith the scrip-

ture: *put away the bondwoman and her sonne: For the sonne of the bondwoman, shall not be heire with the sonne of the free woman.
 31 So then brethren, We are not chyl dren of the bonde woman, but of the free. ☞

☞ The. v. Chapter.

2 He laboureth to drawe them away from circumcision, 17 and sheweth them the battell betwixt the spirite and the flesh, and the fruite of them both.

A1 **S** Lande fast therfore in the libertie wherwith Christe hath made vs free, and be not intangled agayne with y^e yoke *of bondage.

2 Beholde I Paul saye vnto you, that *yf ye be ^(a)circumcised, Christe shall profite you nothyng.

3 For I testifie agayne to every man which is circumcised, that he is a detter to do the whole lawe.

4 Christe is become but bayne to you, as many of you as are iustified by the lawe, are fallen from grace.

5 For we through the spirite, wayte for the hope of ryghteousnes by fayth.

6 *For in Iesus Christe, neither is circumcision any thing woorth, neither yet vncircumcision: but fayth, *which worketh by loue.

7 He dyd runne well, who was a let vnto you, that ye should not obey y^e tructhy:

8 Not the perfection of hym that called you.

B9 *A litle leauen, doth leauen the whole lumpe of dolwe.

10 ☞ I haue truste towarde you in the Lorde, that ye wyll be none otherwyle mynded: But he that troubleth you, shall beare iudgement, whatsoeuer he be.

11 And brethren, if I yet preache circumcision, why do I yet suffer persecution: Then is the slaunder of the crosse ceasled.

12 I woulde to God they were cut of which trouble you.

13 For brethren, ye haue ben called into libertie: Only *let not libertie be an occasio to the flesh, but by loue serue one another.

14 For all the lawe is fulfilled in one worde, which is this: *Thou shalt loue thy neyghbour as thy selfe.

15 If ye byte and deuoure one another, take heede lest ye be consumed one of another. ☞

16 ☞ Then I say, walke in the spirite, and ye shall not fulfill the lust of the flesh.

17 For the flesh lusteth contrary to the spirite, *and the spirite contrary to the flesh. These are contrary one to the other, so that ye can not do what ye woulde.

18 But and yf ye be ledde of the spirite, then are ye not vnder the lawe.

19 The deedes of the flesh are manifest, which are these, adulterie, fornication, vncleannesse, wantonnesse,

20 worshipping of images, witchcrafte, hatred, variaunce, zeale, wrath, strife, seditions, sectes,

21 Enuynges, nurthers, drunkennesse, gluttonies, and such lyke: of the whiche I tell you before, as I haue tolde you in tyme past, that *they which do suche thinges, shall not inherite the kingdome of God.

22 But the fruite of the spirite is, loue, ioye, peace, long suffereng, gentlenesse, goodnesse, fayth,

23 Mekenesse, temperauncie: *agaynst such there is no lawe.

24 They truely that are Christes, ^(b)haue crucified the flesh, with the affections and lustes. ☞

25 ☞ If we lyue in y^e spirite, let vs walke in the spirite.

26 Let vs not be desirous of bayne glorie, prouoking one another, enuyng one another.

Gen. xxi. b.

Mat. xxii. d
 Mark. xii. c.
 Leuit. xix. d
 Rom. xiii. c.
 Iacob. ii. b.

Mat. xxvi. b

i. Cor. vi. b.
 Ephe. v. a.

i. Tim. i. b.

(b) Christe hath not only remitted their sinnes, but sanctified the into newnesse of life.

Isai. i. x. a.

Act. xxv. a.
 (a) For we are in the church of Christ, which is our mother: and not of the synagogs, which is graunt vnto the lawe.

Galath. vi. a.

i. Cor. xiii. a.

i. Cor. v. a.

Rom. xiii. a.
 i. Cor. viii. a.

The Epistle

¶ The .vj. Chapter.

1 He exhorteth them to vse gentlenesse towarde the weake, 2 and to shewe their brotherly loue and modestie, 6 also to prouide for their ministers, 9 to perseuer, 14 to reioyce in the crosse of Christe, 15 to newnesse of lyfe, 16 and last of all wysethy to them with the rest of the faythfull all prosperitie.

A¹



Brethren, yf a man be taken in any fault, ye which are spiritual restore such a one in the spirite of mekenes, considering thy selfe, lest thou also be tempted.

Rom.xv.a.

2 *Beare ye one anothers burthen, and so fultyll the lawe of Christe.

3 For if any man seeme to him selfe that he is somewhat, when he is nothyng, the same deceaueth hymselfe in his owne fansie.

(a) For his reioycyng is a testimony of a good conscience.

Rom.xiii.c

4 But let euery man proue his owne worke, & then shall he haue ^(a) reioycyng only in his owne selfe, and not in another.

Rom.xv.f.
i.Cor.ix.b.

5 For *euery man shall beare his owne burthen:

6 *Let hym that is taught in the word, minister vnto hym that teacheth hym, in all good thynges.

Iohn.iii.b.

7 Be not deceaued, God is not mocked: For *whatsoever a man soweth, that shall he also reape.

8 For he that soweth into his flesh, shall of the flesh reape corruption: But he that soweth into the spirite, shall of the spirite reape lyfe euerlastyng.

ii.Theff.iii.b

9 *Let vs not be weery in well doying: for in due season we shall reape, yf we faynt not.

10 Whyle we haue therefore tyme, let vs do good vnto all men, specially vnto the which are of the housholde of fayth.

11 We see how large a letter I haue written vnto you with myne owne hande.

12 As many as desire with outwarde apperaunce to please carnally, the same constraune you to be circumcised, onely lest they shoulde suffer persecution for the crosse of Christe.

13 For they the selues which are circumcised, kepe not the lawe: but desire to haue you circumcised, that they myght reioyce in your flesh.

14 God forbyd that I shoulde reioyce, but in the crosse of our Lorde Jesus Christe, wherby the ^(b) world is crucified vnto me, and I vnto the worlde.

(b) By the worlde, he meanceth all outward pompes, ceremonies, & things which please mens fantasies Galath. v.a.

15 For *in Christe Jesu, neither circumcision auayleth any thing, nor vncircumcision, but a new creature.

16 And as many as walke accordyng to this rule, peace be on them, and mercie, and vpon the ^(c) Israel [that is] of God.

(c) That is vpon Jesus ch. 38. Ro. 2.

17 From hencefoorth, let no man put me to busynesse: *For I beare in my body the markes of the Lorde Jesus.

i.Cor.iii.c.

18 Brethren, the grace of our Lorde Jesus Christe be with your spirite. Amen,

The Epistle vnto the Galathians, was sent from Rome.

¶ The Epistle of the Apostle S. Paul, vnto the Ephesians.

¶ The first Chapter.

After his salutation, 4 he sheweth that the chiefe cause of their saluation standeth in the free election of God through Christe, 16 he declareth his good wyll towarde them, geuyng thanks, & praying God for their fayth, 21 The maiestie of Christe.

A¹



Paul an apostle of Jesus Christe by the wyll of God: To the saintes which are at Ephesus, and to the faythfull in Christe Jesus:

Rom.i.a.
i.Cor.i.a.

2 *Grace be with you, and peace, from God our father, & from the Lorde Jesus Christe.

3 *Blessed be God, the father of our Lorde Jesus Christe, whiche hath blessed vs in all spirituall blessing, in heauenly thynges by Christe: i.Pet.i.2. Galath.i.2.

4 Accordyng as he had chosen vs in hym before the foundation of the world, that we shoulde be holy, and without blame before hym, through loue.

5 who hath predestinate vs into the adoption

option of ^(a) chylde, by Iesus Christ vnto hym selfe, accordyng to the good pleasure of his Wyll:

6 To the prayse of the glorie of his grace, wherein he hath made vs accepted in the beloued.

7 *In whom we haue redemption through his blood, the forgiuenesse of synnes, accordyng to the rycheesse of his grace,

8 wherein he hath abounded towarde vs in all wysedome and prudence.

9 And hath opened vnto vs the misterie of his Wyll, accordyng to his good pleasure which he had purposed in himselfe.

10 That in the dispensation of *the fulnesse of the tymes, he myght gather together in one all thynges in Christe, both which are in heauen, and which are in earth, in hym.

11 In whom also we are chosen, beyng predestinate accordyng to the purpose of hym who worketh all thynges after the counsell of his owne Wyll:

12 That we shoulde be vnto the prayse of his glorie, whiche before beleued in Christe.

13 In whom also ye, after that ye heard the worde of trueth, the Gospell of your saluation, wherin also after that ye beleued, were *sealed with the holy spirite of promyse,

14 whiche is the earnest of our inheri-

taunce, vnto ^(b) redemption of the purchased possession, vnto the prayse of his glorie.

15 wherefore I also after that I hearde of the fayth which ye haue in the Lorde Iesus, and loue vnto all the saintes,

16 Ceasse not to geue thanks for you, makyng mention of you in my prayers:

17 That the God of our Lorde Iesus Christe, the father of glorie, may geue vnto you the spirite of wisdom and reuelation, in the knowledge of hym:

18 The eyes of your myndes beyng lightened, that ye maye knowe what the *hope is of his callyng, and what the richesse of the glorie of his inheritance [is] in the saintes:

19 And what is the exceedyng greatnesse of his power to vswarde, which beleue, accordyng to the workyng of his myghtie power,

20 which he wrought in Christe when he rayled hym from the dead, *and set him on his ryght hande in heauenly [places]

21 Farre aboue *all rule, and power, and myght, and dominion, and euery name that is named, not in this worlde only, but also in the worlde to come.

22 And *hath put all thynges vnder his feete, and gaue him [to be] the head ouer all thynges to the Church,

23 which is his body, the fulnesse of hym that fylleth all in all.

^(b) Though we be redeemed from the bondage of sin by the death of Christe, Rom. 6. yet we hope for this seconde redemption, which shalbe whē we shall possesse our inheritance in the heauens, wherof we haue the holy ghoſt for a gage, as ca. 4.

^(d) Rom. xv. c.

Psal. cx. a.

Danic. vii. d.

Psal. viii. b.
Hebr. ii. d.
i. Cor. xv. d.
Eph. v. c.
Coloss. i. e.

¶ The. ij. Chapter.

¶ To magnifie the grace of Christe, which is the only cause of saluation, 11 he sheweth them what maner of people they were before their conuertiō, 13 and what they are now in Christe.

A1



AND you that were dead in trespasses and synnes,

In the which in time passed *ye walked, accordyng to the course of this worlde, after the governour that ruleth in the ayre, the spirite that now worketh in the chyl- dren of disobedience.

*Among whom we all had our conuersation also in tyme past in the lustes

of our flesshe, fulfylling the Wyll of the flesshe, and of the mynde, & ^(c) were by nature the chyl- dren of wrath, euen as other:

4 But God which is ryche in mercie, for his great loue wherwith he loued vs,

5 Euen when we were dead by synnes, hath quickned vs together with Christ, *by grace are ye saued:

6 And hath rayled [vs] vp together, and made [vs] syt together in the heauenly in Christe Iesus.

^(c) Not by creation, but by Adams transgression, & so by birth.

Esa. xxv. d.

The Epistle

○ That is the cause of division that was betwene the Jewes & the Gentiles.

7 That in ages to come, he might shew the exceeding riches of his grace, in kindnesse to vswarde through Christe Jesus.

8 For by grace are ye made safe through fayth, and that not of your selues, it is the gyft of God:

9 Not of workes, lest any man shoulde boast hym selfe.

10 For we are his workmanship, created in Christe Jesus vnto *good workes, whiche God hath ordeyned that we shoulde walke in them.

Titus.i.d.

¶ 11 Wherefore, remember that ye being in tyme passed gentiles in the flesh, called vncircumcision of that which is called *circumcision in the flesh, made by handes:

Philip.iii.a.
Coloff.ii.b.

12 That at that tyme ye were without Christe, beyng aliauntes from the common wealth of Israel, and straungers fro the testamentes of promise, hauyng no hope, & without God in this worlde.

13 But now in Christe Jesus, ye which sometyme were farre of, are made nye by the blood of Christe.

14 For he is our peace, which hath made both one: and hath broken downe the

Wall that was a stoppe betwene vs, taking away in his flesh the hatred, [euē] the lawe of commaundementes, [conteyned] in ordinaunces, for to make of twayne one newe man in hym selfe, so makyng peace,

16 And that he myght reconcile both vnto God in one body through [his] crosse, and slewe hatred thereby.

17 And came and preached peace to you which were a farre of, and to them that were nye.

18 For through hym, we both haue an entraunce in one spirite vnto the father.

19 ¶ Nowe therefore, ye are no more straungers and foreyners: but citezins with the saintes, and of the household of God,

20 And are built vpon the *foundation of the apostles and prophetes, *Jesus Christe hym selfe beyng the head corner stone,

i. Cor.iii.b.
Esa.xxviii.d
Rom.ix.f.
Psal.cxxviii.c

21 In whom all the buyldyng couped together, groweth vnto an holy temple in the Lorde.

22 In whom ye also are buylded together for an habitation of God through the spirite. ¶

The. iij. Chapter.

1 He sheweth the cause of his imprisonment, 13 desireth them not to saynt because of his trouble, 14 and prayeth God to make them stedfast in his spirite.

A



Of this cause I Paul [am] a prisoner of Jesus Christe, for you heathen:

2

If ye haue hearde of the dispensatio of the grace of

God, *which is geuen me to youwarde:

3 For by reuelation shewed he the ^(a) misterie vnto me (as I wrote afore in fewe wordes:

4

whereby, when ye reade, ye may vnderstande my knowledge in the misterie of Christe)

5

which [misterie] in other ages was not opened vnto the sonnes of men, as it is nowe reuealed vnto his holy apostles and prophetes by the spirite,

6

That the gentiles shoulde be inheritours also, and of the same body, and

partakers of his promise in Christe, by the Gospell:

7 whereof I am made a minister, accordyng to the gyfte of the grace of God, which is geuen vnto me after the workyng of his power.

8 Vnto me the *least of all saintes is this grace geuen, that I shoulde preache among the gentiles the vnsearchable riches of Christe,

i. Cor.xv.a.

9 And to bring to lyght to all men what the felowship of the misterie is which ben hid in god, which made all thinges through Jesus Christe:

10 To thintent that nowe vnto the rulers and power in heauenly [thynges] myght be knowen by y^(b) Church, the very manyfolde wysedome of God:

11 According to y^(b) eternall purpose which he wrought in Christe Jesus our Lorde:

12 By whō we haue boldnesse & entraunce in y^(b) confidence which is by fayth of him.

(b) The Church being gathered of so many myddes of people, is an example of a glasse for the Angells to beholde the wysdome of God in, who hath tourned their particular wysdomes into an vniuersal consorde, and of the synagoge, hath made the Church of freedome.

Act.xiii.a.
Galath.i.b.
(a) Misterie, is that secreete hydden purpose of saluacion through Christe.

¶ wherefore

- 13 **¶** Wherfore I desire that ye saynt not in my tribulations *for you, whiche is your glorie.
- 14 For this cause I bowe my knees vnto the father of our Lorde Iesus Christe,
- 15 Of whō all the family in heauen and earth is named:
- 16 That he would graunt you, according to the rycheffe of his glorie, to be strengthened with myght by his spirite in the inner man.
- 17 That Christe may dwell in your heartes by fayth: that ye beyng rooted and grounded in loue,

- 18 Myght be able to comprehend with al saintes, what is the breadth, & length, and deapth, and heygth:
- 19 And to knowe the loue of Christe, whiche excelleth knowledge, that ye might be fylled with all fulnesse of God.
- 20 Vnto him that is able to do exceeding aboundauntly aboue all that we aske or thynke, accordyng to the power that worketh in vs,
- 21 We prayse in the Church by Christe Iesus, throughout all ages, worlde without ende. Amen. **¶**

¶ The. iiii. Chapter.

He exhorte them vnto mekenesse, long sufferynge, and vnto loue and peace, & every one to serue and edifie another with the gyft that God hath geuen hym, 14 to beware of strange doctrine, 22 To lay asyde the olde conuersation of greedy lustes, & to walke in a newe lyfe.



Therefore, a prisoner **L** in the Lorde, exhorte you, * that ye walke worthy of the vocatiō wherewith ye are called,

on, into the edifyng of the body of Christe:

- 2 with all lowlynesse & mekenesse, with long sufferynge, forbearyng one another in loue.
- 3 Endeouoryng to kepe the vnitie of the spirite in the bonde of peace:
- 4 One body and one ^(a) spirite, euen as ye are called in one hope of your calling.
- 5 One Lorde, one fayth, one baptysme.
- 6 One God, and father of all, whiche is aboue all, and through all, and in you all. **¶**
- 7 **¶** But * vnto euery one of vs, is geuen grace, accordyng to the measure of the gyft of Christe.
- 8 Wherfore he saith: * when he went by an hye, he ledde captiuitie captiue, and gaue gyftes vnto men.
- 9 (But that he ascended, what is it: but that he also descended first into the lower partes of the earth:
- 10 * he that descended, is euen the same also that ascended by farre aboue all heauens, to fulfill all thynges.)
- 11 And he gaue some * apostles, and some prophetes, and some euangelistes, and some shepherdes and teachers,
- 12 To the gatherynge together of the saintes, into the worke of ministrati-

- 13 Till we all meete together into the vnitie of fayth, and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the age of the fulnesse of Christe: **¶**
- 14 That we henceforth be no more children, * wauering and carped about with euery wynde of doctrine, in the wplynesse of men, in craftynesse, to the laying ^(b) wayte of deceyte.
- 15 But folowynge trueth in loue, let vs growe vp into him in all thynges * whiche is the head, Christ:
- 16 In whom all the body beyng coupled and knit together by euery ioynt of subministratiō, accordyng to the effectuall power in y^e measure of ^(c) euery part, maketh increase of the body, vnto the edifyng of it selfe in loue.
- 17 **¶** This I say therfore, and testifie in the Lorde, that ye henceforth walke not * as other gentiles walke, in banitie of their mynde: **¶**
- 18 Darkened in cogitation, being alienated from the lyfe of God by the ignorance that is in them, by the blindness of their heartes.
- 19 whiche beyng past ^(d) feelyng, haue geuen the selues ouer vnto wantonnesse, to worke al vncleanenesse with greedy-nesse.
- 20 But ye haue not so learned Christe.

Coloss. i. d.

1 For the Lord's sake. Cor. vii. d.

(a) Do that ye can not... Coloss. i. c.

Rom. xii. b. 1 Cor. xii. a. 1 Pet. i. d.

1 John. iii. b.

1 Cor. xii. d. 1 Math. x. a. 1 Luk. ix. a.

Coloss. ii. b.

(b) wherby they laye in wayte to deceaue. Ephes. i. d. Coloss. i. c.


(c) That is, wherwith one ministrerth to another.


Rom. i. d. 1 Pet. iii. a.

(d) The Greke worde doth signifie such as be obdurate in heart, and hath not the feelyng of repentance.

The Epistle

D 21 If so be that ye haue hearde hym, and haue ben taught in hym, as the trueth is in Iesus,

22 To lay downe, accordyng to the former conuersation, y^(c) olde man, which is corrupt, accordyng to the lustes of error: 

23  To be renewed in the spirite of your mynde,

Rom.vi.a. 24 And *to put on that newe man, which Coloss.iii.a. after God is shapen, in righteousnesse & holynesse of trueth.


Leui.xix.e. 25 *Wherfore, puttyng away lying, speake euery man trueth vnto his neyghbour, forasmuch as we are members one of another.

Psal.iii.a. 26 *Be ye ^(d) angry, and sinne not, let not the sinne go downe vpon your wrath,

27 Neither geue place to the deuyll.

28 *Let hym that stole, steale no more:

(c) That is, all the natural corrupted that is in vs.
(d) If so be that ye be angry, to moderate your affection that it burst not out into an euill worke, but be soone appeased.

*but let hym rather labour, working with his handes the thyng whiche is good, that he may geue vnto hym that needeth. 

29 Let no fylthy communication procede out of your mouth, but that whiche is good to edifie withal, as oft as neede is, that it may minister grace vnto the hearers.

30 And ^(e) greue not the holy spirite of God, by whom ye are sealed vnto the day of redemption.

31 Let all bytternesse, and fiercenesse, & wrath, and crying, and euill speakyng, be put away from you, with all malicioussnesse.

32 Be ye curteous one to another, merciful, forgewing one another, euen as God for Chyestes sake hath forgiven you.

(e) Do to be: haue your felices, that the holye ghoſte may wyllinge-ly dwell in you, and geue hym no occasion to depart for sorowe, by your abusing of Gods graces.

The. v. Chapter.

2 He exhorteth them vnto loue, 3 warneth them to beware of vncleannesse, couetousnesse, foolyshe talkyng, and false doctrine, 17 to be circumspect, 18 to auoyde drunkennesse, 19 to reioyce, and to be thankfull towarde God, 21 to submit them selues one to another. 22 He entreateth of corporall marriage, & of the spirituall betwixt Chyeste and his Church.

A 1
i.Pet.ii.d.
Iohn.xiii.b.
Galath.ii.d.
2
Exo.xxiii.b



Ye *therefore folowers of God, as deare chyldren:

And walke ye in loue, euen as *Chyeste hath loued vs, and hath geuen hym selfe for vs an

offering and a sacrifice of a sweete smelling saour to God.

3 But fornication, and all vncleannesse, or couetousnesse, let it not be once named among you, as it becommeth saintes:

4 Neither fylthyneſſe, neither foolyshe talkyng, neither iestyng, which are not comely: but rather, genyng of thankes.

Galath.v.d. 5 For this ye knowe, that no *Whoremonger, neither vncleane person, nor i.Cor.vi.b. couetous person, which is a worshipper of images, hath any inheritaunce in the kyngdome of Chyeste, and of God.

Math.24.a. 6 *Let no man deceane you with bayne Coloss.ii.b. wordes: For, because of such thynges Mark.xiii.a. Luk.xxi.b. cometh the wrath of God vpon the chyldren of disobedience.

7 Be not ye therefore companions of them.

8 For ye were sometimes darknesse: but now we are ye lyght in the Lorde. *Walke as chyldren of lyght.

John.xii.e. i.Theſſ.v.a.


9 For the fruite of the spirite ^(f) in all goodnesse, and righteousnesse, & trueth, 10 Approuyng what is acceptable vnto the Lorde.

11 And haue no felowſhip with the vnfuitfull workes of darknesse, but rather euen rebuke them.

12 For it is shame euen to name those thynges whiche are done of them in ſecrete.

13 But all thynges, when they are rebuked of the lyght, are manifest: For all that which do make manifest, is lyght.

14 Wherfore he sayth: ^(g) Awake thou that sleepest, and stande vp from the dead, and Chyeste shall geue thee lyght.

15  Take heede therfore howe ye walke circumspectly: not as vnwyse, but as wyse,

16 Redeemyng the time, because y^(h) dayes are euill.

17 Wherfore be ye not vnwyse, but vnderstandyng what the wyll of the Lorde is.

18 And be not drunke with wine, wherin is exceſſe: but be fylled with the spirite,

19 Speaking vnto your selues in *psalmes and hymnes, and spirituall songes, syngyng and makyng melodie to the Lorde in your heartes:

(f) God thus speaketh by his seruants, to drawe the infidels from their blyndnesse.

(g) Psalm.ii.2. Coloss.iii.6.

Geuyng

20 Geuing thankes alwayes for all thinges vnto God and the father, in þ name of our Lorde Iesus Christe,
 21 Submytting your selues one to another in the feare of God.
 22 Wyues, submit your selues vnto your owne husbendes, as vnto the Lorde:
 23 For*the husbände is the head of the wyfe, euen as Christe is *the head of the Church: & he is the sauour of the bodie.
 24 But as the Church is subiect to Christ, lyke wyse the wyues to their owne husbendes in all thynges.
 25 Ye husoandes loue your wyues, euen as Christe also loued the Church, and gaue hym selfe for it,
 26 To sanctifie it, cleinsyng [it] in the ^{b)} fountayne of water in the worde,
 27 To make it vnto hym selfe a glorious Church, not hauyng spot or wyinke,

Genes.ii. d. i. Cor. xi. a. Ephe. i. d.

(b) Baptism is a toke that God hath conserated the Church to hym selfe, and made it holp by his word: that is, his promise of free iustificatiō in Christ.

or any such thyng: but that it should be holy, and without blame.
 28 So ought men to loue their wyues, as their owne bodies. He that loueth his wyfe, loueth hym selfe.
 29 For no man euer yet hated his owne flesh: but nourisheth & cherissheth it, euen as the Lorde the Church.
 30 For we are members of his body, of his flesh, and of his bones.
 31 *For this cause shall a man leaue father and mother, and shalbe ioyned vnto his wyfe, and two shalbe made one flesh.
 32 This is a great secreete: but I speake of Christe and of the Church.
 33 Therfore euery one of you [do ye so] Let euery one of you loue his wyfe euen as hym selfe, and [let] the wyfe reuerence her husbände.

Genes.ii. d. Math. xix. a. Mark. x. a. i. Cor. vi. d. Ephe. v. g.

¶ The .vj. Chapter.

1 Howe chyldeien shoulde behaue them selues towarde their fathers and mothers,
 4 Lyke wyse parentes towarde their chyldeien, 5 seruauntes towarde their maisters,
 9 Maisters towarde their seruauntes, 13 An exhortation to the spiritual battayle, and what weapons the christians shoulde fyght withall.

Coloss. iii. d.

Exok. xx. b

Deut. iii. b.



chyldeien, *obey your fathers and mothers in the Lorde: for this is ryght.

*Honour thy father and mother (whiche is the first commaundement in promise)

3 That thou mayest prosper, and lye long on earth.
 4 Fathers prouoke not your children to wrath: *but bring them by in instruction and information of the Lorde.
 5 Seruauntes obey them that are your bodyly maisters, with feare and trembling, in singleness of your heart, as vnto Christe.
 6 Not with seruice vnto the eye, as men pleasers: but as the seruauntes of Christ.
 7 Doyng the wyll of God fro the heart, with good wyll seruyng the Lorde, and not men:
 8 Knowyng, that whatsoeuer good thyng any man doeth, that shall he receaue agayne of the Lorde, whether [he be] bonde or free.
 9 And ye maisters do the same thynges vnto them, puttyng away threathyng: knowyng that your maister also is in heauen, *neither is respecte of person with hym.

10 Finally my brethren, be strong in the Lorde, & in the power of his might.
 11 Put on all the armour of God, that ye may stande agaynst the assaultes of the deuyl.
 12 For we wrastle not agaynst ^(a) blood & flesh: but agaynst rule, agaynst power, agaynst worldly gouernours of the darknesse of this worlde, agaynst spirituall craftynesse in heauenly [pieces.]
 13 wherfore take vnto you the whole armour of God, that ye may be able to resist in the euyl day, and hauing finished all thynges, to stande fast.
 14 Stande therfore, *hauyng loynes girt about with the trueth, and puttyng on the brest plate of righteousnesse,
 15 And hauyng your feete shodde, in the ^(b) preparation of the Gospell of peace,
 16 Aboue all, takyng the shielde of fayth, wherwith ye may quenche all the fierie dartes of the wicked:

(a) The flesh full haue not only to stryue agaynst men, & themselves: but agaynst Satan the spiritual enemy, who is molte daungerous: for he is ouer our heads, so y we can not reache hym, but he muite be resisted by Gods grace.

Luk. xii. e. i. Pet. i. c.

(b) That ye myght be redy to suffer all thynges for the Gospell.

17 And take the helmet of saluation, and the sworde of the spirite, whiche is the worde of God.
 18 *Praying alwayes in all prayer and supplication in the spirite, and watche ther vnto with all instaunce and supplication, for all saintes,
 19 And for me, *that vterance may be geue vnto me, y I may open my mouth freely,

Luk. xviii. a. i. Thess. v. d.

Coloss. iii. a

i. Par. xix. e. Actes. x. c. Rom. ii. b.

The Epistle

freely, to utter y^e secretes of the Gospell.
D 20 Whereof I am messenger in bondes,
 that therein I may speake freely, as I
 ought to speake.

21 But y^e ye may also knowe my affaires,
 and what I do, Tichicus a deare bro-
 ther and faythfull minister in the Lord,
 shall shewe you all thynges:

22 Whom I haue sent vnto you for the

22 Sent from Rome vnto the Ephesians, by Tichicus.

same purpose, that ye myght knowe of
 our affaires, and that he myght com-
 fort your heartes.

23 Peace [be] vnto the brethren, and loue,
 with fayth, from God the father, and
 from the Lorde Jesus Christe.

24 Grace be with all them whiche loue
 our Lorde Jesus Christe in sinceritie.
 Amen.

The Epistle of Saint Paul the Apostle to the Philippians.

The first Chapter.

*1 Saint Paul discovereth his heart towards them, 3 by his thankes gettyng,
 4 prayers, 8 and wisshes for their fayth and saluation. 7, 12, 20. He sheweth the
 fruite of his crosse, 15, 27. and exhorteth them to bmitie, 28 and patience.*

21



Paul & Timotheus
 the seruantes of
 Jesus Christ: To
 all the saintes in
 Christ Jesus, whi-
 che are at Philip-
 pos, with the bis-
 hops & deacons:

2 Grace [be] vnto
 you, and peace fro
 God our father, and [from] the Lorde
 Jesus Christ.

3 I thanke my God, with all remem-
 braunce of you,

Rom. i. b.
 Coloss. i. a.

4 (*Alwayes in all my prayer for all you,
 makyng prayer with gladnesse,)

(a) That ye
 receaved the
 Gospell.

5 For your felowship in the Gospell, fro
 the first (a) day vntyll nowe.

6 And beyng perswaded of this sanie
 thyng, that he which hath begun good
 worke in you, wyll perfourme it vntyll
 the day of Jesus Christe,

7 As it becommeth me to iudge this of
 you al, because I haue you in my heart,
 and in my bondes, in the defence and
 confirmation of the Gospell; you all be-
 yng partakers of my (b) grace.

(b) Of this
 peculiar bene-
 fite to suffer
 for Christes
 sake.

8 For God is my recorde howe greatly
 I long after you all, in the (c) bowels of
 Jesus Christe.

(c) That is,
 from the very
 hearte of
 Jesus Christ

9 *And this I pray, that your loue may

abounde yet more and more in know-
 ledge, and in all vnderstandyng:

10 That ye maye discern thynges that
 differ, that ye maye be pure, and with-
 out offence, tyll the day of Christe.

11 Beyng fylled with the frutes of righ-
 teousnesse, which [are] by Jesus Christ,
 vnto the glozie and prayse of God.

12 But I woulde ye should vnderstande
 brethren, that the thynges which [came]
 vnto me, hath come rather vnto the
 furtheraunce of the Gospell:

13 So that my bondes in (d) Christe, are
 manifest, throughout all the iudgement
 hall, and in all other [places.]

(d) whiche I
 suffer for
 Christes
 cause.

14 And many of the brethren of the Lord,
 beyng encouraged through my bondes,
 dare more plentifully speake the word,
 without feare.

15 Some preache Christe of enuie & strife,
 and some of good wyll.

16 The one preache Christe of strife, not
 sincerely, supposyng to adde more afflic-
 tion to my bondes:

17 But the others of loue, knowing that
 I am set to the defence of the Gospell.

18 What then? So that Christe be prea-
 ched any maner of way, whether it be
 by pretence, or by trueth, I ioy therein,
 and wyll ioy.

19 For I knowe that this shall turne

to my saluation, * through your prayer, and ministryng of the spirite of Iesus Chyste,

20 Accordyng to my expectation, and my hope, y in nothyng I shalbe ashamed: but y with all boldnesse, as alwayes, so now also, Chyste shalbe magnified in my body, whether it be by life, or by death.

21 For Chyste [is] to me lyfe, and death [is] to me aduantage.

22 But if I lyue in the fleshe, this (is) the fruite of my labour, and what I shall chose, I wote not.

23 * For I am in a strayte betwixt tibo, hauyng a desire to be loosed, and to be with Chyste, which is much farre better.

24 Neuerthelesse, to abyde in y fleshe, [is] more needefull for you.

25 And this am I sure of, that I shall abyde & continue with you all, for your

furtheraunce and ioy of sayth,

26 That your reioysyng may be y more D aboundaunt in Iesus Chyste for me, by my comyng to you agayne.

27 Only let your conuersation be, * as it Ephe.iii.a. becommeth the Gospell of Chyste: that whether I come and see you, or els be absent, I may yet heare of your matters, that ye continue in one spirite, in one soule, fyghtyng together for y sayth of the Gospell.

28 And in nothyng fearyng your aduersaries, which is to them a token of perdition: but to you of saluatiō, and (e) that of God.

29 For vnto you it is geuen o for Chyste, not only this to beleue on hym: but also this, to suffer for his sake,

30 Hauyng the same fight, which ye sawe in me, and now heare in me.

(e) God the-
meth by this
meanes of bea-
ryng y crosse,
who are his,
and who are
not.
o Dr.
Chyistes
cause.

¶ The. ij. Chapter.

3 He exhorteth them aboue all thynges to humilitie, wherby pure doctrine is chiefly mayntayned, 16 promisyng that he and Timotheus wyll spedly come vnto them, 27 and excuseth the long taryng of Epaphroditus.

21 **I**f [there be] therefore any (a) consolation in Chyste, yf any comfort of loue, if any felowship of y spirite, yf any compassion and mercie,

2 Fulfyl ye my ioy, that ye be lyke mynded; hauyng the same loue, being of one accorde, of one mynde,

3 Let nothyng [be done] through stryfe or bayne glozie, but in mekenesse of mynde euery man esteeme one y other better then hym selfe.

4 * Loke not euery man on his owne thynges, but euery man also on the thynges of others.

5 Let y same mynde be in you, which was in Chyste Iesus:

6 who beyng in the fourme of God, thought it not (b) robbery to be equall with God.

7 But made hym selfe of no reputation, takyng on hym the fourme of a seruaūt, and * made in the lyknesse of men, and founde in figure as a man:

8 He humbled hym selfe, made obedient vnto death, euen the death of the crosse.

9 wherfore God also hath highly exal-



It you so
ue me that
in desire my
myght.

Cor.x.f.

h for he
that was god,
poude therein
me done no
manie to the
Godhead.

ted hym, and geuen hym a name which is aboue euery name.

10 That in * the name of Iesus * euery (c) knee should bowe; [of thynges] in heauen, and [thynges] in earth, and [thynges] vnder the earth:

11 And that euery tongue should confesse that the * Lorde, Iesus Chyste [is] to the glozie of God the father.

12 wherfore, my dearely beloued, as ye haue alwayes obeyed, not as in my presence only, but nowe much more in my absence, worke * out your owne saluation with feare and tremblyng.

13 * For it is God which worketh in you, both to will and to do of good wyll.

14 * Do all thyng without murmuryng and disputyng:

15 That * ye may be blamelesse and pure, the sonnes of God, without rebuke in the myddes of a croked and peruerse nation, among whō thyne ye as lightes in the worlde,

16 Holdyng fast the worde of lyfe, to my * reioycyng in the day of Chyste that I haue not runne in bayne, neither haue laboured in bayne.

17 Yea, and though I be offered by vpo the offeryng and seruice of your sayth, I re-

Math.i.c.
Rom.xiiii.c
(c) worship,
and be subiect
to hym.

Actes.ii.f.
Rom.xiiii.b

Due health
hageth not on
our workes:
a pet are they
sayd to worke
out their
health, who
do runne in
race of iustice.
For although
we be saued
freely in chyste
by sayth, yet
must we walke
by the way of
iustice vnto
our health.

ii Cor.i.c.
i Thes.u.c.

The Epistle

Actes. xvi. a
i Theff. iii. b

- I reioyce, and reioyce with you all.
 18 For the same cause also do ye reioyce, and reioyce with me.
 19 But I trust in the Lorde Jesus, to * sende Timotheus shortly vnto you, * that I also may be of good comfort, when I knowe your state.
 20 For I haue no man lyke mynded, who wyll naturally care for your state.
 21 For all seeke their owne, not the thynges which are Jesus Christes.
 22 We knowe the profe of hym, that as a sonne with the father, he hath serued with me in the Gospell.
 23 Hym therfore I hope to sende, as soone as I knowe my state.
 24 But I trust in the Lorde, that I also my selfe shall come shortly.
 25 But I supposed it necessarrie to sende to you Epaphroditus, my brother and

companion in labour, & fellowe souldier, but your Apostle, and the minister of my neede.

- 26 For he longed after you all, and was full of heauinesse, because that ye had hearde that he had ben sicke.
 27 And no doubt he was sicke nye vnto death, but God had mercie on hym, and not on hym only, but on me also, lest I shoulde haue sorowe vpon sorowe.
 28 I sent hym therfore the more diligentlie, that when ye see him againe, ye may reioyce, and that I may be the lesse sorowfull.
 29 Became hym therfore in the Lorde with all gladnes, & * make much of such: Rom. xv. d.
 30 Because, for the worke of Christe, he was nye vnto death, not regardyng his lyfe, to fulfyll your lacke of seruice towarde me. i Theff. v. c.

The .iiij. Chapter.

2 He warneth them to beware of false teachers, 3 agaynst whom he setteth Christe.
 4 Likewise himselfe, 9 and his doctrine, 12 and reproveth mans owne righteousnes.

21



Moreover my brethren, reioyce ye in the Lorde. It greeneth me not to write the same thyng often to you, for to you it is a sure thyng.

Beware of ^(a) dogges, beware of euill workers, beware of ^(b) concision.

* For we are the circumcision, which worship God * in the spirite, and reioyce in Christ Jesus, and haue no confidence in the fleshe:

4 Though I might also haue confidence in the fleshe. If any other man thinketh that he hath wherof he myght trust in the fleshe, more I:

5 Circumcised the eyght day, of the kindred of Israel, of the tribe of Benjamin, * an Ebree of the Ebrees, after the lawe a pharisee,

6 Concernyng feruentnesse, persecutyng the Church: touchyng y^e righteousnesse which is in y^e lawe, I was blamelesse.

7 * But the thynges that were vantage vnto me, those I counted losse for Christes sake.

8 Yea, I thynke all thynges but losse, for the excellencie of the knowledge of

Christe Jesus my Lorde: For whom I haue counted all thyng losse, & do iudge the but vile, that I may winne Christe,

9 And be founde in hym, not hauyng myne owne ryghteousnesse which is of the lawe: but that which is through the fayth of Christ, the ryghteousnes which cometh of God through fayth:

10 That I may knowe hym, and the power of his resurrection, and the fellowshipe of his passions, confirmable vnto his death,

11 If by any meanes, I myght attayne vnto the resurrection of the dead.

12 ^(c) Not as though I had already attained, either were already perfect: but I folowe, yf that I may comprehend, wherein also I am comprehended of Christe Jesus.

13 Brethren I count not my selfe as yet that I haue attained: but this one thing [I say] I forget those thynges which are behynde, and endeuour my selfe vnto those thynges which are before,

14 And I prease towarde the marke, for the price of the hve callyng of God in Christe Jesus.

15 Let vs therfore as many as be perfect, be thus mynded, and if ye be otherwylse

(a) which darke agaynst the true doctrine, to spill their bellies.
 (b) St. Paul here alludeth vnto circumcision by semblance of a lyke word, because that they who creaked therof, did rather cause a scisme, diuision, or cutting of and tearing in sunder, then an accord in the Church.

ii Cor. xi. a
Ad. xxiii. b

Mat. xiii. c

(c) St. Paul here nowe taken full possession therof, not y^e he doubted to attain vnto it, but because he would declare the excellencie therof.

Wise mynded, God shall reueale the same also vnto you.

16 Neuerthelesse, vnto that which we haue attayned vnto, let vs proceede by one rule, that we may be of one accorde.

D 17 **B**rethren, be folowers together of me, and loke on them which walke so as ye haue vs for an ensample.

18 For many walke, of whom I haue tolde you often, & now tel you wepyng, [that they are] the enemies of the crosse of Christe:

19 *Whose ende [is] damnation, whose God [is their] belly, and glorie to their shame, which mynde earthly thynges. Rom. xvi. c.

20 But our conuersation is in heauen, from whence also we loke for the sauour, the Lorde Iesus Christe:

21 who shall *chaunge our vyle body, that it may be fashioned lyke vnto his glorious body, according to the working wherby he is able to subdue all thynges vnto hym selfe. i Co. xv. g.

¶ The. iiii. Chapter.

1 He exhorteth them to be of honest conuersation, 15 and thanketh them, because of the provision that they made for hym beyng in pryson, 21 and so concludeth with salutations.

A 1 **T**herfore my brethren beloued & longed for, my ioy and crowne, so continue in the Lorde ye beloued.

2 I pray Euodias, and beseeche Syntyches, & they be of one accorde in the Lorde.

3 Psea, and I beseeche thee also faythfull pockefelowe, helpe those [women] which laboured with me in the Gospell, and with Clement also, and with other my labour felowes, *whose names [are] in the ^(a) booke of lyfe.

4 **R**eioyce in the Lorde alway, and agayne I say reioyce.

5 Let your patient mynde be knowen vnto all men: The Lorde [is] at hande.

6 Be carefull for nothyng: but in all thynges, let your petition be manifest vnto God, in prayer and supplication with geuyng of thankes.

7 And the peace of God, which passeth all vnderstandyng, shall ^(b) kepe your heartes and myndes through Christe Iesus.

B 8 Furthermore brethren, whatsoeuer thynges are true, whatsoeuer thynges (are) honest, whatsoeuer thynges (are) iuste, whatsoeuer thynges (are) pure, whatsoeuer thynges pertayne to loue, whatsoeuer thynges (are) of honest report: If there be any vertue, & yf there be any prayse, thynke on these thynges:

9 which ye haue both learned, and receaued, and hearde, and seene in me: Those thinges do, and the God of peace shalbe with you.

10 But I reioyce in the Lorde greatly, that now at the last you are reuiued agayne to care for me, in ^(c) whermy ye were

also carefull, but ye lacked oportunitie.

11 I speake not because of ^(c) necessitie. For I haue learned, in whatsoeuer estate I am, *therwith to be content. (c) That I was not able to endure my pouertie. i Tim. vi. b.

12 I knowe howe to be lowe, and I knowe howe to excede. Euery where & in all thynges I am instructed, both to be ful, and to be hungry, both to haue plentie, and to suffer neede.

13 I can do all thynges through Christe, which strengtheneth me.

14 Notwithstandyng, ye haue well done yf ye dyd communicate to my afflictions.

15 We philippians knowe also, that in the ^(d) begynnynge of the Gospell, when I departed fro Macedonia, no church communicated to me, as concernyng geuyng and receauyng, but ye only. (d) when I first preached the Gospell vnto you.

16 For euen in Thessalonica, ye sent once, & after ward agayne vnto my necessitie.

17 Not that I desire a gyft, but I desire fruite aboundyng to your accompt.

18 But I haue receaued al, & haue plentie. I was euen fylled after that I had receaued of Epaphroditus the thynges [which were sent] from you, an odoure of a sweete smel, a *sacrifice acceptable, pleasaunt to God. Rom. xii. a. Heb. xiii. c.

19 My God shall supplie all your neede, through his riches in glorie, in Christe Iesus.

20 Vnto God and our father, be prayse for euermore. Amen.

21 Salute all the saintes in Christe Iesus. The brethren which are with me, greeete you.

22 All the saintes salute you, most of all, they that are of Caesars housholde.

23 The grace of our Lorde Iesu Christe [be] with you all. Amen.

The Epistle

The Epistle of Saint Paul the Apostle to the Colossians.

The first Chapter.

3 He geueth thanks vnto God for their fayth, 7 Confirming the doctrine of Epaphras, 9 prayeth for the increase of their fayth. 13 He sheweth vnto them the true Christe, and discouereth the counterfayte Christe of the false Apostles. 25 He approueth his auctoritie and charge, 28 and of his faythfull executyng of the same.

A1



Paul an Apostle of Jesus Christe, by the Wyll of God, and Timotheus the brother.

2

To them which [are] in Colossa, saintes and faythfull brethren in Christe: * Grace

vnto you, & peace from God our father, and the Lorde Jesus Christe.

3

* We geue thanks to God and father of our Lorde Jesus Christe, *alwayes for you, praying:

4

Sence we hearde of your fayth ^(a) in Christe Jesus, and of the loue which [is] to all saintes,

5

For the hopes sake which is layde vp for you in heauen, of which [hope] ye hearde before, in the worde of trueth of the Gospell,

6

which is come vnto you, euen as [it is] into all the worlde, & is fruitfull, as it is also in you, from the day ye hearde [of it] and knewe the grace of God in trueth,

7

As ye also learned of * Epaphras, our deare felowe seruaunt, which is for you a faythfull minister of Christe:

8

Who also declared vnto vs your loue ^(b) in the spirite.

9

* For this cause we also, sence y day we hearde, haue not ceassed to pray for you, and to desire that ye myght be fulfilled with knowledge of his wyll, in all wisdom & spiritual vnderstandyng,

10

That ye myght walke worthy of the Lorde in all pleasynge, * beyng fruitfull in all good workes, and increasynge in the knowledge of God,

11

Strengthened with all might, through his glorious power, vnto all patience and long sufferynge with ioyfulnesse: &

12

Geuyng thankes vnto y father, which hath made vs meete to be partakers of the inheritaunce of the saintes in lyght.

13

Who hath deliuered vs from the

power of darcknesse, and hath translated vs into the kingdome of his deare sonne.

14 * In whō we haue redemptiō through his blood, the forgeuenesse of sinnes:

15 who is the image of the inuisible God, the first borne of all creatures.

16 * For by him were all thinges created, that are in heauē and that are in earth, visible and inuisible, whether [they be] maiestie or lordeshippe, either rule or powder: All thynges were created by hym and for hym.

17 And he is before all thynges, and in hym all thynges consist.

18 * And he is the head of the body of the Church: he is the begynnyng, the first borne of the dead, that in all thynges he myght haue the preeminence.

19 For it pleased [the father] that in hym shoulde all ^(c) fulnesse dwell,

20 And by hym to * reconcile all thynges vnto hym seife, & to set at peace through the blood of his crosse by hym, both the thynges in earth, and thynges in heauen,

21 And you * which were sometyme straungers, and enemies, by cogitation in euyll workes, hath he nowe yet reconciled,

22 In the body of his fleshe, through death, to present you holpe, and vnblymeable, & without fault in his syght:

23 If ye continue grounded & stabllyshed in the fayth, and be not moued away from the hope of the Gospell, which ye haue hearde howe it is preached to euery creature which is vnder heauen, wherof I Paul am made a minister.

24 Nowe iowe I * in my sufferynge * for you, and fulfill that which is behynde of the passions of Christe, in my fleshe, for his bodyes sake, which is y Church:

25 wherof I am made a minister, accordyng to the dispensation of God, which is geuen to me to youwarde, to fulfill the worde of God:

Ephes.i.b. ii Cor.iii.a.

Hebre.i.a.

Ephes.i.b. i Cor.xv.c.

(c) That the Church, which is his body, might receive of his abundance.

Rom.v.2. Ephes.ii.a. That is, the mynde, which part is principall in man, as wherof is described y qualitie of our doynge, bent & geuen vnto the heart.

ii Cor.i.a. Ephes.iii.b.

The

Galath.i.a. Ephes.i.a.

Philip.i.a. i Thess.ii.a. Rom.i.b. Philip.i.a. Ephe.i.d.

(a) For with out Christe there is no fayth to be saved by, but only a vayne opinion.

Colof.iii.c

(b) whiche cometh of y help of god. Ephes.i.d.

Iohn.xv.c.

Ephc.iii.b. 26 The* misterie hyd sence the Wolde began, and [sence the begynnyng of] gene-
rations : *but nowe is opened to his
saintes :

Mat.xi.d.
(b) whom he
hath elected &
consecrated to
him by Christ

27 To Whom God Wolde make knowe
What [is] the riches of the glozie of this
misterie among the gentiles, Which is
Christe in you, the hope of glozie:

28 Whom We preache, Warnyng euery
man, and teachyng euery man in all
Wisdome, to present all men perfect in
Christe Iesus:

29 Wherunto I also labour struiyng, ac-
cording to his workyng which worketh
in me mightylie.

The. ij. Chapter.

1 Hauyng protected his good wyll towarde them, 4 he admonisheth them not to turne
backe from Christe, 8 to the seruice of Angels or any other inuention, or els ceremonies
of the lawe, 17 which haue finished their office, and are ended in Christe.

A1



Or I Wolde that ye
knew what great fight
I haue for you, and for
them that are at Lao-
dicea, and for as many
as haue not seene my
face in the fleshe,

2 That their heartes myght be comfor-
ted, beyng knyt together in loue, and in
al riches of certaintie of vnderstanding,
to knowe the misterie of God, and of
the father, and of Christe,

3 In Whom are hyd all the treasures of
Wisdome and knowledge.

Ephc.v.a. 4 *This I say, lest any man shoulde be-
gyle you with perswasion of wordes.

5 For though I be absent in the fleshe,
yet am I with you in the spirite, ioying
and beholdyng your order, and your
stedfast fayth in Christe.

6 As ye haue therfore receaued Christe
Iesus the Lorde, [so] walke ye in hym:

7 Rooted and built in hym, & stablished
in the fayth, as ye haue ben taught, a-
boundyng therein with thankes geuing.

B 8 * Beware lest any man spoyle you
through (a) philosophie & bayne deceit,
after the tradition of men, and after the
rudimentes of the worlde, and not after
Christe.

(a) Teaching
you bapic spe-
culations, as
worshiping
of Angels, of
whome cere-
monies & beg-
garly traditi-
ons: for nowe
they haue no
ble, sayng
Christe is
come.

9 For in hym dwelleth all the fulnesse
of the Godhead bodyly:

10 And ye are complete in him, which is
the head of all principallie and power,

Rom.ii.d.
Ephc.ii.c.
Colof.b.

11 In Whom also ye are *circumcised
with circumcisio made without handes,
by puttyng of the body of sinnes of the
fleshe, in the circumcisio of Christe:

Rom.vi.a.
Galath.iii.d.

12 *Buried with hym in baptilme, in whō
ye are also risen agayne through y fayth

(b) of the operation of God, who hath
rayled hym from the dead. (b) In belee-
uyng y God
by his power
rayled up
Christ, wher-
of we haue a
sure token in
our baptilme.

13 *And ye beyng dead to sinne and to the
vncircumcision of your fleshe, hath he
quickened with him, forgeuyng all your
trepasses,

14 And puttyng out the hande Writing of
ordinaunces, that was agaynst vs, and
that hath he taken out of the way, faste-
nyng it to his crosse:

15 Spoylyng*all principalities & powers,
hath made a shewe of them openly, tri-
umphyng over them in it. Gen.iii.e.
Luk.xi.c.
Iohn.xii.c.

16 Let no man therfore iudge you in
meate, or in drinke, or in part of an holy-
day, or of the newe moone, or of the
Sabboth [dayes]:

17 *Which are shadowes of thynges to
come: but the body (is) of Christe. Hebr.vii..a.

18 Let no man (c) begyle you of victorie, in
the humblenesse and worshippuyng of
Angels, intrudyng (hym selfe into those
thynges) which he hath not seene, cause-
lesse puffed up with his fleshy mynde, (c) Meaning
that the hypo-
crites led the
at their plea-
sure into all
superstition
and error.

19 And holdeth not the head, wherof all
the body by ioyntes & bandes supported
and knit together, encrease with the
encrease of God.

20 wherfore, yf ye be dead with Christe
from y *rudimentes of the worlde: why,
as though lyuyng in the worlde, are ye
led with traditions, Galat.iii.b.

21 Touche not, taste not, handle not:

22 which all be in corruption, in abusyng
after the commaundementes and doc-
trines of men.

23 which thynges haue a shewe of Wis-
dome, in superstition & humblenesse of
mynde, and in hurtyng of the body, not
in any honour to the satisfiying of y flesh.

The

The Epistle

The .iiij. Chapter.

1 He sheweth where we shoulde seeke Christe, 5 he exhorteth to mortification, 10 to put of the olde man, and to put on Christe, 12 to the which he addeth exhortation, both generall and perticuler, to charitie and humilitie.

A
G



If ye then be rylen a gayne With Christ, seke those things which are aboue, where Christe sitteth* on the ryght hande of God.

Ephc.i.d.
Hebre.i.a.

2 Set your affection on
(a) thynges aboue, not on thynges on the earth.

(a) which eith-
er serue but
for a tyme, or
eis are inuen-
ted by men.

3 For ye are dead, and your lyfe is hyd With Christe in God.

4 When soeuer Christe which is our life, shall appeare, then shall ye also appeare With hym in glorie.

5 Mortifie therefore your members which are vpon the earth: fornication, vncleannesse, inordinate affection, euill concupiscence, and couetousnesse, which is worshipping of images:

6 For which thynges sake, the Wrath of God commeth on the children of disobe-
dience,

Ephc.ii.a. 7 * In the which ye walked sometyme, When ye lyued in them.

B 8 But nowe put ye of also all, Wrath, fiercenesse, maliciousnesse, blasphemie, filthie communication out of your mouth.

9 Lye not one to another, seyng that ye haue put of y olde man With his workes:

Rom.vi.a. Ephc.iii.c. 10 * Hauyng put on the newe man, which is renued into the knowledge after the image of hym that made hym,

Galath.vi.d 11 * Where is neither Greke nor Jewe, circumcision nor vncircumcision, Barbarian, Sythian, bonde, free: but Christe is all, and in all.

(b) he shew-
eth what
fruits are in
them that are
dead to the
worlde, and
are rylen a-
gayne with
Christe.

12 Put on therfore (as the elect of God, (b) holy and beloued) bowels of mercie, kyndenesse, humblenesse of mynde, mekenesse, long suffer yng,

13 Forbear yng one another, and forge-

The .iiij. Chapter.

1 He exhorteth them to be seruent in prayer, 5 to walke wisely towarde them that are not yet come to the true knowledge of Christ, he saluteth them, and wissheth them all prosperitie.

A

Ephc.vi.a.



* Sisters, do vnto your seruantes that which is iust & equall, know yng that ye also haue a maister in heauen.

Ephc.vi.c. 2

* Continue in prayer, and watche in the same

uyng one another, yf any man haue a quarel agaynst any: euen as Christe forgaue you, so also [do] ye.

14 And aboue all thynges [put on] * loue, Mat.xxii.d. which is the bonde of perfectnesse.

15 And let the peace of God haue the victorie in your heartes, to the which also we are called in one body: And see that ye be thankefull.

16 Let the worde of God dwell in you & richly in all wisdom, teach yng and admonish yng your owne selues, * in Psal.ii.a. Ephc.v.d. psalmes, and hymnes, and spirituall songes, sing yng With grace in your heartes to the Lorde.

17 And * whatsoeuer ye do in worde or i Cor.x.g. deede, [do] all in the name of the Lorde Jesus, geuyng thanks to God and the father by hym.

18 * Wiues, submit your selues vnto your owne husbandes, as it is comely in the Ephc.v.e. i Pet.iii.a. Lorde.

19 Husbandes, loue your wyues, and be not bitter agaynst them:

20 * Chyldren, obey your fathers and mo- Ephc.vi.a. thers in all thynges, for that is well pleas yng vnto the Lorde.

21 Fathers, (c) prouoke not your chyldren [to anger], lest they be discouraged. (c) Be to much rigour.

22 * Seruantes, obey in all thynges to Ephc.vi.a. Titus.ii.c. i Pet.ii.d. your bodyly maisters: not with eye ser- uice, as men pleasers, but in singleness of heart, fearyng God.

23 And whatsoeuer ye do, do it heartilie, D as to the Lorde, and not vnto men:

24 Know yng, that of the Lorde ye shall receaue the rewarde of inheritaunce, for ye serue the Lorde Christe:

25 But he that doth wrong, shall receaue for the wrong he hath done: * And there is no respect of persons.

ii Par.xix.c
Actes.x.c.
Eccl.35.b.
Rom.ii.b.
Coloss.iii.c

With thanks geuyng:

3 Praying also for vs, * that God may open vnto vs the (a) doore of vtterance, that we may speake y misterie of Christ, wherfore I am also in bondes:

Ephc.vi.c
i Thess.v.c
(a) That I
may freely
preache the
Gospell.

4 That I may vtter it, as I ought to speake.

walke

5 *Walke in Wisdome towarde the that are without, redeemyng the tyme.
 6 Let your speache be allway in grace, powdered with salt, *to knowe howe ye ought to aunswere euery man.
 7 All my state shall Tychicus declare vnto you, [who is] a beloued brother and faythfull minister, and felowe seruaunt in the Lorde:
 8 Whom I haue sent vnto you for the same thyng, that he myght knowe your state, and comfort your heartes,
 9 With Onesimus a faythfull and beloued brother, which is of you. They shall shewe you of all thynges which [are] here.
 10 *Aristarchus my prison felowe saluteth you, & *Marcus Barnabas sisters sonne, (touchyng whom ye receaued commaundementes:) If he come vnto you, receaue hym:
 11 And Jesus, which is called Justus, which are of the circumcision. These only are my ^(b) workefellowes vnto the kyngdome of God, which hath ben vn-

to my consolation.
 12 *Epaphras which is of you, a seruaunt of Chuste, saluteth you, alwayes labouryng feruently for you in prayers, that ye may stande perfect and fylled in all the wyll of God.
 13 For I beare him recorde, that he hath a great zeale for you, and them [that are] in Laodicea, and them [that are] in Hierapolis.
 14 Deare Lucas the phisition greeteth you, and *Demas.
 15 Salute the brethren [which are] in Laodicea, and Symphas, and the Church which is in his house.
 16 And when the epistle is read of you, make that it be read also in the Church of the Laodiceans: and that ye likewise reade the epistle from Laodicea.
 17 And say to Archippus: take heede to the ministerie that thou hast receaued in the Lorde, that thou fulfill it.
 18 The salutation, by the hande of me, Paul: Remember my bondes. Grace be with you. Amen.

Written from Rome to the Colossians, by Tychicus and Onesimus.

The first Epistle of Saint Paul the Apostle, vnto the Thessalonians.

The first Chapter.

He thanketh God for them, that they are so stedfast in fayth and good workes, and receaue the Gospell with such earnestnesse, that they are an example to all others.

1 Paul & Siluanus and Timotheus, vnto the Church of the Thessalonians, in ^(a) God the father, and in the Lorde Jesus Christ: *Grace [be] vnto you, & peace from God our father, and the Lorde Jesus Chuste.
 2 We geue thankes to God *alwayes for all you, makyng mention of you in our prayers,
 3 without ceassyng, callyng to remembrance the worke of your fayth, and labour of *loue, and patient abidyng in the *hope of our Lorde Jesus Chuste,

in the syght of God and our father.
 4 Knowyng, brethren beloued, your election of God.
 5 For our Gospell came not vnto you in *worde only, but also in power, and in the holy ghost, and in much certayntie, as *ye knowe after what maner we were among you for your sake.
 6 And ye became folowers of vs, and of the Lorde, receauyng the worde in much affliction, with ^(b) ioy of the holy ghost:
 7 So that ye were an ensample to all that beleue in Macedonia and Achaia.
 8 For from you, sounded out the worde of the Lorde, not only in Macedonia & Achaia: but also in euery place your faith to Godwarde is spread abroade, so that



1phe.v.d.
 Leuit.ii.d.
 Math.v.c.
 Coloss.iii.a.
 ii Tim.iii. c
 A.R.xxvii a
 i Tim.iii. b
 (b) In pre-
 ating the
 Gofpel.
 Rom.i.a.
 i Cor.i.a.
 i Cor.ii.a.
 Galath.i.a.
 1phe.i.a.
 Rom.i.b.
 Philp.i.a.
 1phe.i.b.
 Coloss.i.a.
 (b) For there
 is no Church
 which is not
 bound toges-
 ter in God.
 Rom.i.a.
 i Cor.i.a.
 i Cor.ii.a.
 Galath.i.a.
 1phe.i.a.
 Rom.i.b.
 Philp.i.a.
 1phe.i.b.
 Coloss.i.a.
 Theff. 4 b
 Tim.i.a.

(b) To bea-
 lieue, and to be
 fully perswas-
 ed to haue
 giftes of the
 holy ghost, &
 ioyfully to suf-
 fer for chustes
 sake, are most
 certain signes
 of our election

The first Epistle

that we neede not to speake any thyng.

D 9 For they them selues shewe of you, what maner of entryng in we had vnto you, and holwe ye turned to God from images, to serue the ^(c) lyuyng and true

(c) For images are dead things, and only fained fantasie.

God.

10 And to tary for his sonne * srem heauen, whom he rayled from the dead: ^(euen) Iesus which delyuereth vs from * the wryth to come. Ages.i.b. Ioha.iii.b.

The .ij. Chapter.

1 To the intent they shoulde not faint vnder the crosse, 2 he commendeth his diligence in preachyng, 13 and theirs in obeying, 18 He excuseth his absence, that he coulde not come and open his heart to them.

A 1

i Thessa.i. b



Or ye your selues, * brethren, knowe our entraunce in vnto you, y^e it was not in ^(a) bayne:

(a) Not in outward shewe and fauour, but in trauel and in the feare of God.

Aet.xvii.c.

Aet.xvii.b.

2 But euen after that we had suffred before, and were * shamefully entreated as ye knowe, at Phillippos, we were bolde in our God, to speake vnto you the Gospell of God, in * much tryuyng.

3 For our exhortation was not of deceit, neither of vncleannes, neither in guile:

4 But as it were allowed of God, to be put in credite with the Gospell: euen so we speake, not as pleasyng * men, but God, which tryeth our heartes.

Galath.i.b.

B 5 For neither at any tyme vled we flatteryng wordes, as ye knowe, neither cloke of couetousnes, * God ^(is) recorde,

Philip.i.a.

9 Neither sought we prayse of men, neither of you, nor yet of others:

O D., a burden.

7 When we myght haue ben in ^(c) auctoritie, as the Apostles of Christe, but we were tender among you, euen as a ^(b) nourse cherissheth her chyldren,

(b) He humbled hym selfe to support all thynges with our all respect of liure: euen as the tender nourse which nourseth her chyldren, and chynketh no office to vyle for her chyldrens sake.

8 So, beyng tenderly affected towarde you, our good wyll was to haue dealt vnto you, not the Gospell of God only: but also our owne soules, because ye were deare vnto vs.

Aet.xx.g.

2 Thess.iii b

i Cor.ix.e.

C 9 For ye remember brethren, our labour and trauayle. * For we labouryng nyght & day, because we woulde not be chargeable vnto any of you, preached vnto you the Gospell of God.

10 We [are] witnesses, & God [also] howe holply, and iustly, and vblameably, we behaued our selues among ^(c) you that

(c) For it is not possible to auoyde the reproche of the wicked, whiche euer hate good doynge.

beleue.

11 As ye knowe, howe that as a father his chyldren, so we haue exhorted, comforted, and besought euery one of you,

12 That ye woulde walke worthy of God, who hath called you vnto his kyngdome and glozie.

13 For this cause thanke we God also without ceassyng, because ye receauyng the worde which ye hearde of vs concernyng God, ye receaued it not as the worde of man, (but as it is in deede) the worde of God, which effectuously worketh also in you that beleue. ^(d)

14 For ye brethren became folowers of the Churches of God, which in Iurie are in Christe Iesus: for ye haue suffred lyke thynges of your countrey men, as they haue of the Jewes:

15 Who both kylled the Lorde Iesus, and their owne prophetes, & haue persecuted vs: and God they please not, and are contrarie ^(d) to all men:

(d) Iud would hynder all men from their saluati.

16 And hynder vs to speake to the gentiles that they myght be saued, to fulfyll their synnes allway. For the * wryth [of God] is come on them to the vtmost. ^(e)

Luk.xxi.g.

17 Forasmuch brethren, as we are kept from you for a short season, in person, not in heart, we enforced y^e more to see you personally with great desire.

18 And therfore we woulde haue come vnto you, (I Paul) once agayne: * but Satan hyndered vs. ^(f)

Daniel.x.g.

19 For what is our hope, or ioy, or crowne of reioyryng: * Are ^(c) not ye it in the presence of our Lorde Iesus Christe, at his comyng?

ii Cor.i.c. (e) Therfore I coulde not forget you, except I would forget my selfe.

20 Yes, ye are our glozie and ioy.

The .iiij. Capter.

1 He sheweth howe greatly he was affectioned towarde them, both in that he sent Timotheus to them, 10 and also prayed for them.

A 1

Aet.xvii.d.



therfore, sence we coulde no longer forbear, we thought it good to remaine at * Athens alone.

2 And sent Timotheus, our brother and minister of God, and felowe labourer in the Gospell of Christe, to stablishe you & to comfort you concernyng your faith.

That

3 That no man shoulde be moued in these afflictions: For ye your selues knowe, that we are appoynted therevnto.

4 For verily when we were with you, we tolde you before that we shoulde suffer tribulation, euen as it came to passe, and [as] ye knowe.

5 For this cause, when I could no longer forbear, I sent to knowe your fayth, lest by some meanes the tempter had tempted you, and our labour had ben vayne.

6 But nowe lately, when Timotheus came from you vnto vs, and brought vs good tydynges of your fayth and loue, and howe that ye haue good remembrance of vs alwayes, desirynge to see vs, as we also [to see] you:

7 Therefore brethren we were comforted ouer you, in all our aduersitie and

necessitie, because of your fayth.

8 For nowe we lyue, yf ye stande fast in the Lorde.

9 For what thankes can we recompence to God agayne for you, for all the ioye wherewith we ioy for your sakes before our God:

10 Praying nyght and daye exceedingly to see you personally, and repayre the wantynges of your fayth:

11 Nowe God him selfe, and our father, and our Lord Jesus Christe, guyde our waye vnto you.

12 And the Lorde encrease you, & make you abounde in loue one towarde another, and towarde all men, euen as we also towarde you,

13 To stablyshe your heartes vblameable, in holynesse before God and our father, in the comynge of our Lorde Jesus Christe, with all his saintes.

(c) If ye remaine constant in faith & true doctrine, I shall thinke that all myne afflictions, be so many pleasures, & shall be restored to death to life.

The .iiij. Chapter.

1 He exhorteeth them to holynesse, 6 innocencie, 9 loue, 11 labour, 13 and moderation in lamentyng for the dead, 17 describyng the ende of the resurrection.

A Furthermore we beseech you brethren, & exhorte you by the Lorde Jesus, that ye encrease more and more, as ye haue receaued of vs, how ye ought to walke and to please God.

2 For ye knowe what commaundementes we gaue you by the Lorde Jesus.

3 For this is the wyll of God, your holynesse, that ye should abstayne from fornication:

4 That euery one of you should knowe how to possesse his vessel in holynesse and honour:

5 Not in the lust of concupiscence, euen as the gentiles, which knowe not God.

6 That no man oppresse and defraude his brother in [any] matter, because that the Lorde is the auenger of all suche: as we also haue forewarned you, and testified.

7 For God hath not called vs vnto vncleanenesse, but into holynesse.

8 He therefore that despiseth, despiseth not man, but God, who hath geuen to you his holy spirite.

9 But as touchyng brotherly loue, ye nede not that I write vnto you: For

ye are taught of God to loue one another.

10 Pea and that thyng verily ye do vnto all your brethren which [are] in all Macedonia: But we beseeche you brethren, that ye encrease more and more:

11 And that ye studie to be quiet, and to do your owne [busynesse] and to worke with your owne handes as we commaunded you:

12 That ye may walke honestly towarde them that are without, & that nothyng be lackyng in you.

13 But I woulde not haue you to be ignoraunt brethren, concernyng them which sleepe, that ye sorowe not euen as other, which haue no hope.

14 For yf we beleue that Jesus dyed and rose agayne: euen so them also which sleepe by Jesus, wyll God byng with hym.

15 For this say we vnto you in the worde of the Lorde, that we which lyue, remaining vnto the comynge of the Lorde, shall not preuent them which sleepe.

16 For the Lorde hym selfe shall descende from heauen in a shoute, [and] in the voyce of the Archangell, and in the trumpe of God: And the dead in Christ shall aryse first.

Actes. xxx. b. i. Cor. ix. c. ii. Thel. ii. b.

(b) We doeth not condempne all kynde of sorowe, but that which procedeth of infidelitie. Sapi. ii. a.

1. Cor. xv. g.

Math. 24. 6. Daniel. xii. 2

The first Epistle

17 Than We which lyue, which remaine, shall be caught by together with them in the cloudes, to meete the Lorde in the ayre: And so shall we euer be with the

Lorde.

18 Wherefore comfort your selues one another in these wordes. \square

The .v. Chapter.

1 He inuourmeth them of the day of iudgement and commyng of the Lorde, 6 Exhortyng them to wathe, 12 and to regarde such as preache Gods word among them.

A1



At of the tymes & seasons brethren, ye have no neede that I write vnto you. For ye your selues knowe perfectlye* that the day of the Lord shall so come euen as a theefe in the nyght.

2

Math. 24. d.
ii. Pct. iii. c.
Apoc. iii. a.

3

Iere. xv. b.
(a) That is, suddenly & vnlooked for.

For when they shall say peace & safetie, then shall* sodeyne destruction come vpon them, (a) as sorowe vpon a woman with chylde, and they shall not escape.

4

Iohn. xii. c.
Ephc. v. c.

But ye* brethren are not in darknesse, that that day shoulde ouertake you as a theefe.

5

We are all the chyldren of lyght, and the chyldren of the daye: we are not of the nyght, neither of darkenesse.

W

Rom. xiii. d.
(b) Here slepe is taken for contempte of saluation, when men continue in sinnes and wyl not awake to godlynesse.

6

*Therefore let vs not (b) sleepe, as [do] other: but let vs wathe and be sober.

7

For they that sleepe, sleepe in the nyght: and they that be drunken, are drunken in the nyght.

8

Ephc. vi. b.

But let vs which are of the day, be sober, *puttyng on the brest plate of fayth and loue, and a helmet, the hope of saluation.

9

For God hath not appoynted vs to wrath: but to obtayne saluation, by our Lorde Jesus Christe,

ii. Cor. v. c.

10

*whiche dyed for vs, that whether we wake or sleepe, we shoulde lyue together with hym.

11

Wherefore comfort your selues together, and edifie euery one another, euen as ye do. \square

C12

Galath. vi. b.
i. Tim. v. c.
Philip. ii. b.

And we beseeche you brethren to know them* which labour among you, and haue the oversight of you in the Lorde, and admonishe you:

13 That ye haue them in hye reputation, in loue for their worke, and be at peace among your selues.

14 We exhort you brethren, warne them that are vnruely, comfort the feeble mynded, lyst by the weake, be patient towarde all men.

15 *See that none recompence euill for euill vnto any man: but euer folowe that which is good, both among your selues, and to all men. Math. v. g.

16 *Reioyce euer. Philip. iii. a.

17 *Pray continually. Luk. xviii. a.

18 In all thynges geue thankes. For this [is] the wyl of God in Christe Jesus towarde you.

19 Quenche not the spirite.

20 *Despise not (c) prophesynges. i. Cor. xiii. g.

21 Examine all thynges, holde fast that which is good. (c) The pretyng of the word of God.

22 Abstayne from all appearaunce of euill.

23 And the very God of peace sanctifie you throughout [And I pray God] that your whole spirite, and soule, and body, may be preserued blamelesse in the comyng of our Lorde Jesus Christe.

24 *Faythfull is he which called you, which wyl also do it. Nu. xxiii. b.

25 Brethren, pray for vs.

26 *Greete all the brethren in an holy kysse. i. Cor. i. b.
Rom. xvi. c.
i. Cor. xv. d.

27 I charge you in the Lorde, that this epistle be read vnto al the holy brethren. ii. Cor. xiii. e.
ii. Thef. iii. d.

28 *The grace of our Lord Jesus Christ be with you. Amen.

20 The first (epistle) vnto the Thessalonians, written from Athens.

C The

The seconde Epistle of the Apostle Saint Paul, to the Thessalonians.

The first Chapter.

He thanketh God for their fayth, loue, and pacience. He prayeth for the encrease of the same. And sheweth what fruite shall come therof.

¶



Paul and Siluanus and Timothy, vnto the Church of the Thessalonians in God our father, and the Lord Jesus Christe:

7 And to you which are troubled, rest with vs, in the reuelation of the Lord Jesus from heauen, with the Angels of his power,

8 In flaming fire, rendyng vengeance vnto them that knowe not God, and that obey not the Gospell of our Lord Jesus Christe.

9 Which shall be punished with euerylasting dampnation, from the presence of the Lord, and fro the glorie of his power:

10 When he shall come to be glorified in his saintes, and to be made marueylous in all them that beleue (because our testimonie toward you was beleued) in that day.

11 Wherefore also we praye alwayes for you, that our God woulde make you worthy of the calling, and fulfill all good pleasure of goodnesse in the worke of fayth in power:

12 That the name of our Lord Jesus Christe may be glorified in you, and ye in hym, accordyng to the grace of our God, and the Lord Jesus Christe.

2

Grace vnto you and peace from God our father, and the Lord Jesus Christe.

3

We are bound to thanke God alwayes for you brethren, as it is meete, because that your fayth groweth exceedyngly, and the loue of euery one of you toward another aboundeth:

4

So that we our selues reioyce in you in the Churches of God, ouer your patience and faith in all your persecutions and tribulations that ye suffer,

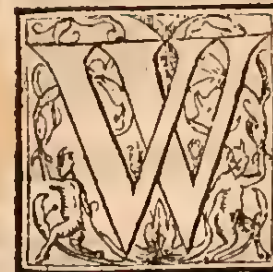
5

[which is] a token of the ryghteous iudgment of God, that ye may be counted woorthy of the kyngdome of God, for which ye also suffer.

6

For it is a ryghteous thing with God, to recompence tribulation to them that trouble you:

¶



We beseech you brethren, by the comming of our Lord Jesus Christe, and by our assembling vnto hym,

of perdition, [which is] an aduersarie, and is exalted aboue all that is called God, or that is worshipped: so that he as God, sitteth in the temple of God, shewing hym selfe that he is God.

5 Remember ye not, that when I was yet with you, I tolde you these thynges:

6 And now ye knowe what withholdeth, that he myght be reuealed in his tyme.

7 For the misterie of iniquitie doth already worke, tyll he which nowe onlye letteth, be taken out of the way,

2

That ye be not sodenlye moued from your minde, nor be troubled, neither by spirit, nor by worde, nor yet by letter, as from vs, as though the daye of Christe were at hande.

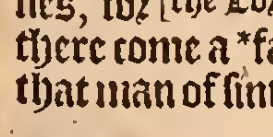
3

Let no man deceaue you by any meanes, for [the Lord shall not come] excepte there come a fallyng away first, and that that man of sinne be reuealed, the sonne

The .ij. Chapter.

He sheweth them that the day of the Lord shall not come, tyll the departyng of the fayth come first. and the kyngdome of Antichriste. And therfore he exhorteth them not to be deceaued, but to stande stedfast in the thinges that he hath taught them.

¶



And

¶ And

Rom. i. a. Cor. i. a. Ephe. i. a.

Rom. i. b.

(1) whiche pertaineth of our fayth, as most notable true. (2) The fayth by their actions, see as in a cleare light, the end of Gods iustice judgement, when as they shall raigne with Christe whiche haue suffered with hym: and the wicked shall see his ex- treme wrath & vengeance.

Rom. ii. b.

Sapi. v. e.

Mat. xxv. c.

Coloff. i. a. Philip. i. b.

(c) fayth is gods wonderfull worke in vs.

(b) who, as he destroyeth other, so shall he be destroyed by hym selfe.

i. Cor. iii. b.

i. Iohn. ii. a.

(1) As false accusations, by com- m- s.

Dani. ix. g. Tim. iii. a.

- 8 And then shall that wicked be reuealed, *Whom the Lorde shall consume with the spirite of his mouth, and shall destroy with the brightnesse of his commyng: *Esaies xi. a.*
- 9 [Euen hym] whose commyng is after the workyng of Satan, in all power * & signes, and wonders, of lying, *Math. 24. c.*
- 10 And in all deceauablenesse of vnyghteousnesse, in them that peryshe: because they receaued not the loue of the trueth, that they myght be saued.
- 11 *And therefore God shall sende them strong delusion, that they should beleue lyes: *Rom. i. d.*
- 12 That all they myght be dampned whiche beleued not the trueth, but had pleasure in vnyghteousnes.
- 13 But we are bounde to geue thanks

allway to God for you, brethren beloued of the Lorde, because that God hath fro the begynnynge chosen you to saluation in sanctifyng of the spirite, & [in] fayth of the trueth:

- 14 Wherevnto he called you by our Gospell, to the obteyning of the glorie of our Lorde Iesus Christe.
- 15 Therefore brethren stande fast, and holde the ordinaunces whiche ye haue ben taught, whether it were by our preaching, or by our epistle.
- 16 Our Lorde Iesus Christe, and God and our father, whiche hath loued vs, and hath geuen vs euerlastyng consolation, and good hope in grace,
- 17 Comfort your heartes, and stablyshe you in all good saying and doyng.

¶ The .iiij. Chapter.

¶ He desireth them to pray for hym, that the Gospell may prosper, & and geueth them warnyng to reprove the idle, & and so wyssheth them all wealth.

- 1 **A** Furthermore brethren, praye ye for vs, * that the worde of the Lord may haue free passage and be glorified, euen as with you: *Ephe. vi. c. Coloss. iii. a.*
- 2 And that we may be delyuered from disordered and euill men: For all men haue not ^(a) fayth.
- 3 But the Lorde is faythfull, whiche shall stablyshe you, and kepe you from euill.
- 4 And we haue confidence in the Lorde to youwarde, that ye both do, and wyll do the thynges whiche we commaunde you.
- 5 And the Lorde guyde your heartes to the loue of God, and to the pacient waytyng for Christe.
- 6 ¶ We commaunde you brethren in the name of our Lorde Iesus Christe, * that ye withdrawe your selues from euery brother that walketh inordinately, and not after the ^(b) institution whiche he receaued of vs.
- 7 For ye your selues knowe howe ye ought to folowe vs: For we behaued not our selues inordinately among you,
- 8 Neither toke we breade of any man for nought: *but wrought with labour and sweat nyght and daye, because we

woulde not be chargeable to any of you.

- 9 Not but that we had auctoritie, but to make our selues an ensample vnto you to folowe vs.
- 10 For when we were with you, this we warned you of: that yf any woulde not worke, the same shoulde not eate.
- 11 For we haue heard that there are some which walke among you inordinately, workyng not at all, but be busy bodies.
- 12 Them that are such, we commaunde and exhort by our Lorde Iesus Christ, that they workyng in quietnesse, eate their owne breade.
- 13 And ye *brethren, be not weery in well doyng. *Galath. vi. b.*
- 14 If any man obey not our doctrine, signifye hym by an epistle, *and haue no companie with hym, that he maye be ashamed. *ii. Thess. i. d.*
- 15 Yet count him not as an ^(c) enemye, but warne hym as a brother.
- 16 Nowe the very Lorde of peace geue you peace allwayes, by all meanes. The Lorde be with you all.
- 17 The salutation of me Paul with mine owne hande. This is the token in euery epistle. So I write.
- 18 *The grace of our Lord Iesus Christ be with you all. Amen. *i. Thess. v. b. Phil. iii. b.*

^(a) Although they boast they will eate.

i. Cor. v. b.

^(b) which is to trauallye ye will eate.

Actes. xx. g. i. Cor. ix. c. i. Thess. ii. c.

^(c) The ende of excommunication, is not to bypse from the Churches such as haue fallen, but to wyne them to the Churches by amonition.

The first Epistle of the Apostle Saint Paul, vnto Timothie.

The first Chapter.

He exhorteth Timothie to wayte vpon his office, namely to see that nothyng be taught but gods worde. &c. Declaryng that fayth, with a good conscience, charitie, and edification, are the ende therof, and admonisheth of Hymeneus and Alexander.

A¹
A Res. ix. c.



Daul an Apostle of Jesus Christ, *by the commission of God our saviour, and Lorde Jesus Christe [whiche is] *our hope, vnto *Timothie a natural ^(a) sonne in the faith: Grace,

mercie [and] peace from God our father and Jesus Christe our Lorde.

Thef. i. a.

2

A Res. xvi. a
(a) So called because he followed the similitude of the Gospell.

3

A Res. xix. a

ii. Tim. ii. c.

Tit. i. e.

ii. Tim. iii. a.

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trarie to whollsome doctrine:
11 Accordyng to the Gospell of glorie of the blessed God, whiche is committed vnto me.

12 And I thanke Christ Jesus our Lord whiche hath made me strong: For he counted me faythfull, puttyng [me] into the ministerie,

13 Beyng a blasphemour, *and a persecuter, and an oppressour: But yet I obtayned mercie, because I dyd it ^(c) ignorantly in vnbeliefe.

14 Neuerthelesse, the grace of our Lorde was exceedyng aboundaunt, with fayth and loue, which is in Christe Jesus.

15 This is a faythfull saying, and by all meanes worthy to be receaved, that *Christe Jesus came into the worlde to saue synners, of whom I am chiefe.

16 Notwithstandyng, for this cause was mercie shewed vnto me, that in me the first, Jesus Christe myght shewe all long sufferyng, to the example of them which shoulde beleue on hym to lyfe euerlastyng.

17 Nowe, vnto the kyng euerlastyng, immortall, inuisible, vnto God onely wise [be] honour and glorie for euer and euer, Amen.

18 This commaundement commit I vnto thee sonne Timotheus, accordyng to the propheties which went before vpon thee, that thou in them shouldest fyght a good fyght:

19 Havyng fayth and good conscience, which some havyng put awaye as concerning fayth, haue made shipwracke.

20 Of whom *is Hymeneus and Alexander, whom I haue ^(e) deliuered vnto Satan, that they maye learne not to blasphemie.

C

A Res. ix. a.
i. Cor. xv. b.
Galath. i. c.

(c) Not knowyng that I fought against God.

Math. ix. d.
Mark. ii. e.
Luk. xix. a.
Iohn. iii. c.

(d) He braggeth forth in to these godly affectiōs, considering gods great mercie toward hym.

ii. Tim. ii. c.
Mat. xviii. c.
i. Corin. v. a.
(e) Excommunicate, or cast out of the Church.

The first Epistle

¶ The .ij. Chapter.

1 He exhorteth to pray for all men, 4 wherfore, 8 and howe. 9 As touchyng the apparell and modestie of women.

A 1



Exhort therefore, that firste of all, prayers, supplications, intercessions and geuyng of thanks be made for all men:

* For kynges, and for all that are in

auctoritie, that we maye leade a quiete and peaceable lyfe, in all godlynesse and honestie.

2 For that is good and accepted in the syght of God our sauour,

3 Who wyll haue all men to be saued, and to come vnto the knowledge of the trueth.

4 For [there is] *one God, and one mediatour of God and men, the man Christe Iesus:

5 Who gaue him selfe a ^(a) raunsome for all, a testimonie in due tymes.

6 Wherevnto I am ordeined a preacher and an apostle (I tell the trueth in Christe, and lye not) a teacher of the gen-

tiles in fayth and veritie.

7 I wyll therefore, that the men *praye euerywhere, lystyng by holy handes, without wrath and reasonyng.

8 Lyke wyse also the women, that they araye them selues in comely apparell, with shamefastnesse, and discrete behauiour, not in brayded heere, either golde or pearles, or costly aray:

9 But (that becommeth women professyng godlynesse) through good workes.

10 * Let the woman learne in silence in all subiexion.

11 But I suffer not a woman to teache, neither to vsurpe auctoritie ouer y man, but to be in silence.

12 For Adam was firste fourmed, then Eue.

13 And Adam was not deceaued: but the woman beyng deceaued, was ^(b) in the transgression.

14 Notwithstandyng through bearyng of chyldren she shalbe saued, yf they continue in fayth and loue, and holynesse, with modestie.

C John.iii.c.

i. Cor. xiiii. g

^(b) That is, gylte of the transgression.

Iere. xxix. c 2
Baruch. i. c.

Joh. xvii. a.
Hebr. ix. d.
Galath. iii. c

^(a) He sheweth that there can be no mediator, except he be also the redeemer.

¶ The .iiij. Chapter.

2 He declareth what is the office of ministers, 11 and as touchyng their families, 15 the dignitie of the Church, 16 & the principall point of the heavenly doctrine,

A 1



This is] a faithful saying: If a man desire y office of a bishop, he desireth a good worke.

2 A bishop therfore must be blamelesse, the husband of one wyfe, watchyng, sober, comely apparellled, a louer of hospitalitie, apt to teache,

3 Not geuen to ouermuch wine, no stricker, not greedy of fylthy lucre: but gentle, abhorryng fyghtyng, abhorryng conuocousnesse:

4 One that ruleth well his owne house, hannyng chyldren in subiexion, with all grauntie.

5 For yf a man knowe not to rule his owne house, howe shall he care for the Church of God:

6 Not a young scoler, lest he, beyng puffed by, ^(a) fall into the condemnation of the deuyll.

7 He must also haue a good report of the which are without, lest he fall into the

rebuke and snare of the deuyll.

8 Likewise must y ministers be *grate, not double tongued, not geuen to much wine, neither greedy of fylthy lucre:

9 ^(b) Holdyng the misterie of the fayth in a pure conscience.

10 And let them firste be proued, then let them minister, beyng blamelesse.

11 Euen so must their wyues be graue, not euill speakers, sober, faythfull in all thynges.

12 Let the deacons be the husbandes of one wife, and such as can rule their chyldren well, and their owne householdes.

13 * For they that haue ministred well, get them selues a good degree, and great libertie in the fayth [whiche is] in Christe Iesus.

14 These thynges write I vnto thee, hoppyng to come shortly vnto thee:

15 But yf I tary long, that thou mayest knowe howe thou oughtest to behaue thy selfe in the house of God, whiche is the Church of the lyuyng God, the pyl-ler and

Actes. vi. a.

^(b) Hannyng the true doctrine of y God pell and the feare of God.

Mat. xxv. b.

^(a) Lest, beyng proude of his degree, he be lykewyse condemned, as the deuyll was for lystyng by hym selfe by pride.

ler and grounde of trueth.

16 And without doubt, great is that misterie of godlynesse: *God was shewed in the flesshe, was iustified in the spirite,

was seene among the angels, was preached vnto the gentiles, was beleued on in the worlde, and was receaued vp in glozie.

The. iiii. Chapter.

2 He teacheth hym what doctrine he ought to flee, 6. 8. 11. and what to folowe, 15 and wherin he ought to exercise hym selfe continually.

A 1



1 **N**owe the spirite speaketh evidently, that *in the latter tymes some shall *depart from the fayth, geuing heede vnto spirites of errour, & doctrines of deuyls,

8 For *bodyly exercise profiteth litle: but godlynesse is profitable vnto all thinges, & hauing promise of the lyfe that is now, and of that which is to come.

9 [This is] a sure saying, & by all meanes worthy to be receaued.

10 For therfore we both labour, and suffer rebuke, because we haue hoped in the luyng God, whiche is the sauour of all men, specially of those that beleue.

11 These thynges commaunde & teache.

12 *Let no man despise thy youth: *but be thou a paterne of the beleuers, in worde, in conuersation, in loue, in spirite, in fayth, in chastitie.

13 Tyll I come geue attendaunce to reacyding, to exhortation, to doctrine.

14 Despise not the gyfte that is in thee, which was geuen thee through prophesie, with the *laying on of handes by the auctoritie of the elder ship.

15 Haue a care of these thinges, and geue thy selfe vnto them, that it may be seene howe thou profiteest in all thynges.

16 Take heede vnto thy selfe, and vnto doctrine, and continue therein: For in doying this, thou shalt both save thy selfe, and them that heare thee.

Coloss.iii.d.

Titus.ii.c. i.Pet.v.a.

(b) And reuelation of the holy ghost. Actes.vi.b.

(c) Thou shalt saythfully do thy duetie, which is an assurance of thy salvation.

The. v. Chapter.

1 He teacheth hym howe he shall behaue hym selfe in rebuking all degrees, 3 an order concernyng wyddowes, 17 The establisshyng of ministers, 23 the gouernance of his body, 24 and the iudgement of synnes.

A 1



1 **R**e buke not an elder, *but exhort him as a father, the younger men as brethren,

5 And she that is a wydowe in deede, and left alone, hopeth in God, and continueth in supplications and prayers nyght and day.

6 But she that liueth in pleasure, is dead beyng alyue.

7 And these thynges commaunde, that they may be blamelesse.

8 But if any prouide not for his owne, and specially for them of his householde, he hath denyed the fayth, and is worse then an infidell.

9 Let not a wydowe be chosen vnder thre score yeres olde, hauyng ben the wyfe of one man.

Luke.ii.f. (a) whiche hath no maner of worldly meanes to helpe her selfe with.

25

Iohn.i.b.

Actes.xx.f. ii.Tim.ii.a. ii.Pet.ii.a. Jude.i.c.c. i.The.ii.a.

(a) Their dul consciences, firste wared harde: then after, conuict and corrupted by ad therin: last of all, it was burnt of with an hotte iron, so that he meancly such as haue no conscience. Epi.4. Gene.i.d. Rom.xxiiic Titus.i.d.

ii.Tim.iii.d.

i.Tim.i.a. Titus.iii.c.

Luce.iiix.d.

Eccle.iii. b.

The first Epistle

- 10 And well reported of in good workes, yf she haue brought vp chyldren, *yf she haue lodged straungers, yf she haue washed the saintes fecte, yf she haue ministred vnto them that were in aduerfitie, yf she haue ben continually geuen to euery good worke.
- 11 But the yonger wydowes refuse: For whē they haue begun to ware wanton agaynst Chyste, they wyll marrie:
- 12 **C** haupng danipation, because they haue cast away their first fayth.
- 13 They learne to wander about from house to house idle: yea not idle only, but also tatlers and busybodies, speakyng thynges which are not comely.
- 14 I wyll therfore that the yonger women do *marrie, to beare chyldren, to guyde the house, to geue none occasion to y aduersarie to speake slanderously.
- 15 For certayne of them are alreedy turned backe after Satan.
- 16 If any man or woman that beleueth haue wydowes, let them susteine them, & let not the Churches be charged, that there maye be sufficient for them that are wydowes in deede.
- 17 The elders that rule well are worthy

- of double honour, most speciallye they which labour in the worde & teachyng.
- 18 For the scripture sayth: *Thou shalt not moole the ore that treadeth out the come: And, *the labourer is worthy of his rewarde.
- 19 Agaynst an elder receaue none accusation, but *vnder two or thre witnesses.
- 20 Them that sinne, rebuke before all, that other also may feare.
- 21 I testifie before God, and the Lorde Iesus Chyste, and the elect angels, that thou obserue these thynges without hastynesse of iudgement, and do nothyng after parcialitie.
- 22 *Lay handes sodenly on no man, neither be partaker of other mens sinnes. Kepe thy selfe chaste.
- 23 Drinke no longer water, but *vse a litle wine for thy stomackes sake & thine often diseases.
- 24 Some mens sinnes are open before hande, hastyng before vnto iudgement, and in some ^(b) they folowe after.
- 25 Lykelwise also, good workes are manifest before hande, and they that are otherwyse can not be hypd.

Gene.ix.a.
Actes.x.c.
i.Pet.iii.b.

Deu.xxv.b.

Math.x.b.

Dent.xix.d.

Nu.xxvii.d.
Act. vi.b.

ii.Tim.i.b.
Eccl.iii.d.

i.Cor.vii.b.

(b) They synne folow, whiche by a tyme haue decreased & godly, and after are detected, as Saul, Judas, & other hypocrites.

The .vj. Chapter.

1 The duetie of seruauntes towarde their maisters. 3 Agaynst such as are not satisfied with the worde of God. 6 Of true godlynesse and contentation of mynde. 9 Agaynst couetousnesse. 11 A charge geuen to Timothye.



Et as many *seruauntes as are vnder the yoke, count their maisters worthy of all honour, that the name of god and his doctrine be not blasphemed.

ying lucre to be godlynesse. From suche be thou separate.

1 i.Cor.xii.c.
Ephc.vi.a.
Coloff.iii.d.

Eccl.xxix.d.
Hebr.xiii.a

Job.i.d.
Eccl.v.c.

(b) That see their felicitie in richesse.

(c) That is, of the grace of God.
Galath.i.a.

(c) For they are neuer quiet, neither is soule nor body

i.Tim.i.a.
Mutus.iii.c.

- 2 And they whiche haue belcuyng maisters, despise them not because they are brythren: but rather do seruice, forasmuch as they are belcuyng and beloued and partakers of the ^(a) benefite. These thynges teache and exhort.
- 3 *If any man teache otherwyse, and consenteth not vnto the wholsome wordes of our Lorde Iesus Chyste, and to the doctrine whiche is accordyng to godlynesse:
- 4 He is puffed vp, knowyng nothing, but dotyng about questions and *strifes of wordes, wherof cometh enuie, stryfe, raylynges, euill surmysynges,
- 5 Vayne disputations of men of corrupte myndes, destitute of the tructh, thynk-

- 6 Godlynesse is great lucre, *if a man be content with that he hath.
- 7 For we brought nothyng into the worlde, and it is certayne that we may carry nought away.
- 8 But haupng foode and rayment, we must therwith be content.
- 9 For they that ^(b) wyll be riche, fall into temptations and snares, and into many folishe & noysome lustes, which drawne men in perdition and destruction.
- 10 For loue of money, is the roote of all euyll, whiche whyle some lusted after, they erred from the fayth, & ^(c) perced the selues througth with many sorowes.
- 11 But thou O man of God, flee these thynges, and folow after righteousnes, godlynes, faith, loue, pacience, mekenes.
- 12 Fight the good fight of faith, lay hand on eternall lyfe, wherevnto thou art also called, and hast professed a good profession before many witnesses.

I gene

Act. xvii. c.

Apoc. xvii. c. (d) By this mighty power of God, the faithful are edified to holden to stand in their vocation, although the world, Satan and hell, rage against them.

(e) In thynge pertaynyng this life

- 13 I geue thee charge in the sight of God, * Who quickeneth all thynges, and before Jesus Christe, which vnder Pontius Pilate witnessed a good profession,
- 14 That thou kepe the commaundement without spot, vncrebukeable, vntyll the appearng of our Lorde Jesus Christ:
- 15 * which in his tymes he shall shewe that is blessed and pryncer only, (b) the kyng of kynges, and Lorde of Lordes,
- 16 who only hath immortalitie, dwelling in the light that no man can attayne vnto, * whom no man hath scene, neither can see, vnto whom be honour & power euerlastyng. Amen.
- 17 Charge them which are riche (c) in this world, that they be not hie minded;

- nor * trust in vncertayne riches: but in plying God, which geueth vs abundantly all thynges to enioy: Math. v. c. Luk. xii. d. Eccle. 29. b.
- 18 That they do good, that they be riche in good woikes, that they be redye to geue, glad to distribute:
- 19 * Laying by in store for them selues a good foundation agaynst the tyme to come, that they may lay holde on eternal lyfe. Math. vi. c.
- 20 O Timotheus, saue (d) that which is geuen thee to kepe, auoydng prophane [and] bayne bablynges, and (e) oppositions of science, falslie so called:
- 21 Which some professyng, haue erred concernyng the fayth. Grace [be] with thet. Amen.

(f) The giftes of God, for the benyfyte of the Church. (g) It is when question, enquireth question.

¶ Sent from Laodicea, which is the chiefest citie of Phrygia Pacaciana.

The seconde Epistle of the Apostle Saint Paul, to Timothie.

¶ The first Chapter.

¶ Paul exhorteth Timotheus to stedfastnesse and patience in persecution, and to continue in the doctrine that he had taught hym, 12 wherof his bondes & afflictions were a gage. 16 A commendation of Onesiphorus.

21

(i) Beinge the sonne of God to prayse that he which he had promised in Christe Jesus.

2

Act. xxii. a. Rom. i. a. Philip. iii. a.

(k) The gyfte of God is a



Paul an Apostle of Jesus Christe by the wyll of God, (a) according to the promise of lyfe, which is in Christ Jesus,

To Timothie a beloued sonne: Grace, mercy, and peace, from God the father, and Christe Jesus our Lorde.

I thanke God * whom I worshippe from [my] forefathers in pure conscience, that without ceasslyng I haue remembraunce of thee in my prayers night & day

Desirng to see thee, myndefull of thy teares: that I may be fylled with ioy.

When I call to remembraunce the bryfaigned fayth that is in thee, whiche dwelt first in thy graundmother Lois, and in thy mother Eunice: and I am assured that [it dwelleth] in thee also.

Wherfore I put thee in remembraunce that thou (b) stirre vp the gyft of God,

which is in thee * by the puttyng on of my handes.

7 * For God hath not geuen to vs the spirite of feare: but of power, and of loue, and of a sounde mynde.

8 * Be not thou therfore ashamed of the testimonie of our Lorde, neither of me his prisoner: but suffer thou aduersitie with the Gospell, accordyng to the power of God,

9 who hath * saued vs, & called vs with an holy callyng, not accordyng to our woikes: but accordyng to his owne purpose and grace, which was geuen vs in Christe Jesus, before the world began:

10 But is nowe made manifest by the appearng of our sauour Jesus Christ, * who hath put away death, and hath brought life and immortalitie vnto light through the Gospell:

11 * wherunto I am appoynted, a preacher and Apostle, and a teacher of the gentiles:

12 For the which cause I also suffer these thynges. Neuerthelesse, I am not ashamed:

certayne hoety flame, kindled in our heartes, whiche Satan & the fleshe labour to quench, and therfore we must not stirre it, and Rom. i. b. Ephc. iii. a.

Titus. iii. b. Ephc. i. a.

i Cor. xv. g. Hebr. ii. d. Rom. i. a.

i Tim. ii. b.

The seconde Epistle

ashamed: For I knowe whom I haue beleued, and I am perswaded that he is able to kepe that which I haue committed to hym, agaynst that day.

D
i. Tim. iiii. b.
Titus ii. b.
i. Peter. v. a.

13 * See thou haue the paterne of wholesome wordes, which thou hast hearde of me in fayth & loue, [that is] in Christe Iesus.

(c) The grace of the holy ghost.

14 That (c) good thyng which was committed to thy keeping, holde fast through the holy ghost which dwelleth in vs.

15 This thou knowest, that all they

which are in Asia, be turned from me: of who are Phygellus & Hermogenes.

16 The Lorde geue mercie vnto y^e house of Onesiphorus, for he oft refreshed me, * and was not ashamed of my chayne.

Mat. xxv. c.
Roma. i. b.

17 But whē he was in Rome, he sought me out very diligently, and founde [me].

18 The Lorde graunt vnto hym, that he may fynde mercie with the Lorde in that day: And in holwe many thynges he ministred vnto me at Ephesus, thou knowest very well.

The. ij. Chapter.

2 He exhorteth hym to be constant in trouble, to suffer manly, to abyde fast in the wholsome doctrine of our Lorde Iesus Christe, 11 shewyng hym the fidelitie of Gods counsell touchyng the saluation of his, 19 and the marke therof.

A
G



thou therfore my sonne, be strong in the grace that is in Christe Iesus.

And the thynges that thou haste hearde of me by many witnesses, the same commit

thou * to faythfull men, which shalbe apt to teache other also.

Titus. i. b.

3 Thou therfore suffer afflictions as a good souldier of Iesus Christe.

4 No man that warreth, entangleth hym selfe with thaffayres of [this] lyfe, that he may please hym which hath chosen hym to be a souldier.

5 And if a man also wrestle, yet is he not crowued except he wrestle lawfullie.

(a) So that the payne must go before the recompence.

6 The labouryng husbandman, (a) must first be partaker of the frutes.

7 Consider what I say: and the Lorde geue thee vnderstandyng in all thynges.

Math. i. a.
Rom. i. a.

8 Remember that Iesus Christe, * of the seede of Dauid, was rayled from the dead, accordyng to my Gospell,

9 wherin I suffer trouble as an euill doer, euen vnto bondes: But the worde of God is not bounde.

Actes. xx. f. 10

Therfore * I suffer all thynges for the electes sakes, that they myght also obtaine the saluation, which is in Christ Iesus, with eternall glorie.

Rom. vi. b.
Rom. viii. c.

11 It is a faythfull saying: * for yf we be dead with hym, we shall also lyue with hym:

Luk. xii. b.
Rom. iii. a.

12 * If we be patient, we shall also raigne

with hym: * If we denie hym, he also shall denie vs.

Num. 13. c.

13 If we be vnfaythful, he abideth faythfull, he can not denie hym selfe.

14 Of these thynges put them in remembrance, testifie before the Lorde, that they strue not about wordes to no profite, [but] to the peruerting of y^e hearers.

15 Studie to shewe thy selfe approued vnto God, a workman not to be ashamed, rightlie demyding the worde of trueth.

i. Tim. i. a.

16 * But prophane voyces of vanitie passe ouer: For they wyll encrease vnto greater vngodlynesse.

17 And their worde shall fret as doth a cancker: of whom is * Hymeneus and Philetus,

i. Tim. i. d.

18 which about the trueth haue erred, saying that the resurrection is past alreddie, & do ouerthrowe the fayth of some.

19 But the strong foundation of God standeth styl, hauyng this seale: (b) The Lorde knoweth thē that are his: And, let every one that nameth the name of Christe, depart from iniquitie.

(b) He groweth upon Gods elects & mans fayth.

20 But * in a great house are not onely vessels of golde, and of siluer, but also of wood and of earth: some to honour, and some vnto dishonour.

Rom. ix. d.

21 If a man therfore pouрге hym selfe from these, he shalbe a vessel vnto honour, and meete for y^e vses of the Lorde, and prepared vnto every good worke.

22 Lustes of youth anoyde, but folowe ryghteousnesse, fayth, loue, peace, with them that call on the Lorde out of a pure heart.

But

Tim.i.a. 23 * But foolish & vnlearned questions put from thee, knowyng that they do but gender strife.

Tim.iii.a. 24 And the seruaunt of the Lorde must not strue: but be gentle vnto all men, * apt to teache, sufferynge euyl in mekenesse,

25 Instructing the which are ^(c) contrarie

^(c) He meaneth not this of Apostles or heretikes, whom he willettro see: but of them only which as yet are not come to the knowledge of the truth, and fall through ignorance.

Actes.xx.f. Tim.iii.a. i Peter.ii.a. Jude.i.c.

2



his knowe also, that * in the last dayes, peryllous tymes shalbe at hande.

Foz men shalbe louers of their owne selues, couetous, boasters, proude, blasphemers, disobedient to fathers and mothers, vnthankfull, vngodlye:

3 Without naturall affection, trucebreakers, false accusers, riotous, fierce, despisers of them which are good,

4 Traytours, headdy, hve mynded, louers of pleasures more then louers of God:

5 Hauyng a fourme of godlynesse, but denying the power therof: turne away from these.

Titus.i.c. 6 These are they, * which enter into houses, & leade captiue [simple] women laden with sinne, caryed with diuers lustes:

7 Euer learnyng, and neuer able to come vnto the knowledge of the trueth.

Exod.vii.b. 8 * Foz as Jannes and Jambres withstoode Moyses, so do these also resist the trueth: Men of ^(c) corrupt myndes, reprobate concernyng the fayth:

9 But they shall preuayle no longer. Foz

^(c) whiche can indge nothyng aright.

2



Testifie therefore before God, & the Lorde Jesus Christe, which shall iudge the quicke and the dead at his appearynge, and his kingdome.

Preache the worde, be ^(a) instant in season, out of season: Inproue, rebuke, ex-

^(a) Least some occasion be pryche and to profite.

mynded, yf God at any tyme wyll geue them repentance, to the knowledge of the trueth:

26 And that they may come to the selues agayne, out of the snare of the denyll, which are holden captiue of hym at his wyll.

The. iij. Chapter.

1 He prophecieth of the perillous tymes, 2 setteth out hypocrites in their colours, 12 sheweth the state of the Christians, 14 and howe to auoyde daungers, 16 Also what profite commeth of the scriptures.

their madnesse shalbe manifest vnto all [men] as also theirs was.

10 But thou hast folowed my doctrine, fashion of luyng, ^(b) purpose, fayth, long sufferynge, loue, patience,

^(b) Not only what I taught and dyd, but also what my mynde and wyll was.

11 Persecutions, afflictions, which came vnto me at Antioche, at Iconium, at Lystra, which persecutions I suffered patiently: And from them all, the Lorde deliuered me.

12 Yea, and * all that wyll lyeue godly in Christe Jesus, shall suffer persecution.

Act. xiiii.d. Psal.34.d. Prou.24.b. Eccle.ii.a.

13 But the euyl men and deceauers, shall ware worse and worse, deceauyng and deceaued.

14 But continue thou in the thynges which thou haste learned, which also were committed vnto thee, knowyng of whom thou hast learned [them]:

15 And that from an * infant thou hast knowen the scriptures, which are able to make thee wyse vnto saluation, thorow fayth which is in Christe Jesus.

^(d) i Ti.iii.a.

16 * All scripture is geuen by inspiration of God, and [is] profitable to doctrine, to reprove, to correction, to instruction which is in ryghteousnesse,

ii Peter.i.d.

17 That ^(e) the man of God may be perfect, instructed vnto all good workes.

^(e) which is content to be governed by Gods worde.

The. iiij. Chapter.

2 He exhorteth Timotheus to be seruent in the worde, and to suffer aduersitie, 6 maketh mention of his owne death, 9 and biddeth Timothe come vnto hym.

hort in all long sufferynge and doctrine.

3 Foz the tyme wyll come, when they shall not suffer wholsome doctrine: but after their owne lustes, shal they whose eares itche, get the an heape of teachers:

4 And shall turne away their hearynge from the trueth, and shalbe turned vnto fables.

5 But watehe thou in all thynges, suffer afflictions,

The seconde Epistle

afflictions, do the worke of an Euan-
gelist, fulfyll thy ministerie:

- B** 6 For I am nowe redie to be offered, & the tyme of my dissolution is at hande.
- 7 I haue fought a good fyght, I haue fulfyllled my course, I haue kept y^e faith.
- i** Cor.ix.d.
i Peter.v.b. 8 Hencefoorth there is layde by for me * a crowne of ryghteousnesse, which the Lorde, the ryghteous iudge, shall geue me at that day: not to me only, but vnto the also y^e haue loued his appearng.
- 9 Do thy diligence to come shortly vnto me.
- 10 For Demas hath forsaken me, hauing loued this present worlde, and is departed vnto Thessalonica, Crescens to Galatia, Titus vnto Dalmatia.
- 11 Only Luke is with me. Takynge Marke and byng him with thee, for he is profitable vnto me for y^e ministracion.
- 12 And Tychicus haue I sent to Ephesus.
- 13 The cloke that I left at Troas with Carpus, whē thou comest byng with thee, and the bookes, but specially the parchementes.
- C** 14 Alexander the coppersmith shewed me

much euyl: The Lorde ^(c) rewarde hym accordyng to his deedes.

^(c) For Paul se to e in hym manifest signes of reprobacion.

- 15 Of whom be thou ware also: For he hath greatly withstande our preaching.
- 16 At my first aunsweryng, no man assited me, but all forsoke me, [I pray God] y^e it may not be layde to their charges:
- 17 **¶** Notwithstandyng, the Lorde assited me, and strengthened me, that by me the preaching should be fulfyllled to the vtmost, and that all the gentiles should heare, and I was deliuered out of the mouth of the Lion.
- 18 And the Lorde shall delyuer me from euery ^(d) euyl worke, & will preserue me vnto his heauenly kingdome: To whō [be] prayse for ener and ener. Amen. **¶**
- 19 Salute Prisca and * Aquila, and the housholde of * Onesiphorus.
- 20 Erastus abode at Corinthum: * But Trophimus haue I left at Miletum sicke.
- 21 Do thy diligēce to come before winter. Eubolus greeteth thee, and Pudens, & Linus, and Claudia, & all the brethre.
- 22 The Lorde Iesus Christe [be] with thy spirite: Grace be with you. Amen.

^(d) That I com' nothing but worthie minc office.

Act.xiii.a.
Rom.xvi.a.
ii Tim.i.d.
Actes.xx.b.

C The seconde epistle vnto Timothe, was written from Rome, when Paul was presented the seconde tyme vnto the Emperour Nero.

The epistle of Saint Paul vnto Titus.



¶ The first Chapter.

¶ He aduertiset Titus touchyng the government of the Church. 7 The ordinaunce and office of ministers. 12 The nature of the Cretians, and of them which some abroade Jewishe fables and inventions of men.

A1



Daul a seruaunt of God, & an Apostle of Iesus Christe, according to the^(a) fayth of Gods elect, & the knowlledge of y^e tructh, whiche is after godlynesse,

^(a) That is, to preache the fayth, to encrease their knowledge, to teache them to love godly, that at length they may obtaine eternall lyfe.

Rom.iii.a.

ii Cor.viii.c.

Leuit.xc.b. Ephe.v.d.

Tim.ii.b.

i. Tim.ii.b. i. Peter.v.2.

2 In the hope of eternall lyfe, which * God that can not lye, promised before the worlde began:

3 But hath made manifest his worde, at y^e time appoynted through preaching, which is committed vnto me, according to the ordinaunce of God our sauour:

4 To * Titus a natural^(b) sonne after the common fayth: * Grace, mercie, peace, from God the father, and the Lorde Iesus Christe our sauour.

5 For this cause left I thee in Creta, that thou shouldest reforme y^e thynges that are left, and * ordayne elders in euery cite, as I had appoynted thee:

6 If any be blamelesse, the husbände of one wyfe, hauyng faythfull chyldren, not accusable of riote, or vtractable.

7 * For a bishop must be blamelesse, as the steward of God: not stubborne, not angry, * not geuen to wyne, no striker, not geuen to filthie lucre:

8 But a louer of hospitalitie, a louer of goodnes, sober, ryghteous, godly, tem-

perate,
9 Holdyng fast the faythfull worde, which is accordyng to doctrine, that he may be able both to exhort in wholsome doctrine, and to improve them that say agaynst it.

10 For there are many vnruly and bayne talkers, and deceauers of myndes, specially they [that are] of y^e ^(c) circumcision,

11 whose mouthes must be stopped, which subuert whole houses, teachyng thynges which they ought not, for fylthie lucre sake.

12 One of them selues [euen] a prophete of their owne, sayde: The Cretians [are] allwayes lyers, euill beastes, slowe bellies.

13 This witnesse is true: wherfore rebuke them sharply that they may be sounde in the fayth,

14 Not takyng heede to Jewes fables and comaundementes of men, turnyng from the tructh.

15 * Unto the pure, [are] all thynges pure: D but vnto them that are defyled and vnbeleuyng, [is] nothyng pure, but euen the mynde and conscience of them is defyled.

16 They confesse that they knowe God: but with workes they denie hym, seyng they are abhominable and disobedient, and vnto euery good worke reprobate.

^(c) which were not only the Jewes, but also the Hebonites, & Herinthians heretiques, which taught that the lawe must be loosed with Christe.

Rom.xiii.d

¶ The .ij Chapter.

¶ He commendeth vnto hym the wholsome doctrine, and telleth hym howe he shall teache all degrees to behaue them selues, 11 through the benefite of the grace of Christe.

A1



But speake thou the thynges which become wholsome doctrine.

That the elder men be watchyng, graue, sober, sounde in fayth, in loue, in pacience:

3 The elder * Women lykelwylse, that they be in such behauiour as becometh holynesse, not false accusers, not geuen to much wine, teachers of good thynges,

^(b) wherewith some are married in lawe.

4 To make the young women sober mynded, to loue their husbandes, to loue their chyldren,

5 (To be) discrete, chaste, ^(b) house keepers, good, obedient vnto their owne husbandes, that the worde of God be not blasphemied.

6 Young men lykelwylse exhort, to be sober mynded.

7 * In all thynges shewyng thy selfe a paterne of good workes, in the doctrine, vncorruptnesse,

^(b) Not trauelling to & fro without necessarie occasions, which is a signe of lightnesse.

25 i. Tim.ii.b. i. Peter.v.2.

The Epistle

8 vncorruptnesse, grauitie, integritie, wholesome worde, vnrebukeable, that he which withstandeth, may be ashamed, hauyng no euyl thyng to say of you.

9 [Exhort] seruauntes, to be obedient vnto their owne maisters, and to please them in all thynges, not aunsweryng agayne:

10 Neither pickers, but shewing all good faythfulnesse, that they may adourne the doctrine of God our sauour in all thynges.

11 For there hath appeared the grace of God [which is] ^(c)healthful to all men,

12 Teachyng vs, that denyng vngodlynesse and *worldly lustes, we shoulde lyue soberlie and ryghteouslie, and godlie in this present worlde:

13 Lokyng for that blessed hope and appearyng of the glorie of the great God, and our sauour Jesus Christe,

14 which *gaue hym selfe for vs, that he myght redeeme vs from all vnrightheousnesse, and *pouge vs a peculiar people vnto hym selfe, *zelous of good workes.

15 These thynges speake and exhort, and rebuke with all auctoritie. *Let no man dispise thee.

The. iij. Chapter.

1 Of obedience to such as be in auctoritie. 9 He warneth Titus to beware of foolishhe and vnprofitable questions, 12 concludyng with certayne priate matters, 15 and salutations.

A 1

Rom. xiii. a
i Peter. ii. c.



Arne them *to be subiect to rule & power, to obey magistrates, to be redie to euery good worke:

To blaspheme no man, to be no fyghters, [but]

gentle, shewyng all mekenesse vnto all men.

(a) For we our selues also were some tyme foolyshe, disobedient, deceaued, seruyng diuers lustes & voluptuousnes, lyuyng in maliciousnesse and enuie, full of hate, hatyng one another.

4 But after that the kyndenesse and loue of our sauour God to manwarde appeared,

5 *Not of workes which [be] in ryghteousnesse wrought, but accordyng to his mercie, he saued vs *by the (b) fountayne of regeneration and renuyng of the holy ghost,

6 which he shed on vs richlie through Jesus Christe our sauour:

7 That we iustified *by his grace, should be made heyres accordyng to the hope of eternall lyfe.

8 [This is] a faythfull sayyng: And of these thynges I wyll that thou confirme, that they which haue beleued in God, myght be carefull to shewe forth good workes. These thynges are good and profitable vnto men.

9 *But foolishhe questions, and genealogies, and contentions, and struynges about the lawe, auoyde: for they are vnprofitable and bayne.

10 A man that is an aucthour of sectes, *after the first and the seconde admonition, auoyde:

11 Knowyng, that he that is such, is subuerted and sinneth, beyng dampned of hym selfe.

12 When I shall sende Artemas vnto thee, or Tychicus, be diligent to come vnto me vnto Nicopolis: For I haue determined there to wynter.

13 Wryng Zenas the lawyer, & Apollos, on their iourney diligently, that nothing be lackyng vnto them.

14 And let ours also learne to excell in good workes to necessarie vles, that they be not vnfruitfull.

15 All that are with me, salute thee. Greete them that loue vs in the fayth. Grace be with you all. Amen.

Written from Nicopolis, (a citie) of Macedonia.

The epistle of Saint Paul vnto Philemon.

¶ He reioyceth to heare of the fayth and loue of Philemon, & whom he desireth to forgeue his seruaunt Onesimus, and louyngly to receaue hym agayne.

¶ **P**aul a prisoner of Jesus Christ, and brother Timotheus: Vnto Philemon the beloued, and our felowe labourer,

¶ And to the beloued Apphia, and to Archippus our felowe souldier, and to the Church in thy house:

¶ * Grace to you, and peace from God our father, and the Lorde Jesus Christ.

¶ I thanke my God, makyng mention alwayes of thee in my prayers,

¶ Hearyng of thy loue and fayth, which thou hast towarde the Lorde Jesus, and towarde all saintes:

¶ That the ^(a) felowshippe of thy fayth may be effectuell in the knowledge of euery good [worke] which is in you, towarde Christe Jesus.

¶ For we haue great ioy & consolation in thy loue, because the ^(b) bowels of the saintes are refreshed by thee, brother.

¶ Wherfore, though I myght be much bolde in Christe, to inioyne thee that which is conuenient:

¶ **B**er for loues sake, I rather beseeche thee, beyng such a one as Paul the aged, & now also a prisoner of Jesus Christe.

¶ I beseeche thee for my sonne * Onesimus, whom I haue begotten in my bordes:

¶ Which in tyme passed, was to thee vnprofitable, but now profitable to thee and to me.

¶ Whom I haue sent agayne: Thou therefore receaue hym, that is, myne

owne bowels,

¶ **I** whom I woulde haue retayned with me, that in thy steade he myght haue ministred vnto me in the bondes of the Gospell:

¶ **B**ut without thy mynde woulde I do nothyng, that thy benefite shoulde not be as it were of necessitie, but willingly.

¶ **F**or happily he therfore departed for a season, that thou shouldest receaue hym for euer:

¶ **N**ot now as a seruaunt, but aboute a seruaunt, a brother beloued, specially to me: but howe much more vnto thee, both in the fleshe, and in the Lorde:

¶ **I**f thou count me therfore a felowe, receaue hym as my selfe.

¶ **I**f he haue iniuried, or oweth [thee ought] that lay to my charge.

¶ **I** Paul haue written it with myne owne hande, I wyll recompence it: Albeit, I do not say to thee, howe that thou owest vnto me euen thyne owne selfe.

¶ **Y**ea brother, let me enioy this pleasure of thee in the Lorde: Comfort my ^(c) bowels in the Lorde.

¶ **T**rustyng in thine obedience, I wrote vnto thee, knowyng, that thou wilt also do more then I say.

¶ **M**oreouer, prepare me also a lodgyng: for I trust that through your prayers, I shalbe geuen vnto you.

¶ **T**here salute thee Epaphras, my felowe prisoner ^(d) in Christe Jesus.

¶ **M**arcus, Aristarcus, Demas, Lucas, my felowe labourers.

¶ **T**he grace of our Lorde Jesus Christ [be] with your spirite. Amen.

¶ Written from Rome, by Onesimus a seruaunt.

The Epistle of Saint Paul the Apostle, vnto the Hebrewes.

The first Chapter.

¶ He sheweth the excellencie of Christe, & aboute the Angels, & of their office.

¶ **I**n which in time past, at sundrie tymes, and in diuers maners, spake vnto the fathers in the prophetes:

¶ Hath in these ^(a) last dayes, spoken vnto vs

in the sonne, whom he hath appoynted heyre of all thynges, * by whom also he made the worldes.

¶ **W**ho beyng the bryghtnesse of the glorie, and the very image of his substance, vpholdyng all thynges with the worde of his power, hauing by him selfe

Cor. i. a. ii Cor. i. a. Galath. i. a.

(a) Thy be- uolence to- wards the lawes, which proceedeth of a iustly and effectual faith

(b) Hearing their inward partes and affections were through his charitie com- pleted.

Coloss. iiii. b

(c) Weans me this benefite, whiche shalbe make acceptable vnto me of all other.

(d) That is, for Christes cause.

Coloss. i. c.

Sapi. viii. d.

(a) So that we haue not credit in any new resurrections al- lyng to hym.

seife purged our sinnes, hath syt on the ryght hande of the maiestie on hys:

4 **B**eyng so much more excellent then the Angels, as he hath by inheritance obtayned a more excellent name then they.

5 **W** 5 For vnto which of the Angels sayde he at any tyme: * Thou art my sonne, ^(b) this day haue I begotten thee:

6 **A**nd agayne, * I wyll be to hym a father, and he shalbe to me a sonne: And agayne, when he bryngeth in the first begotten sonne into the worlde, he saith: * And let all the Angels of God worship hym.

7 **A**nd vnto the Angels he sayth: * He maketh his ^(c) Angels spirites, and his ministers a flamb of fyre.

8 **B**ut vnto the sonne [he sayth] * Thy seate is God, [shalbe] for euer and euer: The scepter of thy kyngdome [is] a scepter of ryghteousnesse.

9 **T**hou hast loued ryghteousnesse, and hated iniquitie: Therefore God, euen thy God, hath annoynted thee with the oyle of gladnesse, aboute thy felowes.

10 * And thou Lorde, in the begynnyng ^{Psal.cii.b.} hast layde the foundation of the earth: **E** And the heauens are the workes of thy handes:

11 **T**hey shall perishe, but thou endurest, and they shall waxe olde as doth a garment:

12 **A**nd as a besture shalt thou folde the by, and they shalbe chaunged: but thou art the same, & thy yerres shall not fayle.

13 **B**ut vnto which of y Angels sayde he at any tyme: * Sitte on my right hande, ^{Psal.cx.a.} tyll I make thyne enemies thy foote ^{Mat. xxii.d.} stoole: ^{i Cor. xv.b.}

14 **A**re they not all ministring spirites, sent forth into ministerie for their sakes which shalbe heyres of saluation:

The .ij. Chapter.

1 **H**e exhorteth vs to be obedient vnto the newe lawe which Christe hath gotten vs, and not to be offended at the infirmitie & lowe degree of Christe, because it was necessarie that for our sakes he shoulde take such an humble state vpon hym, that he myght be lyke vnto his brethren.

11



Wherfore we ought to geue the more earnest heede to the thynges which we haue heard, lest at any ^(a) tyme we should let them slippe.

^(a) We must diligentlie kepe in memorie, the doctrine whiche we haue learned, lest lyke vessels full of chappes, we leake and run out on euery parte.

^(b) As the Gospell is, which only offereth saluation.

2 **F**or yf the ^(b) worde spoken by Angels, was stedfast: And euery transgression and disobedience receaued a iust recompense of rewarde:

3 **H**ow shall we escape, yf we neglect so great saluation: which at the first began to be preached of the Lorde, and was confirmed vnto vswarde, by them that hearde it:

4 **G**od bearyng witnesse therto both with signes & wonders also, and with diuers powers and gyftes of the holy ghost, accordyng to his owne wyll.

5 **F**or vnto the Anger hath he not put in subiection the worlde to come, whereof we speake.

6 **B**ut one in a certayne place witnessed, saying: * What is man, that thou arte myndeful of hym: Or the sonne of man, that thou wouldest loke vpon hym:

^{Psal.viii.a.}

7 **T**hou madest hym for a litle whyle lower then the Angels, thou hast crow-

ned him with ^(c) glorie and honour, and * hast set hym aboute the workes of thy handes.

^(c) In making hym lower then the Angels, with Christe. ^{Psal.viii.b.} ^{i Cor. xv.d.}

8 **T**hou hast put all thynges to subiection vnder his feete. In y he put all thynges vnder hym, he left nothyng that is not put vnder hym. But now, we see not yet all thynges put vnder hym.

9 **B**ut hym that [for a while] was made lesse then the Angels, we see [that it was] Jesus, who through the sufferynge of death, was crowned with glorie and honour, that he by the grace of God, shoulde taste of death for all.

10 **F**or it became hym, for whom are all thynges, and by whom are all thynges, after he had brought many sonnes vnto glorie, that he shoulde make the captayne of their saluation perfect through afflictions.

11 **F**or both he that sanctifieth, and they which are sanctified, [are] all of one. For which cause, he is not ashamed to call them brethren,

12 **S**aying: I wyll declare thy name vnto my * brethren, in the myddes of the Church wyll I prayle thee. ^{Psal. xxii.e.} ^{John. xx.d.}

13 **A**nd agayne: I wyll put my trust in hym.

hym. And agayne: Beholde here am I, and the chyldren whiche God hath geuen me.

D 14 Forasmuch then as the chyldren are partakers of fleshe and blood, he also hym selfe lyke wyse toke part with the, that through death he myght expell hym that had lordship ouer death, that is the deuyll:

15 And that he myght delyuer them, which through feare of death, were all their lyfe tyme in daunger of bondage.

16 For he in no place taketh on hym the Angels: but the seede of Abraham taketh he on hym.

(c) Not the nature of angels, but of men.

17 Wherefore, in all thynges it became him to be made lyke vnto his brethren, that he myght be mercyfull, and a faythfull hye priest in thynges concernyng God, for to purge the peoples synnes.

18 For in that he hym selfe suffered and was tempted, he is able to succour them that are tempted.

¶ The .iiij. Chapter.

1 He requireth them to be obedient vnto the worde of Christe, 3 who is more worthy then Moyses. 12 The punishment of such as wyll harden their heartes, and not beleue, that they myght haue eternall rest.

A 

Wherefore holy brethren, partakers of the celestiall calling, ^(a) consider the apostle and hye priest of our profession Christe Iesus,

2 Beyng faythfull to hym that appoynted hym, as also [was] Moyses in all his house.

3 For this [man] is counted worthy of more glorie then Moyses, inasmuch as he which hath buylded the house, hath more honour then the house.

4 For euery house is buylded of some man: But he that buylded all thynges, is God.

5 And Moyses verily [was] faythfull in al his house, as a minister, for a witnesse of those thynges whiche were to be spoken after:

B 6 But Christe as a souerayn [hath rule] ouer his owne house, whose ^(b) house are we, yf we holde fast the confidence and the reioycyng of that hope vnto the ende.

7 Wherefore, as the holy ghost saith: To day yf ye wyll heare his voyce,

8 Harden not your heartes, as in the prouokynge, in the day of the temptation in the wyldernesse,

9 where your fathers tempted me, prouoked me, and sawe my workes .xl. yeres.

10 Wherefore I was greued with that generation, and sayde: they do allway erre in heart, they verily haue not knownen my wayes.

11 So that I sware in my wrath, ^(c) yf they shall enter into my rest.

(c) Note the Hebrew phrase, meaning that they shall not enter

12 Take heede brethren, lest at any tyme there be in you an euill heart of vnbelyefe, to depart from the luyng God:

13 But exhorte ye one another dayly, whyle it is called to day, lest any of you be hardened, through the deceytfulnesse of synne.

14 For we are made partakers of Christe, yf we kepe sure vnto the ^(d) ende the begynnynge of the substaunce,

(d) which is, by sayth to embrace and holde fast the true doctrine of Iesus Christe.

15 So long as it is said: to day yf ye wyll heare his voyce, harden not your heartes, as in the prouokynge.

16 For some when they had hearde, dyd prouoke: howe be it, not all that came out of Egypt by Moyses.


17 But with whom was he displeasid fourtie yeres: not with them that had synned, whose carcases fell in the desert:

18 And to whō sware he that they should not enter into his rest, but vnto them that were not obedient:

19 And we see that they coulde not enter in, because of vnbelyefe.

The .iiij. Chapter.

2 The worde without fayth is vnprofitable, 3 The Sabbath or rest of the Christians. 6 Punishment of vnbeleuers. 12 The nature of the worde of God.

A 

Let vs feare therefore, lest at any tyme, by forsakyng the promise of entryng into his reste, any of you shoulde be defrauded.

2 For vnto vs was the Gospell preached, aswell as vnto them: But the worde whiche they hearde dyd not profite them, not beyng coupled with fayth to them that hearde.

(a) Take heede to his wordes, and heare hym.

(b) For in sayng the word, we are made of house of God. Rom. v. a.

(a) Although what God by his rest after the creation of his workes, signified the spirituall rest of the faithful: yet he swaue to geue rest in Chanaan, whiche was but a figure of the heauenlye rest, & dured but for a time. Gene. ii. a.

(c) where the affections are. (d) which comprehendeth wyl and reason.

(b) By Iesus, is meant Josua.

Phil. ii. a.

Exo. xxxv. b.

Leuit. ix. b. (a) he sheweth that man can haue none access to god, without an hye priest, because that of hym selfe, he is prophane & synfull.

(c) being in perplexitie, & fearing the horrors of death.

Psal. ii. b. A Res. xiii. c.

i. Cor. iii. a.

Hebr. i. b. Psal. cx. b.

(b) he meaneth the moste earnest prayce which Christ prayed in the garden, where he sweate drops of blood.

3 For we which haue beleued, do enter into his rest, as he sayde: Euen as I haue sworne in my wrath, if ^(a) they shal enter into my rest. Although the workes were made perfecte from the foundation of the worlde.

4 For he spake in a certayne place of the seuenth daye on this wyse: *And God dyd rest the seuenth daye from all his workes.

5 And in this place againe: yf they shall enter into my rest.

6 Seing therfore it foloweth, that some must enter there into, and they to whom the Gospell was first preached entred not therein for vnbelieve.

7 Againe, he appoynteth a certayne day, by to day, saying in Dauid after so long a tyme (as it is sayde:) To day yf ye wyl heare his voyce, hardē not your hearts.

8 For yf ^(b) Iesus had geuen them reste, then woulde he not afterwarde haue spoken of another day.

9 There remaineth therfore yet a rest to the people of God.

10 For he that is entred into his rest, hath ceassed also from his owne workes, as God [dyd] from his.

11 Let vs studie therfore to enter into that rest, lest any man fall after the same ensample of disobedience.

12 For the worde of God is quicke, and myghtie in operation, and sharper then any two edged sword, and entreth thorow, euen vnto the deuydyng a sunder of the ^(c) soule & the ^(d) spirite, and of the ioyntes & the marie, and is a discerner of the thoughtes and of the intentes of the heart:

13 Neither is there any creature that is not manifest in the syght of hym: But all thinges are naked and open vnto the eyes of hym of whom we speake.

14 Seyng then that we haue a great hye priest, which is entred into heauens, Iesus the sonne of God, let vs holde faste the confession.

15 For we haue not an hye priest whiche can not be touched with the feelyng of our infirmites: but *was in all poyntes tempted lyke as we are, and [yet] without sinne.

16 Let vs therfore come boldly vnto the *throne of grace, that we may obteyne mercie, and fynde grace to helpe in time of neede.

The. v. Chapter.

He compareth Iesus Christe with the Leuiticall priestes, shewing wherein they epyther agree or dissent. 11 Afterwarde he reproveth the negligence of the Jewes.

A1 **F**or every hye priest taken from among men, is ordeined for men, in things pertaining to God, *to offer ^(a) gyftes & sacrifices for sinne: which can sufficiently haue compassion on the ignorant, & on them that erre out of the waye, forasmuche as he hym selfe also is compassed with infirmitie.

3 And for the same [infirmitie] he is bounde to offer for synnes, aswell for hym selfe, as for the people.

4 And no man taketh the honour vnto hym selfe, but he that is called of God, as was Aaron.

5 Euen so, Christ also glorified not hym selfe to be made the hye priest: but he that sayde vnto hym, *thou art my sonne, to day haue I begotten thee [gaue it hym.]

6 As he saith also in another place: *thou art a priest for euer, after the order of Melchisedech.

7 Which in the dayes of his fleche, when he had offered by prayers and supplications with ^(b) strong crying and teares, vnto hym that was able to saue hym

from death, and was hearde in ^(c) that which he feared:

8 Though he were the sonne, yet learned he obediēce, by these thinges which he suffred:

9 And being perfect, was made the author of eternall saluation vnto al them that obey hym:

10 And is called of God an hye priest after the order of Melchisedech.

11 Of whom we haue many thynges to say, and harde to be vttered, seing ye are dull of hearyng.

12 For when as concernyng the tyme, ye ought to be teachers, yet haue ye neede againe that we teache you the first principles of the begynnynge of the worde of God, and are become such as haue neede of *mylke, and not of strong meate.

13 For every one that blyeth mylke, is vnexpert of the worde of righteousness, for he is a babe.

14 But strong meate belongeth to them that are perfecte, euen those whiche by reason of vse, haue their wittes exercised to discern both good and euill.

The .vj. Chapter.

1 He proceedeth in reproving them, and exhorteth them not to faint, 12 but to be steadfast and patient, 18 forasmuch as God is sure in his promise.

A 1



Therefore leauyng the doctrine of the begynnyng (a) of Chyste, let vs go forth vnto perfection, not laying agayne the foundatiō of repentance from dead

workes, and of fayth towarde God,

2 Of the doctrine of baptisnes, and of laying on of handes, and of resurrection of the dead, and of eternall iudgement.

3 And this wyll I do, *yf God permit.

4 For it can not be that they which were once lighted, and haue tasted of the heauenly gyft, and were become partakers of the holy ghost,

5 And haue tasted of the good worde of God, and the powers of the worlde to come:

6 *And they fall away, shoulde be remued agayne into repentance, hauyng crucified to the selues the sonne of God a freshe, and made a mocke of hym.

7 For the earth which drynketh in the rayne that cometh oft vppon it, and bringeth forth hearbes meete for them by whom also it is dressed, receaueth blessing of God:

8 But that grounde which beareth thornes and byers, is reprovēd, and is nye vnto cursyng, whose ende is to be burned.

9 Neuerthelesse, deare frendes, we haue perswaded our selues better thynges of you; and thynges which accompanie saluation, though we thus speake.

10 For God is not vnyrghteous, *to for-

get your worke & labour of loue, which ye haue shewed towarde his name, hauyng ministred to the saintes, and [do] minister.

11 And we desire that enery one of you do shewe the same diligence, to the full assurance of hope, vnto the ende,

12 That ye faint not, but be folowers of (b) them which through fayth and patience inherite the promises.

13 For when God made promise to Abraham, because he had no greater to sweare by, *he sweare by hym selfe,

14 Saying: Surely, blessing I wyll blesse thee, and multiplyng, multiplye thee.

15 And so after that he had tarped patiently, he enioyed the promise.

16 For men verily sweare by the greater, and *an oth for confirmation, is to them an ende of all stryfe.

17 wherein God wyll yng very (c) about dauntly to shewe vnto the heires of promise, the stableness of his counsaile, confirmed by an oth:

18 That by (d) two immutable thynges, in which it was vnpossible for God to lye, we myght haue a strong consolatiō, which haue fledde to holde fast the hope layde before vs:

19 which [hope] we holde as an ancker of the soule both sure and stedfast, and entryng in, into that thing which is withyn the bayle:

20 whyther the forerunner is for vs entered [euen] Iesus, after the order of Melchisedech made *a priest for euer.

(a) whereby we may see that you are fully perswaded of the life everlasting.

Actes. iiii. b. and xviii. c.

Matt. xii. d. 1. Pet. ii. d. Hebr. x. b.

(b) As the holy fathers, prophetes and martirs, that were before vs.

Gen. xii. c.

Exo. xxii. a.

(c) Because of mans swikenednes, which he wyll not beleue God, excepte he sweare.

(d) Goddes worde & oth, are two thynges in him vnchaungeable.

Hebr. viii. a.

The .vij. Chapter.

1 He compareth the priesthood of Chyste vnto Melchisedech, 11 also Chyestes priesthood with the Leuites.

A 1



Of this Melchisedech kyng of *Salem, priest of the most hye God, who met Abraham returnyng from the slaugh-

ter of the kynges, and blessed hym:

2 To whom also Abraham gaue tythe of all thynges, first being called by interpretatiō kyng of righteousness, & after y

R ij also,

Actes. xiii. d.

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also, kyng of Salem, which is, kyng of peace.

Without ^(a) father, without mother, without kynne, hauyng neither beginning of dayes, neither ende of lyfe, but lykened vnto the sonne of God, and continueth a priest for euer.

Nowe consider howe great this [man] was, vnto whom also the patriarche Abraham gaue tythe of the spoyle.

And verily they which are of the children of Leuie, which receaue the office of the priesthood, haue a commaundement to take tythe of the people accordyng to the lawe, that is, of their brethren, though they came out of the loynes of Abraham.

6 But he whose kynrede is not counted among them, receaued tythe of Abraham, and blessed hym that had the promyses.

7 And without all controuersie, the lesse is blessed of the better.

8 And here men that dye, receaue tithes: but there he [receaueth them] of whom it is witnessed that he lyueth.

9 And to say the truth, Leuie also which receaueth tythes, payed tythes in Abraham.

10 For he was yet in the loynes of his father, when Melchisedech met Abraham.

11 * If therefore perfection was by the priesthood of the Leuites (for vnder that priesthood the people receaued the law) what neded it furthermore that another priest shoulde rise after the order of Melchisedech, and not to be called after the order of Aaron?

12 For yf the priesthood be translated, of necessitie also there is made a translation of the lawe.

13 For he of whom these thynges are spoken, parteueth vnto another tribe, of which no man stode at the aulter.

14 For it is euident that our Lord sprong out of Juda, of which tribe spake Moses nothyng concernyng priesthood:

15 And it is yet a farre more euident thing,

yf after the similitude of Melchisedech there aryse another priest,

16 which is not made after the lawe of the carnall commaundement, but after the power of the endlesse lyfe:

17 For he testifieth that thou art a priest for euer, after the order of Melchisedech.

18 For there is truely a disannulling of the commaundement goyng before, for the weakenesse and vnyprofitablenesse thereof.

19 For the lawe made nothyng perfect, but [was] the byngyng in of a better hope, by the which we drawe nygh vnto God.

20 And in as much as that was not without an oth (for those priestes were made without an oth):

21 But this priest with an oth, by hym that saide vnto him: The Lord *ware and wyll not repent, thou art a priest for euer, after the order of Melchisedech.)

22 By so much was Jesus made a suertie of a better testament.

23 And among them many were made priestes, because they were forbidden by death to endure.

24 But this man, because he endureth euer, hath an ^(b) vnychaungeable priesthood.

25 wherefore he is able also euer to saue them to the vttermost that come vnto God by hym, seyng he euer lyueth to make intercession for them.

26 For such an hye priest became vs, which [is] holy, harmelesse, vndefyled, separate from sinners, and made hygher then heauens:

27 which nedeth not dayly, as those hye priestes, to offer by sacrifice, first for his owne sinnes, and then for the peoples: for that dyd he once, when he offered by hym selfe.

28 * For the lawe maketh men hye priestes which haue infirmitie: but the word of the oth which [was] after the lawe [maketh] the sonne, which is perfecte for euermore.

(a) So called, because that Moses maketh no mention of his parentes or kynfolkes, but as he had ben sodenly sent of God into the world, to be a figure of Christ, or euerydaye priest, & therefore taken out of the world as a gayne: So Christe as touchyng his huminite had no father, & concernyng his diuinite no mother.

Psal. cx. b.
Hebr. iii. c.

Rom. viii. a.
Galath. iii. c.

Psal. cx. a.

(b) Therefore all others are blasphemous, that either make them selues his successors, or pretend any other sacrifice. i. Tim. ii. a. i. John. ii. b.

Rom. ii. c.
Galat. iii. c.

Leuit. ix. b.

Hebr. v. 2.

The .viiij. Chapter.

He proueth the abolishing as well of the Leuiticall priesthood, as of the olde couenaunt, by the spirituall and euerlastyng priesthood of Christe, and by the newe couenaunt.

A



At of the thynges whiche we haue spoken, [this is] þe summe: * we haue such an hye priest that sitteth on þe ryght hand of þe throne of the maiestie in the heauens,

- 2 A minister of holy thynges, and of the true tabernacle, which the Lord pight, and not man.
- 3 For euery hye priest is ordeyned to offer gyftes and sacrifices: wherefore it is of necessitie, that this man haue somewhat also to offer.
- 4 For he were not a priest, yf he were on the earth, seyng there are priestes that accordyng to the lawe offer gyftes, who serue vnto the example and shadowe of heaueuly thynges, as Moyses was admonished of God, when he was about to finishe the tabernacle: * For see, saith he, that thou make all thynges accordyng to the patterne shewed to thee in the mount.
- 6 But now he hath he obteyned a more excellent office, by howe much also he is the mediatur of a better couenaunt, whiche was confirmed in better promyses.
- 7 For yf that first [couenaunt] had ben founde faultlesse, then shoulde no place

- 8 haue ben sought for the seconde. For in rebukyng them, he saith: * Beholde the dayes come, saith the Lord, and I wyll finishe vpon the house of Israel and vpon the house of Juda a newe couenaunt:
- 9 Not lyke that that I made with their fathers, in the day when I toke them by the hande, to leade them out of the lande of Egypt: because they continued not in my couenaunt, and I regarded them not, saith the Lord.
- 10 For this is the couenaunt that I wyll make with the house of Israel after those dayes, saith the Lord, geuyng my lawes into their mynde, and in their heart I wyl write them, and I wyll be to them a God, and they shalbe to me a people.
- 11 And they shall not teach euery man his neyghbour, and euery man his brother, sayng, knowe the Lord: for all shall knowe me, from the litle of them to the great of them.
- 12 For I wyll be mercyfull to their vnrightheadnes, and their synnes and their iniquities wyll I thynke vpon no more.
- 13 In that he sayth a newe [couenaunt] he hath wome out the first: For that which is wome out and waxed olde, is redie to vanishe away.

Iere. xxxi. f.
C That is, when Christe shal remit our synnes by the preaching of the Gospell.
 (b) Signifyng that there shoulde be no more diuision: but all shall be made one Church.

D When shall not in tyme of the Gospell be so ignorant as they were before: but shall knowe God muche more perfectly through Christe.

The .ix. Chapter.

Howe that the ceremonies and sacrifices of the lawe are abolished, by the eternitie and perfection of Christes sacrifice.

A



he first couenaunt then had verelye iustifyng ordinaunces, seruinges of God, and worldlye holynesse.

- 2 For there was a fore tabernacle made, wherein was the lyght, and the table, and the shewe bread, whiche is called holy.
- 3 But after the seconde bayle [was] a tabernacle, which is called holiest of all: which had the golden senser, and the arke of the couenaunt ouerlaide rounde about with golde, wherin was the golden pot hauyng *Manna, and *Aarons rodde that had budded, and *the tables of the couenaunt:

- 5 And ouer it, the Cherubins of glorie, shadowyng the mercie seate: Of which thynges we can not now speake particulierlye.
- 6 when these thynges were thus ordeyned, the priestes went alwayes into the first tabernacle, accomplisshyng the seruice of God.
- 7 But into þe seconde [went] the hye priest alone *once every yere, not without blood, *which he offered for hym selfe, & for the ignorauncies of the people.
- 8 The holy ghost this signifyng, that the [waye] of holy thynges was not yet opened, whyle as yet the first tabernacle was standyng:
- 9 whiche [was] a similitude for the tyme then presēt, in which were offered gyftes

Exo. xxx. b
 Leui. xvi. b.
C So long as the hye priest offered once a yere for his owne synnes and for þe peoples, also whyle this earthy tabernacle stood, & way to þe heaueuly tabernacle, whiche is made open by Christes blood coude not be entered into.

Hebr. vi. d. and. x. c.

Coloff. ii. c. 5 Hebr. x. a.

Exo. xxxv. d. Actes. vii. f.

Exo. xxv. b

(1) That is, in the inward part of the people, which has byd fro the people.

Exo. xvi. g. Leui. xvii. a Exod. xl. c.

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and sacrifices, that coulde not make the worshipping perfect as pertainyng to the conscience,

10 With only meates and drynkes, and diuers washynges, and iustifynges of the fleshe, which were layde by vntyll the tyme of reformation.

Hebr. vi. d. **D** 11 But *Christe beyng come an hye priest of good thynges that shoulde be, by a greater and more perfect tabernacle, not made with handes, that is to say, not of this buyldyng,

i. Pet. i. b. 12 Neither by the blood of Goates and Calues: but by *his owne blood he entred in once into the holy place, & founde eternall redemption.

Leui. xvi. c. 13 For if the ^(a) blood of Oxen & of Goates, and the ashes of a young Cowe, sprayng the vncleane, sanctifieth to the purifyng of the fleshe:

14 Howe much more the blood of Christe, which through the eternall spirite offered hym selfe without spot to God, shall purge your conscience fro dead workes, to serue the lyuyng God:

15 And for this cause is he the *mediatour of the newe couenaunt, that through death, which was for the redemption of the transgressions [that were] vnder the first couenaunt, they which are called myght receaue the promise of eternall inheritauce.

E 16 For where as is a testament, there must also of necessitie be the death of him that maketh it.

17 For a testament is confirmed when men are dead: for it is yet of no value, as long as he that maketh the testamēt is alyue.

18 For which cause also, neither the firste

[testament] was dedicated without blood.

19 For when Moyses had spoken euery precept to all the people according to the lawe, takyng the blood of Calues and of Goates, with water & purple wooll and ysope, he sprayked both the booke it selfe, and all the people,

20 Saying: *This [is] the blood of the testament, which God hath enioyned vnto you. Exod. 24. b.

21 And lyke wise he sprayked with blood both the tabernacle, and all the vessels of the ministerie. ¶

22 And almost all thynges are by lawe purged with blood, and without sheddyng of blood is no remission.

23 It is neede then that the paterne of heauenly thynges, be purified with such thynges: but the heauenly thynges themselves (be purified) with better sacrifices then are those.

24 *For Christe is not entred into the holy places made with handes (which are) paterne of true thynges: but into heaven it selfe, nowe to *appeare in the syght of God for vs. Actes. xvi. c. ¶

25 Not that he shoulde offer him selfe often, as the hye priest entreteth into the holy places euery yere in straunge blood: (b) Therefore to make anye other offering or sacrifice for synne, after that Christes body was once offered, is blasphemous.

26 (For then must he haue often suffred sence the foundation of the worlde) But nowe once in the ende of the world hath he appeared, to put away sinne, by the sacrifice of hym selfe.

27 And as it is appoynted vnto men once to dye, and after this the iudgement:

28 *Euen so, Christe once offered to take away the synnes of many, the seconde time shalbe seene without sinne, of them which wayte for hym vnto saluation. Rom. v. b. ¶ 1. Pet. iii. d.

The .x. Chapter.

1 The olde lawe had no power to clense away sinne, 10 but Christe dyd it with offering of his body once for all. 22 And exhortacion to receaue the goodnesse of God thankfully, with pacience and stedfast sayth.

Coloss. iii. c. Hebr. viii. a. (a) which was as it were first brought and purtraict of the lyuely paterne to come.



Or the lawe, hauyng the ^(a) shadow of good thynges to come, and not the very fashion of the thynges themselves, can neuer with those sacrifices which they

offer yere by yere continually, make the comers therevnto perfect.

2 For woulde not then those [sacrifices] haue ceased to haue ben offered, because

that the offerers once purged, shoulde haue had no more conscience of synnes:

3 Neuerthelesse, in those [sacrifices] is mention made of synnes euery yere.

4 *For it is not possible that the blood of Bulles & of Goates shoulde take away synnes. Leuit. xvi. c.

5 Wherefore when he cometh into the world, he saith: *Sacrifice and offering thou wouldest not haue, but a body hast thou ordeyned me. ¶ Psal. xl. b.

In

6 In burnt sacrifices & sinne (offerings) thou hast had no pleasure.

7 Then sayde I, lo I come (In the begynnyng of the booke it is Written of me) to do thy Wyll O God.

8 Aboue when he saith, that sacrifice, and offeryng, and burnt offeringes, and sinne [offerings] thou wouldest not, neither haddest pleasure [therein] (Which are offered by the lawe:)

9 Then sayde he, lo I come, to do thy Wyll, O God. He taketh away þ^(b) first ^(c) to stablyshe the ^(d) seconde.

10 In þ^(b) which wyll we are made holy, euen by the offeryng of the body of Iesus Christe once for all.

11 And euery priest standeth dayly ministeryng, & offeryng oftentimes the same sacrifices, whiche can neuer take away synnes.

12 But this man, after he hath offered one sacrifice for synnes, is sit downe for euer *on the ryght hande of God:

13 From hencefoorth taryng tyl his foes be made his footstool.

14 For with one offeryng hath he made perfite for euer them that are sanctified.

15 And the holy ghost also beareth vs recorde: For after that he tolde before,

16 This is the couenaunt that I wyll make vnto them after those dayes, (sayth the Lorde) geuyng my lawes in their heart, and in their myndes wyl I write them:

17 And their synnes and iniquities wyl I remember no more.

18 And where remission of these things [is] there [is] no more offering for sinne.

19 Hauyng therefore brethren, libertie to enter into holy [places] in the ^(b) blood of Iesus,

20 By the new and ^(c) lyving way, which he hath prepared for vs through the bayle, that is to say his fleshe:

21 And [seyng we haue] an hyc priest ouer the house of God:

22 Let vs drawe nye with a true hearte, in assurance of fayth, sprynkeled in our heartes from an euyl conscience, and washed in body with pure water.

23 Let vs holde the profession of the hope without waueryng, (for he is faythfull that promised:)

24 And let vs consider one another to prouoke vnto loue and good workes,

25 Not forsakyng the assemblyng of our

selues together, as the maner of some [is] but exhortyng one (another) and so much the more, as ye see the day approachyng.

26 *For yf we sinne wyllingly after that we haue receaved the knowledg of the trueth, there remaineth no more sacrifice for synnes: Math. xii. d. Hebr. vi. a. ii. Pet. ii. d.

27 But a fearefull lokyng for of iudgement, and violent fire, whiche shall deuour the aduersaries.

28 He that despiseth Moyses lawe, dyeth without mercie *vnder two or thre witnesses: Deut. xix. d. Mat. xviii. c. ii. Cor. xiii. a.

29 Of holwe muche sozer punysshement (suppose ye) shall he be worthy, whiche treadeth vnder foote the sounne of God: and counteth the blood of the couenaunt wherein he was sanctified, an unholy thyng, and doth despite to the spirite of grace:

30 For we knowe hym that hath sayde, *I vengeaunce [belongeth] vnto me, I wyl render* saith the Lorde: And agayne, the Lorde shall iudge his people. Deut. 32. d. Psal xciii. a. Rom. xi. d.

31 It is a fearefull thyng to fall into the handes of the lyving God.

32 Call to remembraunce the foriner dayes, in the which after ye had receaved light ye endured a great syght of aduersities:

33 Partly whyle ye were made a galing stocke, both by reproches & afflictions, and partly whyle ye became companions of them whiche were so tolled to & fro.

34 For ye suffred also with my bondes, & toke in woorth the spoylyng of your goodes with gladnesse: knowyng in your selues how that ye haue in heauen a better and an enduryng substaunce.

35 Cast not awaye therefore your confidence, which hath great recompence of rewarde.

36 For ye haue neede of patience, that after ye haue done the wyll of God, ye myght receave the promise.

37 For yet a very litle whyle, and he that shall come, wyl come, and wyl not tary.

38 And *the iuste shall lyue by fayth: And yf he withdrawe hym selfe, my soule shall haue no pleasure in hym. Abacuc. ii. a. Rom. i. a. Galat. iii. b.

39 We are not of them that withdrawe our selues vnto perdition: but we parye vnto fayth, to the wyning of the soule.

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The .xj. Chapter.

1 what fayth is, and a commendation of the same. 9 without fayth we can not please God. 16 The stedfast beliefe of the fathers in olde tyme.

Fayth is the grounde of thynges hoped for, the euidence of thynges not seene. For by it, the elders ^(a) obtayned a good report.

(a) None ben approued, and so obtayned saluation.

2
3 Through fayth, we vnderstande that the worldes were ordeined by the word of God, and that thynges whiche are seene, were made of thynges ^{*}whiche were not seene.

Act. xiii. c.
Rom. i. c.
Gene. iii. a.
(b) Because God recenaced him to mercie, therfore he imputed hym righteous.
Gene. v. g.
Sep. iii. b.
Ecd. xliii. b

4 ^{*}By fayth Abel offered vnto God a more excellent sacrifice then Cain: by whiche he was witnessed to be ^(b) ryghteous, God testifiyng of his gyftes: by which also he beyng dead, yet speaketh. By fayth was ^{*}Enoch translated, that he shoulde not see death, neither was he founde, for God had taken hym away: for afore he was taken away, he was reported of to haue pleased God.

6 But without fayth it is vnpossible to please hym: for he that cometh to God, must beleue that God is, and that he is a rewarde of them that seeke him.

Gene. vi. d.

Math. xii. d.

Gene. xi. a.
Act. vii. a.

7 By fayth Noe beyng warned of God of thynges not seene as yet, moued with reuerence, prepared the arke to the sayyng of his house, through the whiche [arke] he ^{*}condempned the worlde, and became heire of the righteousnes which is by fayth.

8 By fayth ^{*}Abraham when he was called, obeyed, to go out into a place whiche he shoulde afterwarde receaue to inheritaunce: and he went out, not knowyng whyther he shoulde go.

9 By fayth he remoued into the lande of promise, as into a straunge countrey, whē he had dwelt in tabernacles, with Isaac and Jacob, heires with hym of the same promise:

10 For he looked for a citie hauyng a foundation, whose buylder and maker is God.

Gene. xxi. a

11 **C** Through fayth also Sara herselfe receaued strength to conceaue seede, and was delynered of a chylde whē she was past age, because she iudged hym faythfull which had promised.

12 And therfore sprang there of one, euen

of one whiche was as good as dead ^{*}[so many] in multitude, as are the starres in the skye, and as the sande the whiche is by the sea shore innumerable.

Gene. xv. a.

13 These all dyed accordyng to fayth, not hauyng receaued the promises, but seing them a farre off, and beleuyng, and salutyng, and confessyng ^{*}that they were straungers and pilgrimes on the earth.

Iob. viii. g.
Gene. xlvii. b.
i. Pa. xxix. d.

14 For they that saye suche thynges, declare that they seke a countrey.

15 Also yf they had ben myndfull of that [countrey] from whence they came out, they had leasure to haue returned:

D

16 But nowe they desire a better, that is, a heauenly. wherfore God is not ashamed of them ^{*}to be called their God, for he hath prepared for them a citie.

Exod. iii. f.

17 ^{*}By fayth Abraham offered vp Isaac when he was ^(c) proued: and he that had receaued the promises, offered vp his only begotten sonne:

Gene. xii. a.
Ecclef. 4. 4. c.
(c) For it myght seeme to the fleshe, that the promise was contrary to the commaundement, to sacrifice his son.

18 To whom it was saide, that in Isaac shall thy seede be called.

19 For he considered that God was able to rayse the dead vp agayne, fro whence also he receaued hym in a similitude [of the resurrection.]

20 ^{*}By fayth did Isaac blesse Jacob and Esau, concernyng thynges to come.

Ge. xxvii. d.

21 ^{*}By fayth Jacob when he was a dyng, blessed both the sonnes of Joseph, and worshypped towarde the toppe of his scepter.

Gene. xlix. a.

22 ^{*}By fayth Joseph when he dyed, remembered the departyng of the chyldren of Israel, and gaue commaundement of his bones.

Gene. .a.

23 ^{*}By fayth Moyses whē he was borne, was hyd thre monethes of his father and mother, because they sawe he was a proper chylde, neither feared they the kynges commaundement.

Exod. ii. a.
Act. vii.

24 ^{*}By fayth Moyses when he was great, refused to be called the sonne of Pharaos daughter:

Exod. ii. b.

25 Chosyng rather to suffer aduersitie with the people of God, then to enioye the pleasures of sinne for a season:

26 Esteemyng the rebuke of Christ, greater

ter riches, then the treasures of Egypt: For he had respect vnto the recompence of the rewarde.

27 * By fayth he forsoke Egypt, fearyng not the Wrath of the kyng: For he endured, euen as though he had seene him which is inuisible.

28 * Through fayth, he ordeyned the Passouer and the effusion of blood, lest he that destroyed the first borne, shoulde touche them.

29 * By fayth, they passed through the redde sea, as by drye lande: which the Egyptians assaying to do, were drowned.

30 * By fayth, the walles of Jericho fell downe, after they were compassed about seuen dayes.

31 * By fayth, the harlot Rahab perished not with them that were disobedient, when she had receaued the spyes with peace.

32 And what shall I more say: for the tyme woulde fayle me, to rehearse of Gedeon, of Barac, and of Sampson, and of Jephthe, of Dauid also and Samuel, and of the prophetes:

33 Which through faith subdued kingdoms, wrought righteousnesse, obtey-

ned the promises, * stopped the mouthes of the Lions,

34 * Quenched the violence of fyre, * escaped the edge of the sworde, * out of Weakenesse were made strong, wared baliant in fyght, turned to flyght: the armies of the aliantes.

35 * The women receaued their dead, rayled to lyfe agayne: Other were racked, not loking for delineraunce, that they might receaue a better resurrectiō.

36 And others were tryed with mockynges, and scourgynges: yea, mozeouer with bondes and prisonment:

37 * They were stoned, were hewen asunder, were tempted, were slaine with sword, wandred about in sheepskinnes, and goates skinnes, beyng destitute, afflicted [and] tormented:

38 Of whō the worlde was not worthie: They wandred in wilderness, and in mountaynes, and in denues, and caues of the earth.

39 And these all through fayth, obteyned good report, and receaued not the promise:

40 God prouidyng a better thyng for vs, that they without vs shoulde not be made perfect.

(v) They had not such cleere syght as we: for they looked for that which we haue: they were shamed for vs, yf at least we haue not as great constancy as they.

The .xij Chapter.

1 An exhortation to be patient and stedfast in trouble and aduersitie, vpon hope of euerlastyng rewarde. 25 A commiendation of the newe Testament aboute the olde.

¶



herfore, seyng that we are compassed with so great a cloude of witnessnes, * lay away all that^(a) presseth downe, & the sinne that hangeth so fast on, let vs run

with patience vnto the battayle that is set before vs:

2 Loking vnto Iesus, the captayne and finisher of our fayth, which for the ioy that was set before hym, endured the crosse, hauyng dispised the shame, and is set downe on the ryght hande of the throne of God.

3 Consider therfore hym that endured such speakyng agaynst hym of sinners, lest you shoulde be werped, sayntyng in your myndes.

4 We haue not yet resisted vnto blood, stryuyng agaynst sinne.

5 And ye haue forgotten the exhortatiō, which speaketh vnto you as vnto chyldren: By sonne despise not thou the chastenyng of the Lorde, neither saynt when thou art rebuked of hym:

6 For whom the Lord loueth, he chasteneth, and scourgeth euey soune that he receaueth.

7 If ye endure chastenyng, God offe-retteth him selfe as vnto sonnes: For what soune is he whom the father chasteneth not?

8 But yf ye be without chastisment, wherof all are partakers, then are ye bastardes, and not sonnes.

9 Furthermore, we haue had fathers of our fleshe, which corrected vs, and we gaue them reuerence: Shall we not then much rather be in subiection vnto the father of spirites, and lyue?

10 For they verily, for a fewe dayes, chastened

phe.iii.a. riches & sache, and so to come Chyl- is disciplis, & denyng oracles, & sayng our wille to fo- we hym.

phe.i.d. olaff.iii.a. lebr.i.a.

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chastened vs after their owne pleasure: but he, for our profite, that we myght be partakers of his holynesse.

11 No chastysing for the present seemeth to be ioyous, but greuous: Neuertheless, afterwarde it byngeth the quiet fruite of ryghteousnesse, vnto the which are exercised therby.

12 *Strayghten by therfore the handes which were let do wne, and the weake knees:

13 And make ryght steppes vnto your feete, lest ^(b) that which is haltyng, turne you out of the way: but let it rather be healed.

14 Followe peace with all men, and holynesse, without the which, no man shall see the Lorde:

15 Takyng heede that no man fall away from the grace of God, lest any roote of bitternesse spryngyng vp, trouble you, and therby many be defyled.

16 Let there be no fornicator or vncleane person, as Esau, *which for one morsell of meate, solde his birthryght.

17 For ye knowe, howe that afterwarde when he would haue inherited the blessing, he was reprobated: For he founde no place of repentaunce, though *he sought it with teares.

18 For ye are not come vnto the *mount that ^(c) is touched, & vnto burnyng fyre, and vnto storme and darkenesse, and tempestes of weather,

19 And sounde of a trompe, & the voyce of wordes: which * [voyce] they that heard it, wished away, that the worde should not be spoken to them:

20 (For they dyd not abyde that which

was commaunded. * If a beast touche the mountaine, it shalbe stoned, or thrust through with a dart. Exod. xix. b

21 And so terrible was the syght which appeared, that Moyses sayde, I feare and quake.)

22 But ye are come vnto ^(d) mount Sion, and to the cite of the luyng God, the celestiall Hierusalem, and to an innumerable companie of ^(d) Angels,

23 And vnto the congregation of the first borne, written in heauen, and to God the iudge of all, and to the spirites of iust and perfect men:

24 And to Iesus the mediatur of the newe couenaunt, and to the * blood of ^(e) sprinklyng, that speaketh better then that of Abel. i Peter. i. a. Hebre. ix. d. Gen. iii. b.

25 See that ye despise not hym that speaketh: For yf they escaped not, which refused hym that spake on earth: much more shall we [not escape] yf we turne away from hym that [speaketh] from heauen: E

26 Whose voyce then shoke the earth, & nowe hath declared, sayng: Yet once more wyll I shake, not the earth only, but also heauen.

27 And this [yet once more] signifieth remouyng of those thynges which are shaken, as of thynges which are made: that the thynges which are not shaken, may remayne.

28 Wherfore, we receauyng a kingdome which can not be moued, let vs haue grace, wherby we may so serue God acceptable, with reuerence * & godly feare. Deut. xii. d.

29 For our God [is] a ^(e) consumyng fyre. (e) To desstroy the that selfe hym.

¶ The. xiiij. Chapter.

1 He maketh vs vnto loue, 2 to hospitalitie, 3 to thynke vpon such as be in aduersitie, 4 to maintayne wedlocke, 5 to auoyde couetousnesse, 7 to make much of them that preache Gods worde, 9 to beware of straunge learning, 13 to be content to suffer rebuie with Christ, 15 to be thankful vnto god, 17 & obedient vnto our gouernours.

¶ 1

Rom. xii. c.
Actes. x. e.
i Pet. iii. b.
i Tim. iii. b.
Gen. xix. a.



Et brotherly loue continue.

* Be not forgetfull to lodge straungers: For therby some hauyng * lodged Angels, were vnawares therof.

3 Remember them that are in bondes, as bounde with them: And them which suffer aduersitie, as also ye your selues

beyng in the body [suffered aduersitie].

4 Wedlocke is honozable among all men, and the bed vndefiled: But Whoremongers and adulterers God wyll iudge.

5 Let your conuersation be without couetousnesse, beyng * content with such thynges as ye haue. For he hath sayde: * I wyll not fayle thee, neither forsake thee. Eccle. x. d. i Tim. vi. b. Iosue. i. a.

So

- 6 So that we may boldly saye, the
 Lorde is my helper, and I wyll not
 feare what man may do vnto me.
- 7 Remember them which haue the o-
 uersyght of you, which haue spoken vn-
 to you the worde of God: whose ende of
 conuersation ye consideryng, folowe
 their fayth.
- 8 Jesus Christe ^(a) yesterday and to day,
 and the same for ever.
- 9 Be not caried about with diuers &
 strange doctrines: For it is a good thing
 that the heart be stablissed with grace,
 & not with meates, which haue not pro-
 fited the that haue ben occupied therein.
- 10 We haue an aulter, wherof they haue
 no ryght to ^(b) eate which serue in the
 tabernacle.
- 11 For the bodyes of those beastes whose
 blood is brought into the holy place by
 the hie priest for sinne, are ^(c) burnt with-
 out the tentes.
- 12 Therfore Jesus also, that he myght
 sanctifie y^e people with his owne blood,
 suffered without the gate.
- 13 Let vs go forth therfore vnto hym
 out of the tentes, bearyng his reproche.
- 14 For here haue we no continuynge citie:
 but we seke one to come.
- 15 By hym therfore, do we offer sacrifice
 of laude allwayes to God: that is, the
 fruite of lippes confessyng his name.
- 16 To do good & to distribute forget not,

- for * With such sacrifices God is pleased.
- 17 Obey them that haue the ouersight
 of you, and submit your selues: for they
 wathe for your soules, as they that
 must geue accomptes, that they may do
 it with ioy, and not with griefe: for that
 is vnprofitable for you.
- 18 Pray for vs: For we trust we haue a
 good conscience, in all thynges wylling
 to lyue honestlie.
- 19 But I desire you the more earnestlie
 that ye so do, that I may be restored to
 you the sooner.
- 20 The God of peace, that brought a
 gayne from the dead our Lorde Jesus
 * the great sheepearde of the sheepe,
 through the blood of the euerlastyng co-
 uenant,
- 21 Make you perfect in all good workes
 to do his wyll, workyng in you that
 which is pleasaunt in his sight, through
 Jesus Christe, to whom be prayse for
 euer and euer. Amen.
- 22 And I beseeche you brethren, suffer the
 worde of exhortation: for I haue writ-
 ten vnto you in fewe wordes.
- 23 Knowe ye, that brother Timothee is
 deliuered: with whom (yf he come
 shortly) I wyll see you.
- 24 Salute all them that haue the ouer-
 sight of you, and all the saintes. They of
 Italie salute you.
- 25 Grace be with you all. Amen.
- Written from Italie by Timotheus.*

(a) He was,
 and shalbe,
 the foundatio
 of the Church
 for euer.

(b) They
 that sticke to
 the ceremonie
 of the law,
 can not eate,
 that is, can
 not be parta-
 kers of our
 aulter, which
 is thankoffe-
 ring and libe-
 ration, whiche
 is sacrificie
 of offeringes,
 are nowe only
 left to the
 Christians.

(c) So that
 the priestes
 had no pece
 therof.

Eccle. 35.a.
 Actes. x.a.
 Rom. xi.a.
 Philip. iiii.d.

Ezech. 34.b
 Iosue. x.a.
 i Peter. v.a.

The Epistle of Saint James.

The first Chapter.

He exhorteth to reioyce in trouble, 6 to be seruent in prayer, with stedfast beliefe,
 17 to loke for all good thynges from aboue, 21 to forsake all vice, and thankfully to
 receaue the worde of God, 22 not only hearyng it, & speakyng of it, but to do ther-
 after in dede. 27 what true religion is.



Ames a seruaunt
 of God, and of the
 lorde Jesus Christ,
 to y^e twelue tribes
 which are scattred
 abroad, greetyng.
 My brethren,
 count it all ioy whē
 ye fall into diuers

- temptations:
- 5 If any of you lacke wisdom, *let him
 aske of God, that geueth to all men in-
 differentlie, and casteth no man in the
 teeth: and it shalbe geuen hym.
- 6 But let hym aske in fayth, nothyng
 waueryng: For he that wauereth, is
 like a waue of the sea, tost of the wynde,
 and caried with violence.
- 7 Neither let that man thynke that he
 shall receaue any thyng of the Lorde.
- 8 A double mynded man, [is] vnstable
 in all his wayes.
- 9 Let the brother of lowe degree, reioyce
 in

Iob. xviii.c.
 Eccle. vii.c.
 Math. xii.a.
 Luk. xi.b.

ob. xlii.a.
 pi. iiii.a.
 tom. v.a.

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(a) That he is called co-
companion of
Christe and
his Angels.
Esa. xi. b.
Eccle. 14. b.
i Peter. i. d.

in that he is ^(a) exalted:

10 Agayne, the riche, in that he is made lowe: * Because as the flowre of the grasse he shall passe away.

11 For the sunne hath rysen with heate, and the grasse hath withered, and his flowre hath fallen away, & the beautie of the fashion of it hath perished: So also shall the ryche man fade away in his wayes.

12 Blessed is the man that endureth temptation: For when he is tryed, he shall receaue the crowne of lyfe, which the Lorde hath promised to them that loue hym.

13 Let no man say when he is ^(b) tempted, I am tempted of God, for God can not be tempted with euyl, neither tempteth he any man:

14 But euery man is tempted, when he is drawen away, & entised of his owne concupiscence.

15 Then, when lust hath conceaued, it byngeth forth sinne: and sinne when it is finished, byngeth forth death.

16 Do not erre my deare brethren.

17 * Every good ^(c) geuyng, and euery perfect gyft is from aboue, and cometh downe from the father of lyghtes, with who is no variableness, neither shadow of turnyng.

18 * Of his owne wyll begat he vs with the worde of trueth, that we shoulde be

(b) We meaneth noyse of the inward temptations, as of our disordered appetites, which cause vs to sinne.

(c) Everyng all good thynges come of God, we ought not to make hym the aucthour of euyl.
John. i. a.

the first frutes of his creatures.

19 Wherefore my deare brethren, * let euery man be swyft to heare, slowe to speake, slowe to wrath.

20 For the wrath of man, worketh not that which is ryghteous before God.

21 * Wherefore, lay apart all filthinesse, and superfluitie of malitiousnes, and re- ceaue with mekenesse, the worde that is graffed in you, which is able to saue your soules.

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

23 For * yf any be a hearer of the worde, and not a doer, he is lyke vnto a man beholdyng his bodyly face in a ^(d) glasse:

24 For he hath considered hym selfe, and is gone his wayes, & hath forgotten immediatly what his fashion was.

25 * But who so loketh in the perfect lawe of libertie, and continueth [therin] he being not a forgetfull hearer, but a doer of the worke, shalbe blessed in his deede.

26 If any man among you seeme to be deuout, and refrayneth not his tongue, but deceaueth his owne heart, this mans deuotion is bayne.

27 Pure deuotion and vndefyled before God and the father, is this: To visite the fatherlesse and widdowes in their aduersitie, and to kepe hym selfe vnsport- ed of the worlde.

Pro. xvii. d.
Eccle. v. a.

Rom xiii. d
Coloss. iii. a

Rom. ii. b.
Math. v. d.

Luk. xi. g.

(d) So Gods worde is a glasse, wherin we must beholde our selues, and become lyke vnto hym.
Math. vii. d.

The .ij Chapter.

1 He forbiddeth to haue any respect of persons, 5 but to regarde the poore aswell as the riche, 8 to be louyng and merciful, 14 and not to boast of faith where no deedes are, 17 for it is but a dead sayth, where good workes folowe not.

A



My brethren, haue not the sayth of our Lorde Jesus Christe, the Lord of glorie, ^(a) with respect of persons.

2 For yf there come into your companie a man wearing a golde rying, clothed in goodly apparell, and there come in also a poore man in vile rayment:

3 And ye haue a respect to hym that weareth the gay clothyng, and say vnto hym, sitte thou here in a good place: & say vnto the poore, stande thou there, or sitte here vnder my footestoole:

4 Are ye not partiall in your selues, and are made iudges of euyl thoughtes:

5 Hearken my deare beloved brethren. Hath not God chosen the poore of this worlde, such as are riche in sayth, and heyres of the kyngdome, which he promised to them that loue hym:

6 But ye haue despised the poore. Do not riche men oppresse you by tyrannie, and drawe you before the iudgementes seates:

7 Do not they blasphemie that ^(b) good name by the which you are named:

8 If ye fulfyll the royal lawe, according to the scripture, * thou shalt loue thy neighbour as thy selfe, ye do well:

9 But yf ye regarde one person more then another, ye commit sinne, and are rebuked of the lawe, as transgressours. Whosoever

(a) It effect- myng sayth & religion by the outward appareance of man.

(b) The name of God and Christe, wherof you make professi- on: and in that they disho- noure God, it is not meete that you shoulde honour them.

10 Whosoever shall kepe the whole lawe,
and * yet fayle in one poynt, he is gyltie
of all.

11 For he that sayde, thou shalt not
commit adulterie: sayde also, thou shalt
not kyll. Though thou do none adulte-
rie, yet yf thou kyll, thou art become a
transgressour of the lawe.

12 So speake ye, and so do, as they that
shalbe iudged by the lawe of ^(c) libertie.

13 For he shall haue iudgement without
mercie, * that sheweth no mercie: And
mercie reioycreth agaynst iudgement.

^(c) By the
mercie of god,
which deliue-
reth vs from
the curse of
the lawe.

14 What profiteth it my brethren, though
a man say he hath fayth, and hath not
deedes: Can fayth saue hym:

15 If a brother or a sister be naked, and
destitute of dayly foode,

16 And one of you say vnto them, Depart
in peace, be you warmed and fylled: not-
withstandyng, ye geue them not those
thinges which are nedefull to the body,
what shall it profite:

17 Euen so, fayth, yf it haue not deedes, is
dead in it selfe:

18 But some man wyll say, thou hast
fayth and I haue deedes: shewe me
thy fayth by thy ^(d) deedes, and I wyll

^(d) Here
deedes are
considered, as
iuyed with
true fayth.

shewe thee my fayth by my deedes.

19 Belenest thou that there is one God:
Thou doest well. The deuyls also be-
leue, and tremble.

20 But wylt thou knowe, O thou bayne
man, that that fayth which is without
workes, is dead:

21 Was not Abraham our father iustified
through workes, when he had * offered ^{Gen. xxii. b}
Isaac his sonne vpon the aulter:

22 Seest thou not, howe y^e fayth wrought
with his deedes, and through y^e deedes
was the fayth made perfect:

23 And the scripture was fulfilled, which
sayth: * Abraham belened God, and it ^{Gen. xv. b.}
was reputed vnto hym for ryghteous- ^{Rom. iii. a.}
nesse: And he was called the friende of ^{Galat. iii. a.}
God.

24 We see then, howe that of deedes a
man is iustified, and not of fayth only.

25 Lyke wyse also, was not Rahab the
harlot iustified through workes, * when ^{Iosue. ii. a.}
she had receaued the messengers, and
had sent them out another way:

26 For as the body without the spirite is
dead: euen so, fayth without workes, is
dead [also]

¶ The .iiij. Chapter.

2 He forbiddeth all ambition to seke honour aboue our brethren. 3 He describeth
the propertie of the tongue. 15. 16. And what difference there is betwixt the wis-
dome of God, and the wisdom of the worlde.

1 Brethren, * be not ma-
nie maisters, knowyng
howe that we shall re-
ceauie the greater dam-
nation:

2 For in many thynges
we sinne all. If a man



sinne not in ^(a) word, the same is a perfect
man, and able also to bridle all the body.

3 Beholde, we put bittes in the horses
mouthes, that they may obey vs, and
we turne about all the body of them:

4 Beholde also y^e shippes, which though
they be so great, and are dryuen of fierce
windes, yet are they turned about with
a very small helme, whither soeuer the
violence of the gouernour wyll.

5 Euen so the tongue is a litle member
also, & boasteth great thynges. Beholde
how great a matter a litle fire kindleth.

6 And the tongue is fyre, euen a worlde
of wickednesse. So is the tongue set a-

1 Mat. xxiii. f
Pro. xvii. a.

^(a) He that
is able to mo-
derate his
tongue, hath
attayned to
excellent
virtue.

mong our members, that it defileth the
whole body, and ^(b) setteth on fyre the ^(b) <sup>The in-
temperancie
of the tongue,
is a flame of
hell fyre.</sup>
course of nature, & it is set on fyre of hell.

7 All the natures of beastes, & of byrdes,
and of serpentes, and thynges of the sea,
are meeked and tamed of the nature of
man:

8 But the tongue can no man tame, it
is an biruly euill, full of deadly poyson.

9 Therwith blesse we God the father: &
and therwith curse we men, * which are ^{Gen. i. d.}
made after the similitude of God.

10 Out of one mouth proccadeth bles-
sing and cursing. My brethren, these
thynges ought not so to be.

11 Doth a fountayne sende foorth at one
place, sweete water, and bitter also:

12 Can the fygge tree, my brethren, beare
oliue beries: either a vine beare figges:
So can no fountayne geue both salt
water and freshe also.

13 Who is a wise man, and endued with
knowledge

The Epistle

knoweledge among you: let him shewe his workes out of good conuersation with mekenesse of wisdom.

14 But yf ye haue bitter enuyng & strife in your hearte, glorie not, neither be lyers agaynst the trueth.

15 For such wisdom descendeth not fro aboue: but is earthlie, sensuall, and deuelishe.

16 For where enuyng and strife is, there is sedition & all maner of euill workes.

17 But the wisdom that is from aboue, is first pure, then peaceable, gentle, and easie to be entreated, full of mercie and good fruites, without iudgyng, without simulation:

18 Pea, and the fruite of ryghteousnes is sowen in peace, of thē that make peace.

The .iiij. Chapter.

1 Haupng shewed the cause of all wrong and wickednesse, and also of all graces and goodnesse, 4 he exhorteth them to loue God, 7 and submit them selues to hym, 11 not speakyng euill of their neighbours, 13 but patiently to depende on Gods prouidence.

1 **F**rom whence cometh warre and fightyng among you: come they not here hence, euen of your lustes that fight in your members?

2 Ye lust, and haue not: Ye enuie, and haue indignation, and can not obtayne: Ye fyght and warre, ye haue not, because ye aske not.

3 Ye aske and receaue not, because ye aske amisse, euen to consume it vpon your lustes.

4 Ye adulterers & adultrresses, knowe you not howe that the frendship of the world is enmitie with God: whosoever therfore wylbe a friende of the worlde, is made the enemye of God.

5 Either do ye thynke that the scripture sayth in vayne, the spirite that dwelleth in vs, lusteth after enuie?

6 But [the scripture] offereth more grace, and therefore sayth, God resisteth the proude, but geneth grace vnto þe lowlye.

7 Submit your selues therfore to God: but *resist the deuyll, and he wyl flee from you.

8 Drawe nye to God, and he wyl drawe nye to you. Cense your handes ye sinners, and purifie your heartes ye double mynded.

9 Suffer afflictions, and mourne, and weepe: Let your laughter be turned to mournyng, and your ioy to heauinesse.

10 *Humble your selues in the sight of the Lorde, and he shall lyst you vp. i Peter. v. a.

11 Backbite not one another brethren. He that backbiteth his brother, and he that iudgeth his brother, backbiteth þe lawe, and iudgeth the lawe: But and yf thou iudge the lawe, thou art not an obseruer of the lawe, but a iudge.

12 There is one lawe geuer, which is able to saue and to destroy. *What art thou that iudget another? Rom. xiiii. a.

13 Go to nowe ye that say, ^(b) to day and to morowe let vs go into such a citie, and continue there a yere, and bye and sell, and wyne:

14 And yet can not ye tel what shall happen on the morowe. For what thyng is your lyfe? It is euen a vapour, that appeareth for a litle tyme, and then he banissheth away.

15 For that ye ought to say: *If the Lorde wyl, and yf we lyue, let vs do this or that. Act. xvii. c. Hebr. vi. a.

16 But now ye reioyce in your boastinges: All such reioycyng is euill.

17 Therfore *to hym that knoweth howe to do good, and doth it not, to hym it is sinne. Luk. xii. b.

The .v. Chapter.

2 He threatneth the wicked riche men, 7 exhorteth vnto patience, 12 to beware of swearyng, 16 one to knoweledge his faultes to another, 20 and one to labour to byng another to the trueth.

1 **D**o nowe ye riche men, weepe and howle on your wretchednesse that shall come vpon you.

2 Your riches is corrupt,

your garmentes are motheaten:

3 Your golde and siluer is cankered, and the rust of them shalbe a ^(b) witnesse agaynst you, and shall eate your fleshe as it were fyre. Ye haue heaped treasure together (b) And kindle the wrath of god agaynst you.

(a) For the lawe of the members, continually fyghteth agaynst the lawe of the mynde.

(b) He calleth adulterers here, after the maner of the scriptures, them which preferre the pleasures of the worlde, to the loue of God.

(c) The imagination of mans heart, is wicked.

(c) To suffice
the ende
of the worlde.
Leuit. xix. c

together in your ^(c) last dayes.

4 Beholde, *the hire of labourers, which haue reaped downe your fieldes, which hire is of you kept backe by fraude, cryeth: and the cryes of them which haue reaped, are entred into the eares of the Lorde Sabaoth.

5 We haue liued in pleasure on the earth, and ben wanton: We haue nourished your heartes, as in a day of slaughter.

6 We haue condemned and kyled the iust, and he hath not resisted you.

7 ¶ We patient therfore brethren, vnto the comynge of the Lorde. Beholde, the husbandman wayteth for the precious fruite of the earth, and hath long patience therbpon, vntill he receaue the early and the later rayne.

8 We ye also patient therfore, and settle your heartes, for the comynge of the Lorde draweth nye.

9 Grudge not one agaynst another brethren, lest ye be dampned: Beholde, the iudge standeth before the doore.

10 Take my brethren, the prophetes for an ensample of suffering aduersitie, and of patience, which spake in the name of the Lorde.

11 Beholde, * We count the happy which endure. We haue hearde of the patience of Job, and haue knowen what ende the Lorde made: For the Lorde is very pitifull and mercifull.

12 But aboue all thynges my brethren,

¶ The ende of the epistle of Saint James.

The first epistle of Saint Peter the Apostle.

The first Chapter.

2 He sheweth that through the aboundaunt mercie of God, we are elect and regenerate to a lyuely hope, 7 and howe sayth must be tried, 10 that the saluation in Christe is no newes, but a thyng prophecied of olde, 13 he exhorteth them to a godly conuersation, forasmuch as they are nowe bozne a newe by the worde of God.

Act. viii. a.
(a) whiche
were Jewes,
in whom he
was appoynted
to be an
Apostle.

(b) The free
gift of god.
is the efficient
cause of our
saluation, the
material cause
is Christes
obedienc, our
effectual cause
is the
small cause,
and the final
cause is our
iustification.



eter, an Apostle of Jesus Christ, to ^(a) them that dwell here and there as strangers, throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia:

¶ Elect accordyng to the ^(b) foreknowledge of God the father, vnto the sanctifying of the spirite, through obedience & sprinklyng of y blood of Jesus Christ:

* We are not, neither by heauen, neither by earth, neither any other othe: Let your ^(b) yea, be yea, and your nay nay, lest you fall into condemnation.

Math. v. f.

(b) That which muste be affirmed, affirme it simply, and without othes: yf the worde that which muste be decyded. By this he taketh not feare the magistrate his auctoritie, who may requite on othe for the maintenance of iustice, iudgement, and trouth.

13 Is any among you afflicted: let hym pray. Is any merry: let hym sing psalmes.

14 Is any diseased among you: let hym call for the elders of the Church, and let them pray for hym, and anoynt hym with oyle in the name of the Lorde:

15 And the prayer of fayth shall saue the sicke, and the Lorde shall raise hym vp: and yf he haue committed sinnes, they shall be forgoeuen hym.

16 ¶ Knowledg your faultes one to another, and pray one for another, that ye may be healed: For y feruent prayer of a ryghteous man auayleth much.

D

17 Elias was a man vnder infirmities euen as we are, and he prayed in his prayer that it myght not rayne: * and it rayned not on the earth by the space of thre yeres and sixe monethes.

3 Reg. 17. a.
Luk. iiii. c.

18 And he prayed againe, and the heauen gaue rayne, & the earth brought forth her fruite.

19 Brethren, yf any of you do erre from the trouth, and another conuert hym,

20 Let the same knowe, that he which conuerteth the sinner from going astray out of his way, shall saue a soule from death, and shall hyde the multitude of sinnes.

* Grace & peace be multiplied vnto you.

Rom. i. a.
i Cor. i. a.
ii. Cor. i. a.
Galath. i. a.
ii Cor. i. a.
Ephe. i. a.

3 ¶ Blessed be God the father of our Lorde Jesus Christe, which accordyng to his aboundaunt mercie begat vs agayne vnto a lyuely hope, by that that Jesus Christe rose agayne from death,

4 To an inheritaunce immortall, and vndefiled, and that fadeth not away, reserved in heauen for you,

5 which are kept by the power of God through sayth vnto saluation, which is prepared alreddie to be shewed in the last tyme.

6 In the which ye reioyce, though nowe for

for a season (yf nede require) ye are in heauinesse through manifolde temptations:

Ioh. xxiii. b.
Sap. ii. a.
Iames. i. a.
Rom. v. a.

7 That the triall of your fayth, beyng much more precious then golde that perissheth, though it be * tried with fyre, myght be founde vnto laude, glozie, and honour, at the appearng of Iesus Chyste,

Iohn. x. g.

8 Whom ye haue not scene, and yet loue hym, in whom euen nowe * though ye see hym not, yet do you beleue, & reioyce with ioy vnspeakeable and glorious:

9 Receauyng the ende of your fayth, euen the saluation of your soules.

Actes. x. g.
Esa. ix. a.
Daniel. ii. g.
Agge. ii. b.

10 Of which saluation haue y^r * prophetes enquired & searched, which prophesied of the grace that shoulde come vnto you:

11 Searchyng when or at what tyme the spirite of Chyste which was in them, shoulde signifie, which spirite testified before, the passions that shoulde happen vnto Chyste, and the glozie that shoulde folowe after.

Actes. ii. a.

12 Vnto which prophetes it was also declared, that not vnto them selues, but vnto vs, they shoulde minister y^r thinges which are nowe shewed vnto you of them, which by the holy ghost * sent downe from heauen, haue in the Gospell preached vnto you, the thynges which the Angels desire to beholde.

Luk. xii. c.
Ephc. vi. c.

13 Wherfore * girde vp the loynes of your mynde, be sober, and trust perfectly on the grace that is brought vnto you, by the reuelation of Iesus Chyste:

14 As obedient chyl dren, not fashionyng your selues vnto the former lustes of your ignorance:

15 But as he which called you is holy,

euen so be ye holy also in all maner of conuersation:

16 Because it is Written, * be ye holy, for I am holy. Leuit. xi. g.

17 And yf so be that ye call on the father, which without respect of person iudge: eth * accordyng to euery mans worke, see that ye passe the tyme of your dwelling here, in feare: Mat. xvi. d.
Psal. xviii. c.
Rom. ii. b.

18 Forasmuch as ye knowe, howe that ye were not redeemed with corruptible thynges, as siluer and golde, from your bayne conuersation which ye receaued by the tradition of the fathers:

19 But * with the precious blood of Chyste, as of a lambe vndefiled, & without spot: Hebre. ix. d.
Iohn. i. b.
Apoca. i. b.

20 Which was ordeyned beforehande, euen before the worlde was made, but was declared in the ^(c) last tymes * for your sakes: (c) when Chyste appeared vnto the worlde, and when the Gospell was preached.
Philp. b.

21 Which by his meanes do beleue on God that rayled hym by from death, and * glorified hym, that ye might haue fayth and hope towarde God:

22 Euen ye which haue purified your soules through the spirite in obeying the trueth, with brotherly loue vnfayned, see that ye loue one another with a pure heart feruentlye:

23 For ye are borne a newe, not of mortal seede: but of immortal, by the worde of God, which lyueth and lasteth for euer.

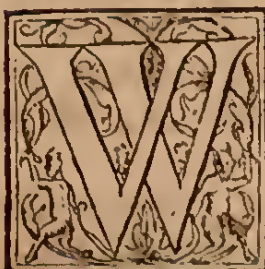
24 * For all flethe is as grasse, and all the glozie of man, is as the flowre of grasse. The grasse withereth, and the flowre falleth away: Esa. xl. b.
Eccle. xiii. b.
Iacob. i. b.

25 But the worde of the Lorde endureth euer. And this is the worde, which by the Gospell was preached vnto you.

The .ij. Chapter.

1 He exhorteth them to lay aside all vice, 4 shewyng that Chyste is the foundation wherbyon they builde, 9 The excellent estate of the Christians, 11 he prayeth them to abstayne from fleshly lustes, 13 to obey the rulers, 18 howe seruauntes shoulde behaue them selues towarde their maisters, 20 he exhorteth to suffer after the example of Chyste.

2¹



herfore lay asyde all maliciousnesse, and all guile, and faynednesse, and enuie, and all backbityng,

Mat. xviii. a

And * as newe borne babes, desire ye y^r milke of the worde, which is without deceit: that ye may growe therby [vnto saluatiō]

3 If so be that ye haue tasted howe gracious the Lorde is:

4 To whom ye come, as vnto a lyuyng stone, disallowed of men, but chosen of God and precious:

5 And ye as lyuely stones, be you made a spirituall house, an holy priesthood, for to offer vp spirituall sacrifices, acceptable to God by Iesus Chyste.

wherfore

6 Wherefore it is conteyned also in the scripture: * beholde, I put in Sion a stone to be laide in the chiefe corner, elect and precious, and he that beleueth on hym, shall not be confounded.

7 Unto you therfore which beleue, he is precious: but vnto them which beleue not, * the stone which the buylders refused, the same is made the head of the corner:

8 And a stone that men stumble at, and a rocke wherat they be offended, which stumble at the worde, and beyng disobedient, vnto the which thing they were euen ordeyned.

9 But ye are a chosen generation, a royal * priesthood, an holy nation, a peculiar people: that ye should shewe forth the vertues of hym that called you out of darknesse into his marueylous lycht.

10 * Which in time past were not a people, but are now the people of God: which sometime had not obteyned mercy, but now haue obteyned mercy.

11 **C** Dearely beloued, I beseeche you as straungers and pilgrimes, abstaine * from fleshly lustes, which fight agaynst the soule:

12 And see that ye haue honest conuersation among the gentiles: that where as they backbite you as euill doers, * they may by your good workes which they shall see, praise God in the day of visitation.

13 * Submit your selues therfore vnto al maner ordinaunce of man for the Lordes sake: whether it be vnto the king, as hauyng the preeminence:

14 Other vnto rulers, as vnto them that are sent of hym for the punishment of

euill doers, but for the laude of them that do well.

15 For so is the wyll of God, that with well doynge, ye may stoppe the mouthes of foolish and ignorant men:

16 As free, and not as hauyng the libertie for a cloke of maliciousnes, but euen as the seruauntes of God.

17 * Honour all men. Loue brotherly fellowship. Feare God. Honour the kyng.

18 * Seruauntes, obey your maisters with all feare, not only yf they be good & curteous, but also though they be forward.

19 * For it is thanke worthy, yf a man for conscience toward god, endure griefe, and suffer wrong vnder serued.

20 For what praise is it, yf when ye be buffeted for your faultes, ye take it patiently: But yf when ye do well ye suffer wrong, & take it patiently, then is there thanke with God.

21 For here vnto verily were ye called, for Christe also suffered for vs, * lea-uyng vs an ensample, that ye should followe his steppes.

22 Which did no sinne, neyther was there guyle founde in his mouth.

23 Which when he was reuiled, reuiled not agayne: when he suffered, he threatened not, but committed the vengeance to him that iudgeth righteously.

24 * Which his owne selfe bare our sinnes in his body on the tree, that we beyng deliuered from sinne, shoulde liue vnto righteousnes: By whose strypes ye were healed.

25 For ye were as sheepe goyng astray: but are now turned vnto the shepheard and Byshop of your soules.

The .iiij. Chapter.

1 Howe wyues ought to order themselves toward their husbandes. 3 And in their apparel. 7 The duetie of men toward their wyues. 8 He exhorteth all men to vnitie and loue. 14 And patiently to suffer trouble by the example and benefite of Christe.



Like wise * ye wyues, be in subiectio to your husbandes, that euen they which obey not the word, may without the word, be wonne by the conuersation of y^e wyues,

2 Whyle they beholde your chaste conuersation coupled with feare.

3 Whose apparel shall not be outward with

brayded heere, & hanging on of gold, eyther in putting on of gorgeous apparel.

4 But let the hid man which is in the heart, be without all corruption, so that the spirite be at rest and quiet, which [spirite] is before god a thing much set by.

5 For after this maner in the olde tyme dyd the holy women, which trusted in God, tye themselves, and were obedient vnto they^r husbandes.

Elias. 23. b.
Act. 13. b.
Rom. 9. f.

Plal. cxviii. c.
Math. xxi. d.

Exod. xix. a.
Deut. vii. a.

Osee. ii. d.
Rom. ix. c.

Galath. v. e.
Rom. xiii. d.

Math. v. b.

Rom. xiii. a.
Titus. iii. a.

Eph. v. c.
Coloss. iii. c.

A

Rom. xii. e.

Eph. vi. a.
Coloss. iii. d.
i. Tim. vi. a.
Titus. ii. b.
Math. v. a.

D
Iohn. xiii. b.
Eph. v. a.

Math. viii. c.
Efa. liii. b.

6 Euen as Sara obeyed Abraham, and called hym **Lorde**, whose daughters ye are as long as ye do well, and are not afrayde for any terrour.

B 7 **L**yke wyse ye husbandes dwell with them accordyng to knowledge, geuyng honour vnto the wyse, as vnto the weaker vessell, and as vnto them that are heires also of the grace of lyfe, that your prayers be not hyndered.

8 **I**n conclusion, be ye all of one minde, of one heart, loue as brythren, be pitiful, be courteous,

O meke,

9 **N**ot rendyng euyl for euyl, or rebuke for rebuke: but contrary wyse blesse, knowyng that ye are therevnto called, euen that ye shoulde be ^(a) heires of the blessing.

(a) God hath made vs whē we were his enemies heires of his kyngdome: & shall not see for geue our brythren a small fault? Psa. 34. c.

10 **F**or he that doeth long after lyfe, and loueth to see good dayes, let hym refrayne his tongue from euyl, and his lippes, that they speake no guyle.

11 **L**et hym eschewe euyl and do good, let hym seke peace and ensue it.

12 **F**or the eyes of the **Lorde** are ouer the ryghteous, and his eares are open vnto their prayers: Againe, the face of the **Lorde** is ^(b) ouer them that do euyl.

(b) To take vengeance on hym.

13 **M**oreouer, who is it that wyll harme you, yf ye folowe that which is good?

C 14 **Y**ea, **happy** are ye if any trouble happen vnto you for ryghteousnes sake: **Be** not ye **afrayde** for any terrour of them, neither be ye troubled:

Math. v. b.
Esa. viii. c.
Math. x. d.

15 **B**ut sanctifie the **Lorde** **God** in your

heartes. **Be** redy alwayes to geue an answer to euery man that asketh you a reason of the hope that is in you,

16 **A**nd that with mekenesse and feare, hauyng a good conscience: **that** where as they backebite you as euyl doers, they may be ashamed that falsly accuse your good conuersation in **Christe**.

i. Pet. ii. b.
Titus. ii. a.

17 **F**or it is better, yf the wyll of **God** be so, that ye suffer for wel doyng, then for euyl doyng.

i. Pet. ii. b.
Math. v. a.

18 **F**orasmuch as **Christe** hath once suffered for sinnes, the iust for the vniust **to** bryng vs to **God**, and was kylled as parteynyng to the fleshe, but was quickened in the spirite.

Rom. v. a.

19 **I**n which spirite, he also went & preached vnto the spirites that were in pryson,

20 which sometime had ben disobedient, when once the long sufferyng of **God** abode in y dayes of **Noe**, whyle the **Arke** was a preparyng, **wherein** fewe, that is to say eyght soules, were saued in the water:

Gene. vi. a.
Gene. vii. c.

21 **T**o the which also the figure agreeth that now we saueth vs, euen **baptisme**, not the puttyng away of the fylth of the fleshe, but in that a good conscience maketh request to **God**, by the resurrection of **Jesus Christe**:

Rom. vi. a.

22 which is on the ryght hande of **God**, and is gone into heauen, **angels**, powers, and myght subdued vnto hym.

Heb. i. b. ii. b.

The .iiij. Chapter.

1 He exhorteth men to cease from sinne, 2 to spende no more tyme in vice, 7 to be sober and apt to pray, 8 to loue eche other, 12 to be patient in trouble, 15 to beware that no man suffer as an euyl doer, 16 but as a christian man, and so not to be ashamed.

Aⁱ



Or as muche then as **Christ** hath suffered for vs in the fleshe, arme ye your selues lyke wyse with the same mynde: for he which suffereth in the fleshe, ceaseth

from sinne:

2 **T**hat he hence forwarde shoulde lyue, as much tyme as remaineth in y fleshe, not after the lustes of men, but after the wyll of **God**.

3 **F**or it is sufficient for vs that we haue spent the tyme that is past of the lyfe, after the wyll of the **gentiles**, walkyng in wantonnesse, lustes, in excesse of

Rom. i. d.
Eph. iii. d.

wynes, in excesse of eatyng, in excesse of dzyng, and abominable idolatrie.

4 **A**nd it seemeth to them an inconuenient thyng, that ye runne not also with them vnto the same excesse of riote, and therefore speake they euyl of you:

5 which shall geue accomptes to hym that is redy to iudge quicke and dead.

6 **F**or vnto this purpose verily was the **Gospel** preached also vnto y ^(a) dead, that they shoulde be iudged lyke other men in the fleshe, but should lyue before **God** in the spirite.

7 **T**he ende of all thynges is at hande.

8 **Be** ye therefore sober, and watche vnto prayer.

(a) Although the wicked thynke this Gospel newe, and be ye that embrace it: yet hath it ben preached to the of tyme past, whiche now are dead to the intent they myght haue ben condemned of dead to sinne in the fleshe, & also myght haue lyued to **God** in the spirite, which two are the effect of the Gospel.

But

- 8 But aboue all thynges, haue feruent loue among your selues: For loue shall couer the multitude of sinnes.
- 9 * Be ye harberous one to another, Without grudgyng.
- 10 As euery man hath receaued the gyft, euē so minister the same one to another, as good ministers of the manifold grace of God.
- 11 If any man speake, [let hym talke] as the wordes of God. * If any man minister, let him do it as* of the abilitie which God ministreth vnto hym, that God in all thinges may be glorified through Iesus Christe, to Whom be prayse and dominion for euer and euer. Amen.
- 12 Dearely beloued, thinke it not straunge concerning the fierie triall, which thing is to trye you, as though some straunge thyng happened vnto you.
- 13 But reioyce, in as much as ye are partakers of Christes passions: that when his glory appeareth, ye maye be mery and glad.

- 14 * If ye be rayled vpon for the name of Christe, happy are ye. For the spirite of glory and of God, resteth vpon you: On their part he is euill spoken of, but on your part he is glorified. Math.v. b. 1. Pet.i. c.
- 15 See that none of you be punished as a murtherer, or as a thiefe, or an euill doer, or as a busiebody in other mens matters.
- 16 If any [man suffer] as a Christian man, let hym not be ashamed, but let him glorifie God on this behalfe.
- 17 For the tyme is [come] that indgement must begin at the house of God. If it first [begin] at vs, what shall the ende be of them whiche beleue not the Gospell of God?
- 18 And* if the ryghteous scarcely be saued, where shall the vngodly and the sinner appeare? Prou.xi. d.
- 19 Wherefore, let them that are troubled accoꝝdyng to the wyll of God, commit their soules to him with well doying, as vnto a faythfull creatour.

¶ The .v. Chapter.

2 The duette of passours is to feede the flocke of Christe, and what rewarde they shall haue yf they be diligent. 5 He exhorteth young persons to submit them selues to the elders, 8 to be sober, and to watche that they may resist the enemye.



He^(a) elders which are among you, I exhort, which am also an elder, & a wytnesse of the afflictions of Christe, and also a partaker of the glory that shalbe opened:

- 6 Submit your selues therfore vnder the mightie hande of God, that he may exalt you when the tyme is come. Math.vi. d. Luk.xii. c.
- 7 * Cast all your care vpon hym, for he careth for you.
- 8 Be sober, & watche, for your aduersarie the deuyll, as a roaryng Lion walkech about seking whō he may deuour: John.i. b. Iacob.iii. b.
- 9 * Whom resist stedfast in the fayth, knowing that the same afflictions are accomplished in your brethren that are in the worlde.
- 10 But the God of all grace which hath called vs vnto his eternall glory by Christe Iesus, shal his owne selfe, after that ye haue suffred a litle affliction, make you perfite, settle, strength, and stablyshe you.
- 11 To hym be glory and dominion, for euer and euer. Amen.
- 12 By Syluanus a faythfull brother, vnto you, as I suppose, haue I wytten briesly, exhortyng and testifiyng, howe that this is the true grace of God, wherein ye stande.

A
by elders
interman-
all them
each,
mims
the
xxi. f
Cor. i. c.
iii. b.
ii. d.
i. c.
ix. d.
iii. b

The second Epistle

13 The Church that is at Babylon elected together with you, saluteth you, and so doeth Marcus my sonne.

14 Greete ye one another with the kysse of loue. Peace be with you all which are in Christe Iesus. Amen. Rom. xv. c. i. Cor. xvi. d.

The seconde epistle of Saint Peter.

The first Chapter.

4 Forasmuch as the power of God hath geuen them all thynges parteyning vnto lyfe, he exhorte them to flee the corruptio of worldly lustes, 10 to make their calling sure with good workes and frutes of fayth. 14 He maketh mention of his owne death, 17 declaring the Lorde Iesus to be the true sonne of God, as he him selfe had seene vpon the mount.

A1



Simon Peter, a seruaunt and an Apostle of Iesus Christe, to them which haue obtained lyke precious faith with vs, thorough the ryghteousnes of our god and sauour Iesus Christe:

i. Pet. i. a.

2 Grace and peace be multiplied vnto you, through the knowledge of God, and of Iesus our Lorde:

3 Accordyng as his godly power hath geuen vnto vs all thynges that pertaine vnto lyfe and godlynesse, ^(a) through the knowledge of hym that hath called vs vnto glorie and vertue:

(a) The sum of our saluati on and religio is, to be ledde by Christe to his father, who calleth vs in the sonne.

4 By the which are geuen vnto vs excellent and most great promises, that by the meanes thereof, ye might be partakers of the godly nature, yf ye flee the corruptio of worldly lust.

John i. c. Colos. ii. b.

5 And herevnto geue all diligence: in your fayth minister vertue, in vertue knowledge,

i. Cor. viii. a.

6 In knowledge temperaunce, in temperaunce patience, in patience godlynesse,

7 In godlynesse brotherly kyndnesse, in brotherly kyndnesse loue.

8 For yf these thynges be among you, and be plenteous, they wyll make you that ye neither shalbe idle nor vnfruitefull in the knowledge of our Lorde Iesus Christe.

9 But he that lacketh these thynges, is blynde, and can not see farre of, & hath forgotten that he was purged from his

olde synnes.

10 Wherefore brethren, geue the more diligence for to make your calling and electio ^(b) sure: For yf ye do such thynges, ye shall neuer fall.

(b) Albeit we be sure in it self, forasmuch as god cannot change: yet we must consieme it in our selues by the frutes of the sprite, knowyng that the purpose of god electeth, calleth, sanctifyeth, and iustifyeth vs.

11 Yea, and by this meanes an entryng in shalbe ministred vnto you aboundantly, into the euerlastyng kyngdome of our Lorde and sauour Iesus Christe.

12 Wherefore I wyll not be negligent to put you alwayes in remembraunce of suche thynges, though ye knowe them your selues, and be stablyshed in the present trueth.

13 Notwithstandyng I thynke it meete, as long as I am in this tabernacle, to stirre you vp by puttyng you in remembraunce: ii. Cor. v. a.

14 Forasmuch as I am sure that shortly I must put of this my tabernacle, ^(c) euen as our Lorde Iesus Christe shewed me. John. xxi. d.

15 I wyll euer also geue my diligence & ye may haue wherewith to stirre by the remembraunce of these thynges after my departyng.

16 For we haue not folowed deceitfull fables, when we opened vnto you the power and comyng of our Lorde Iesus Christe, but ^(d) with our eyes we sawe his maiestie: i. John. i. a.

17 Euen then verily when he receaued of God the father honour and glorie, & when there came suche a voyce to hym from the excellent glorie: ^(e) This is my deare beloued sonne in whom I delecte. Mat. xvii. d. Mark. i. b. Luk. iii. d.

18 This voyce we heard come from heauen, when we were with him in the holy mount.

19 We haue also a ryght sure worde of prophesie, wherevnto yf ye take heede, as vnto a *lyght that shyneth in a darke place, ye do well, vntyll the day darvne, and the day starre arise in your heartes.

20 So that ye first knowe this, that no

prophesie in the scripture is of any priuate motion.

21 For the prophesie came not in olde time by the wyll of man: but holy men of God, spake as they were moued by the holy ghost.

¶ The .ij Chapter.

1 He prophesieth of false teachers, and sheweth their punishment.

Cor. iiii. b.

Actes. xx. f.
Tim. iiii. a.
Tim. iiii. a.
Pet. iiii. a.
Iudic. i. z.



1 Here were false prophetes also among the people, euē as *there shalbe false teachers among you, whiche pryuyly shal byng in damnable heresies, euen denyng the Lorde that hath bought them, and byng vpo them selues slyft damnation.

2 And many shall folowe their damnable wayes, by whom the way of trueth shalbe euyl spoken of:

3 And through couetousnesse, shall they with fayned wordes make ^(a) marchau-dize of you, whose iudgement is nowe not farre of, and their damnation sleepeyth not.

(a) That is evidently sent to the Pope & his priests, which by lyes and flatteries sell mens soules: so that it is certayne & he is not the successor of Christ but of Simon Magus.

4 For if God spared not the angels that sinned, but cast them downe into hell, and delyuered them into chaynes of darknesse, to be kept vnto iudgement:

5 Neither spared the olde worlde, but saued Noe the ryght [person] a preacher of ryghteousnesse, and brought in the flood vpon the worlde of the vngodly,

6 And turned their cities of Sodome & Gomorhe into ashes, ouerthrowe the, dampned them, and made of them an ensample vnto those that after shoulde lyue vngodly:

Gene. xii. d.

7 And iust *Lot, vered with y vncleane conuersatiō of the wicked, deliuered he.

8 For he beyng ryghteous, & dwellyng among them, in seying and hearyng, vered his ryghteous soule from daye to daye with their vnlawfull deedes.

Iob. xv. b.
I Cor. x. c.

9 *The Lorde knoweth howe to delyuer the godly out of temptation, and to reserue the vniust vnto the day of iudgement for to be punished:

10 But chiefly them that walke after the fleshe in the lust of vncleanenesse, and despise auctoritie. Presumptuous are they, and stande in their owne conceyte, whiche feare not to speake euyl of them that excell in worship.

11 When the Angels whiche are greater

both in power and might, geue not raylyng iudgement against them befoze the Lorde.

12 But these, as brute beastes ledde with sensualitie, and made to be taken and destroyed, speake euyl of the thynges that they vnderstande not, and shall perishe through their owne corruption,

13 And receaue the rewarde of vnryghteousnesse, they count it pleasure to lyue delicioulye for a season: Spottes they are and blottes, ^(b) delighting them selues in their deceaynges, in feastyng with you.

(b) For in your holy scriptures, they speake as members of the church, where as in deede they be but spottes, & so deceaue you. reade. Luk. 12

14 Haying eyes full of adulterie, & that can not ceasse from sinne, begylyng vniustable soules: heartes they haue exercised with robberie, they are cursed chyl-dren,

15 which haue forsaken the ryght waye, and are gone astray, folowng the way *of Balaam the sonne of Boso, which Num. xxxiib

16 But was rebuked of his iniquitie. The dumbe beast, and vled to the yoke, speaking with mans voyce, forbad the madnesse of the prophete.

17 *These are welles without water, cloudes that are carryed with a tempest, to whom the mist of darknesse is reserued for euer.

Iudic. i. d.

18 For when they haue spoken the great swellyng wordes of vanitie, they entice through lustes in the voluptuousnesse of the fleshe, them that were cleane escaped, from them whiche are wrapped in error,

19 whyle they promise them libertie, where as they them selues are y bonde seruautes of corruption. * For of whom a man is overcome, vnto the same is he brought in bondage.

Iohn. viii. d.
Rom. vi. c.

20 *For yf they, after they haue escaped from the fylthynesse of the worlde, thowwe the knowledge of the Lord, & the sauour Jesus Chyste, are yet tangled

Hebr. vi. a.
and. x. c.

The seconde Epistle

Math. xii. d.

agayne therein, and *ouercome, then is the later end worse with them then the begynnynge.

21 For it had ben better for them not to haue knowen the way of righteousnes, then after they haue knowen it, to turne from the holy commaundement that

was geuen vnto them.

22 But the same is happened vnto them that is bled to be spoken by the true proverbe: *The dogge is tourned to his owne bonite againe, and the sow that was washed, is turned againe to her wallowynge in the myze. Pro. xxi. a.

The. iij. Chapter.

3 He sheweth the impietie of them which mocke at Gods promises. 7 After what sort the ende of the worlde shalbe. 8 That they prepare them selues therevnto. 16 who they are which abuse the wrytynges of S. Paul, & the rest of the scriptures, 18 Concludynge with eternall thanks to Christe Iesus.

A



This is the seconde epistle that I now wryte vnto you, dearly beloued, wherewith I stirre vp & warne your pure myndes,

2

By puttyng you in remembraunce, that ye may be myndfull of the wordes which were tolde before of the holy prophetes, and also the commaundement of vs, whiche be Apostles of the Lorde and sauour.

Actes. xx. f. 3
ii. Pet. ii. a.

*This first vnderstande, that there shall come in the laste dayes mockers, whiche wyll walke after their owne lustes,

Iudi. i. e.
i. Tim. iii. e.
ii. Tim. ii. a.

4 And say: where is the promise of his commynge? For sence the fathers dyed, all thynges continue a lyke from the begynnynge of the creation.

B
(a) He meaneth the whiche had once professed christian religion, but became afterward conuerted and mockers, as Epicurians & Thyras.

5 For this they knowe not (and that^(a) wyllfully) howe that the heauens were of olde, and the earth that was of the water, and by the water, by the worde of God:

6 By the which thinges the world that then was, perished, beyng then ouerrunne with water.

John. xiiii. b
Esaias li. b.

7 *But the heauens and earth whiche are now, be kept by his worde in store, and reserued vnto fire, agaynst the day of iudgement and perdition of vngodly men.

Psal. xc. a.
i. Cor. vii. e.

8 Dearly beloued, be not ignorant of this one thyng, howe that *one day is with the Lorde as a thousande yere, & a thousande yere as one day.

9 The Lorde that hath promised, is not slacke, as some men count slacknesse, but is patient to vsward [forasmuch] as he woulde haue no man lost, but wyll

receaue all men to repentaunce.

10 Neuerthelesse *the day of the Lorde & wyll come as a theefe in the nyght, in the which the heauens shal passe away with a noyse, and the elementes shall melt with heate, the earth also and the workes that are therein shall burne. Math. 24. d.
i. Thess. v. a.
Apoc. iii. a.

11 Seyng then that all these thynges shall perishe, what maner persons ought ye to be in holy conuersation and godlynesse:

12 Lokynge for, and hastynge vnto the commynge of the day of God, by whom the heauens shall perishe with fire, and the elementes shall melt with heate:

13 *Neuerthelesse, we accordynge to his promise, loke for a newe heauen, and a newe earth, wherein dwelleth ryghteousnesse. Apoc. xxi. a.

14 Wherfore dearly beloued, seyng that ye loke for such thynges, be diligent that ye may be founde of hym in peace, without spot, and vndefyled:

15 And suppose that the long suffering of the Lorde is saluatiō, euen as our dearly beloued brother Paul also, accordynge to the wisdomē geuen vnto hym, hath written vnto you:

16 Be almost in euery epistle, speakynge of such thinges: among which, are manye thynges harde to be vnderstande, which they that are vnlearned and vnstable, peruert, as they do also the other scriptures, vnto their owne destruction.

17 Be therfore beloued, seyng ye be warned afore hande, beware lest ye with other men be also plucked away through the errour of the wicked, and fall from your owne stedfastnesse:

18 But growe in grace, and in the knowledge of our Lorde and sauour Iesus Christe, to whom be glorie both now and for euer. Amen.

The

The first Epistle of Saint Iohn the Apostle.

The first Chapter.

2 True witnesse of the everlastyng worde of God. 7 The blood of Christe is the purgation of sinne. 10 No man is without sinne.

¶ 1



That whiche was frō the beginning, whiche we haue heard, whiche we haue seene with our eyes, whiche we haue looked vpon, & our handes haue handeled of,

the worde of lyfe :

2 (And the lyfe appeared, and we haue seene, and beare witnesse, and shewe vnto you *that eternall lyfe which was with the father, and appeared vnto vs.)

3 That which we haue seene and heard declare we vnto you, that ye also maye haue ^(a) felowship with vs, and that our felowship may be with the father, and his sonne Iesus Christe.

4 And this write we vnto you, that your ioy may be full,

5 And this is the tydynges whiche we haue hearde of hym & declare vnto you, that God is lyght, & in hym is no darkenesse at all.

6 If we saye that we haue felowship with hym, and walke in darkenesse, we lye, and do not the trueth.

7 But and yf we walke in light, euen as he is in lyght, then haue we felowship ^(b) one with another, and the blood of Iesus Christ his sonne clenseth vs from all sinne.

8 *If we say that we haue no sinne, we deceaue our selues, and the trueth is not in vs.

9 *If we knowledge our sinnes, he is faythfull & iust to forgiue vs our sinnes, and to clense vs from all vnyghteousnesse.

10 If we say we haue not sinned, we make hym a lyer, and his worde is not in vs.

^(b) That is, Christe with vs, and we with our felowes.

^(c) 3. Reg. viii. e. ii. Par. vi. g.

Ioh. xiii. c. Psal. 32. d. Luk. xv. d.

¶ The .ij. Chapter.

1 Christe is our aduocate. 10 Of true loue, and howe it is tryed. 18 To beware of antichriste.

¶ 1



Little chyldren, these thynges write I vnto you, that ye sinne not. And yf any man sinne, we haue an aduocate with the father, Iesus Christe the ryghteous.

2 And he is [¶] attonement for our sinnes: not for our sinnes only, but also for the sinnes of all the worlde.

3 And hereby we are sure that we ^(a) knowe hym, yf we kepe his commaundementes.

4 *He that sayth I knowe hym, and kepeth not his commaundementes, is a lyer, and the veritie is not in hym:

5 But who so kepeth his worde, in hym is the loue of God perfect in deede. Hereby knowe we that we are in hym.

6 He that sayth he bydeth in hym, ought to walke euen as he walked.

7 Brethren, I write no newe commaun-

dement vnto you, but that olde commaundement which ye haue had from the begynnyng. The olde commaundement is the worde which ye haue hearde frō the begynnyng.

8 Agayne, a newe commaundement I write vnto you, that is true in hym, and [the same is true] also in you: For the darkenesse is past, and the true lyght nowe shyneth.

9 He that sayth howe that he is in the lyght, and yet hateth his brother, is in darkenesse, euen vntyll this tyme.

10 He that loueth his brother, abydeth in the lyght, and there is none occasion of euyll in hym.

11 He that *hateth his brother, is in darkenesse, and walketh in darkenesse, & can not tell whyther he goeth, because that darkenesse hath blynded his eyes.

12 Babes I write vnto you, because your

Leuit. xix. d.

Mat. xvii. a.

^(a) The effect of Gospel is, that we all bringe together in Christ by faith, shall be the sonnes of God.

^(c) That is, by faith, and by obeying hym: by knowlege can not be without obedience. Iohn. xiii. d.

sinnes are forgeuen you for his names sake.

13 I Write vnto you fathers, because ye haue knowen hym that is from the begynnyng. I Write vnto you young men, because you haue ouercome the Wicked.

14 I Write to you little chyldren, because ye haue knowe the father. I haue Written to you fathers, because ye haue knowen hym that is from the begynnyng. I haue Written vnto you young men, because, ye are stronge, and the worde of God abyde in you, and ye haue ouercome the Wicked.

C 15 See that ye loue not ^athe worlde, neither the thynges that are in the worlde. If any man loue the worlde, the loue of the father is not in hym.

16 For all that is in the worlde, as the lust of the fleshe, and the lust of the eyes, and the pride of life, is not of the father, but of the worlde.

17 And the worlde passeth away, and the luste thereof: but he that fulfilleth the Wyll of God, abydeth for euer.

18 Little chyldren, it is the last tyme, and as ye haue hearde howe that antichrist shall come, euen nowe are there many antichristes, whereby we knowe that it is the last tyme.

Actes.xx.f. 19 ^aThey went out from vs, but they were not of vs: For yf they had ben of vs, they woulde no doubt haue continued with vs: But that it myght appere that they were not of vs.

^b 20 Neuerthelesse, ye haue an ^boyntment

of hym that is holy, and ye knowe all thynges.

21 I haue not Written vnto you, as though ye knewe not the trueth: but because ye knowe it, and that no lye is of the trueth.

22 Who is a lye, but he that denieth that Iesus is Christe: The same is antichrist that denyeth the father and the sonne.

23 Whosoeuer denyeth the sonne, the same hath not the father [But he that knowedgeth the sonne, hath the father also.]

24 Let therfore abyde in you, that same whiche ye hearde from the begynnyng. If that whiche ye hearde from the begynnyng shall remayne in you, ye also shall continue in the sonne, and in the father.

25 And this is the promise that he hath promised vs, euen eternall lyfe.

26 These thynges haue I Written vnto you, concerning them that deceaue you:

27 And the annoynting whiche ye haue receaued of hym dwelleth in you: And ye nede not that any man teach you, but as the same ^c annoynting teacheth you of all thynges, and it is true, and not lying: and as it taught you, ye shall abyde in it.

28 And nowe ^d babes abide in him, that when he shall appeare, we may be bolde and not be made ashamed of hym at his comyng.

29 If ye knowe that he is ryghteous, knowe also that euery one whiche doth righteousnes, is borne of hym.

^a Esai. lxxv. d.
^b Christe communiteth hym selfe vnto you, & teacheth you by the holy ghoost and his ministrers.
^c By this name, he meaneth the whole Church of Christe in generall.

¶ The .iiij. Chapter.

1 The singular loue of God towarde vs, 7 and howe we agayne ought to loue one another.

A 1



Holden what loue the father hath shewed on vs, that we shoulde be called the ^asonnes of god: For this cause the worlde knoweth you not, because it knoweth not hym.

2 Dearly beloued, nowe are we the sonnes of God, and yet it doth not appere what we shalbe: But we knowe that when he shall appeare, we shalbe lyke hym, for we shall see hym as he is.

3 And euery man that hath this hope in hym, purgeth hym selfe, euen as he also is pure.

4 Whosoeuer committeth sinne, transgresseth also the lawe: for sinne is the transgression of the lawe.

5 And ye know that he appeared to take away our sinnes, & in hym is no sinne.

6 As many as byde in hym, sinne not: Whosoeuer sinneth, hath not seene him, neither knowen hym.

7 Babes, let no man deceaue you: He that doeth righteousnes, is ryghteous, euen as he is righteous.

8 He that committeth sinne, is of the deuyll: ^a for the deuyll sinneth sence the beginning. For this purpose appeared the sonne of God, to loose the woikes of the deuyll.

^a Gene. iii. 2.
Iohn. viii. f.

who:

Luk. xx. f.
Iohn. i. b.

^b the grace of the holy ghoost.

9 Whosoever is borne of God, sinneth not: for his seede remaineth in him, and he can not sinne, because he is borne of God.

10 In this are y^e children of God knowe, and the chyldren of the deuyll: Whosoever doth not ryghteousnesse, is not of God, neither he that loueth not his brother.

C II For this is the tidynge that ye heard from the begynnyng, that ye shoulde loue one another.

Gen.iii.b. 12 Not as *Cain, which was of that wicked, and slewe his brother: And wherefore slewe he hym: Because his owne workes were euyl, and his brothers good.

13 Maruayle not my brethren though the worlde hate you.

14 We knowe, that we are translated from death vnto lyfe, because we^(a) loue the brethren. * He that loueth not his brother, abideth in death.

^(a) This loue is the speciall fruite of our bapth, and a certayne signe of our regeneration.

15 Whosoever hateth his brother, is a mansleer: And ye knowe that no mansleer, hath eternall life abidyng in hym.

16 Hereby perceaue we loue, because he layde downe his lyfe for vs, & we ought to lay downe our lyues for the brethren.

17 But who so hath this worldes good, and * seeth his brother haue neede, and shutteth by his compassion from hym: howe dwelleth the loue of God in hym: Deut.xv.b.

18 By babes, let vs not loue in worde, neither in tongue: but in deede and in veritie.

19 Hereby we knowe that we are of the trueth, and shall assure our heartes before hym.

20 For yf our heart condemneth vs, God is greater then our heart, and knoweth all thynges.

21 Dearly beloved, yf our heart condemneth vs not, then haue we boldnesse towarde God.

22 And * whatsoeuer we aske, we receaue of hym, because we kepe his commaundementes, and do those thynges which are pleasynge in his syght.

Math. vii.a.
Iohn.xv.b.
Iacob.i.a.

23 And * this is his commaundement, that we beleue on the name of his sonne Iesus Christe, and loue one another, as he gaue commaundement.

i Iohn.v.e.
Ioh.xiii.d.

24 And he that kepeth his commaundementes, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs, euen by the spirite which he hath geuen vs.

¶ The .iiij. Chapter.

1 Difference of spirites, 2 howe the spirite of God may be knownen from the spirite of errour, 7 of the loue of God and of our neyghbours.

A I Dearly beloved, * beleue not euery spirite: but proue the spirites whether they are of God or not: for many false prophetes are gone out into the worlde.

Math.vii.c.
Deut.xiii.a.
Ma.xxiii.a.
Mar.xiii.a.
Luk.xxi.d.



2 Hereby shall ye knowe the spirite of God: Euery spirite that confesseth that Iesus^(a) Christe is come in the fleshe, is of God:

^(a) who being very god, came from his father & toke upon hym our fleshe. He that confesseth or preacheth this truely, hath the spirite of God, els not.

3 And euery spirite which confesseth not that Iesus Christe is come in the fleshe, is not of God. And this is that spirite of antichriste, of whom ye haue hearde howe that he shoulde come: and euen now he alreedy is in the worlde.

4 Little chyldren, ye are of God, & haue overcome them: for greater is he that is in you, then he that is in the worlde.

5 They are of the world, therefore speake they of the world, & the world heareth

them.

6 We are of God. He that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the spirite of veritie, and the spirite of errour.

7 Dearly beloved, * let vs loue one another, for loue cometh of God: And euery one that loueth, is borne of God, and knoweth God.

Iohn.xiii.d.
i Theff.i.b.

8 He that loueth not, knoweth not God: for God is loue.

9 In this appeared the loue of God to vs warde, because * God sent his only begotten sonne into the worlde, that we myght lyue through hym.

Iohn.iii.c.
Rom.v.b.

10 Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be the agreement for our sinnes.

11 Dearly beloved, yf God so loued vs, we ought also to loue one another.

12 * No man hath seene God at any time. If we loue one another, God dwelleth

Exod.33.d.
Iudic.v.e.

The Epistle of S. Iude.

ceaueth not the brethren: but also he forbiddeth thē that woulde, and thrusteth them out of the Church.

D ¹¹ Beloued, folow not that which is euyl, but that which is good. He that doth well, is of God: but he that doth euyl, seeth not God.

¹² Demetrius hath good report of all men, and of the trueth it selfs: Yea, and

We our selues also beare recorde, and ye knowe that our recorde is true.

¹³ I haue many thynges to write: but I wyll not with inke and penne write vnto thee.

¹⁴ I trust I shal shortly see thee, and we shall speake mouth to mouth. Peace be vnto thee. The louers salute thee. Greete the louers by name.

¶ The epistle of Saint Iude.

C Saint Iude admonissheth all Churches generally to take heede of deceauers, which go about to drawe away the heartes of the simple people from the trueth of God, & wylleth them to haue no societie with such, whom he setteth foorth in their liuely colours, the wyng by dyuers examples of the scriptures, what horrible vengeance is prepared for them: finally, he conforteth the saythfull, & exhorteth them to perseuer in the doctrine of the Apostles of Iesus Christe.

A



A Iude the seruaunt of Iesus Christe, the brother of James: To them which are called and sanctified in God the father; and preserued in Iesus Christe:

² H. L. Mercy vnto you, and peace and lone be multiplied.

³ Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for me to write vnto you, to exhorte you, that ye shoulde earnestly ^(a) contende for the sayth which was once geuen vnto the saintes.

⁴ For there are certayne vngodly men craftily crept in, which were before of olde ordeyned to this condemnation: They turne the grace of our God vnto wantonnesse, and denye God which is the only Lorde, and our Lorde Iesus Christe.

⁵ My mynde is therfore to put you in remembraunce: forasmuch as ye once knowe this, howe that the Lorde, after that he had delyuered the people out of Egypt, destroyed thē which after ward beleued not.

⁶ The Angels also which kept not their first estate, but left their owne habitation, he hath reserued in euerlastyng chaynes vnder darkenesse, vnto the iudgement of the great day.

⁷ Gen. xix. f. *Euen as Sodome and Gomorthe, and the cities about them, which in lyke maner defiled them selues with fornication, and folowed straunge fleshe, are set

foorth for an ensample, and suffer the payne of eternall fyre.

⁸ Lyke wyse, these beyng deceaned by dreames, defyle the flesh, despise rulers, and speake euyl of them that are in aucthoritie.

⁹ Yet Michael the Archangel, when he stroue agaynst the denyll, and disputed about the body of Moyses, durst not geue raylyng sentence, but sayde, the Lorde rebuke thee.

¹⁰ But these speake euyl of those thinges which they knowe not: & what thinges they know naturally, as beastes which are without reason, in those thynges they corrupt them selues.

¹¹ Wo be vnto thē, for they haue folowed the way of *Cain, and are vtterly geuen to the errour of Balaam for lucre sake, *and perishe in the gaynsaying of Coze.

¹² These are spottes in your feastes of charitie, whē they feast with you, without al feare feedyng thē selues: cloudes they are without water, caryed about of windes, corrupt trees, and without fruite, twise dead, and plucked by by the rootes:

¹³ They are the ragyng waues of the sea, fomyng out their owne shame: They are wandryng starres, to whom is reserued the mist of darknes for euer.

¹⁴ Enoch the seuenth from Adani, prophesied before of such, saying: *Beholde, the Lorde shall come with thousandes of saintes,

¹⁵ To geue iudgement agaynst all men, and to rebuke all that are vngodly among them, of all their vngodly deedes, which they haue vngodly committed,

and

Gen. iii. b. Num. xvi. f.

Apoc. i. b. Esai. iii. c.

(a) Agaynst allaultes of Satan and heretiques.

and of all their cruel speakynges, which vngodly sinners haue spoken agaynst hym.

16 These are murmurers, complainers, walkyng after their owne lustes, whose mouthes speake proude thynges. They haue men in great reuerence because of aduantage.

17 But ye beloved, remember the wordes which were spoken before, of the Apostles of our Lorde Jesus Christe.

18 Holwe that they tolde you, * that there shoulde be beglers in y^e last tyme, which should walke after their owne vngodly lustes.

19 These are makers of sectes, fleshlye, hauyng not the spirite.

20 But ye dearely beloved, edifie your

selues in your most holy fayth, praying in the holy ghost,

21 And kepe your selues in the loue of God, lokyng for the mercie of our Lorde Jesus Christe, vnto eternall lyfe.

22 And haue compassion of some, sepe- ratyng them:

23 And other saue with feare, pullyng them out of the fyre, and haue compassi- on on the other, and hate euen the gar- ment spotted by the flethe.

24 Vnto him that is able to kepe you free from synne, and to present you faultlesse before the presence of his glory with ioy,

25 To God our sauour, which only is Wylse, be glorie, maiestie, dominion, and power, nowe and euer. Amen.

The reuelation of Saint Iohn the diuine.

The first Chapter.

1 The cause of this reuelation. 3 Of them that reade it. 4 Iohn writeth to the seuen Churches. 5 The maiestie and office of the sonne of God. 20 The vision of the candlestickes and starres.

At

(a) Of things which were sayd before. (b) Christe receaued this reuelation out of his fathers bo'ome as his owne doctrine but it was hid in respect of vs, so that Christe as Lorde & God revealed it to Iohn his seruaunt, by the ministerie of his Angel, to the edification of his Church



THE reuelation of Jesus Christe, which God gaue vnto hym, for to shewe vnto his seruautes thynges which must shortlye come to passe:

And when he had sent, he shewed by his Angel, vnto his seruaunt Iohn,

2 which bare recorde of the worde of God, and of the testimonie of Jesus Christe, and of all thinges that he sawe.

3 Happy is he that readeth, and they that heare the wordes of this prophesie, and kepe those thynges which are writ- ten therein, for the tyme is at hande.

4 Iohn to the seuen Churches in Asia: Grace be vnto you, and peace, from him which is, and which was, and which is to come: and from the seuen spirites which are before his throne,

5 And from Jesus Christe, which is a faythfull witnesse, and first begotten of the dead, and Lorde ouer the kynges of the earth: Vnto hym that *loued vs, and washed vs from our synnes in his

owne blood,

6 And made vs kynges and priestes vnto God his father, be glorie and domi- on for euermore. Amen.

7 * Beholde, he cometh with cloudes, and all eyes shall see hym, and they also which pearled hym: And all kinredes of the earth shall wayle before hym. Euen so. Amen.

8 I am Alpha and Omega, the begyn- nyng and the endyng, sayth the Lorde almyghtie, which is, and which was, and which is to come.

9 I Iohn, your brother and companion in tribulation, and in the kingdome and patience of Jesus Christe, was in the Ile that is called Pathmos, for y^e worde of God, and for the witnessyng of Jesus Christe.

10 I was in the spirite on the Lordes day, and hearde behynde me a great voyce, as it had ben of a trumpe,

11 Saying: I am Alpha and Omega, the first and the last: That thou seest, write in a booke, and sende it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and

Hebre. xi. d. i Peter. ii. d. i Iohn. i. b.

Math 24. c. Dam. vu. d.

The Reuelation

and vnto Laodicea.

- 12 And I turned backe to see the voyce that spake to me: And whē I was turned, I sawe seuen golden candlestickes,
 13 And in y^e middes of the candlestickes, one lyke vnto the sonne of man, clothed

With a garment downe to the feete, and girde about the pappes with a golden girdle.

- 14 His head, and his heeres were whyte as whyte wooll, and as snowe, and his eyes were as a flambe of fyre.



- 15 And his feete lyke vnto fine brasse, as though they brent in a furnace, and his voyce as the sounde of many waters.

- 16 And he had in his ryght hande, seuen starres: And out of his mouth went a sharpe two edged sworde: * And his face shone, even as the sunne in his strength.

- 17 And when I sawe hym, I fell at his feete even as dead: And he layde his ryght hande vpon me, saying vnto me, feare not, * I am the first and the last,

- 18 And am alyue, and was dead: And beholde, * I am alyue for evermore,

Amen, and haue the keyes of hell and of death.

- 19 Write therfore the thynges which thou hast seene, and the thynges which are, and the thynges which must be fulfilled hereafter.

- 20 The misterie of the seuen starres which thou sawest in my ryght hande, and the seuen goldē candlestickes. The seuen starres, are the Angels of the seuen Churches: And the seuen candlestickes whiche thou sawest, are the seuen Churches.

The .ij. Chapter.

1 He exhorteth foure Churches, 5 to repentaunce, 10 to perseueraunce, patience, and amendement, 14, 20, 23, aswel by threathinges, 7, 10, 17, 26, as promites of rewarde.

21



Vnto the Angel of the Churche at Ephesus, Write: these thynges sayth he that holdeth the seuen starres in his ryght hande, and that walketh in the middes

of the seuen golden candlestickes:

- 2 I knowe thy woorkes, and thy labour, and thy patience, and howe thou canst not forbear them which are euill: and hast examined them which say they are

Apostles, and are not, and hast founde them lyers:

- 3 And hast suffred, and hast patience, and for my names sake hast laboured, and hast not faynted.

- 4 Neuertheles, I haue somewhat against thee, because thou hast left thy first loue.

- 5 Remember therfore from whence thou art fallen, and repent, and do the first woorkes: Or els I wyll come vnto thee shortly, & wyll remoue thy candlesticke out of his place, except thou repēt.

But

- 6 But this thou hast, because thou hatest the deedes of the * Nicolaitans, which (deedes) I also hate.
- 7 Let hym that hath an eare, heare what y^e spirite sayth vnto the Churches. To hym that ouercommeth, Wyll I geue to eate of the * tree of lyfe, which is in the middes of the paradise of God.
- 8 And vnto the Angel of the Church of Smyrna, write: These thynges sayth he that is first and the last, which was dead, and is ^(a) alyue.
- 9 I knowe thy workes, and tribulation, and pouertie: but thou art ^(b) riche. And I know the blasphemie of them which eal them selues Jewes, and are not, but (are) the synagogue of Satan.
- 10 Feare none of those thynges, which thou shalt suffer: Beholde, the deuyll shall caste some of you into prison, to tempt you, and ye shall haue tribulation ten dayes. Be saythfull vnto the death, and I wyll geue thee a crowne of lyfe.
- 11 Let hym that hath an eare, heare what the spirite sayth vnto y^e Churches. He that ouercommeth, shall not be hurt of the seconde death.
- 12 And to the Angel of the Church in Pergamos, write: This saith he which hath y^e sharpe ^(c) word with two edges:
- 13 I knowe thy workes, and where thou dwellest, euen where Satans seate is, and thou kepest my name, and hast not denyed my sayth: Euen in those dayes when Antipas my saythfull martir was slayne among you, where Satan dwelleth.
- 14 But I haue a fewe thynges agaynst thee, because thou hast there, them that maynetayne the doctrine of Balaam, * whiche taught in Balacke, to put a stumbling blocke before the chyldren of Israel, that they shoulde eate of meate dedicate vnto idols, & commit fornicatiō.
- 15 Euen so hast thou thē that maintayne the doctrine of the Nicolaitans, which thyng I hate.
- 16 Repent, or els I wyll come vnto thee shortly, and wyll fyght agaynst them with the sworde of my mouth.
- 17 Let hym that hath an eare, heare

- What y^e spirite sayth vnto the Churches. To hym that ouercommeth, Wyll I geue to eate Hanna that is hyd, and wyll geue hym a white stone, and in the stone a newe name written, which no man knoweth, sayng he y^e receaueth it.
- 18 And vnto the Angell of the Church of Thyatira, write: This saith y^e some of God, who hath eyes lyke vnto a flambe of fyre, and his feete are like fine brasse.
- 19 I knowe thy workes, and thy loue, seruite, and sayth, and thy patience, and thy deedes, which are mo at the last thē at the first.
- 20 Notwithstandyng, I haue a fewe ^f thynges agaynst thee, because thou sufferest that woman * Iesabel, which ^{3.Reg.xvi.g} called her selfe a prophetisse, to teache, ^{iii.Reg.x.d} and to deceaue my seruauntes, to make them commit fornication, and to eate meates offred by vnto idols.
- 21 And I gaue her space to repent of her fornication, and she repented not.
- 22 Beholde, I wyll cast her into a bed, and them that commit fornication with her into great aduersitie, except they turne from their deedes:
- 23 And I wyll kyll her chyldren with death, & all the Churches shall knowe, that * I am he which searcheth the raynes and heartes: And I wyll gene vnto euery one of you, accordyng vnto his workes.
- 24 Vnto you I say, and vnto other of ^G thē of Thyatira, as many as haue not this learnyng, & which haue not knowē the deepenesse of Satan, as they say, I wyll put vpon you none other burthen:
- 25 But that which ye haue alredy, holde fast tyll I come,
- 26 And whosoever ouercommeth, and kepeth my workes vnto the ende, to hym wyll I geue power ouer nations,
- 27 * And he shall rule them with a rodde ^{Psal.ii.b} of yron: and as the vessels of a potter, shall they be broken to sheuers:
- 28 Euen as I receaued of my father, so wyll I geue hym the mornyng starre.
- 29 Let hym that hath an eare, heare what the spirite sayth to the Churches.

The Reuelation,

The .iiij. Chapter.

1 He exhorteth the Churches or ministers to the true profession of fayth, and to watchyng, 12 with promyses to them that perseuer.

A¹



And Write vnto the Angel of the Churche that is at Sardis, this sayth he that hath the seuen spirites of God, and the seuen starres. I knowe thy workes:

thou hast a name that thou lyst, and thou art dead.

2 Be awake, and strength the thynges which remaine, that are redie to dye: For I haue not founde thy workes perfect before God.

3 Remember therfore howe thou hast receaued and heard, and holde fast, and repent. * If thou shalt not watehe, I wyll come on thee as a thiefe, and thou shalt not knowe what houre I wyll come vpon thee.

4 Thou hast a fewe names in Sardis, which haue not defiled their garmetes, and they shall walke with me in white, for they are worthe.

5 He that ouercommeth, shalbe thus clothed in whyte aray, and I wyll not put out his name out of the booke of life, and I will confesse his name before my father, and before his Angels.

6 Let him that hath an eare, heare what the spirite sayth vnto the Churches.

B 7 And Write vnto þe Angel of the Church of Philadelphia, this sayth he that is holy and true, which hath the key of David, * which openeth, and no man shutteth, and shutteth, and no man openeth.

8 I knowe thy workes: Beholde, I haue set before thee an open doore, and no man can shut it, for thou hast a litle strength, & hast kept my sayinges: and hast not denyed my name.

9 Beholde, I make them of the synagogue of Satan, which call them selues Iewes and are not, but do lye: Behold, I wyll make them that they shal come and worshyp before thy secte, and shall knowe that I haue loued thee.

C 10 Because thou hast kept the wordes of my patience, therfore I wyll kepe thee from the houre of temptation, which

wyll come vpon all the worlde, to trie them that dwel vpon the earth.

11 Beholde, I come shortly: holde that which thou haste, that no man take away thy crowne.

12 Hym that ouercometh, wyll I make a pylle in the temple of my God, and he shall go no more out: And I wyll write vpon hym the name of my God, and the name of the citie of my God, newe Hierusalem, which cometh downe out of heauen from my God, and [I wyll write vpon hym] my newe name.

13 Let hym that hath an eare, heare what the spirite sayth vnto þe Churches.

14 And vnto the Angel of the Churche which is in Laodicea, Write: This saith Amen, the faythfull and true witnesse, the begynnyng of the creatures of God.

15 I knowe thy workes, that thou arte neither colde nor hotte: I woulde thou were colde or hotte.

16 So the, because thou art luke warme, and neither colde nor hotte, I wyll speke thee out of my mouth:

17 Because thou sayest, I am riche and increased with goodes, and haue neede of nothyng: & knowest not howe that thou art wretched, and miserable, and poore, and blynde, and naked.

18 I counsel thee to bye of me gold tryed in the fyre, that thou mayest be riche, and whyte rayment, that thou mayest be * clothed, that thy sylthie nakednesse do not appeare, and annoynt thine eyes with eye salue, that thou mayest see.

19 * As many as I loue, I rebuke and chasten: Be feruent therfore, & repent.

20 Beholde, I stande at the doore and knocke: If any man heare my voyce, and open the doore, I wyll come in to hym, and wyll suppe with hym, and he with me.

21 To hym that ouercommeth, wyll I graunt to sitte with me in my throne, euen as I ouercame, and haue sitten with my father in his throne.

22 Let hym þe hath an eare, heare what the spirite sayth vnto the Churches.

i Thess. v. a.
ii Pet. iii. c.

Esa. xxii. f
Iob. xii. c.

ii Cor. v. a.

Prou. ii. b.
Hcb. xii. b.

¶ The .iiij. Chapter.

1 The vision of the maiestie of God. 2 He seeth the throne, and one sytting vpon it, and .xxiiiij. seates about it, with .xxiiiij. elders sytting vpon them, and foure beastes prayng God day and nyght.

A 1 After this, I looked, and beholde a doore was open in heauen: and the first voyce which I heard, was as it were of a trumpet talking with me, which saide: Come vnder, and I will shew thee thynges which must be fulfilled hereafter.

2 And immediatly I was in the spirite, and behold, a throne was set in heauen, and one sate on the throne.

B 3 And he that sate, was to loke vpon like vnto a Jasper stone and a Sardine stone: and there was a raynebowe about the throne, in sight like to an Emerald.

4 And about the throne were .xxiiiij. seates, and vpon the seates .xxiiiij. elders sitting, clothed in whyte rayment, and had on their heades crownes of golde.

5 And out of the throne proceeded lightnynges, and thundrynges, and voyces, and there were seuen lampes of fire burning before the throne, whiche are the seuen spirites of God.

C 6 And before the throne there was a sea

of glasse, lyke vnto cristall, and in the myddest of the throne, & rounde about the throne, were foure beastes, full of eyes before and behynde.

7 And the first beast was lyke a Lion, and the seconde beast lyke a Calfe, & the thirde beast had a face as a Man, and the fourth beast was like a fleyng Eagle.

8 And the foure beastes had eche one of them sixe wynges about hym, and they were full of eyes within: and they had no rest day neither night, saying: *Holy, holy, holy, Lord God almightie, which

Esa. vi. b.

9 And when those beastes gaue glorie, and honour, and thanks to hym that sate on the throne, which lyueth for euer and euer: **D**

10 The .xxiiiij. elders fell downe before him that sate on the throne, and worshipped hym that lyueth for euer, and cast their crownes before the throne, saying:

11 Thou art worthy, O Lord, to receaue glorie, and honour, and power: for thou hast created all thynges, and for thy pleasures sake they are & were created.

¶ The .v. Chapter.

1 He seeth the lambe openyng the booke, .8. 14. and therfore the foure beastes, the .xxiiiij. elders, and the angels, praye the lambe, and do hym worship for their redemption and other benefites.

A 1 And I sawe in the right hande of hym that sate on the throne, a booke written within, and on the backe syde, sealed with seuen seales.

2 And I sawe a strong angell, whiche preached with a loude voyce: who is worthy to open the booke, and to loose the seales therof:

3 And no man in heauen, nor in earth, neither vnder the earth, was able to open the booke, neither to loke thereon.

4 And I wept muche, because no man was founde worthy to open & to reade the booke, neither to loke thereon.

5 And one of the elders sayde vnto me, wepe not: behold a Lion of the tribe of Iuda, the roote of Dauid, hath obtey-

ned to open the booke, and to loose the seuen seales therof.

6 And I behelde, and loe in the middes of the throne and of the foure beastes, and in the middes of the elders, stode a lambe as though he had ben kylled, hauyng seuen hornes & seuen eyes, whiche are the seuen spirites of God, sent into all the worlde.

7 And he came, and toke the booke out of the right hande of hym that sate vpon the throne. **B**

8 And when he had taken the booke, the foure beastes and .xxiiiij. elders fell downe before the lambe, hauyng euery one of them harpes, and golden byals full of odours, which are the prayers of saintes:

The Reuelation

- 9 And they song a newe song, saying :
Thou art worthy to take the booke and
to open the seales therof : for thou wast
kylled, and hast redeemed vs to God by
thy blood, out of al kinrede, and tongue,
and people, and nation :
- 10 And hast made vs vnto our God kinges
and priestes, and we shall raigne on the
earth.
- ¶ 11 And I beheld, and I heard the voyce
of many angels about the throne, and
[about] the beastes and the elders, and
hearde thousande thousandes,
- 12 Saying with a loude voyce : worthy
is the lambe that was kylled to receaue

power, and richesse, and wisdomie, and
strength, and honoz, and gloxie, and bles-
syng.

13 And all the creatures whiche are in
heauen, and on the earth, and vnder the
earth, and in the sea, and all that are in
them, hearde I, saying : Blessyng, ho-
nour, gloxie, and power be vnto hym
that sitteth vpon the throne, and vnto
the lambe for euermore.

14 And the foure beastes sayde, Amen.
And the .xxiiij. elders fell vpon their fa-
ces, and worshipped hym that lyueth
for euermore.

¶ The .vj. Chapter.

The lambe openeth the sire seales, and many thynge folowe the openyng therof,
so that this conteyneth a generall prophesie to the ende of the worlde.



¶ 1 And I sawe when the
lambe opened one of the
seales, and I heard one of
the foure beastes say, as it
were the noyse of thunder,
come and see : and I sawe.

2 And behold, there was a whyte horse,
and he that sate on hym had a bowe, &
a crowne was geuen vnto hym, and he
went forth conqueryng, and for to o-
uercome.

3 And when he had opened the seconde
seale, I hearde the seconde beast saye,
come and see.

4 And there went out another horse that

was redde, and power was geuen to
him that sate thereon to take peace from
the earth, and that they should kyll one
another : * and there was geuen vnto
hym a great sworde. Esa. xxvii. a

5 And when he had opened the thirde
scale, I hearde the thirde beast say, come
and see. And I behelde, and loe, a blacke
horse, and he that sate on hym hadde a
payre of balaunces in his hande.

6 And I hearde a voyce in the myddes
of the foure beastes saye : A measure of
wheate for a penie, and thre measures
of barley for a penie, and oyle and wine
see thou hurt not.

And

7 And when he had opened the fourth seale, I heard the voyce of the fourth beast say, come and see.

8 And I looked, and behold a pale horse, & his name that sat on him was death,

and hell folowed after hym, and power was geuen vnto them ouer the fourth part of the earth, to kyll with sword, & with hunger, and with death, and with the beastes of the earth.



9 And when he had opened the fift seale, I sawe vnder the aulter the soules of them that were kyllled for the worde of God, and for the testimonie which they had.

10 And they cryed with a loude voyce, saying: howe long taryest thou Lorde, holy and true, to iudge and to auenge

our blood on the that dwell on y earth: And long whyte garmentes were geuen vnto euery one of them: and it was sayde vnto them, that they should reste yet for a litle season, vntyll the number of their felowes, and brethren, and of them that shoulde be kyllled as they were, were fulfilled.



12 And I behelde when he had opened the sixt seale, and loe there was a great

earthquake, & the sunne was as blacke as sackcloth made of heere, & the moone waxed

The Reuelation

warded all euen as blood:

- 13 And the skarres of heauen fell vnto the earth, euen as a figge tree casteth her vntimely figges When she is shaken of a myghtie Wynde.
- 14 And heauen vanished awaye as a scroule When it is rouled together, and all mountaynes and yles Were moued out of their places.
- 15 And the kynges of the earth, and the great men, and the ryche men, and the

chiefe capitaines, and the myghtie men, and euery bonde man, and euery free man, hyd them selues in dennes and in rockes of the hylles:

- 16 *And sayde to the hylles & rockes, fall Ofc.x.b. on vs, and hyde vs from the presence of Luk.xxiii.d him that sitteth on the throne, and from the Wrath of the lambe:
- 17 For the great day of his Wrath is come: and who is able to endure:

The.vij. Chapter.

4.9. He seeth the seruauntes of God sealed in their foreheades, out of all nations and people, 15 which though they suffer trouble, yet the lambe feedeth them, lea-
deth them to the fountaynes of luyng water, 17 and God shall wype awaye all teares from their eyes.



- 1 **A**ND after that, I sawe foure angels stande on the foure corners of the earth, holding the foure wyndes of y^e earth, that the wynde shoulde not blowe on the earth, neither on the sea, neither on any tree.
- 2 And I sawe another angell ascende from the ryfing of the sunne, which had the seale of the luyng God, and he cryed with a loude voyce to the foure angels to whom polver was geuen to hurt the earth and the sea,
- 3 Saying: hurt not the earth, neither the sea, neither the trees, tyll we haue sealed the seruauntes of our God in their foreheades.

- 4 And I hearde the number of them which were sealed: And there were sealed an C. and xliiii. thousande, of all the tribes of the chyldren of Israel.
- 5 Of the tribe of Iuda were sealed .xij. thousande. Of the tribe of Ruben were sealed .xij. thousande. Of the tribe of Gad were sealed .xij. thousande.
- 6 Of the tribe of Aser were sealed .xij. thousande. Of the tribe of Nephthali were sealed .xij. thousande. Of y^e tribe of Manasses were sealed .xij. thousande.
- 7 Of the tribe of Simeon were sealed .xij. thousande. Of y^e tribe of Leui were sealed .xij. thousande. Of y^e tribe of Issachar were sealed .xij. thousande.
- 8 Of the tribe of Zabulon were sealed .xii.

- xij. thousande. Of the tribe of Ioseph Were sealed. xij. thousande. Of the tribe of Benjamin Were sealed xij. thousand.
- 9 After this I behelde, and loe a great multitude which no man could number of all nations, and kinredes, and people, and tongues, stode before the throne, and before the lambe, clothed with long whyte garmentes, and palmes in their handes,
- 10 And cryed with a loude voyce, saying: Saluation be ascribed to hym that sitteth vpon the throne of our God, and vnto the lambe.
- 11 And all the angels stode in the compasse of the throne, and of the elders, & of the foure beastes, and fell before the throne on their faces, and worshipped God,
- 12 Saying, Amen: Blessyng, and glorie, and wisdome, and thankes, & honour, and power, and myght, be vnto our God for euermore, Amen. D
- 13 And one of the elders answered, saying vnto me: What are these which are arrayed in long whyte garmentes: and whence came they?
- 14 And he sayde vnto hym, Lorde thou wotest. And he sayde to me: These are they which came out of great tribulation, and haue washed their long robes, and made them whyte by the blood of the lambe.
- 15 Therefore are they in the presence of the throne of God, and serue hym daye and nyght in his temple, and he that sitteth in the throne, wyll dwell among them.
- 16 They shall hunger no more, neither thirst, neither shall the sunne lyght on them, neither any heate.
- 17 For the lambe which is in the myddes of the throne shall feede them, and shall leade them vnto fountaynes of lyuyng water, and God shall wype awaye all teares from their eyes.

¶ The .viij. Chapter.

1 The seventh seale is opened, there is scilence in heauen. 6 The foure angels blowe their trumpettes, and great plagues folowe vpon the earth.

1 **A**ND When he had opened the seventh seale, ther was scilence in heauē about the space of halfe an houre:

2 And I sawe the seuen angels standyng before God, and to them

Were geuen seuen trumpets.

3 And another angell came and stode before the aulter, hauyng a golden sencer, and much of odours was geuen vnto hym, that he should offer of the prayers of all saintes vpon the golden aulter



which was before the throne.

4 And the smoke of the odours whiche came

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came of the prayers of all saintes, ascended by before God, out of the angels hande.

5 And the angel toke the senser, and fylled it with fire of the aulter, and cast it into the earth: and voyces were made, and thundrynges, and lyghtnynges, & earthquake.

6 And the seven angels whiche had the seven trumpettes, prepared them selues to blowe.

7 The first angell blew, & there was made hayle & fire, mingled with blood, and they were cast into the earth, and the thirde part of trees was burnt, and all greene grasse was burnt.



8 And the seconde angell blew, and as it were a great mountayne burnyng with fire was cast into the sea, and the thirde part of the sea turned to blood.

9 And the thirde part of the creatures whiche were in the sea, and hadde lyfe, dyed, and the thirde part of shippes were destroyed.



10 And the thirde angell blew, and there fell a great starre from heauen, burning

as it were a lampe, and it fell into the thirde part of the ryuers, and into fountaynes

taines of Waters :

D 11 And the name of the starre is called Wormewood, and the thirde part was turned to Wormewood, and many men dyed of the Waters, because they were made bitter.

12 And the fourth angell blew, and the thirde part of the sunne was smytten, and the thirde part of the moone, and the thirde part of starres, so that the

thirde part of them was darkened: and the day was smitten, that the thirde part of it shoulde not shyne, and lyke wise the nyght.

31 And I behelde, and hearde an angell fleyng through the myddes of heauen, saying with a loude voyce, Wo, Wo, Wo to the inhabiters of the earth, because of the voyces to come of the trumpe of the threc angels which were yet to blowe.



The .ix. Chapter.

1 The fift and sixt angell blowe their trumpettes, the starre falleth from heauen. 3 The locustes come out of the smoke. 12 The first wo is past. 14 The foure angels that were bounde are loosed. 18 And the thirde part of men is kylled.

A 1 And the fift angell blew, and I sawe a starre fall from heauen vnto y^e earth: and to hym was geuen the key of the bottomlesse pit.

2 And he opened the bottomlesse pit, and the smoke of the pit arose, as the smoke of a great fornaice, and the sunne and the ayre were darkened by the reason of the smoke of the pit.

3 And there came out of the smoke locustes vpon the earth, and vnto them was geuen power, as the scorpions of the earth haue power.

4 And it was commaunded them that they shoulde not hurt the grasse of the earth, neither any greene thing, neither any tree: but only those men which haue

not the seale of God in their forheades. 5 And to them was commaunded that they shoulde not kyl them, but that they shoulde be vexed five monethes, and their paine was as the payne that cometh of a scorpion when he hath stong a man.

6 * And in those dayes shall men seke death, and shall not fynde it, and shall desire to dye, and death shall flee from them. Esaías.ii.d. Ofec.x.e. Luk.xxii.d

7 And the similitude of the locustes was like vnto hozles prepared vnto battayle, and on their heades were as it were crownes lyke vnto golde, and their faces were as it had ben the faces of men.

8 And they had heere as the heere of women, & their teeth were as y^e teeth of

Lions.

The Reuelation

Lions.

9 And they had habbergions as it were habbergions of iron, and the sounde of

their wynges was as þe sounde of charrettes when many horses runne together to batayle.



- 10 And they had tayles lyke vnto scorpions, and there were stynges in their tayles: and their power was to hurt men five monethes.
- 11 And they had a king ouer them, which is the angell of the bottomlesse pytte, whose name in the hebrue tongue is Abaddon, but in þe Greke tongue Apollyon, [that is to say, a destroyer.]
- 12 One woe is past, & beholde two woes come yet after this.
- 13 And the sixt angell blew, & I hearde a voyce from the foure hornes of the golden aulter, which is before God,
- 14 Saying to the sixt angell whiche had the trumpe: Loose the foure angels which are bounde in the great riuer Euphrates.
- 15 And the foure angels were loosed, whiche were prepared for an houre, for a day, for a moneth, and for a yere, for to slea the thirde part of men.
- 16 And the number of horsemen of warre were twentie thousand times ten thousande, & I hearde the number of them.
- 17 And thus I sawe the horses in a vision, and them that sate on them, hauing fierie habbergions of a iacinct colour, and brymistone, and the heades of the horses were as the heades of lions, and out of their mouthes went forth fire, and smoke, and brymistone.
- 18 And of these thre was the thirde part of men kylled [that is to say] of fire, smoke and brymistone, which proceeded out of the mouthes of them.
- 19 For their power was in their mouthes, & in their tayles: for their tayles were lyke vnto serpentes, and had heades, & with them they dyd hurt.
- 20 And the remnaunt of the men whiche were not killed by these plagues, repented not of the deedes of their handes, that they shoulde not worship deuyls, and idoles of golde, and syluer, & brasse, and stone, and of wood, whiche neither can see, neither heare, neither go:
- 21 Also they repented not of their murder, & of their sorcerie, neither of their fornication, neither of their theft.

The. x. Chapter.

The Angel hath the booke open, & he sweareth there shalbe no more tyme, he geueth the booke vnto Iohn, which eateth it vp.



21



AND I sawe another myghtie Angel come downe frō heauē, clothed with a cloude, and y raynebowe vpon his head, and his face as it were the sunne, and his

feete as it were pillers of fyre.

2 And he had in his hande a litle booke open, and he put his ryght foote vpon the sea, and his left foote on the earth:

3 And cryed with a loude voyce, as whē a Lion roreth: And when he had cryed, seuen thunders vttered their voyces.

4 And when the seuen thunders had vttered their voyces, I was about to write: and I hearde a voyce from heauen, saying vnto me: seale vp those thynges which the seuen thunders vttered, and write them not.

5 And the Angel which I sawe stande vpon the sea and vpon the earth, lyst vp his hande to heauen,

6 And sware by hym that lyueth for euermore, which created heauen and

the thynges that therin are, & the earth and the thynges that therin are, and the sea, and the thynges which therin are, that there shoulde be no longer tyme.

7 But in the dayes of the voyce of the seuenth Angel, when he shall begyn to blowe, euen the misterie of God shalbe finished, as he declared to his seruautes the prophetes.

8 And the voyce which I hearde from heauen, spake vnto me agayne, & sayde:

* Go, and take the litle booke which is open in the hande of the Angel, which standeth vpon the sea and vpon y earth. Ezech.ii.c.

9 And I went vnto the Angel, & sayde vnto hym, geue me the litle booke. And he sayde vnto me, take it and eate it vp, and it shall make thy belly bitter, but it shalbe in thy mouth as sweete as hony.

10 * And I toke the litle booke out of the Angels hande, and ate it vp, and it was in my mouth as sweete as hony: and assoone as I had eaten it, my belly was bitter. Ezech.iii.c.

11 And he sayde vnto me, thou must prophesie agayne among the people, and nations, and tongues, & to many kinges.

The Reuelation

¶ The .xj. Chapter.

1 The temple is measured. 3 Two witnesses rapt by by the Lorde, are murdered by the beast, 11 but after receaved to glozie. 15 Chyrike is exalted, 16 and God is praysed by the .xxiii. elders.



- A** 1 And the was geuen me a reede lyke vnto a rod, and the angel stode by, saying: Rise & meate y temple of God, & the aulter, and them that worshippe therein:
- 2 But the court which is without the temple, cast out, and meate it not: for it is geuen vnto the gentiles, and the holy cite shall they treade vnder foote foure and tivo monethes.
- 3 And I wyl geue power vnto my tivo witnesses, and they shall prophesie a thousande, tivo hundred, and threescore dayes, clothed in sackcloth.
- 4 These are tivo olive trees, and tivo candlestickes, standyng before the God of the earth.
- B** 5 And yf any man wyl hurt them, fyre shal proceade out of their mouthes, & consume their enemies: And if any man wil hurt them, this wyl must he be kyled.
- 6 These haue power to shut heauen, that it rayne not in the dayes of their prophesyng: and haue power ouer waters, to turne them to blood, and to smite the earth with all maner plagues, as often as they wyl.
- 7 And whē they haue finished their testimony, the beast that cometh out of the bottomlesse pit, shall make warre against them, and shal overcome them, and kyll them.
- 8 And their bodyes shall lye in y streates of the great cite, which spirytually is called Sodome and Egypt, where our Lorde was crucified.
- 9 And they of the people, and kinredes, and tongues, and they of the nations, shall see their bodyes three dayes and an halfe, & shall not suffer their bodyes to be put in graues.
- 10 And they that dwell vpon the earth shal reioyce ouer them, and be glad, and shall sende gyftes one to another: for these tivo prophetes vexed them that dwell on the earth.
- 11 And after thre dayes and an halfe, the spirite of lyfe [commynge] from God, shall enter into them: And they shall stande vp vpon their feete, & great feare shall come vpon the which salve them.
- 12 And they shall heare a great voyce from heauen, saying vnto them, come vp hyther. And they shall ascende vp to heauen in a cloude, and their enemies shall see them.
- 13 And the same houre shall there be a great earthquake, and the tenth part of the cite shall fall, and in the earthquake shalbe slaine names of men seven thousande: and the remnaunt shalbe afraide, and geue glozie to the God of heauen.
- 14 The seconde wo is past, and beholde the thirde wo wyl come anone.

And

- 15 And the seventh angell blewe, & there were made greate voyces in heauen, saying: the kyngdomes of this worlde are our Lordes, and his Christes, and he shall raigne for euermore.
- 16 And the .xliij. elders which sit before God on their seates, fel vpon their faces, and worshipped God,
- 17 Saying: We geue thee thanks, O Lord God almyghtie, which art, and wast, and art to come: for thou hast re-creaued thy great myght, & hast raigned.
- 18 And the nations were angrie, and thy

wrath is come, and the tyme of the dead that they shoulde be iudged; And that thou shouldest geue rewarde vnto thy seruauntes the prophetes and sayntes, and to them that feare thy name, small and great, and shouldest destroy them which destroy the earth.

- 19 And the temple of God was opened in heauen, and there were scene in his temple the arke of his testament: and there folowed lychtninges, and voyces, and thundringes, and earthquake, and much hayle.

¶ The .xij. Chapter.

1 There appeareth in heauen a woman clothed with the sunne. 7 Michael fyghteth with the Dragon which persecuteth the woman. 11 The victorie is gotten, to the comfort of the faythfull.



And there appeared a great wonder in heauen: A woman clothed with the sunne, & the moone vnder her feete, and vpon her head a crowne of twelve starres:

- 2 And she was with chylde, and cryed, trauallyng in birth, and payned redy to be deliuered.
- 3 And there appeared another wonder in heauen, for beholde, a great redde dragon, hauing seven heades, and tenne hornes, and seven crownes vpon his heades.
- 4 And his tayle drue the thirde part of the starres of heauen, and cast them to the earth: And the dragon stode before the woman which was redie to be deliuered, for to denoure her chylde as soone as it were borne.
- 5 And she brought forth a man chylde, which shoulde rule all nations with a rodde of yron: And her sonne was taken vp vnto God, and to his throne.
- 6 And the woman fled into wildernesse, where she had a place prepared of God, that they should feede her there a thousande two hundred and threescore days.
- 7 And there was a battayle in heauen, Michael and his angels fought with the dragon, and the dragon fought and his angels,
- 8 And preuailed not, neither was their place founde any more in heauen.
- 9 And the great dragon, that olde ser-

pent, called the deuyl & Satanas, was cast out, which deceaueth all the world: And he was cast into the earth, and his angels were cast out with hym.

- 10 And I hearde a loude voyce saying in heauen: Nowe is made saluation, & strength, & the kingdome of our God, & the power of his Christ: For the accuser of our brethren is cast downe, which accused them before our God day & nyght,
- 11 And they ouercame hym by the blood of the Lambe, and by the worde of their testimonie, and they loued not their lyues vnto the death.
- 12 Therefore reioyce heauens, and ye that dwell in them. wo to the inhabiteurs of the earth, and of the sea: for the deuyl is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short tyme.
- 13 And when the dragon sawe that he was cast vnto the earth, he persecuted the woman which brought forth the man chylde.
- 14 And to the woman were geuen two winges, of a great Egge, that she myght flee into the wildernesse into her place, where she is nourished for a tyme, tymes, and halfe a tyme, from the presence of the serpent.
- 15 And the serpent cast out of his mouth water after the woman as it had ben a fludde, that he myght cause her to be carped away of the fludde.
- 16 And the earth holpe the woman, and the earth opened her mouth, and swallowed vp the ryuer which the dragon cast out of his mouth.

And

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17 And the dragon was wroth with the woman, and went and made warre with the remnaunt of her seede, which

kepe the commaundementes of God, & haue the testimonie of Iesus Christe. 18 And I stode on the sea sande.

The .xiiij. Chapter.

1.8. The beast deceaueth the reprobate, 2. 4. 12. and is confirmed by another. 17 The priuiledge of the beastes marke.



1 And I sawe a beast ryse out of the sea, hauing seuen heades, and ten hornes, & vpon his hornes ten crownes, and vpon his head the name of blasphemie.

And the beast which I sawe, was like a Leopard, and his feete were as [the feete] of a Beare, and his mouth as the mouth of a Lion: And the dragon gaue hym his power, and his seate, and great aucthoritie.

And I sawe one of his heades, as it were wounded to death, and his deadly wounde was healed: And all the world wondred after the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beast, saying: who is lyke vnto the beast: who is able to warre with hym:

5 And there was geuen vnto hym a mouth, that spake great thynges and blasphemies, and power was geuen vnto hym, to do. xliij. monethes.

6 And he opened his mouth vnto blasphemie agaynst God, to blaspheme his name, and his tabernacle, and them that dwell in heauen.

7 And it was geuen vnto hym to make warre with the saintes, & to ouercome them: And power was geuen him ouer all kindredes, and tongues, and nations,

8 And al þe dwell vpon the earth, worshipped hym whose names are not writte in the booke of lyfe of þe lambe, which was killed from the begynnyng of the world.

9 If any man haue an eare, let hym heare.

10 He that leadeth into captiuitie, shall go into captiuitie: * He that kylleth with a sworde, must be kylled with a sworde. Here is the patience and the fayth of the saintes. Gene. xi. b. Math. 26. e.

11 And I behelde another beast coming vpon out of the earth, and he had two hornes lyke a lambe, and he spake as dyd the dragon.

12 And he dyd all that þe first beast coulde do in his presence, & he caused the earth and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he dyd great wonders, so that he made fyre come downe from heauen on the earth in the syght of men.

14 And deceaued them that dwell on the earth, by the meanes of those signes which he had power to do in the syght of the beast, saying to them that dwell on the earth, that they shoulde make the image of the beast which had the wounde of a sworde, and dyd lyue.

15 And he had power to geue a spirite vnto the image of the beast, that the image of the beast shoulde speake, and shoulde cause that as many as woulde not worship the image of the beast, shoulde be kylled.

16 And he made all both smal & great, rich & poore, free & bonde, to receaue a marke in their right hand, or in their foreheads.

17 And that no man myght bye or sell, saue he that had the marke or þe name of the beast, other þe number of his name.

18 Here is wisdom. Let hym that hath witte, count þe number of the beast: For it is the number of a man, & his number is sixe hundred threescore and sixe.

The .xiiij. Chapter.

1 The notable companie of the lambe. 5 One angel announceth the Gospel. 8 Another, the fall of Babylon. 9 And the thirde warneth to flee from the beast. 13 Of their blessednesse which dye in the Lorde. 18 Of the Lordes haruest.



1 And I looked, and lo, a lambe stode on the mount Sion, and with hym an hundred and fourtie and foure thousande,

hauyng his fathers name written in their foreheads.

2 And I hearde a voyce from heauen, as the sounde of many waters, and as the

the voyce of a great thunder: And I hearde the voyce of harpers harppng with their harpes:

3 And they song as it were a newe song before the throne, and before the foure beastes, & the elders, and no man coulde learne that song, but the hundreth and fourtie & foure thousande, which were redeemed from the earth.

4 These are they which were with womē, for they are bregg folowe the lambe whither he goeth: These were redeeme being the first frutes vnto the lambe.

5 And in their mouthes was guile: For they are without the throne of God.



6 And I sawe another angell flee in the middes of heauen, hauyng the euerglastyng Gospell, to preache vnto them that sit and dwel on the earth, and to all nations, and kinredes, and tongues, and people,

7 Saying with a loude voyce: * Feare God, and geue honour to hym, for the houre of his iudgement is come: and worshippe hym that made heauen and earth, and the sea, and fountaynes of water.

8 And there folowed another angell, saying: * Babylon is fallen is fallen that great cite, for she made all nations drinke of the wyne of the wrauth of her fornication.

9 And the thirde angell folowed them, saying with a loude voyce: If any man worshippe the beast and his image, and receaue his marke in his foreheade, or on his hande,

10 The same shall drynke of the wyne of the wrauth of God: yea, of the pure wyne which is powzed in y cup of his wrauth: And he shalbe punished in fyre & brim-

stone, before the holy angels, and the lambe.

11 And the smoke of their torment shall be euermore: And they shall rest day nor nyght which worshipp the beast and his image, and whosoever ceaueth the prynt of his name.

12 Here is the patience of the saintes: here are they that kepe the commaundmentes of God, and the sayth of Iesus.

13 And I hearde a voyce from heauen, saying vnto me, Write: Blessed are the dead, which hereafter dye in the Lorde. Euen so sayth the spirite, that they rest from their laboures, and their workes folowe them.

14 And I loked, and beholde a whyte cloude, and vpon the cloude one sittynge lyke vnto the sonne of man, hauyng on his head a golden crowne, and in his hande a sharpe sickle.

15 And another angell came out of the temple, cryyng with a loude voyce to hym that sat on the cloude: * Thrust in thy sickle & reape, for the time is come to reape: for the harvest of y earth is ripe. And

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16. And he that sat on the cloude thrust in his sickle on the earth, and the earth was reaped.

17 And another angell came out of the temple which is in heauen, haryng also a sharpe sickle.



18 And I sawe another angell came out from the autler, which had powder ouer fyre and cryed with a loude crye to hym that had the sharpe sickle, and sayde: Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of y^e earth, for her grapes are ripe.

19 And the angell thrust in his sharpe

sickle on the earth, and cut dolbne the grapes of the vineyarde of the earth, and cast them into the great wynefat of the wrath of God.

20 And the wynefat was troden without the cite, and blood came out of the fat, euen vnto the horse bridles, by the space of a thousand & sixe hundreth furlonges.

The .xv. Chapter.

1 Seven angels haue the seven last plagues. 3 The song of them that overcome the beast. 7 The seven vials full of Gods wrath.

A 1

AND I sawe another signe in heauen, great & marueylous, seven angels haryng the seven last plagues, for in them is fulfilled the wrath of God.

2 And I sawe as it were a glassie sea mingled with fyre, and them that had gotten the victorie of the beast, and of his image, and of his marke, and of the number of his name, stande on y^e glassie sea, haryng the harpes of God.

3 And they sang the song of Moyses the seruaunt of God, and the song of the lambe, saying: Great and marueylous are thy workes O Lorde God almightie, iust and true are thy wayes thou kyng of saintes.

4 who shall not feare thee O Lorde, and glorifie thy name: for thou only art holy: And all gentiles shal come and

worship before thee, for thy iudgemētes are made manifest.

5 And after that I looked, and beholde, the temple of the tabernacle of testimo-
nie was open in heauen:

6 And the seven angels came out of the temple, which had the seven plagues, clothed in pure and bryght lymen, and haryng their brestes girded with golden girdels.

7 And one of the foure bestes, gaue vnto the seven angels seven golden vials, full of the wrath of God which lyueth for euermore.

8 And the temple was full of the smoke of the gloxie of God, and of his powder: and no man was able to enter into the temple, tyll the seven plagues of the seven angels were fulfilled.

Esa. xxi. c.
Ierc. li. a.

up the riuier which the Dragon cast out of his mouth.

17 And the Dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commandements of God, and haue the testimonie of Iesus Christ.

18 And I stood on the sea sand.

The xiiij. Chapter.

1. 8 The beast deceiueth the reprobate; 2. 4. 12 and 15 confirmed by another. 17 The priuiledge of the beastes marke.



And I saw a beast rise out of the sea, hauing seuen heads, and tenne hornes, and vpon his hornes tenne crownes, and vpon his heads, the name of blasphemie.

2 And the beast which I sawe, was like a Leopard, and his feete were as the feete of a Beare, and his mouth as the mouth of a Lion: and the Dragon gaue him his power, and his seate, and great authoritie.

3 And I sawe one of his heads as it were wounded to death, and his deadly wounde was healed: and all the world wondred after the beast.

4 And they worshipped the Dragon which gaue power vnto the beast, and they worshipped the beast, saying, who is like vnto the beast? who is able to warre with him?

5 And there was giuen vnto him a mouth, speaking great things, and blasphemies, and power was giuen vnto him, to doe fourtie and two moneths.

6 And hee opened his mouth vnto blasphemie against God, to blaspheme his name, and his tabernacle, and them that dwell in heauen.

7 And it was giuen vnto him to make warre with the saintes, and to ouercome them: And power was giuen him ouer all kinreds, and tongues, and nations.

8 And all that dwell vpon the earth, shall worship him, whose names are not written in the booke of life of the lambe, which was killed from the beginning of the world.

9 If any man haue an eare, let him heare.

10 He that leadeth into captiuitie, shall goe into captiuitie: Hee that killeth with a sword, must be killed with a sword. Heere is the patience and the faith of the saintes.

11 And I behelde another beast coming bp out of the earth, and hee had two hornes like a lambe, and hee spake as did the Dragon.

12 And hee doeth all that the first beast could doe in his presence, and he causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And hee doeth great wonders, so that he maketh fire come downe from heauen on the earth in the sight of men,

14 And deceiueth them that dwell on the earth, by the meanes of those signes which hee had power to doe in the sight of the beast, saying to them that dwell on the earth; that they should make an image to the beast which hath the wound of a sword, and did liue.

15 And he had power to giue a spirite vnto the image of the beast, that the image of the beast should both speake, and should cause that as many as woulde not worship the image of the beast, should be killed.

16 And hee causeth all, both small and great, rich and poore, free and bond, that he shoulde giue them a marke in their right hand, or in their foreheads.

17 And that no man might buy or sell, saue hee that had the marke, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath wit, count the number of the beast: for it is the number of a man, and his number is sixe hundred threescore and sixe.

The xiiij. Chapter.

- 1 The notable companie of the lambe. 6 One angel announceth the Gospel, 8 Another the fall of Babylon, 9 And the third warneth to flee from the beast. 18 Of the Lords haruest.



And I looked, and lo, a Lambe stood on the mount Sion, and with him an hundred fourtie and foure thousand, hauing his fathers name written in their foreheads.

The Epistle on Innocents day.

2 And I heard a voyce from heauen, as the sound of many waters, and as the voyce of a great thunder: and I heard the voyce of Harpers, harping with their Harpes:

3 And they sung as it were a new song before the throne, and before the foure beastes, and the Elders, and no man coulde learne that song, but the hundred and fourtie and foure thousand, which were redeemed from the earth.

4 These are they which were not defiled with women: for they are birgins: These are they which followe the Lambe whithersoer hee goeth: These were redeemed from men, being the first fruites vnto God, and to the Lambe.

5 And in their mouth was founde no guile: for they are without spot before the throne of God.

6 And I sawe another Angel see in the middell of heauen, hauing the euerlasting Gospel, to preach vnto them that dwell on the earth, and to all nations, and kinreds, and tongues, and people,

7 Saying with a loude voyce, * feare God, and giue glory to him, for the houre of his iudgement is come: * and worship him that made heauen and earth, and the sea, and fountaines of waters.

Psal. 146. 6. Actes 14. 15.

8 And there followed another angel, saying, * Babylon is fallen, is fallen, that great citie, for shee made all nations drinke of the

Esay. 21. 8. ierem. 51. 8.

wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voyce, If any man worship the beast and his image, & receiue his marke in his forehead, or in his hand,

10 The same shall drinke of the wine of the wrath of God: yea, of the pure wine which is powred in the cup of his wrath, & he shall be punished in fire and brimstone, before the holy angels, and before the Lambe,

11 And the smoke of their torment ascendeth by euermore: And they haue no rest day nor night which worship the beast and his image, and whosoever receiue the print of his name.

12 Here is the patience of the saints: Here are they that keepe the commandements of God, and the faith of Jesus.

13 And I heard a voyce from heauen, saying vnto me, Write, Blessed are the dead, which die in the Lorde. Euen so sayeth the spirite, that they may rest from their labour, and their workes follow them.

14 And I looked, and beholde a white cloud, & vpon the cloud one sitting like vnto the sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another angel came out of the temple crying with a loud voyce to him that sate on the cloud: Thrust in thy sickle and reape, for the time is come to reape, for the harvest of the earth is ripe.

16 And he that sate on the cloud thrust in his sickle on the earth, and the earth was reaped.

17 And another Angel came out of the temple which is in heauen, hauing also a sharpe sickle.

18 And another angel came out from the altar, which had power ouer fire, and cried with a loud cry to him that had the sharpe sickle, saying, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth, for her grapes are ripe.

19 And the angel thrust in his sharpe sickle on the earth, and cut downe the vineyard of the earth, and cast it into the great winefat of the wrath of God.

20 And the winefat was troden without the citie, and blood came out of the fat euen vnto the horse bridles, by the space of a thousand and sixe hundred furlongs.

The xv. Chapter.

The song of them that overcome the beast.



And I sawe another signe in heauen great and marueilous, seven Angels hauing the seven last plagues, for in them is fulfilled the wrath of God.

2 And I sawe as it were a glassie sea, mingled with fire, and them that had gotten the victorie of the beast, and of his image, and of his marke, and of the number of his name, stand on the glassie sea, hauing the harpes of God.

3 And they sing the song of Moses the seruant of God, and the song of the Lambe, saying, Great and marueilous are thy workes, Lord God Almighty, * iust and true are thy wayes, thou king of saints. Psal. 147. 6.

4 * Who shall not feare thee, O Lord, and glorifie thy name? for thou onely art holy: And all Gentiles shall come, and worship before thee, for thy iudgements are made manifest. Iere. 10. 7.

5 And after that I looked, and behold, the temple of the tabernacle of the testimonie was open in heauen:

6 And the seven angels came out of the temple, hauing the seven plagues, clothed in pure and bright linnen, and hauing their breasts girded with golden girdles.

7 And one of the foure beasts gaue vnto the seven Angels seven golden vials, full of the wrath of God which liueth for euermore.

8 And the temple was full of the smoke of the glorie of God, and of his power, and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

The xvj. Chapter.

1 The angels powre out their vials full of wrach, 6 and what plagues follow thereof. 15 Admonition to take heede and watch.



And I heard a great voyce out of the temple, saying to the seven Angels, Goe your wayes, powre out the vials of the wrath of God vpon the earth.

2 And the first Angell went, and powred out his viall vpon the earth, and there fell a noisome & a sore botch vpon the men which had the marke of the beast, and vpon them which worshipped his image.

3 And the second angel shed out his viall vpon the sea, and it turned as it were into the blood of a dead man: and euery living thing dyed in the sea.

4 And the third angell shed out his viall vpon the riuers and fountaines of waters, and they turned to blood.

5 And I heard the angell of the waters say, Lord, which art, and wast, thou art righteous and that holy one, because thou hast giuen such iudgements:

6 For they haue shed out the blood of saints and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthy.

7 And I heard another out of the altar, say, Euen so Lord God almighty, true and righteous are thy iudgements.

8 And the fourth angel powred out his viall on the Sunne, & power was giuen vnto him to bere men with feruent heate of fire.

9 And men boiled in great heate, and blasphemed the name of God, which hath power ouer these plagues, and they repented not to giue him glory.

10 And the fifth angell powred out his viall

uel. 3. 23.

Mar. 13. 39.
Or, dried.

bi all vpon the seate of the beast, and his kingdome wared darke, and they gnewe their tongues for sorowe,

11 And blasphemed the God of heauen, for their sorowes, and for their sores, and repented not their deedes.

12 And the sixt Angell powred out his bi all vpon the great riuer Euphrates, and the water thereof dried vp, that the way of the king of the East should be prepared.

13 And I sawe thre unclean spirits like frogs, come out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils working miracles, to goe out vnto the kings of the whole world, to gather them vnto the battell of that great day of God Almighty.

Mat. 24. 44.
Luce 12. 39.

15 * Behold, I come as a thiefe. Happie is hee that watcheth, & keepeth his garments, least hee walke naked, and men see his filthinesse.

16 And hee gathered them together into a place, called in the Hebrue tongue Armagedon.

17 And the seuenth Angell powred out his bi all into the aire: and there came a great voyce out of the temple of heauen, from the throne, saying, It is done.

18 And there followed voyces, thundrings, and lightnings: and there was a great earthquake, such as was not since men were vpon the earth, so mightie an earthquake, and so great.

ere. 25. 15

19 And the great citie was diuided into three partes, and the citie of the nations fell: And great Babylon came in remembrance before God, * to giue vnto her the cup of the wine of the fiercenesse of his wrath.

20 Euery Ile also fledde away, and the mountaines were not found.

21 And there fell a great haile, as it had bene talents, out of heauen, vpon the men, and the men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

The xvij. Chapter.

3 The description of the great whore, & her sinnes, and punishment.



And there came one of the seuen Angels, which had the seuen bi als, and talked with mee, saying vnto me, Come, I will shew vnto thee the iudgement of the great whore, that sitteth vpon many waters:

2 With whome haue committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 So he caried me away in the spirit into the wilderness: & I saw a woman sit vpon a scarlet coloured beast, full of names of blasphemy, hauing seuen heads, and ten hornes.

4 And the woman was arayed in purple and scarlet colour, and decked with gold, precious stone, and pearles, hauing a cuppe of golde in her hand, full of abominations and filthinesse of her fornication.

5 And in her forehead was a name written, a myserie, great Babylon, the mother of whoredome and abominations of the earth.

6 And I sawe the woman drunken with the blood of the saints, and with the blood of the Martyrs of Iesus: and when I saw her, I wondred with great maruell.

7 And the Angel sayde vnto mee, wherefore marueilest thou? I will shewe thee the myserie of the woman, and of the beast that beareth her, which hath seuen heads and ten hornes.

8 And the beast that thou sawest, was, and is not, and shall ascend out of the bottomlesse pit, and goeth into perdition, and they that dwell on the earth shall wonder (whose names are not written in the booke of life from the beginning of the world) when they beholde the beast that was, and is not, and yet is.

9 And here is a meaning that hath wisdom. The seuen heads, are seuen mountaines, on which the woman sitteth: they are also seuen kings.

10 ffue are fallen, & one is, and the other is not yet come: And when he commeth, he must continue a short space.

11 And the beast that was, and is not, is euen the eight, and is one of the seuen, and goeth into destruction.

12 And the ten hornes which thou sawest, are ten kings, which haue receiued no kingdome as yet: but receiue power as kings at one houre with the beast.

13 These haue one minde, and shall giue their power and strength vnto the beast.

14 These shall fight with the Lambe, and the Lambe shall ouercome them: * For he is the Lord of Lords, and the king of kings, and they that are on his side, are called, and chosen, and faithfull.

1. Tim. 6. 1
apoc. 9. 16.

15 And hee sayth vnto mee, The waters which thou sawest where the whore sitteth, are people, and folke, and nations, & tongues.

16 And the ten hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate, and naked, and shall eate her flesh, and burne her with fire.

17 For God hath put in their hearts to fulfill his will, and to doe with one consent, for to giue their kingdome vnto the beast, vntill the words of God shall be fulfilled.

18 And the woman which thou sawest, is that great citie which reigneth ouer the kings of the earth.

The xvij. Chapter.

3. 9. The louers of the world are sorie for the fall of whore of Babylon: 20 But they that be of God cause to reioyce for her destruction.

℞ h h h h ii



And after that, I sawe another angell come from heauen, ha-ving great power, & the earth was lightened with his glory.

Esaie 21. 19.
icre. 51. 8.

2 And he cried mightily with a strong voyce, saying, * Great Babylon is fallen, is fallen, and is become the habitati-
on of devils, and the holde of all soule spirits,
and a cage of all uncleane and hatefull birds:

3 For all nations haue drunken of the wine of the wrath of her fornication, and the kings of the earth haue committed fornicati-
on with her, and the merchants of the earth are waxed rich of the abundance of her plea-
sures.

4 And I heard another voyce from hea-
uen say, Come away from her my people,
that ye be not partakers of her sinnes, & that
ye receiue not of her plagues.

5 For her sinnes are gone by to heauen,
and God hath remembred her wickednesse.

6 Reward her euen as she rewarded you,
and giue her double according to her works,
and powre in double to her in the same cuppe
which she filled vnto you.

Esaie 47. 8.

7 And as much as shee glorified her selfe,
and liued wantonly, so much powre ye in for
her of punishment and sorow: for shee said in
her heart, I sit being a queene, * and am no
widow, and shall see no sorow.

8 Therefore shall her plagues come in one
day, death, and sorow, and hunger, and shee
shall be utterly burnt with fire, for strong is
the Lord which iudgeth her.

9 And they shall bewaile her, & the kings
of the earth shall lament for her, which haue
committed fornication with her, and haue
lined wantonly with her, when they shall see
the smoke of her burning:

10 Standing a farre off for feare of her
punishment, saying, Alas, alas, that great ci-
tie Babylon, that mightie citie, for at one
houre is thy iudgement come.

11 And the merchants of the earth doe
weepe and wayle ouer her, for no man buy-
eth their ware any more.

12 The ware of golde, and siluer, and pre-
cious stones, and of pearle, and raines, and
purple, and silke, and skarlet, and all thyne
wood, and all maner vessels of yuorie, and
all maner vessels of most precious wood, and
of brasse, and yron, and marble,

13 And Cynamome, and odours, & oym-
ments, and frankincense, and wine, and oile,
and fine flowre, and wheate, and beasts, and
sheepe, and horses, and charets, and bodies
and soules of men,

14 And the apples that thy soule lusted
after, are departed from thee, and all things
which were daintie and had in price, are de-
parted from thee, and thou shalt finde them
no more at all.

15 The merchants of these things which
were waxed rich, shall stande a farre off from
her, for feare of the punishment of her, wee-
ping and wailing,

16 And saying, Alas, alas, that great ci-
tie, that was clothed in raynes, and purple
and scarlet, and decked with golde, & precious
stones, and pearles:

17 For at one houre so great riches is
come to nought. And every shippe gouernour
and all they that occupie shippes, and ship
men, and as many as worke in the sea, stood
a farre off,

18 And cried when they sawe the smoke of
her burning, saying, What grie is this out
of this great citie?

19 And they cast dust on their heads, and
cried, weeping, and wailing, and saying, Alas,
alas, that great city, wherein were made
rich all that had shippes in the sea, by reasi-
on of her costlinesse, for at one houre
desolate.

20 Reioyce ouer her thou heauen, and
holy Apostles and Prophetes, for God hath
giuen your iudgement on her.

21 And a mightie angell tooke by a stone
like a great millstone, and cast it into the sea,
saying, With such violence shall that great
cite Babylon bee cast, and shall be found no
more at all.

22 And the voyce of harpers, and musici-
ons, and of pipers, and trumpeters, shall be
heard no more at all in thee: and no craftes
men, of whatsoever craft he be, shall be found
any more in thee: and the sound of a mill, shall
be heard no more at all in thee:

23 And the light of a candle shall shine no
more at all in thee: and the voice of the bride-
grome and of the bride, shall be heard no more
at all in thee: for thy merchants were the
great men of the earth, and with thine en-
chantment were deceiued all nations.

24 And in her was found the blood of the
Prophets, and of the saints, and of all that
were slaine vpon the earth.

The xix. Chapter.

Praises are giuen vnto God for iudging the whore.



And after these things, I
heard a great voyce of much
people in heauen, saying, * Al-
leluia: saluation, & glory, and
honour, and power, bee ascri-
bed to the Lord our God:

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2 For true and righteous are his iudge-
ments, for hee hath iudged the great whore
which did corrupt the earth with her forni-
cation, & hath thoroughly auenged the blood
of his seruants of her hand.

3 And againe they sayd, Alleluia: and her
smoke rose by for euermore.

4 And the foure and twentie Elders, and
the foure beastes fell downe, and worshipped
God that sat on the throne, saying, Amen,
Alleluia.

5 And a voyce came out of the throne, say-
ing, Praise our Lord God all ye that are his
seruants, and yee that feare him both small
and great.

6 And I heard as it were the voyce of
much

much people, even as the voice of many waters, and as the voice of strong thundings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let vs be glad and reioyce, and giue honour to him: for the marriage of the Lambe is come; and his wife hath made her selfe readie.

8 And to her was granted that she should be arayed with pure & goodly raines: for the raines is the righteoulnesse of saints.

9 And he saide vnto mee, Write, * Happie are they which are called vnto the supper of the Lambes marriage. And he said vnto me, These are the true sayings of God.

10 And I fell at his feete to worship him: And he said vnto me, See thou doe it not: for I am thy fellow seruant, and of thy brethren which haue the testimonie of Jesus. Worship God: for the testimonie of Jesus, is the spirit of prophetic.

11 And I saw heauen open, and behold a white horse, and he that sate vpon him was called faithful and true, and in righteousness he doth iudge and make battell.

12 His eyes were as a flame of fire, and on his heade were many crownes, and he had a name written, that no man knew but hee himselfe.

13 * And hee was clothed with a besture dypt in blood: and his name is called the word of God.

14 And the armies which were in heauen followed him vpon white horses, clothed with white and pure raines.

15 And out of his mouth goeth a sharpe sword, that with it he shoulde smite the Heathen: * and hee shall rule them with a rod of iron: and hee treadeth the winesat of the fiercenesse and wrath of Almighty God.

16 And he hath on his besture, and on his thigh a name written, * King of Kings, and Lord of Lords.

17 And I sawe an Angel stande in the Sunne, and he cried with a loude voyce, saying to all the soules that sate by the middes of heauen, Come and gather your selues together vnto the supper of the great God:

18 What yee may eate the flesh of kings, and the flesh of high captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all free men, and bond men, and of small and great.

19 And I sawe the beast, and the kings of the earth, and their armies gathered together, to make battell against him that sate on the horse, and against his army.

20 And the beast was taken, and with him that false prophet that wrought miracles before him, with which hee deceiued them that receiued the beastes marke, and them that worshipped his image. These both were cast quicke into a pond of fire, burning with brimstone.

21 And the remnant were slaine with the

sword of him that sate vpon the horse, which sword proceeded out of his mouth: and all the soules were filled with their flesh.

The xx. Chapter.

2 Satan being bound for certaine time, 7 and after let loose, vexeth the Church grieuously.



And I saw an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.

2 And hee tooke the Dragon, that olde serpent, which is the deuil and Satanas, and he boimd him a thousand yeeres,

3 And cast him into the bottomlesse pitte, and hee shut him vp; and set a seale on him, that hee should deceiue the nations no more, till the thousand yeeres shoulde bee fulfilled: and after that, hee must bee loosed for a little season.

4 And I sawe thrones, and they sate vpon them, and iudgement was giuen vnto them: and I sawe the soules of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had taken his marke vpon their foreheads, or in their hands, and they liued and reigned with Christ a thousand yeeres.

5 But the other of the dead men did not liue againe vntill the thousand yeeres were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: for on such the seconde death hath no power, but they shall bee the priests of God, and of Christ, and shall reigne with him a thousand yeeres.

7 And when the thousand yeeres are expired, Satan shall be loosed out of his prison:

8 And shall goe out to deceiue the nations which are in the foure quarters of the earth, * Gog and Magog, to gather them together to battell: whose number is as the sande of the sea. Ezec. 39. 2.

9 And they went vp in the plaine of the earth, and compassed the tents of the saintes about, and the beloued citie: and fire came downe from God out of heauen, and deuoured them:

10 And the deuil that deceiued them, was cast into a lake of fire and brimstone, where the beast and the false prophet shall be tormented day and night for euermore.

11 And I saw a great white throne, and him that sat on it, from whose face fled away both the earth & the heauen, and their place was no more found.

12 And I saw the dead both small & great stand before God: and the bookes were opened: and another * booke was opened, which Apoc. 3. 5. is the booke of life: and the dead were iudged and 21. 17. of those things which were written in the phil. 4. 3. bookes, according to their deedes.

13 And the sea gaue vp her dead which were in her: and death and hell deliuered vp the dead which were in them: and they were iudged

indged euery man according to his deedes.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoever was not founde written in the booke of life, was cast into the lake of fire.

The xxxi. Chapter.

3. 14 The blessed estate of the godly, 8. 27 and the miserable condition of the wicked.



And I sawe a new heauen, and a newe earth: for the first heauen and the first earth were banished away, and there was no more sea.

Efai 65. 17. 2. pct. 3. 13.

2 And I John sawe the holy cite newe Hierusalem, come downe from God out of heauen, prepared as a bride garnished for her husband.

3 And I heard a great voyce out of heauen, saying, Beholde, the tabernacle of God is with men, and hee will dwell with them; and they shalbe his people, and God himselfe shalbe with them, and be their God.

Efai 45. 19. apoc. 7. 17.

4 * And God shall wipe away all teares from their eyes, and there shall bee no more death, neither sorow, neither crying, neither shall there be any more paine: for the former things are gone.

Efai. 43. 19.

5 And he that sate vpon the throne sayde, Behold, I make all things newe. And hee said vnto me, write: for these words are true and faithfull.

Apoc. 1. 8. and 22. 13.

6 And he sayde vnto me, It is done: I am Alpha and Omega, the beginning and the ende. * I will giue vnto him that is a thirst of the well of the water of life freely.

7 He that ouercommeth, shall inherite all things, and I will be his God, and he shall be my sonne.

8 But the feareful, and vnbeleeuing, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liers, shall haue their part in the lake which burneth with fire & brimstone: which is the second death.

9 And there came vnto mee one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come hither, I will shewe thee the bride, the lambes wife.

10 And he caried me away in the spirit to a great and high mountaine, and hee shewed me the great cite holy Hierusalem, descending out of heauen from God,

11 Hauing the glory of God: and her shining was like vnto a stone most precious, euen like a Iasper, cleare as Christall:

12 And had a wall great and high, and had twelue gates, and at the gates twelue Angels, and names written, which are the names of the twelue tribes of Israel.

13 On the East side three gates, and on the North side three gates, and towards the South three gates, and from the west three gates.

14 And the wall of the cite had twelue foundations, and in them the twelue names of the Lambes twelue Ap. lies.

15 And he that talked with me, had a golden reede to measure the cite withal, and the gates thereof, and the walles thereof.

16 And the cite lieth foure square, and the length was as large as the breadth: and hee measured the city with the reed twelue thousand furlongs, and the length, & the breadth, and the height of it are equall.

17 And he measured the wall thereof, an hundred, and fourtie, and foure cubites, by the measure of man, that is, of the Angell.

18 And the building of the wall of it was of Iasper, and the cite was pure golde like vnto cleare glasse.

19 And the foundations of the wall of the cite were garnished with all maner of precious stones. The first foundation was Iasper, the second Saphire, the thiro a Chalcedonie, the fourth an Emerald,

20 The fift Sardonix, the sixth Sardijs, the seuenth Chrysolite, the eight Beryl, the ninth a Topas, the tenth a Chrysoberylus, the eleuenth a Iacinct, the twelfth an Amethyst.

21 The twelue gates were twelue pearles, euery gate was of one pearle, and the streate of the cite was pure golde, as it were shining glasse.

22 And I sawe no temple therein: for the Lord God Almighty, and the Lambe, are the temple of it,

23 * And the cite hath no neede of the Sunne, neither of the Moone to lighten it: for the glory of God did lighten it, and the Lambe is the light of it.

Efai 60

14 * And the nations of them which are saued, shall walke in the light of it: and the kings of the earth doe bring their glory and honour vnto it.

Efai 60

25 * And the gates of it shall not be shut at all by day: for there shall be no night.

Efai 60

26 And they shall bring the glory and honour of the Gentiles vnto it.

27 And there shall in no wise enter into it any vnclane thing, neither whatsoever worketh abomination, or maketh lies: but they onely which are * written in the lambes booke of life.

Phil. 4.

apoc. 1.

and 20

The xxii. Chapter.

1 The riuer of the water of life. 9 The angel will nor be worshipped.



And he shewed mee a pure riuer of water of life, cleare as Crystal, proceeding out of y throne of God, and of the Lambe.

2 In the middelt of the streate of it, and of either side of the riuer was there wood of life, which bare twelue maner of fruits, and gaue fruit euery moneth: and the leaues of the wood serued to heale the people withall.

3 And there shalbe no more curse, but the throne

